

Introductory Note for the
"Tafsiri-Guide to the Quran"
www.saleemdada.weebly.com

Al-Hamdu Lillah

By the name of Allah, the true Lord, I, MSD, state that I am fully aware that to provide TAFSIR to the Quran is the work that needs high caution yet even in the presence of many wonderful TAFASIR (Commentaries for the Quran), I have endeavored with total trust on Allah for accuracy to write this concise "Tafsiri-Guide to the Quran" as I intend to present the Tafsir of AAYAAT by such observation insha-Allah that might facilitate still the understanding of the Quran; AAYAAT means here the verses of the Quran (but it also means keeping the context in view at the Quran, all revelations provided by Allah; miracles provided by Allah; signs provided by Allah; evidences provided for something by Allah; so it has variety in meanings yet all related to tell some blessing provided by Allah; Al-Hamdu Lillah); note that whenever I, MSD, write that the AAYAT tells (or verbs to that effect) or the Ruku tells or the Surah tells or the Quran tells, these all have the meaning that Allah only has provided this message as the Quran is His Word that is the basis to Islam while the SUNNAH of the Prophet PBUH explains it for practice so the Muslims have to follow the SUNNAH too; the Surah means a chapter that comprises of many of Ruku which means the sections in the Surah while the Surah that are voluminous are like booklets in the Quran; Al-Hamdu Lillah; note that the last thirty-five Surah have only one Ruku each and note also that I, MSD, would insha-Allah write this Tafsiri-Guide in four parts in which, the first part would remain from FATIHA to Surah TAUBAH (the ninth Surah), the second part would remain from Surah YUNUS to Surah FURQAN (the twenty-fifth Surah);

the third part would remain from Surah SHUA'RAA to Surah QAAF (the fiftieth Surah) and the last part would remain from Surah ZARI'AAT to the last insha-Allah; I, MSD, would write notes insha-Allah (if Allah wills) up-to Surah-QAAF (the Fiftieth Surah) on every Ruku and then to the last of the Holy Book Quran, I would present sixty-four notable brief commentaries, each for each of the Surah insha-Allah; may Allah help me in this most honorable task; Al-Hamdu Lillah; please note that the authentic Ahadith are highly important in the TAFSIR for the Quran (and also the specific reasons that were the cause to the descent of some of AAYAAT) so Al-Hamdu Lillah, I have kept them in view in writing this Tafsiri-Guide though mostly, I have not mentioned them to keep my notes brief yet comprehensive; Al-Hamdu Lillah; the translation that I, MSD, have presented here is basically of M.H. SHAKIR (though I have tried to improve its wording at places); please note also that any of the Muslim persons that takes-up such task must have the significant awareness of seven of issues that relate to the knowledge of the Quran directly; (1)-he must understand the Holy Book Quran in Arabic without any translation; (2)-he must know the USUL (principles) related to TAFSIR; (3)-he must know the TAFSIR of all AAYAAT in general and must have in view the occurrence of the related AAYAAT to those that he interprets by TADABBUR, at other places in the Quran (TADABBUR is the high level of observation to understand the Holy Book Quran while the other term to its study is TAZAKKUR that is to understand it in the most simple manner); (4)-he must know the USUL related to Ahadith (the narrations that relate to the sayings of the Last Prophet Muhammad PBUH, his deeds, his silence over some action and in fact all that is related to that great man, the last Messenger of Allah); (5)-he must know the authentic Ahadith well especially related to the Islamic commands; (6)-he must know the USUL related to FIQH (the study that guides to put the Islamic

commands into manifest practice by the observation of the Quran and the SUNNAH which is the term used for the Prophet's sayings, deeds, silence and his total attitude towards all matters of life so Ahadith narrate the SUNNAH but these both terms are often used interchangeably); (7)-he must know the rulings of the FIQH in general on all issues related to the human life; having said this, please note that Al-Hamdu Lillah, this Tafsiri-Guide has its basis on the Quran itself; it has assistance of the Books of Ahadith (with the study of their explanatory books) that include SAHIH-BUKHARI, MUATTA-Imam-Malik (as transmitted by Ibnul-Qasim), Abu-Dawud, Ryadhus-Salehin and Tirmidhi; may Allah have mercy on the good persons that presented the notable books on Ahadith; it also takes into account the teachings of FIQH that relate to practicing Islam at the books on FIQH though with necessary reservation; note also that the books providing assistance to this guide also include many of Tafsiri works for the Quran among which are included commentaries "Bayanul-Quran-abridged" (by Ashraf Ali Thanvi) and "Anwarul-Bayan" (by Mufti Muhammad Aashiq Elahi); but especially included in these TAFASIR is "Bayanul-Quran" (by Dr. Asrar Ahmed); may Allah have mercy on all these good commentators; it takes assistance of the explanatory books for issues of Tafsir too that include Tarikh-Tafsir-o-Muffassirin (by Ghulam Ahmed Hariri); Al-Itqan (by Jalaluddin Suyuti); At-Tibyan (by Muhammad Ali As-Sabuni), Usule-Tafsir (by Ibne-Taymiah), Al-Fauzul-Kabir (by Shah Wali-Ullah) and many other books that relate to Tafsir in some way or the other; may Allah have mercy on all these good ULAMA of Islam; it also takes assistance (as secondary where appropriate keeping to the Islamic teachings) of the books of History & Psychology and of the books that relate to many other contemporary subjects; Al-Hamdu Lillah.

The Names of Surah

(By the sequence in the Holy Book Quran)

1-FATIHA; 2-BAQARAH; 3-AALE-IMRAN; 4-NISAA; 5-MA'EDAH; 6-AN'AAM; 7-AARAAF; 8-ANFAAL; 9-TAUBAH; 10-YOUNUS; 11-HOODH; 12-YOUSUF; 13-RA'AD; 14-IBRAHIM; 15-HIJR; 16-NAHL; 17-BANI-ISRAEL; 18-KAHF; 19-MARIAM; 20-TA-HA; 21-ANBIYA; 22-HAJJ; 23-MOMINOON, 24-NOOR; 25-FURQAN; 26-SHUA'RAA; 27-NAML; 28-QASAS; 29-ANKABUT; 30-ROUM; 31-LUQMAN; 32-SAJDAH; 33-AHZAAB; 34-SABA; 35-FAATIR; 36-YA-SEEN; 37-SAAFFAAT; 38-SUAD; 39-ZUMAR; 40-MOMEN; 41-HA-MEEM AS-SAJDAH; 42-SHURA; 43-ZUKHRUF; 44-DUKHAN; 45-JATHIYA; 46-AHQAAF; 47-MUHAMMAD (PBUH); 48-FATH; 49-HUJURAAT; 50-QAAF; 51-ZAARIYAAT; 52-TOOR; 53-NAJM; 54-QAMAR; 55-RAHMAN; 56-WAQI'AH; 57-HADID; 58-MUJADILAH; 59-HASHR; 60-MUMTAHINA; 61-SAFF; 62-JUMU'AH; 63-MUNAFIQUN; 64-TAGHABUN; 65-TALAAQ; 66-TAHREEM; 67-MULK; 68-QALAM; 69-HAAQQAH; 70-MA'ARIJ; 71-NOOH; 72-JINN; 73-MUZZAMMIL; 74-MUDHDHATHIR; 75-QIYAMAT; 76-DAHR; 77-MURSALAAT; 78-NABA; 79-NAZI'AAT; 80-ABAS; 81-TAKWIR; 82-INFITAAR; 83-MUTAFFIFIN; 84-INSHIQAQ; 85-BURUJ; 86-TARIQ; 87-AA'LA; 88-GHASHIYA; 89-FAJR; 90-BALAD; 91-SHAMS; 92-LAYL; 93-DHUHA; 94-ALAM-NASHRAH; 95-TEEN; 96-ALAQ; 97-QADR; 98-BAYYINAH; 99-ZILZAAL; 100-AA'DIYAAT; 101-QARI'AH; 102-TAKATHUR; 103-ASR; 104-HUMAZA; 105-FEEL; 106-QURAYSH; 107-MAA'UN; 108-KAUTHAR; 109-KAAFIRUN; 110-NASR; 111-LAHAB; 112-IKHLAAS; 113-FALAQ; 114-NAAS

Note that Allah gave the responsibility to Muhammad PBUH, His last Messenger, to provide the message of Allah to all peoples of the world by the Quran; there are two periods of his life after Allah appointed him as His last Messenger that are the MAKKI period (from 610 AD) and the MADANI period (from 622 AD to 632 AD) that started at his migration from Makkah to Madinah (which is named as HIJRAH); as there is difference in the sequence in which the Surah descended and in the sequence in which they come at the Quran by which we would study this Tafsiri-Guide, so the numbers that I, MSD, have provided with them, mark the most probable year at which Allah gave the Surah to the Prophet Muhammad PBUH; the MAKKI period commences by MK-1 and the last year for the MAKKI period is MK-12 (whereas "MK" stands for MAKKI); the MADANI period is from H-1 to H-11 (whereas "H" stands for HIJRAH); Al-Hamdu Lillah.

Surah FATIHA

(Consists of one Ruku; MK-2)

- In the name of Allah, the Beneficent, the Merciful.
1. All praise is due to Allah, the Lord of the Worlds.
 2. The Beneficent, the Merciful.
 3. Master of the Day of Judgment.
 4. You do we serve and You do we beseech for help.
 5. Keep us on the right path.
 6. The path of those upon whom You have bestowed favors.
 7. Not (the path) of those upon whom Your wrath is brought down, nor of those who go astray.

By the name of Allah, just after the Introductory Note to the "Tafsiri-Guide to the Quran", I, MSD, seek His protection from the Satan and take the start for it (at the 15th day of April 2019); note that Surah FATIHA has many significant points and one of them is that this Surah is the statement by the creation of Allah in the praise of Allah, the only Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; Allah has provided it to the mankind (and even to the JINN) so that they ask Allah for the Guidance to the right path in this manner; with other of its good names, it is mostly named as FATIHA (the opening one) as it is the first Surah of the Holy Book Quran; it is also mentioned as AS-SABUL-MATHANI (the seven oft-repeated verses; note that Surah FATIHA is necessarily recited at the SALAH) at Surah HIJR-87 and also designated as UMMUL-Quran (the basis to the Quran); it is the first Surah that descended complete in the very beginning when WAHI (the Revelations) commenced to come to the last Prophet Muhammad PBUH; Allah has taught the Man here how to ask for the true guidance and so these are the seven verses by which he asks Allah for the Guidance from Him to the right path that comprises of all attitudes which bring the pleasure of Allah; note well that according to the Quran, the only aim of life is to get His pleasure by total surrender to Him and besides this, there is no other aim of life (see Surah ZAARIAAT-56); when all good persons seek to get His pleasure, that leads the world to become the symbol of Paradise; Al-Hamdu Lillah; it tells that when the person has to ask for the guidance in any

issue, he must praise Allah that He only is the true Provider of all the good tangible and the intangible things and He only is the true Lord; then he must confess to his humbleness in front of Allah with the clear statement that he truly is among those who are total slaves to Allah; he truly needs His assistance to get the guidance to believe Him righteously and to get the true awareness of how to shape his deeds according to that righteous belief; he must ask for the right path and must indicate in clear terms that he understands well that the right path is the path on which those persons led their lives whom Allah blessed; Surah NISAA-69 tells us that these include the Messengers of Allah (NABIYYEN), the most truthful persons (SIDDIQIN) who work their lives wonderfully according to the teachings provided by the Messengers and among them were those too who helped them at their respective times with all fervor, the martyrs (SHUHADA who stand practically as witnesses to the word of Allah) who fight the enemy at necessity (physically and verbally) in favor of the practice and the defense of the good teachings of Islam in the way of Allah and the righteous persons (SALIHIN) who also keep their true Belief and all their activities to Islamic Teachings; Al-Hamdu Lillah; here, there is the indication as at other places in the Quran, that all the righteous persons must have their true Belief and their deeds in accordance with the known righteous persons in Islam (that comprises of the Commands of Allah that came to manifestation in total at the golden times of the last Prophet Muhammad PBUH) to get the true success at AKHIRAT; all the righteous persons must care that they must not amend in practice any of the basic Commands of

Allah purposely by their own (like how the Jews did) as that would bring the wrath of Allah to them and must also care that they must not add any command to the basic Commands of Allah leaving His actual commands unwittingly by their own (like how the Christians did) as that would lead them astray from the right path; Muslims have to say AMEN after the recitation of the FATIHA as it is DUA to Allah (asking Allah for the true guidance); Al-Hamdu Lillah; the Quran asks Muslims to take protection of Allah from the cursed Satan when someone of them reads the Quran (the appreciable stance is that he would take the shelter of Allah from the Satan individually while when he asks for the Guidance to the right path, he would ask for it for all of those who intend for it); he must also start its recitation by the name of Allah (the Muslim person must start every good work by the name of Allah as it denotes his gratitude to Allah for the opportunity he has received from Him to do the good work and also denotes the asking for other of such good opportunities); the AAYAT - "BISM-ALLAH-ARRAHMAN-ARRAHIM" - that recites the name of Allah is the fixed AAYAT at the beginning of all Surah (except for TAUBAH) and it also is the part of AAYAT-30 of Surah NAML; now, among the most notable points here, one is that each of the AAYAAT of this Surah is explanatory to its previous AAYAT being relevant to it; the first AAYAT at Surah FATIHA is where the creation of Allah (especially the JINN and the Man) praises Allah with all the gratitude towards Him that He only is the Creator of all the creation; this implies that He is from all times to all times with all of His attributes that are of Him from all times to all times (QADEEM) and all

of His attributes are His very own (ASL) and all of His attributes are limitless (LA-MEHDUD); this AAYAT has the term "RABBUL-AALAMIN" so note that the singular of AALAMIN is AALAM that means the world and as such, AALAMIN means all the worlds that He has created; this includes the world of human beings, the world of JINN, the world of angels, the world of birds, the world of animals, the world of marine-life, the world of plants, the world of insects and all other groups that He has created and that He has named here as AALAMIN; please note that the term "RABB" that occurs here is highly significant in understanding of the Holy Book Quran; RABBUL-AALAMIN means the true Lord that nurtures all His creation so Allah has not left His creation just after creating them but He nurtures them to height; so this beautiful AAYAT denotes three things about Allah that He only is the Creator of all the creation; that He always has all of His good QADEEM, ASL, LA-MEHDUD attributes totally which denote His absolute authority; that He is RABBUL-AALAMIN, the only true Lord of all, so He asks for total obedience from all of His creation, that is most sincere; Al-Hamdu Lillah RABBEL-AALAMIN; the Quran has indicated at places that many of the total wrongful persons did believe Allah in the sense that He has created all the creation and there even were those among them who believed that He certainly has absolute authority with His true attributes but then they believed that He necessarily listens to those who are very near to Him and does accordingly so their belief had most extreme flaw in it; and that flaw led them to the thing that totally degraded them totally which was that they ignored Him as the true Lord

(RABB) Whom they must truly obey in all the principles He has provided to them in all walks of life (while their obedience to any of persons is only if his direction does not fall against any of the commands of Allah); this ignorance to recognize Him as the only true Lord, ultimately led them to take some of His creation too as the object to worship and as to obey unconditionally (accepting some of His authority in them and raising them to such status where they took them as their intercessors at the court of Allah to whom Allah would necessarily listen); may Allah save all Muslims from this gravest of sins that is named SHERK and that certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy at the worldly life; note that the acceptance of this first AAYAT truly ends all SHERK and all types of KUFR (disbelief of Islam); there were different manners in which this attitude of ignorance to Allah as the RABBUL-AALAMIN manifested and led all those that took it up in any manner to the hell-fire; Surah AARAAF tells us that "your true Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne; He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command; His verily is all the creation and all the commandment; blessed be Allah, the true Lord of the worlds" (AAYAT-54); that Surah tells that the Messengers of Allah advised their respective peoples to worship Allah only and to obey Him (by taking them as the Messengers of Allah and by accepting their directions for life as Allah only has guided them); the Messengers told them that they would surely face the result

of their lives that they lead here, at the Day of Judgment; Al-Hamdu Lillah; the second AAYAT of Surah FATIHA tells more about Allah that He is AR-RAHMAN (which means that He cares for all His creation most mercifully at the worldly life that include the believers among the Man and the JINN and even the disbelievers among them all) and He is AR-RAHIM (which means that He cares for the true believers in the worldly life most mercifully and would care exclusively for them at AKHIRAT most mercifully as they do believe Him not only as the only Creator of all the creation Who always has all His authority but also as the only RABB of all the creation); Al-Hamdu Lillah; the third AAYAT tells explicitly that it would manifest at YAUMUD-DIN (the Day of Judgment where all the JINN and all the human-beings would get their respective results on the basis of their respective belief and deeds) that Allah only is the true Lord certainly Who is totally Capable to apply His decisions to all; Al-Hamdu Lillah; the AAYAAT ahead tell that the person asking for the Guidance to the right path must show his humbleness that he worships Him only and that he asks assistance from Him only; this would keep him to the righteous true Belief and to the doing of the good deeds according to it; they tell ahead how he must ask that guidance so as to get the true success of AKHIRAT; Al-Hamdu Lillah; certainly, the whole of the Holy Book Quran is the Guidance to the right path for the Man in answer to DUA at Surah FATIHA so taking it in his true Belief and in all his practice according to the SUNNAH of the Prophet PBUH, he certainly becomes liable by the blessing of Allah to get the true success; Al-Hamdu Lillah.

Here our study of FATIHA ends; Al-Hamdu Lillah

Surah BAQARAH

(Consists of 40 Ruku)

(From H-1 and many years ahead to H-11)

BAQARAH-The First Ruku

1. Alif-Lam-Mim.
2. This Book, there is no doubt in it, guide to those who guard (against evil).
3. Those who believe in the unseen and keep up prayer and spend out of what We have given them.
4. And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.
5. These are on the right course from their Lord and these it is that shall be successful.
6. Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.
7. Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them.

The Surah starts with the letters that are among the MUQATTA'AAT (that means the 14 disjointed letters that

are among the Arabic alphabets, that come at the commencement of 29 SURAH in specific combinations); many of ULAMA take these letters as among the MUTASHABEHAAT (the meanings of which are not evident to the Man and not necessary for him to know in the understanding of the Quran); note that these all letters are present at Surah FATIHA and my writing "The Expressions of Quran" presents much detail for them; here, at the very beginning, the Quran tells about itself that it is the Book against which nobody is able to present anything adverse validly that might lead those persons who do really care to live upon the right path, towards any doubts; it certainly is the true guidance to all such persons, its actual beneficiaries, who believe according to it and then work their lives according to it; they are MUTTAQIN (the Ruku gives ahead the meaning of these persons that have TAQWA inside); Al-Hamdu Lillah (please note that wherever I, MSD, write Al-Hamdu Lillah, it means the full statement Al-Hamdu Lillah RABBEL-AALAMIN that expresses that all praise is for Allah, the only Creator of all the creation and He always has all His attributes and He only is the true Lord); here, we find the word "AL-KITAB" (the Book) so note that when the word "the Book" occurs at any Surah in the meaning of the Quran, it especially denotes that very Surah so here the Quran particularly addresses Surah BAQARAH; note also that as its true beneficiaries are the persons that have their inclination to TAQWA, the Quran does not address the infidels (KUFFAR) or the polytheists (MUSHRIKIN) directly at any place; there is an exception at Surah TAHRIM-7 where Allah addresses KUFFAR directly but that is the

address at AKHIRAT so the Holy Book Quran does not address them directly anywhere towards the true guidance at the world; the Quran has addressed all those believers that intend to get the guidance to achieve TAQWA at height at different places and besides them, it has also addressed those that might tend towards getting the true guidance; that includes the Jews (also addressed as Bani-Israel) and the Christians (that are addressed as NASAARA in the Quran) by the term "O people of the Book" at places; it has addressed all the peoples of the world at places (and has also called them as the children of Adam) while it has also addressed the groups of JINN; Al-Hamdu Lillah; the Ruku tells us of the two factions, one that are the seekers of the guidance from the Quran and accept it by heart while the other is that has taken to oppose it bitterly without any concern to accepting it; the former include the persons that did not have any guidance (the good teachings of Islam) before and also those to whom Allah had provided Torah (Jews & Christians); all of these would achieve the true success i.e. at AKHIRAT as they take-up the Guidance to the right path by the Quran; Al-Hamdu Lillah; these persons that come to the right path, all of them, not only believe in GHAYB (all those things that are hidden from the sight and from the hearing and as such, they need acceptance by heart i.e. at the inside guiding the total attention towards Allah only) but they also put their belief at practice by the observation of SALAH (reading of prayers to Allah five times a day to remain truly attentive to Him) and by providing the benefits of all the good things (tangible or intangible) that Allah has bestowed upon them, to the needy

as much as possible (so as to keep away from the obsession to attain worldly gains); but the other faction that opposes it bitterly has come to such stage where the good teachings of Islam do not affect them positively in any manner as (after receiving the call towards Islamic Teachings many times and rejecting them continuously) they have turned oblivious to those good teachings by will; as such, Allah has totally closed the option for them to accept the true guidance so it does not matter now even if the Prophet Muhammad PBUH does present them that Guidance to the right path in the best manner possible; he must not keep any hopes that they would accept it though he would go on with the call towards Islam; it would not affect them but the Prophet PBUH would fulfill his liability well; they do not use their sight and their hearing to accept the GHAYB by heart so as the time passes on, Allah sets a seal upon their hearts and upon their hearing and He puts a covering over their eyes that they remain oblivious to the Truth (the fundamental teachings of Islam); note that where the Quran mentions the sight of eyes and the hearing of ears and the awareness of heart to the righteousness, it means that all the persons must see the true guidance and hear the speech for the true guidance and accept the true guidance by these abilities respectively or else their eyes and ears and heart are useless as they relate only to the physical things; the person must deduct the righteous issues that the physical world around him denotes going beyond that and not stop at it only (see also AARAAF-179); so Allah punishes the disbelievers to remain oblivious to the Truth at the worldly life and He certainly would punish all of them even at AKHIRAT most harshly; Al-Hamdu Lillah.

BAQARAH-The Second Ruku

8. And there are some people who say: we believe in Allah and the last day; and they are not at all believers.

9. They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.

10. There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lied.

11. And when it is said to them - Do not make mischief in the land, they say: we are but peace-makers.

12. Now surely they themselves are the mischief makers, but they do not perceive.

13. And when it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

14. And when they meet those who believe, they say: we believe; and when they are alone with their many Satan, they say: Surely we are with you, we were only mocking.

15. Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

16. These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.

17. Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.

18. Deaf, dumb (and) blind, so they will not turn back.

19. Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the disbelievers.

20. The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

The second Ruku tells about the MUNAFIQIN (the hypocrites) that they say verbally that they have accepted the belief upon Allah and upon the last day (the Day of Judgment) but actually, they have not accepted it; note that there are four types in the disbelievers that include the Jews, the Christians, the infidels and the hypocrites (see the supplementary note ahead at AAYAT-62 at the eighth Ruku of BAQARAH); this Ruku mentions two kinds of hypocrites and one of them were those that were believers of Islam in the sense that they took from Islam what suited them in their worldly lives and left what did not suit them by their own judgment; the other of them were those who rejected Islam totally but posed as Muslims and they actually were disbelievers inside their hearts; both pronounced their belief verbally to deceive Allah and the true believers but by this verbal statement, they only deceived their own selves as they would see at AKHIRAT where the truth of everyone would come at fore; all these MUNAFIQIN had such disease (the wrongful concept) that asked them to take from Islam what

seems beneficial to them at the worldly life and to leave all the rest of it; the Quran mentions that Allah has increased this disease and they would face the heavy chastisement at AKHIRAT for speaking such lie about their belief; when these hypocrites were told not to cause FASAD (that means such situation in which the practice of Islam goes on to become very difficult), their treacherous reply was that they were the MUSLEH persons (those who make things better) and they were making things better for living; note that these hypocrites took the benefits of the worldly life according to their viewpoint as making things better (even if they needed to take the name of Islam for that) while Islam asks to clear the environment of all vices to eliminate all FASAD from it even if it causes to take troubles to the self; these hypocrites were not prepared to take up any trying issue upon their selves in the name of Islam (even as display to the true Muslims as evidence to their belief upon Islam) to eliminate the FASAD but they were concerned only with the worldly ease as they saw it naming that only as the ISLAH which is the opposite term to FASAD; note that ISLAH means to make the environment better by the practice of Islam with high eagerness, so to live by the Islamic Commands becomes most easy for all the peoples at that environment; the notable thing here is that making for ease in the worldly life by some personal viewpoint that causes much difficulty to occur at the practice of the Islamic Commands for the Muslims in general is the most high form of hypocrisy; when they are asked by their well-wishers to accept the Islamic Teachings as the SAHABA (the companions of the Prophet PBUH) have accepted (and care

about the Islamic Teachings only without deciding by their own-selves what is best), they reply by asking back if they really should accept them as these fools have (because they saw plainly that without any worry to the consequence their attitude might cause to the worldly life, these SAHABA go for applying of the Islamic Commands unconditionally); the Quran mentions these hypocrites as fools because of their misjudgment about the ISLAH (that actually causes the betterment of AKHIRAT and not necessarily of the worldly life though it might bring much ease to Muslims at that too in the long-run when it does take place) as they certainly lead to FASAD; these hypocrites tell the true Muslims that they certainly have accepted the belief but when they are with their satanic leaders, they assure them that they have mentioned their belief just as some jest to the Muslims and they actually are committed to their leaders only; so the Quran tells that in fact, Allah has made some jest with them and that is to let them go ahead in their misjudgment that challenges the commands of Allah and that would ultimately lead them to the hell-fire; they have traded to take the worldly life giving away the true success at AKHIRAT; there are two examples ahead at this Ruku that relate to the MUNAFIQIN; the first example tells that a good person has lit a fire (that clarifies the right path) that has lighted all things around but as all things become clear to see, Allah takes away the quality to see of all persons (that do not intend to follow the right path) and leaves them in the dark where they are unable to go ahead or return back; this means that the Prophet PBUH clarified the true guidance for all to see and accept but the hypocrites rejected that due to their

own wrongful attitude towards it; the other example is of those hypocrites who accepted some of Islamic Commands and rejected the other of them as if they are stranded in the heavy rain; it tells that the Quran comes as the rain-water from above to them but with all the blessing, it also gives the commands that are trying for Muslims to apply and put an end to FASAD as with the rain, there is display of darkness, thunder and flash; they avoid to acknowledge the extreme voice of thunder (the commands to Muslims that ask to give their time to SALAH, to spend much in the way of Allah and even to put their selves into difficult and sometimes dangerous situations for the defense of the Islamic Commands); they walk ahead at the flash of lightning (times where they find the opportunity to get the worldly benefits for them remaining to Islam) but then as the darkness prevails (their love of the worldly life and their involvement therein that needs sacrifice to become steadfast upon Islam), they become still (inactive practically); both the examples tell about the hypocrites that are at the different levels of hypocrisy; Al-Hamdu Lillah.

BAQARAH-The Third Ruku

21. O men - Serve your Lord Who created you and those before you so that you may guard (against evil).

22. Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud, then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

23. And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

24. But if you do (it) not and never shall you do (it) then be on your guard against the fire of which men and stones are the fuel; it is prepared for the disbelievers.

25. And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.

26. Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or anything above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it; but He does not cause to err by it (any) except the transgressors,

27. Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.

28. How do you deny Allah and you were dead and He gave you the life? Again He will cause you to die and again bring you to life; then you shall be brought back to Him.

29. He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.

This certainly is most notable that Muhammad PBUH was the last of Messengers of Allah and as such, Allah sent him to all of the human beings (and even to JINN) that are to come up to the last day of the world anywhere; the other of Messengers were sent to their specific nations so this is the reason that the Quran addresses all of the peoples of the world at places and the third Ruku here starts with such address; it commands all the peoples of the world to recognize the fact that Allah (the only Creator of all creation Who always has all His authority) is your RABB (the only true Lord) and so they all must obey Him totally in basics for all the aspects of the life as His slaves; this recognition would lead them all to have TAQWA (that means the attitude of the heart that comes by the true Belief upon Allah with both fear and hope towards Him when he has totally thrown away all the worldly base desires and that leads to the most righteous deeds); the term TAQWA denotes to fear something so when the Quran asks TAQWA from the Day of Judgment (as in AAYAT-281 of BAQARAH) or from the hell-fire (as in AAYAT-28 of AALE-IMRAN), then it denotes to have fear of it with extreme concern to keep to righteousness in the belief and deeds; the Quran has asked much for having the attitude of TAQWA to Allah and this needs elaboration; note that all persons need to remember the event that relates to Adam-AS that when Allah sent him to the world, He told him that those among his descendants would get the JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds; but those who disbelieve and reject the true guidance, they would be put into the hell-fire; so the Quran asks all persons

to have TAQWA to Allah that is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; so if he/she does not live as the righteous believer in the Truth (the fundamental teachings of Islam) with righteous deeds, he would lose the opportunity to show his/her worth for JANNAH and would be put into the hell-fire as Allah would certainly fulfill His word; Al-Hamdu Lillah; the Quran tells all of the mankind that Allah made the earth as an easy ground for them all to live in and made the heaven as the roof to all of them; He sent waters from the heaven upon the earth and took out fruits of earth by that for them as edibles; this is all which they certainly see clearly so they must not take anyone equal to Him in power as He only has the ASL (true) authority; Al-Hamdu Lillah; the Quran challenges those who reject Quran (as they take it as something that Muhammad PBUH has presented by his own self) to produce only one Surah that is like this Surah of the Quran even by taking the assistance of their close allies in this task; that certainly is not possible as the Quran comprises not only of meanings but also of words; though there is no way that anyone might imitate the meaning of the Quran keeping integrity in all of what he presents yet this challenge also relates to the words of the Quran; Allah has set these words in such ways at its text that no one is able to imitate that in any way; note that the Quran tells us about Jesus Christ-AS that "the likeness of Jesus in the sight of

Allah is as the likeness of Adam; He created him of dust then He said unto him - Be - and he is" (Surah AALE-IMRAN-59); this not only is correct by the meaning as Allah gave life to both of them by the Command of KUN (BE) but it also is valid in the sense that the Holy Book Quran presents the names of both 25 times each at its text; it has also been mentioned that the word MAN and the word WOMAN both have been mentioned 24 times each; the word LAND appears 13 times in the Holy Book Quran and the word SEA appears 32 times and these numbers total 45, their ratio comes to 28.89% to 71.11%; that is the ratio between the dry land and the water on earth; it is a notable point that the water in the normal body is nearly the same i.e. 71.11% and the Holy Book Quran gives the example of dead land that is resurrected by the rainfall indicating that the dead bodies would be resurrected in such way so those have been mentioned with reference to the dead land (see for instance AARAAF-57); there are other examples too for this amazing set-up and this is to what our observation has yet come; there are most certainly many such amazing aspects of set-up in the Quran; Al-Hamdu Lillah; this set-up that Allah has provided for it, certainly has its own presentation and the most notable point here is that this challenge relates to both its words and its meanings and both of them are totally inimitable in any man-made work; Al-Hamdu Lillah; the Quran tells clearly that it certainly is not possible to imitate the Quran in any manner and so all those who even try to take-up this task (and all those too who do not accept it as the Word of Allah), would taste the hell-fire which would use stones (of idols that the polytheists worship) and even the extreme wrongful peoples as the fuel

to its fire; on the contrary, those who accept the true Belief and work in accordance to it, they would achieve the most beautiful gardens (JANNAAT) beneath which flow the beautiful streams (the detail for these streams is at Surah MUHAMMAD-PBUH); Al-Hamdu Lillah; whenever they would be given fruits there, it would seem to them just like fruits they used to take at the world (apples, pomegranates, grapes, dates, melons etc.) though the taste of each of them would be much superior there; Al-Hamdu Lillah; there also would be most beautiful faithful wives to them (including their wives at the world who would be transformed to HOORS that also have achieved the true success); these women (that are pure in spirit) would have been purified from all filth relating to the body too; Al-Hamdu Lillah; Allah assures them that they all would always remain at this most peaceful place of beauty with all its wonderful benefits; Al-Hamdu Lillah; note that the Man naturally enjoys highly the beautiful place that is of his own where he has the most pleasant fruits and the most beautiful faithful wives as his company; when he gets these as blessing to him with all lawful access to them with the clear assurance from Allah that he would never lose them then this certainly is the best of rewards that he would achieve; Al-Hamdu Lillah; the highest of awards there that he would receive would be that he would be allowed to see Allah, the true Lord; Al-Hamdu Lillah; now, the Quran tells ahead that the disbelievers in the desire to deny the Quran as the Word of Allah presented the argument that the Quran presents analogy of mosquito and such insignificant insects at places; the reply is simple that Allah does not find any harm to present the analogy of any of insects (though a

mosquito or lesser even) where it seems appropriate at speech; all things whatever, are His creation certainly; by this manner of speech, He misguides many of the persons that commit wrongs and guides those who are truly attentive to Him; here, we find the meaning of FAASIQIN (the persons that commit wrongs); these persons are those that have breached the pledge that they had made with Allah at the world of spirits that they surely would take Him as their RABB (see Surah AARAAF-172) and have broken the good relations that Allah had commanded to keep intact with the good persons related to them; note that when someone stays away from the Commands of Allah (by the name of secularism) and remaining near to the living style of animals, stays away from the good persons (that present the teachings of the Prophet PBUH and that are the righteous ULAMA that guide to the right way of Islam) then as a result, such persons do cause FASAD at the world; they would lose the peace at heart at this world and they would also lose the attainment of all the blessing that is at the JANNAH at the coming world; may Allah guide all the peoples of the world (that are inclined to all good values of the life) to take-up the true guidance and keep away from all evil; Al-Hamdu Lillah; the AAYAT ahead reads that how would they disbelieve Allah while they were dead (before they were born) and then He gave them their life (at the world) then He will cause them to die and again bring them to life; then they shall be brought back to Him (for the judgment of their worldly lives); Al-Hamdu Lillah; He has made the earth in such manner that the human being finds total ease in living here as He has provided everything here that makes for all

the sustenance of the human life; the warmth of the Sun, the cooling effect of the Moon, the beauty of the planets and the stars, the birds, the animals, the marine-life, the mountains, the rivers and waters at places including the rainfall, the air and the atmosphere, the ground and the temperature at places and everything (JAMI'AH) that makes ease in the maintenance of all the life here providing all the adaptability to live their lives physically at leisure; then He perfected the seven skies and adorned them well by the heavenly bodies (but note here that they certainly are not for the exploration of the human-beings by space-vehicles); He certainly knows about what and how to create and then how to assign for it the task that must relate to it, by His absolute authority; Al-Hamdu Lillah.

BAQARAH-The Fourth Ruku

30. And when your Lord said to the angels, I am going to place in the earth KHALIFAH, they said: What; will You place in it such as shall make mischief in it and shed blood, and we celebrate Your praise and extol Your holiness? He said: Surely I know what you do not know.

31. And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.

32. They said: Glory be to You - We have no knowledge but that which You have taught us; surely You are the Knowing, the Wise.

33. He said: O Adam - Inform them of their names. Then when he had informed them of their names, He said: Did I

not say to you that I surely know what GHAYB there is in the heavens and the earth and (that) I know what you manifest and what you hide?

34. And when We said to the angels: Make obeisance to Adam they did obeisance, but IBLIS (did it not). He refused and he was proud, and he was one of the disbelievers.

35. And We said: O Adam - Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.

36. But the Satan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for time.

37. Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

38. We said: Go forth from this (state) all; so surely there will come to you the guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

39. And (as to) those who disbelieve in and reject My AAYAAT, they are the inmates of the fire - in it they shall abide.

This Ruku tells us that when Allah intended to create Adam-AS and appoint him as KHALIFAH (the Caliph who would enforce His Commands upon the earth; note that "AS" means

"Salam on him") at the earth, He told that to the angels; they were unable to understand this that though they are the most obedient of the creatures that Allah has brought into existence yet in their presence, Allah is giving the highest status of becoming KHALIFAH at the earth to some other of creatures; they were then able to detect that the Man would create FASAD at the world that in fact would prevent the application of the commands of Allah; the mankind would involve their selves into such high bloodshed that would on the contrary, lead to challenge His true authority; they did voice their argument but Allah answered them shortly that He knows all about the Man while they are not fully aware of his potential ability; note that to fulfill the responsibility as the KHALIFAH, the Man needed the knowledge of the physical laws operating at the earth and how he has to employ them for the sake of getting the pleasure of Allah; with that, he needed to have the total attention towards Allah for all the guidance to the needed task; Al-Hamdu Lillah; to clarify the answer Allah gave to angels, He gave Adam the knowledge of the physical issues that related to the earth and then asked them about the same; as angels are aware of the issues relating to their respective tasks only by the permission of Allah, they plainly replied that they only know what Allah has taught them to fulfill their duties and He only is Most Knowing and Most Wise; He then asked Adam to present the knowledge of the physical issues to them and as he did so, Allah told angels that this is what He had answered to them that He certainly knows all the hidden facts at the heavens and the earth; He certainly knows what the angels manifest as their thought that the Man seems

incapable to fulfill the duties as KHALIFAH or what they keep hidden that they are better placed to get the status of KHALIFAH; He told the angels that when He blows His spirit inside Adam (that puts him at the position to recognize Allah as his only true Lord), they all must prostrate towards him not as to worship him (as all the creation has to worship Allah only) but to acknowledge totally his superior status (see also Surah HIJR-29); Al-Hamdu Lillah; now, there was a JINN (named IBLIS) among the angels who was so obedient to Allah that he was allowed to accompany the angels without restraint; note here that angels always obey Allah and never disobey him (see Surah NAHL-49 & 50) so they did as they were commanded while the JINN have the free-will to obey the command of Allah or disobey Him; IBLIS who resided amongst the angels, also received this command to prostrate but he did not comply; he not only disobeyed Allah but when Allah asked him the reason for his disobedience, he defended that by saying that he was better than Adam; he saw that he physically was much stronger than Adam and did not have the insight to see that Adam (with the spirit that Allah had blown unto him) was much stronger than him and the spiritual quality actually counts for the superiority; it was not only his disobedience due to which Allah expelled him from there and designated him as RAJEEM (thrown far away from His blessing) but it was his insistence too on considering his own self superior (ISTIKBAR) keeping to that disobedience; the Quran tells us here that he had disobedience as potential inside; he then asked Allah to give him a very long life and took an oath to misguide all the human beings except for those that really remain attentive to Allah (see Surah HIJR-

the third Ruku); here I, MSD, would take the opportunity to present some detail about JINN; note that Allah created the JINN from the fire mainly as He created the Man from the mud mainly; they are among the three of creation that possess the awareness of the self; these three are Angels, JINN and the Man and Allah has given the last two among them the free-will to apply in practice to gain the pleasure of Allah by that; Al-Hamdu Lillah; there are good and bad in them just like human beings and they possess the physical strength much more than human beings; they have the power to keep hidden from people even when they are among them and they can see the people being hidden and the Holy Prophet Muhammad PBUH, the last Messenger of Allah, used to ask Allah to guard him from all evil whenever he went to the toilet; JINN do not attack men even when they are much stronger as angels are guarding the people by the command of Allah who are more powerful even in the physical strength than JINN and moreover, men are given much more spiritual power than JINN indeed; sometimes, the guard is put away for someone and at such occasions if the spiritual power of the person concerned fails to meet the challenge, some Satan i.e. troublesome JINN does get some chance to make mischief for him and sometimes even to get hold of him; any person from the mankind, when he tries to attack JINN, puts to use the spiritual power and apply special words and specific terms known to cause effect on them repetitively so that they may come under their control though the attack from the mankind to them and even the attack from their side on the mankind, both are totally against Islam; Solomon, Salam on him, was allowed as an exception to enslave JINN

and make them work for him; this must not be cited for attacking them as the Hadith clarifies that to control them is not allowed; like the event of the creation of the Man, Surah NAML states clearly too that the spiritual power is much more a blessing than the physical power indeed (see its AAYAAT 39 & 40); Al-Hamdu Lillah; now, Allah provided Adam-Salam on him & his wife Eve-Salam on her (whom Allah had created then to accompany Adam) to live at the most beautiful garden (Al-JANNAH) with all peace & blessings; Al-Hamdu Lillah; they were allowed to enjoy all of the blessings there at will but they were disallowed to come near even to a specific tree as Allah had commanded them in most clear terms not to eat its fruit (that is not named at the Quran); now IBLIS, the Satan, was somehow able to tempt Adam & Eve to eat the fruit of that specific tree and this caused their expulsion from the most beautiful garden they were in; note that he tempted both Adam & Eve and the word "eve" is not connected to evil but it is related to the word HAYAT which means life; Allah commanded them to leave the place as now the earth would be their dwelling place and that would provide them the living for the time of their lives therein; note that when Allah addressed IBLIS and asked him why he disobeyed, he defended himself unjustifiably but when Allah addressed Adam & Eve after the wrong that they had committed, they accepted that they had wronged their selves and asked Allah plainly for forgiveness and mercy (see Surah AARAAF-22 & 23); this narrative has many notable points and I, MSD, would take them extensively insha-Allah at Surah AARAAF yet I would mention some of these here too to elaborate on the matter as to the extent inevitable;

one of the most notable points here is that the difference of the Satan and INSAAN (the human being) is not that one commits wrongs and the other does not; the actual difference of both is that the Satan tries to justify his wrongful stance even when Allah causes that to come at fore plainly but when INSAAN commits something wrong and the word of Allah guides him towards the rightful stance, he accepts his erroneous doing unconditionally and asks Allah for forgiveness and mercy; Al-Hamdu Lillah; another of the most notable points here is that Adam knew issues related to the physical side of the life (as Allah had already taught him that) yet when he needed to ask Allah for forgiveness and for mercy, he had to get such words from Allah by which he could ask the needed (these words are expressed at Surah AARAAF-23); for all the Guidance to the right path, the man needs WAHI (the direction of Allah towards the right path) but he certainly must ask for it though Allah might give him the understanding of the physical side of the life with whatever efforts he does by his own; the Man needs the spiritual purity even more than the physical ability for the status of KHILAFAT; Al-Hamdu Lillah; still another of the most notable points here is that Allah gave the command to Adam & Eve to go down from the most beautiful garden twice and when some matter is repeated by similar text near to it in the Quran, it denotes some difference in both of them in some particular manner; here there is the mention of acceptance of their asking for forgiveness and for mercy in between the repeated command of Allah to go down; note that Allah gave the first command as punishment to both yet He changed the designation of the command (without

changing the command itself) to become examination for both of them and their offspring at the world where the righteous persons would not actually be enemies to each other but would guide all towards the right path; so we find ahead that Allah told Adam that He would provide His Guidance to the right path to all the peoples of the world so those who accept that, neither they would have to fear about anything of the future (that might cause the anxiety), nor they would have to grieve upon anything of the past (that might cause the depression); but upon those who reject it, His wrath would certainly fall and as they rise from dead, they certainly would abide at the hell-fire as the inmates therein; this direction asks the mankind to have TAQWA to Allah which means to have the fear of Allah inside that the person does not get His displeasure due to his/her wrongdoings as then he/she would lose the opportunity to regain the JANNAH that is the actual dwelling place of all persons among the mankind; the person must also have the hope that Allah would save him/her from all satanic measures that the Satan takes against him/her when he/she keeps the attention only towards Him truly; Al-Hamdu Lillah.

BAQARAH-The Fifth Ruku

40. O children of Israel - Call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

41. And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a

mean price in exchange for My AAYAAT; and Me, Me alone, should you fear.

42. And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

43. And keep up prayer and pay the poor-rate and bow down with those who bow down.

44. What; do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

45. And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

46. Who know that they shall meet their Lord and that they shall return to Him.

From here, Allah addresses the Bani-Israel (the children of Israel that was the name of Jacob-AS) and notes their wrongs; before Abraham-AS, Allah had eliminated many of peoples that had rejected the Guidance to the right path (which the Messengers of Allah had presented to them); but there was not any such group present that comprised of high number of people which Allah had designated as chosen for the task to fulfill the status of KHALIFAH upon the earth; Allah chose the descendants of Israel (who was the grandson of Abraham) for this most respectable task at the time of Moses (the period between Abraham-AS and Moses-AS is near to 600 years) yet as the time passed on, they showed their total incompatibility to the asking of it and so finally, at the times of Muhammad PBUH, the last of Messengers, their status that stayed for about two thousand years for the task was terminated; at that time, Allah gave the Muslims this

honorable status to call towards the true guidance by the good assistance of the Holy Book Quran so as to gather all peoples at the world onto the fulfillment of the liabilities of the KHALIFAH upon the earth; Al-Hamdu Lillah; this Ruku is the call towards the true guidance to the Bani-Israel that according to the status given to them, they need to accept the teachings of the Quran; it gives them the subtle warning that if they do not accept Muhammad PBUH as the last Messenger of Allah, they would lose the true guidance and the status of calling towards it for good; from the sixth Ruku to many Ruku ahead, Allah tells how Allah forgave much of wrongs of the Bani-Israel and in spite of their disrespectful attitude to the Prophets of Allah, gave them all space up-to certain time to mend their ways and show their selves worthy of the honorable task assigned to them; note that they even killed some of them and became highly attached to the worldly life without any care to the true success at AKHIRAT; when they did not accept Muhammad PBUH as the last of Messengers of Allah, their unworthy attitude became the final reason that Allah took away all of their honorable status once and for all; here this Ruku opens by telling the Bani-Israel to mention the blessing that Allah had given them; that blessing was that they were given the prominence over all peoples of the world so that they remain steadfast on the true guidance and ask all peoples to remain so on it (see also AAYAT-47 ahead); the opening AAYAT here also tells them to fulfill the covenant that they had made with Allah about accepting the teachings of Torah and applying it to the life (see also AAYAT-63 ahead); the Ruku guides them to accept the Quran that provides the same righteous

fundamental teachings that all the Messengers of Allah had provided before it (so Moses had also provided the same message of Allah while Jesus Christ too had also guided towards it); Al-Hamdu Lillah; these fundamental teachings are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; the Ruku guides them that the love for the worldly assets and status must not hinder them from the acceptance of the Truth (the fundamental teachings of Islam) while Torah has clearly indicated the coming of Muhammad PBUH, the last Messenger, at Deuteronomy; neither should the Bani-Israel contaminate the Truth by adding wrongful things to it nor should they hide the Truth when they are most aware of it; they must fulfill the most basic asking of the good practical teachings provided at the Quran about keeping steadfast upon the reading of SALAH (to show their total humbleness to Allah for the fulfillment of the covenant they had made to Him) and about providing necessary amounts to the needy (so that it keeps them away from the greed of the worldly assets in all manner possible, for the sake of getting the pleasure of Allah); this humbleness and sacrifice of amounts would enable them to join the righteous persons who do call them towards the right path; it certainly is strange that those persons among them that do claim to call towards the right path, do not conform to this very call when they find it coming in purity from some other of peoples than those that follow them (the

only reason for their denial to Islam was that Allah sent His last Messenger Muhammad PBUH in the descendants of Ishmael-AS and not in the descendants of Isaac-AS); they should take the assistance of SABR (which means to stop from all wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins) and SALAH (which means to read the prayers to Allah that leads to the total attention to Allah so that they get His pleasure and achieve the true success at AKHIRAT); these both SABR and SALAH that respectively keep away from all base desires and strengthen the attention towards Allah to get His pleasure, are easy to take for those only who understand well that they have to answer for their belief and their deeds at AKHIRAT (the eternal life ahead of this worldly life); Al-Hamdu Lillah.

BAQARAH-The Sixth Ruku

47. O children of Israel - Call to mind My favor which I bestowed on you and that I made you excel the nations.

48. And be on your guard against the day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

49. And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

50. And when We parted the sea for you, so We saved you and drowned the followers of Pharaoh and you watched by.

51. And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

52. Then We pardoned you after that so that you might give thanks.

53. And when We gave Musa the Book and the distinction that you might walk aright.

54. And when Musa said to his people: O my people; you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

55. And when you said: O Musa - we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.

56. Then We raised you up after your death that you may give thanks.

57. And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

58. And when We said: Enter this city then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do the good (to others).

59. But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.

From the first AAYAT that is AAYAT-47 of this Ruku to AAYAT-123 ahead, Allah has guided the attention of the Bani-Israel to His blessings upon them (and their disrespect and inclination to the worldly life); the first two AAYAAT here are the same as the AAYAAT-122 & 123 ahead (except for some change in words at the second AAYAT there though its meaning still remains complementary) and the verses at this space present the matter to them most explicitly; note that the AAYAT asks to have TAQWA from the Day of Judgment at AAYAT-48 and also at AAYAT-123, so it denotes to have fear of that with extreme concern and to keep to righteousness; Allah tells them to be alert to the fact that the day (the Day of Judgment) is certain to come where the sympathy of someone would not save anyone from the calamity he faces (in fact, everyone there would only be caring to his own self) and no SHAFAT (recommendation; intercession) would be entertained for anyone; note that many of the Muslims also have much illusion by the misunderstanding about SHAFAT (the recommendation for their pardon at the Day of Judgment by any of the highly good Muslim persons especially the last Prophet Muhammad PBUH) that they take as the certain guarantee for their safety from the hell-fire; that is not so but it is just that some Muslim person had done much for AKHIRAT at his

worldly life but he still fails if he does not get some grace from Allah there; note in the most clear manner here that though Allah would provide the right to SHAFAT to someone that gets high status there yet it would only be for those sinful persons that have been resurrected as the good believers in the Truth from the graves that He intends to get safety from the hell-fire; it would strictly apply there to the specific subject and the specific object in this issue; it is extreme idiocy to become uncaring to the good deeds by the concept of SHAFAT and this concept does test the Muslim person; also, no amounts would be taken in compensation from anyone in his/her favor and no assistance would be there for any of those who had not cared to attain the pleasure of Allah; so all the four most related issues to safety from some calamity faced (that are the sympathy from someone, the SHAFAT of some extremely good person for someone sinful except that Allah accepts it in favor of him as he is most righteous in his belief but is burdened with some major sin, the amounts in compensation and some assistance from anyone) would all be useless there for the wrong-doer; the worldly life is the examination for all and the life ahead is for getting the result to it; note well that though the addressee are the Bani-Israel yet the message goes to the Muslims too that closeness to Allah is because of the true Belief on the right path and the deeds done according to that, asking all the peoples of the world to fulfill their duties towards Allah; it is not in the sense that whatever the Man does by his own being the chosen one, he would not face the consequence; Allah would remove him from the honorable status then and there as the first thing in punishment; Allah

reminds the Bani-Israel that they ought to remember those times when Allah saved them from the peoples (the royal descendants) of the Pharaoh of oppression who had ordered to kill their sons and leave their daughters alive (to work as lowly maids in future and to come to their stream by marriage causing the Bani-Israel to lose their separate identity) so that certainly was one of the most trying times for them; I, MSD, would give some comments about the Pharaoh that Moses encountered then though it is not necessary to get the identity of the Pharaoh at the times of Moses yet as it may provide to understand the relevant AAYAAT in much better way, I certainly would touch the matter here; note here that by what the ancient books present about this Pharaoh of oppression, it seems that it was Thutmose-II, the weak Pharaoh, who ruled for about 10 years only coming to the throne at 1510 BC or so (and it was his wife Hatshepsut known as AASIYAH in the literature of Muslims, who had saved Moses-AS when he was flowing at the waters in his crib); note also that seemingly his grandson Amenhotep-II who came to power in 1450 BC or so, was the "Pharaoh of the Exodus"; his reign was but for a few years only as he died by drowning when he followed Moses and his people with the army he had, in his youth around 24 years of age; there was yet another Pharaoh, the son of Thutmose-II (and the father of Amenhotep-II), in between these two and he was the one who had played with Moses at childhood; he had come about 1500 BC at the throne and ruled for about 50 years to 1450 BC (the first 22 years of which, his step-mother Hatshepsut shared his rule up-to her death as when he came to authority, he was too young to manage the

matters of the state); so there were three Pharaoh that Moses-AS encountered though he had little to do with the first who died when he was at his childhood and the second was not much hostile to him as they had been playful allies at the royal palace of the Pharaoh at childhood; it was the third Pharaoh (Amenhotep-II) to whom Moses presented the message of Allah when He made him His Messenger to the Pharaoh and so this was the Pharaoh who drowned with his army; I, MSD, would provide some events to the life of Moses insha Allah at Surah AARAAF (the seventh Surah) so that the sequence of those events elaborate on the relevant AAYAAT to us all in all the better way; Al-Hamdu Lillah; going ahead, we find that Allah addresses the Bani-Israel telling them that He delivered them from the peoples of the Pharaoh by dividing the waters of the river that made the way for them to tread towards safety and they saw those drowning therein; and when Moses was at TOOR for the forty nights (where he received Torah), they took the calf (as an object to worship) behind him most unjustifiably; but even then, Allah gave them the space to better things by forgiving them and by providing them His mercy by the command that they clear away those from amongst them (punishing them by death) who had chosen to worship the calf as that execution would be necessary to achieve the repentance from them all; here to kill ANFUSAKUM (that actually means your own-selves) denotes to kill "your near ones" that were liable to the heinous crime and the Holy Book Quran has used the term in this manner elsewhere too (for instance, in Surah NISAA-29 where the verse says "Do not kill ANFUSAKUM" unjustifiably and in Surah NOOR-61

where the verse says "But if you enter houses, salute ANFUSAKUM"); Allah notes that He provided Torah to Moses for their guidance that not only gives them commands (being KITAB i.e. the Book) but also gives them such insight that they are able to distinguish the right attitude at some matter from wrongs (being FURQAN i.e. the denotative object to the difference of the right and wrongs); Bani-Israel were even reluctant to accept Torah as the Word of Allah that He had provided it to Moses unless Allah tells them directly; then Moses selected seventy of their persons by the permission of Allah that they took as trustworthy and took them to TOOR; Allah conformed that He had provided Torah to Moses but they insisted after that to see Allah openly so He gave death to these seventy persons and Moses was worried that his people (with the character they had) would take him as responsible for their death; he prayed Allah for their revival to life and Allah accepted his plea so that those persons do show some gratitude to Him; here the AAYAT-55 tells us that they were openly watching the thunderbolt that struck them to death; this implies that to believe in the authority of Allah, even the observation of the creation around does provide the necessary reasoning; Al-Hamdu Lillah; note that it certainly is not possible that anyone sees Allah at the worldly life; Allah reminds them now of the shade of the cloud that He provided them at the desert and the MANN (the sweetmeat that manifested in the mornings at the trees) and the SALWA (the small edible bird that came in the evenings near to the area where they resided) that He provided them to eat there; Allah also provided fresh water to them at the desert by amazing

means as the first AAYAT of the next Ruku tells so Allah provided for all necessities to sustain their physical lives yet they did not show the worthy gratitude from their side (as they started to store the edibles and as the time passed on, became weary of these blessings that Allah had given to them at such extreme trying times); besides asking for the worldly pleasures, they neglected their liability to fulfill as the chosen people of Allah and our study would see ahead that they had even refused to fight in the way of Allah the dwellers of the city which Allah had asked them to take under their control; at the times of Joshua-AS, Allah commanded them to enter the land of ARIHA with the most humble attitude and say words to the effect that denote the plea to forgiveness of their wrongs; they mocked the command to take up the humble attitude by posing some disgraceful manner to enter the gates of it and instead of the plea for forgiveness uttered such words that showed their total inclination to get the produce of the land; at this attitude, Allah put His wrath on them and many thousands of them died at the place that they took over, due to the deadly plague sent over them which they encountered there; it was the city that they conquered before the conquest of Jerusalem (that also occurred in the command of Joshua); the Ruku ahead tells that Allah provided them even what they asked for their selves by their own yet they remained committed to their ingratitude towards Allah; with all care that Allah gave towards them, they chose to disrespect Allah in all manners and that actually was the reason that ultimately caused their total downfall; Al-Hamdu Lillah.

BAQARAH-The Seventh Ruku

60. And when Musa prayed for drink for his people, We said: Strike the rock with your staff. So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.

61. And when you said: O Musa - we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the AAYAAT of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

This Ruku explains the previous Ruku as it continues to tell about the blessings that the Bani-Israel received and about their demand for the produce of the land; it tells about how Allah provided for them to get the drinking water without any trouble at the Sinai desert when they requested for it and how Allah guided them to the way to get the produce of the earth when they grew weary of MANN and SALWA; they needed the conquest of a city to get such produce and the narrative here reports the two incidents that took place at their stay at SINAI (they remained there for forty years

and they got their needed land only when their off-spring who were free of the adverse effects of slavery, grew up and fought for that; even then, they showed disrespect to the commands of Allah); the Ruku tells us that when Moses asked Allah to provide the drinking water for the Bani-Israel, Allah told him to hit his ASA (Staff) upon the huge specific stone there and by that strike, twelve springs gushed out of that; it is interesting to note that when Moses was leading Bani-Israel to safety when the Pharaoh and his army were following them, it was this ASA the strike of which produced the way at the river so it parted the waters then; now the strike of the same at the huge stone brought forth the twelve springs of the fresh water from it; Al-Hamdu Lillah; there were twelve tribes of Bani-Israel (as Israel-AS had twelve sons and the descendants of each one became a tribe of Bani-Israel) so each of the tribes assigned one of the springs to them; Allah asked them to eat the MANN and SALWA and drink from the springs; that would keep them safe from making such mischief in all attitudes that leads to FASAD (the taking-in of these wonderful edibles and the miraculous water certainly had some blessing from Allah in them that these would have kept them away from all such mischief by the permission of Allah; so the intake of anything affects the Man even in the spiritual sense and the Quran asks at places to take care about what he eats; see for instance AAYAAT 168 & 169 of this very Surah that we study; note also that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it); the other AAYAT of this Ruku tells that Bani-Israel would not remain

patient with only one type of foods as they needed taste which they used to get previously and so they asked for such produce of the earth that might fulfill that need; the AAYAT tells explicitly that they asked for green-herbs, cucumbers, garlic, pulses (especially lentils) and onions; note that they asked Moses by words that he must ask his Lord for them to provide them with the produce of the earth; this denotes how they had distanced their-selves from Allah and they did have the recognition to this distance; their manner of speech was disrespectful to Allah and so He punished them by putting disgrace to them; they inclined to high taste in foods (rather than caring about their purity) and made that their preference over the blessed foods that were given to them so Allah punished them by putting the craving for material needs upon them; later-on, as they killed some of the Messengers of Allah and to many of others they showed extreme disrespect by extreme disobedience, He put His curse to them for all times ahead; the most heinous of their sins was their rejection of Muhammad PBUH, the last Messenger of Allah, that ended all chances for them to remove the curse that Allah had put on them at the worldly life and so they became liable to the most severe chastisement in AKHIRAT; they had totally ignored their task to present the true guidance to all the peoples of the world which they had to do without care to worldly possessions; they even remained inattentive to the betterment of their own selves in the spiritual sense; this caused their ultimate downfall; Al-Hamdu Lillah; note here that Moses-AS (being the Messenger of Allah; and even Aaron-AS) was certainly not interested in taste in foods or in

accumulating worldly goods but he had the difficult task to guide such peoples who were very disrespectful to him; note well that the Messengers of Allah are very pure at heart and they are always attentive to Him; note also in this respect that Muhammad PBUH, the last Messenger of Allah, lived all his blessed life keeping to fulfillment of the basic necessities of his household only; he never cared for taste in foods and appreciated all good edibles that had purity; even those of foods, he used to eat to necessity without asking for them much; Al-Hamdu Lillah.

BAQARAH-The Eighth Ruku

62. Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does the good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

63. And when We took a promise from you and lifted the mountain over you: Take hold of the law (Torah) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).

64. Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

65. And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.

66. So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

67. And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.

68. They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says that surely she is a cow that is neither advanced in age nor too young but of middle age between that (and this); do therefore what you are commanded.

69. They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says that surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

70. They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

71. Musa said: He says that surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).

The first AAYAT of this Ruku tells that whoever believes in the fundamental principles of the true Belief that are TAUHID and AKHIRAT (see the note at BAQARAH-The Fifth Ruku) and keeps his Deeds according to that true

Belief, he would achieve the true success at AKHRAT; it explicitly presents the fact that it is not that if someone belongs to some specific people, he is sure to get the success at AKHIRAT because of that; the standard for the true success at AKHIRAT is the true Belief with good deeds according to that and there is no other way to get it; please note this well that since the advent of Muhammad PBUH, the last Messenger of Allah, it is necessary that the believer must believe in him as the last Messenger of Allah for the completion of the basics in belief though before his advent, those who believed in these two fundamental matters of belief with the belief in Messengers that came in them (and they accumulated good deeds too according to the asking of that belief), that was good for their salvation; Al-Hamdu Lillah; please note this well that the AAYAT does not indicate that only these two matters of belief would do for the salvation of any person as of now because the rejection of Muhammad PBUH as the last of Messengers of Allah would certainly bar him to receive that; however, there is another aspect to this matter that if someone does believe in Allah well now that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord, and that AKHIRAT is certain to take place and he does not show any disrespect to Muhammad PBUH (and the Quran) and tries to collect all good deeds possible for him without challenging the good Muslims then what?; this issue is hypothetical as of now and so it is much unfeasible that our study puts any efforts here in pursuance of such thing as of now; the best to say for such person (if he does exist somewhere as of now) that only Allah, the Most Wise in

judgment, knows the best about him; the feasible thing for us Muslims is that we do fulfill the commands of Islam and spread them to all peoples of the world, with the clear stance that at these current times, those who do intend for the safe residence at AKHIRAT, they certainly would accept Islam and in these current times, there is no other salvation (see also the supplementary note after this note); Al-Hamdu Lillah; from the next AAYAT here, Allah tells the Bani-Israel about the wrath of Allah that they have incurred it due to their insolence; this is to guide them that they ought to revise their erroneous notion about the true success at AKHIRAT; that erroneous notion was that they thought that they only are liable to the true success; the couple of AAYAAT that are ahead narrate that when Allah asked the Bani-Israel to obey His commands in Torah, they found those commands hard for them to practice (they had developed idleness in their character without much incentive to activity after the long period of slavery) and tried in vain to avoid such obedience (first by refusing that Torah was the Word of Allah and then by accepting it by the condition that they would leave from it whatever they find unfeasible to act upon so that they might reject the commands therein at will); at this, Allah placed some light earthquake at their site that caused fear to them as that shook some portion of the Mount of TOOR which they thought, might fall upon them; thereby, He bound them by the covenant to obey Torah with all vigor and to spread its teachings far and wide so that they do achieve TAQWA to Allah and do get the true success at AKHIRAT; there certainly is no compulsion to accept the true guidance and everyone would face the consequence of

what he/she believes and does at the worldly life as all would see at AKHIRAT yet the notable point here is that Allah imposed this forced agreement to them because they already had accepted to fulfill the commands of Allah but had stepped back due to the hardship that those commands caused to them; even then, they disobeyed Allah but He again gave them the space to better their selves; the AAYAT ahead tells the narrative of some people of the Bani-Israel that resided near the shore of some waters (near the times of David-AS) that on Saturdays (designated as the holy day for them), they were strictly disallowed to catch the fish; some of them dug some deep ditches at the shore prior to Saturdays and made channels from the waters to those ditches; some of others among them asked them in whatever good manner possible not to apply such wrongful measures to get worldly benefits yet they did not listen; the fish came by those channels to those ditches at Saturdays and falling there, could not find the way to escape so they were able to get them the next day; due to this, Allah turned them to disgraced monkeys not only in manners but also by looks (with no connection to actual apes as they all died within 3 days); they were unable to speak yet they were conscious of their condition; Allah designated this remarkable event as lesson to all such persons of Bani-Israel that were present at that time and even to all of them that came afterwards that needed the warning; for others, it was something to remember to remain steadfast as MUTTAQIN (persons that have TAQWA); Al-Hamdu Lillah; the verses ahead need this detail for clarity that a wealthy person among them was murdered and they had asked Moses to ask Allah to disclose

the name of the murderer; at this, Moses informed them that Allah had commanded them to slaughter BAQARAH (a cow); hearing this, they thought in accordance with their mode of thinking that Moses was making some jest with them; Moses had to clarify that to jest in commands of Allah is one of extreme wrongs and as the Messenger of Allah, he certainly would not commit such thing; it is notable that the Bani-Israel had developed some displaced respect for cows at that time and the command here hit that respect they had so as to cause purity in their belief; if they had taken the command then & there, they could have slaughtered any cow at the vicinity yet they tried to avoid the command after Allah had issued it; to complicate the issue, they asked about its age, about its color and about its looks; learning from Allah, Moses gave all the detail about the cow and even more, so they did not find any outlet to avoid the command; however, it was only due to the phrase "insha-Allah" (if Allah wills) that some of them uttered during the detail they were asking for the cow that Allah gave them TOFIQ (that means Allah provides something good as the reward to some good deeds that the recipient has done before) to execute the command; it had to be a dark yellow cow that pleases the viewers and that neither is at the very young age nor at the very old age and that is free of works at the field (neither used at sowing of seeds nor used at providing the water to them); it is mentioned that they had to search a lot for such specific cow but they did find it finally with some poor boy who had it as his only worthy asset and his highly positive trait was that he used to care much for his old mother; they bought it from him at more than the highest of prices that

prevailed for the cows of such built at that time and it was then that they did slaughter it to fulfill the command that Allah had given to them; Al-Hamdu Lillah.

Supplementary note on AAYAT-62 of BAQARAH

The Quran has clearly indicated that all the mankind was one UMMAH (at the right path) but with the passage of time, the difference occurred between them (see Surah Younus-19) and so among the mankind, there came to be two kinds of persons as regards to belief; AAYAT-2 of Surah TAGHABUN tells that explicitly as it reads, "it is He Who has created you (all of the mankind); and of you are some that are disbelievers, and some that are Believers: and Allah sees well all that you do"; so these are the two nations only that have remained among the mankind; all the Believers would get the true success at AKHIRAT by the will of Allah as they had worked at the world for the pleasure of Allah though there would be lower and upper levels in them; these all believers are mentioned at Surah NISAA-69 that reads, "Whoso obeys Allah and the Messenger PBUH, they are with those unto whom Allah has shown favor among the NABIYYEN (the Prophets) and the SIDDIQIN (the most truthful virtuous persons) and SHUHADA (the martyrs in the way of Allah who bear witness to the Truth) and the SALIHIN (the righteous Muslims); the best of company are they"; Al-Hamdu Lillah; as for the disbelievers, the AAYAAT of the Quran present them as of four major types besides SABI'EEN (Sabians; that were such persons of the Babylon i.e. of the ancient Iraq who believed in TAUHID as Abraham-AS has presented there but with the passage of time, some of things that

related to total disbelief had made way into their descendants); these four major types include the Jews and the NASARAA (i.e. the Christians); these both were initially on the right path by the guidance of Torah that also was the book of Allah that He had provided to Moses-AS but with the passage of time, some of things that related to extreme disbelief had made way into their descendants; the other two mentioned among the disbelievers are the pagans (those who worship idols and those who make partners to Allah in His authority though all authority truly belongs to Him only) and the hypocrites (those persons who claim to be the believers in Islam but they have their attitudes against the teachings of Islam and they do show adversity to Islam often but they would clearly manifest at AKHIRAT); note that after the times of the last Prophet Muhammad PBUH, it is not allowed for the true Muslims to designate someone as hypocrite due to his evil deeds until he justifies himself and criticizes Islam openly; certainly, Allah would show the hypocrisy of all such persons to all, at the Day of HASHR that is the Day of Judgment; note also that who leaves Islam and takes any of disbelief, he would be among the disbelievers he joins yet he also would be in those person who rebel against Allah so while he is in one of these four categories, he undoubtedly is the worst among the disbelievers there; though these all are termed among the disbelievers (and there are sub-categories in them) yet there is detail to this statement; the Quran does not address the Jews (and even the Christians) as pagans or hypocrites but gives them the space to reflect on the teachings of Islam that fundamentally are the same that Allah presented in Torah (the Pentateuch in the form that

He provided it to Moses); the Quran mentions that Allah has cursed the Jews as they had killed some of the Prophets (and disrespected many others) that came in them after Moses and they showed disobedience to the AAYAAT of Allah and tried to find ways to avoid the commands that they felt heavy on them, by their own (see the note for the last AAYAT of the seventh Ruku at BAQARAH); still the Quran addresses them directly to see the Truth that it has presented at its AAYAAT and reflect on the message of Allah that it contains for their safety at AKHIRAT; as for Christians, the Quran mentions that Allah totally despises the mention of trinity even, and that is what the Christians believe in (see Surah NISAA-171); though the Quran takes it as extreme disbelief yet it still addresses them as it addresses the Jews as "the people of the Book (Torah)" directly to see the Truth that it has presented at its AAYAAT and reflect on the message of Allah that it contains for their safety at AKHIRAT; this is because they both claim to believe in Torah that fundamentally also asks for total belief in TAUHID & AKHIRAT (see the note at the fifth Ruku of BAQARAH); note also that the Quran has stated clearly that Jesus Christ was neither killed nor crucified and in-fact, it tells that whoever believes in his crucifixion, he would be out of the term "the people of the Book" at AKHIRAT so he would lose the chance, if any, to safety that he might achieve if he does keep away totally from the concepts of Trinity and Crucifixion in his belief (see the note at the twenty-second RUKU of Surah NISAA for AAYAAT-155 to 159); but as for the other two of disbelievers that are the pagans (in which even those are

included who claim upon their selves that they do not believe in Allah) and the hypocrites, it does not address them directly to receive the true guidance anywhere; this difference tells that due to the affinity with the Truth that Torah also presents, the Jews and the Christians have the better chance to accept Islam and among them, the Christians undoubtedly have more of the better chance if they really study Islam with high fervor and ask Allah for the true guidance; note that the Quran is the last book of Allah that He has sent to all of the mankind for their Guidance to the right path (see Surah Yunus-57) and note that the Prophet PBUH is the last of Messengers of Allah whom He has sent to all peoples of the world of all times and of all places (see Surah AARAAF-158); Al-Hamdu Lillah; note also that at Surah TAHREEM-7, though Allah addresses all of the disbelievers (and this is the only AAYAT in the Quran where He has addressed all of the disbelievers directly) yet that address is at AKHIRAT and not at the world where that is to all of the disbelievers when He would tell them there that they had only received what they most rightfully deserved due to their disbelief and due to their evil deeds; it reads "O you all who disbelieved - make no excuses for yourselves this day; you are only being paid for what you used to do"; note this that where the AAYAAT have to address the pagans (and idolaters), they ask the Prophet PBUH to address them though the AAYAAT sometimes address the hypocrites by the same term that it takes to address the true Muslims that is "O you who believe" (but then it means "O you who claim to believe"); the last AAYAT of Surah AHZAAB states both of these disbelievers in contrast to the

true Muslims as it reads, "so that Allah punish the hypocritical men and the hypocritical women and the idolatrous men and the idolatrous women; and so that Allah pardon the believing men and the believing women, and Allah is Ever-Forgiving and Most Merciful"; note that where the Quran mentions one of these disbelievers and then mentions with them other disbelievers too generally, it means the disbelievers that belong to other of the three groups or they also are at other level of those disbelievers (for instance, see NISAA-140); note also that in mentioning of these four kinds of disbelievers, AAYAAT use the words as FASIQIN (the sinful persons) and ZALIMIN (the unjust persons) and other such words frequently that denote the wrongful deeds of these disbelievers as the context explicitly tells, yet they are not any of major kinds in the disbelievers as they relate to these four mainly where the AAYAAT use them; however, in general, the Quran addresses directly all the peoples of the world with such terms of address as "O people" (for instance, see BAQARAH-21) and "O descendants of Adam" (for instance, see AARAAF-26 & 27)) and even the groups of JINN (for instance, see Surah RAHMAN-33) where they are addressed with the mankind; this is what I, MSD, noted by the blessing of Allah to record here and certainly, Allah knows better; Al-Hamdu Lillah.

BAQARAH-The Ninth Ruku

72. And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.

73. So We said: Strike the (dead body) with part of the (sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.

74. Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.

75. Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah then altered it after they had understood it, and they know (this).

76. And when they meet those who believe they say: we believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?

77. Do they not know that Allah knows what they keep secret and what they make known?

78. And there are among them illiterates who know not the Book but only lies, and they do but conjecture.

79. Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

80. And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise or do you speak against Allah what you do not know?

81. Yea - whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.

82. And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.

The first two AAYAT of this Ruku complete the previous narrative; they tell us that Allah had decided to bring forth the murderer of the wealthy person about whom the Bani-Israel were blaming each other; so Allah told them to hit him by any of the parts of the slaughtered cow and as they did so, the murdered person blurted out the name of his murderer (that was one of his near relatives) and then again went to death; Allah tells them that even these amazing occurrences did not put any positive impression to change the negativity of their character that still remained oblivious to accept the true guidance with total heart; Allah gives the example of the hardening of their hearts by rocks (in fact, Allah uses the words in the Holy Book Quran that imply that their hearts had become even more hardened than rocks); in contrast, there are rocks by which the water gushes out in abundance (the rock at Mount Sinai demonstrated this miraculously) and there are rocks at places by which some water does trickle out (and the observation of the Man does know it well); this tells that certainly the rocks are better placed than the hearts of Bani-Israel as rocks do care for benefits to people while they cared but little for benefits of anyone; the most interesting thing that Allah tells here in this presentation about rocks is that there are rocks that

fall over in the fear of Allah (and the Bani-Israel is unable to match the goodness even of these rocks as these rocks have the fear of Allah in them while the hearts of the Bani-Israel are at extreme fault); this "falling over of some rocks in the fear of Allah" is what the human mind is yet unable to grasp but as the Quran has clearly stated it so it certainly is the plain truth; we Muslims accept the matter in letter & spirit as related here and certainly this statement also is totally valid as the previous statements about rocks that the Quran, the Word of Allah, has presented here; Al-Hamdu Lillah; the Quran tells that it is impossible that the Jews at Madinah would accept Islam in general as their scholars had even changed the text and the meanings of Torah after they had realized its message clearly; also there are persons in them who are not amongst Muslims yet when they meet them, they say that they also are believers; but when they meet each other in private, they advise each other not to present the Muslims with what Allah has given them as that would cause Muslims to get the evidence against them at the court of Allah (that they rejected Muhammad PBUH even though they knew that he was the last Messenger of Allah) so they should remain careful; Allah indicates their idiocy by asking them if they truly are unaware of the fact that Allah knows what they conceal and what they manifest; their scholars are so given to get the worldly assets that they give wrongful verdicts to queries about issues of their followers (that they ask to get the right attitudes that Allah asks of them) as these scholars opt to get some financial benefits through those verdicts instead of gains at AKHIRAT; Allah tells them that they all are obsessed with the wishful thinking that

whatever they do, they are sure to get the JANNAH (the paradise) as Allah has chosen them amongst all peoples of the world; the first AAYAT of the Eighth Ruku has already pointed out the fallacy of their notion and here the AAYAAT also state (indicating one of aspects of their wishful thinking) that they are certain that even if the hell-fire touches them, that would only be for some extremely short period; Allah asks them if they had some agreement with Allah on this issue or they are just making up things to please their own selves; the fact of the matter is that those who get committed to wrongs that lead them away from the true Belief, those persons certainly would reside at the hell-fire for all times ahead; and as for those, who do believe in the Truth and do all of good deeds according to that they would get the JANNAH and there they would live-on for all times ahead to eternity; note that the message goes to Muslims too that without the true Belief (that fundamentally relates to TAUHID, AKHIRAT and RISALAT) and without good deeds according to that true Belief, it certainly is futile to expect achieving the true success at AKHIRAT; may Allah give TOFIQ to all the good Muslims to understand the most notable teachings of the Holy Book Quran, the basis to Islam; Al-Hamdu Lillah.

BAQARAH-The Tenth Ruku

83. And when We made a covenant with the children of Israel: you shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good

words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

84. And when We made a covenant with you: you shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.

85. Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What is the reward of such among you as do this then, but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.

86. These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.

The Ruku presents some detail about the covenant that Allah had taken from the Bani-Israel that they must adhere to TAUHID; they must care for the parents, near ones in relatives, the orphan and the needy with EHSAAN (taking care for them even more than their lawful liability); it is interesting to note that the Quran has asked to kindly treat parents with the attitude of EHSAAN at many places (Surah NISAA-8 and Surah AHQAAF-15 are among these number of AAYAAT); their children must obey them yet that is under the general rule that "there is no obedience towards anyone

of creation if it causes disobedience to the Creator" (this is the meaning of Hadith at ABU-DAWUD); Allah asks the Bani-Israel to speak all good things with people most gently and keep to SALAH and pay ZAKAH (see also the note at the Fifth Ruku); but only few of them did comply to these and others stepped back according to their tendency to deviate away from the right path of life; Allah has also put upon them that they must not shed blood of each other or turn out each other from their dwellings; the word ANFUSAKUM occurs at the verse that means "your own people"; though the Bani-Israel agreed to it yet they disregarded it in practice at times; note that when at the ancient history, they had the control of the Palestine (that they had divided in twelve administrative zones to assign one of them to each of their tribes), they fought with each other and not only shed blood of each other but also expelled each other from their dwellings; however, when someone of them became a slave and was brought at Palestine, they used to buy his freedom on the grounds that they must set their persons free from captivity; at the advent of Muhammad PBUH too, they showed this negative trait of accepting the commands of Allah at their own will (they took some from them and left some); at those times, the tribes of AUS and KHAZRAJ at Madinah were used to fighting each other time and again and the tribes of Jews took sides to the fight with Bani-QURAIZAH extending support to AUS and Bani-NADHIR getting into alliance with KHAZRAJ; this led the Jews to shed blood among each other and expel their own people from their homes; however, when their people became captives at wars, they ransomed them providing the money asked on the

grounds that it is their liability towards their people to free them from captivity; the Quran asks their attention to this obvious hypocrisy in their practice and tells them in plain words that this attitude of taking some of the commands of Allah (as those do not cause hardship to them or unbearable financial setback) and neglecting the others (as those are heavy on them to practice) would lead them to extreme disgrace at the worldly life and severe chastisement at AKHIRAT; they have opted for the assets and the standing at the worldly life with total neglect to the fulfillment of their liabilities to get success at AKHIRAT; so their severe chastisement would not be lessened at AKHIRAT and they certainly would not be assisted at the worldly life; note that Muslims also have to study their own attitudes according to the teachings of the Quran in the light of the warning that Allah has given here as all those who mock the commands of Allah by not putting all of them into practice to remain on the right path, He certainly would punish all such persons according to their respective involvement in this sinful adversity; this certainly is the final outcome to their challenge to Allah; Al-Hamdu Lillah.

BAQARAH-The Eleventh Ruku

87. And most certainly We gave Musa the Book and We sent apostles after him one after another; and We gave Isa (Jesus), the son of Mariam, clear arguments and strengthened him with the holy spirit, What - whenever then an apostle came to you with that which your souls did not

desire, you were insolent so you called some liars and some you slew.

88. And they say: our hearts are covered. Nay, Allah has cursed them on account of their disbelief; so little it is that they believe.

89. And when there came to them the Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did recognize, they disbelieved in him; so Allah's curse is on the disbelievers.

90. Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the disbelievers.

91. And when it is said to them, Believe in what Allah has revealed, they say: we believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?

92. And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.

93. And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: we hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your belief bids you if you are believers.

94. Say: If the future abode with Allah is especially for you to the exclusion of the people, then invoke death if you are truthful.

95. And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.

96. And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.

This Ruku reminds the Bani-Israel again of the blessings that they received from Allah and their attitudes then; this time it is to denote why Allah deposed them finally of the honor of providing the true guidance to the peoples of the world where they would live now with the curse that He has put upon them and why at AKHIRAT, Allah would punish them most severely; the reason was as clear as crystal that they had categorically rejected the true guidance i.e. the message of Islam while they saw clearly that it is undoubtedly the same in essence that Moses gave to them; the Quran had guided in purity to believe in TAUHID, AKHIRAT and RISALAT with all good deeds in accordance to that true Belief and so to reject the Quran meant the rejection of Torah (the Pentateuch); they committed that wrong and had no remorse upon it; the Ruku opens by the statement that Allah gave Moses the Book (Torah) and many of the Messengers came after him by the lineage of Isaac-AS; the

last of them that came by the lineage of Isaac was Jesus-AS (the son of Mary-Salam on her), who presented many amazing miracles by the will of Allah and whom Allah had provided the special support of the angel Gabriel-AS; it was the time when Zechariah-AS and his son YAHYA-AS (i.e. John) were also the Prophets of Allah; whenever any of Messengers presented something that caused hardship to the Bani-Israel, they rejected him and some of these Messengers they even did kill; here the term for Messengers is RUSUL that needs some explanation; note that there is some difference in RUSUL (the Messengers that were sent towards some nation) and ANBIYA (that all were Prophets who explained the Message of Allah to those who already were aware of it so as to improve them in practice); all RUSUL were ANBIYA too while those ANBIYA that were assigned specifically to some nation for their guidance, they became RUSUL; note also that ANBIYA were even killed by the people but Allah provided special protection to RUSUL and nobody was able to kill them; so though the word used here is RUSUL yet it is in the meaning of ANBIYA (see the verse-91 ahead that elucidates the matter) as the Prophets sent among the Bani-Israel after Moses (who was among the RUSUL) were all ANBIYA except for Jesus Christ who also was among the RUSUL (he was saved miraculously from the Jews who wanted to crucify him by the aid of the Romans and Ruku-22 of Surah NISAA is explicit on that); as Muhammad PBUH was the last of RUSUL and the last of ANBIYA (see AHZAAB-40) so now all Muslims have to provide the Guidance to the right path by their own endeavors remaining totally attentive to Allah and even if

some of them do the task well, it would suffice for all; Al-Hamdu Lillah; they boast that their hearts have such cover that do not accept anything besides Torah; Allah tells them that He has cursed them due to their insolence so that is the reason that only few of them do believe in the Truth; they should have believed the Quran as it conforms in purity the teachings of Torah yet they did not; in fact, they should remember that they used to say to the infidels that when the last Prophet comes, they would be able to conquer those infidels under his command; but when he did come and they did recognize him, they rejected him as he was among the descendants of Ishmael-AS; Allah tells them that this brought the verdict of Allah finally upon them and they were cursed for all times to come at the worldly life; Allah provided the Holy Book Quran to Muhammad PBUH who was among the descendants of Ishmael-AS; so the Jews refused to believe it by the argument that they thought it impossible that Allah had given it to someone other than the descendants of Isaac-AS; their haughtiness was unable to accept that Allah has blessed the nation, that they thought as much inferior to them in knowledge, with such high esteem; note the word at AAYAT-90 that is "BAGHYAN" (rebellious tendency with stubbornness) here that denotes that they could not bear some nation to come at their standing of providing the Guidance to the right path as they felt that they would shatter their status totally by such acceptance; this mental disorder that relates to "I, My, Me" was the thing that caused their ultimate downfall; they were cursed at the worldly life and were told that at AKHIRAT, they would receive the most humiliating punishment; Allah

tells in the AAYAAT ahead that they are not ready to accept the Quran though it conforms Torah so O Muhammad PBUH, ask them why did they kill those ANBIYA that certainly believed in and preached Torah; in fact, when Moses had showed them amazing signs for them to believe in the Truth (i.e. the fundamental teachings of Islam), they chose to worship the calf most unjustifiably; Allah took the covenant from them to accept Torah firmly by causing fear inside them that the mount of TOOR might fall upon them and even then, they were not prepared to obey it in letter and spirit and showed no vigor to spread its actual teachings; they were made to imbibe the love of the calf into their hearts because of their inclination to disobedience to Allah; this was their situation that gave no respect to the true Belief and that ultimately led them to wrongs and not to the right path; even with this state of affairs, they had the notion that JANNAH (the paradise) is reserved for them so Allah tells them to wish at-least, for death to show their commitment to this notion as how the worldly life could attract such person who knows that he has his good place ready at JANNAH; but being so keen to live-on at the world, they never wished for death, not even superficially (as they genuinely feared that such wish might really cause their death); they knew well what deeds they had sent ahead and they knew that those would never save them from the hell-fire; Al-Hamdu Lillah.

BAQARAH-The Twelfth Ruku

97. Say: Whoever is the enemy of Gabriel-- for surely he revealed it to your heart by Allah's command, verifying that

which is before it and it is guidance and good news for the believers.

98. Whoever is the enemy of Allah and His angels and His apostles and Gabriel and Michael, so surely, Allah is the enemy of the disbelievers.

99. And certainly We have revealed to you clear AAYAAT and none disbelieve in them except the transgressors.

100. What - Whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.

101. And when there came to them an Apostle from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

102. And they followed what the Satan chanted of sorcery in the reign of Solomon, and Solomon was not a disbeliever, but the SHAYATIN (the many Satan) disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause separation between a man and his wife; and they cannot hurt with it anyone except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls; had they but known this.

103. And if they had believed and guarded themselves (against evil), the reward from Allah would certainly have been better; had they but known (this).

The Surah goes on to address the different aspects of the doings of Jews at this Ruku too; as they came to know that JIBRA'EL-AS (Gabriel) brings WAHI (revelations from Allah) to Muhammad PBUH, they told him that they were his enemy as he had brought hardship on them at different times in their history; as an addition, they said that if the angel Michael had brought the WAHI to him, they would have considered to accept it; this was their disrespect to Allah that they differentiated between angels (who only do as Allah commands); Allah tells such persons that whoever becomes enemy to Allah, His angels, His Messengers (among the human beings and among the angels) and especially whoever becomes enemy to JIBRA'EL and MICHA'EL, they all would find that Allah is enemy to such disbelievers; Allah has descended upon you, O Muhammad PBUH, the AAYAAT that are obvious in meanings and only the wrong-doers would reject them; these Jews do have such persons in them that whenever they agree to something, they break their promise about it; this statement is an indication that they had committed their selves to believe in Torah that tells them to believe in the Messenger who would be very much like Moses; Deuteronomy tells that Allah said "I will raise-up from them a Prophet, from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy; chapter-18, verse-18); Muhammad-PBUH surely is the clearest worthy match to this verse (for more about this, please read my writing "Pentateuch - by Islamic View" that is available at the net);

the AAYAAT ahead tells that when the Messenger (Muhammad PBUH) came to them, many of these persons that claimed to believe in the prophecy of Torah, totally neglected its statement about him as if they are totally unaware of this prophecy in it (see also Surah AARAAF-157); these persons followed what the wrongful JINN used to read at the times of Solomon-AS; at those times, JINN used to live openly with the mankind and they had such SHAYATEEN (that means highly mischievous JINN) in them that knew about SEHR (magic; magical words that related to sorcery); the Quran tells that they taught it to their followers among the mankind but certainly Solomon was not involved in this; note that the acquittal of Solomon is most relevant to the issue narrated here because he had been targeted at the Old Testament as involved in this heinous wrong (it even targets his father David-AS wrongly presenting him as given to the worldly passions and the Quran defends him too at Surah SUAD); note that Genesis reports some very shameful incident about Lot-AS that the Quran has refuted by praising him as the Messenger of Allah at Surah ANBIA-74 & 75; note also that Exodus puts the blame of making the golden calf and then asking his people for its worship onto Aaron-AS; he was the Messenger of Allah and he certainly was not the man responsible to that heinous sin but the Quran names SAMIRI, the magician, that was responsible for this filth and acquits Aaron totally from the commitment of this heinous crime (see Surah TAHA-85 and Surah AARAAF-150); there is no mention of SAMIRI in Exodus; this certainly denotes that that there are additions and omissions to the text of the Pentateuch and also denotes how

disrespectful the Bani-Israel had been to the Messengers of Allah as the Quran has explicitly stated at places; the notable point here is that they did tend to magic and words related to sorcery even if they led them to commit most wrongful of acts; the worship of the calf that made some voice due to the magic put upon it, was one of such wrongful acts; these SHAYATEEN among JINN learnt such words from the two of angels (by the name of HARUT and MARUT who came to them at Babylon and note here that angels do as Allah commands and they are not answerable in the execution of anything seemingly adverse) which had the potential to cause some rift between the man and his wife; both of these angels told the SHAYATEEN plainly that they have come as the trial for them (and also for the mankind) so if they learn this or teach it ahead to the mankind, it would be disbelief to Allah; but they did not pay heed to their warning and learnt from them those very words; they (and their disciples among the mankind) certainly were unable to affect any man adversely except by the permission of Allah; their disciples among the Bani-Israel did learn those words from them that actually were not beneficial to them but extremely harmful (as even if that might have brought some material benefits to them or some standing in the world among their people, that certainly was liable to bring extreme torment at AKHIRAT; they knew this well); they had taken such evil upon their selves by choice, the actual consequence they were not aware of; if only they had known (what to avoid due to the badness of it); on the contrary, if they had shown the true Belief and kept away from applying this wrongful learning, they would have received the better returns; if only

they had known (what to do due to the goodness of it); there are some notable things here at AAYAT-102 that our study needs to address; note here that what we name as "magic" is related to the physical sphere and it is totally different from the miracle that is something spiritual and that Allah provides as an evidence for someone as sent from Him as His Messenger; magic does affect the mankind but it happens due to some latent reasoning (that the mankind still has to grasp); note that if someone does not know about the working of some of gadgets that are in common use today, that working too would seem as some sort of magic; for instance, take the working of the simple calculator as that even, would seem as magic if the user has no inkling of its mechanism; the AAYAT has the term "YATA-ALLAMUN" (they learnt) twice and the first one relates to what the SHAYATEEN learnt from the two angels while the second one relates to what the wrong-doers among the Bani-Israel learnt from those SHAYATEEN; the AAYAT has the phrase "BE-IDHNE-ALLAH" (by the will of Allah) and this does need elucidation; note that whatever the people do, they are able to do it because of the will of Allah but the pleasure of Allah is not in everything; certainly, everything of the creation is working in perfect harmony to the will of Allah though there are two (JINN and the Man) among His creation that have the free-will; the notable point is that whatever the JINN or the Man does, that even he does by the will of Allah (that is also named as TAQDIR); because of having the free-will, he does it by his own but Allah has mentioned in the Quran "And you do not will even, unless (it be) that Allah wills, the Lord of all the worlds" (Surah TAKWIR-29); Al-Hamdu Lillah; so

everything occurs by the will of Allah but as our task (with total belief in TAQDIR), we all have to believe in the Quran, the Word of Allah, and have to work according to it by the guidance of SUNNAH, to get His pleasure; so Allah has permitted these two to do as they please yet all of their actions are totally bound to the will of Allah that have effect according to it; nothing occurs without the will of Allah and even the Satan knew that when he had asked Allah to allow him extreme length in life that enables him to affect the Man adversely (though Allah allowed him that length but He told him then that whoever takes His shelter, he would not be able to misguide him from the right path); Allah is ALEEM (All-Knowing) and also HAKEEM (All-Wise) so He leads the world to the destination He intends; Al-Hamdu Lillah.

BAQARAH-The Thirteenth Ruku

104.O you who believe - Do not say Ra'ena and say Unzurna and listen, and for the disbelievers there is a painful chastisement.

105.Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.

106.Whatever AAYAT We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?

107. Do you not know that of Allah is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?

108. Rather you wish to put questions to your Apostle, as Musa was questioned before; and whoever adopts disbelief instead of faith, he has indeed lost the right direction of the way.

109. Many of the followers of the Book wish that they could turn you back into disbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.

110. And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.

111. And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.

112. Yes - whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.

This Ruku starts by addressing the Believers though the Quran is mentioning the doings of the Bani-Israel (even here Allah has addressed the believers due to some mischief of Jews); the AAYAAT ahead address the believers yet they hit the Bani-Israel in different ways up-to the AAYAT-123 that marks the end of the narrative of the blessings that

Allah had provided to them and all of their wrongful response to it; they contain the subtle warning to Muslims not to take the attitudes that the Bani-Israel manifested at different occasions; the true Belief and virtuous deeds according to that is the only thing that brings the pleasure of Allah; Al-Hamdu Lillah; the AAYAT reads that the believers must not use the word "RA'ENA" (that implied "do care about us") as the Jews used to say it in some offensive manner; in English it is as if someone says to some speaker "pardon" so that the speaker might repeat his statement for him to understand better but the reason that Allah commanded to discontinue the use of this word was that the Jews used to speak it by extending the voice of "E" (so it sounded as double E) that changed its meaning to "our shepherd"; the command here denotes that the Muslims must avoid using such terms that also have some adverse meanings to it unless they clarify its good usage; they also must care not to take-up the unclear words of the non-Muslims who are spiteful to the Muslims unless they reasonably understand them to apply in speech positively; Al-Hamdu Lillah; the AAYAAT ahead tell the reason for their mischievous attitudes that they (and even the polytheists) do not appreciate that the Muslims receive any of blessings from Allah (the Jews especially despised them due to the honor that Allah gave them though they were the descendants of Ishmael-AS) but He specifies by His own will whom He would bless (by providing him the honor to become His Messenger) and certainly He has all of the total grace; Al-Hamdu Lillah; the AAYAT-106 needs much elucidation as generally the comments for it state plainly that this denotes abrogation of some of the verses of the

Quran; please note well that there is no such AAYAT in the Quran that is abrogated though there are five places where AAYAAT do modify the command of other AAYAAT that are relevant to them; there are few notable points that we do need to understand in this matter; the first of notable points is that there are two things told here; one is MA-NANSAKH (whatever We abrogate) and the other is NUNSEHA (whatever We cause to forget); so the first thing here is MA-NANSAKH that relates to the previous EHKAAM (commands to take in practice) that were provided at Torah and the other thing here is NUNSEHA that relates to the Holy Book Quran, note that to cause to forget means that Allah causes to cease some specific aspect of the command previously given in the Holy Book Quran in coming to practice though the other aspect of it does still come to practice (and its recitation still goes on); the second of notable points is that whatever change in practice Allah causes at some AAYAT at the Holy Book Quran, it relates to some command to practice and not in any matter of the true Belief; also such change does not occur at narrations and other matters; note also that whatever the Quran abrogates from Torah, that also does relate to commands to practice only (that Allah had provided basically for that previous time only but now Allah has provided all His commands in final terms); the third of notable points is that even SUNNAH when it seems to make some change in the command of the Holy Book Quran, it specifies and not abrogates it as that even the Holy Book Quran does not do; the SUNNAH does not abrogate any verse of the Holy Book Quran but the AAYAAT of the Quran might abrogate SUNNAH understandably; the fourth of

notable points is that even those AAYAAT where Allah has caused some change in command, are present at the Holy Book Quran in recitation while those relevant AAYAAT too are present in it in recitation that have specified their command in some manner; there are two AAYAAT that are said to be exceptions here of which one tells that "10 or 5 suckles" of milk prohibit the marriage among the boy and the girl who take that in from one woman (but this statement was never ever credited) and the other tells that the AAYAT of RAJM (stoning to death of the married person that commits adultery) is included in the text (but that is taken to mean the text of Torah at the current times and not the Holy Book Quran); the rule stands firm that the recitation of both the AAYAAT, one that are changed in some aspect in respect to the command they provide and those that change them, are present in the Holy Book Quran for the study of both in the better way (there certainly is no such AAYAT that Allah descended at the Quran and then He placed it out of its TILAWAT i.e. recitation, by any manner of abrogation); I, MSD, have stated as the first notable point here, that there is present only the forgetting of some aspect of the command of an AAYAT by some other AAYAT in the Holy Book Quran (while its TILAWAT stays on) and there is no abrogation in actual of any AAYAT which occurs only for the previous Scriptures by the Holy Book Quran; Surah AL-AALA reads that, "We will make you recite so you shall not forget, except what Allah pleases, surely He knows the manifest (in command), and what is hidden" (Surah Al-AALA-6 & 7); as for the quantity of such AAYAAT that are taken as MANSUKH (abrogated), Jalaluddin Suyuti (d-1505 AD) has counted 21

places as such in his esteemed work AL-ITQAAN; however, Shah WALIULLAH (d-1759 AD) only maintains 5 out of these 21 places as valid in FAUZUL-KABIR; he mentioned these five as (1) AAYAT-180 at BAQARAH that is abrogated by NISAA-11 & 12; (2) AAYAT-240 at BAQARAH that is abrogated by BAQARAH-234; (3) AAYAT-65 at ANFAAL that is abrogated by ANFAAL-66; (4) AAYAT-50 of AHZAAB that is abrogated by AHZAAB-52; (5) AAYAT-12 of MUJADILAH that is abrogated by MUJADILAH-13; I, MSD, have discussed these five places in my writing "The Expressions of Quran" and have clarified there that these even are not abrogated but they are modified in command; Al-Hamdu Lillah; the AAYAT in study tells that whatever AAYAT Allah abrogates from the previous Scriptures or causes to forget in some aspect of its command from the Holy Book Quran, He brings AAYAT for it that has more ease in it for practice than the previous or it is very similar to it; Al-Hamdu Lillah; the AAYAAT ahead tell that Allah has all creation at the heavens and at the earth in His control and if anyone tries to show disapproval to the presentation of Allah in the Quran, he certainly would not find any guardian or someone to assist him against the wrath of Allah except that he turns his attention towards Allah for the true guidance; Al-Hamdu Lillah; in AAYAT-108, Allah asks the Believers i.e. the Muslims (and Jews too to note) that do Muslims intend to ask the last of Messengers PBUH such unworthy questions that the Bani-Israel used to ask Moses-AS; He tells the believers that this attitude led the Bani-Israel to take disbelief instead of the true Belief and ultimately they went far away from the right path; they wish

due to their jealousy (after when the Truth has totally become clear upon them) that the Muslims turn disbelievers when the Muslims have already accepted the true guidance; the Muslims need to give them space on their wrongful attitude towards the Muslims (as the time is not yet ripe to challenge them head-on) and ignore them until Allah decides for them (that decision manifested when the Jews were expelled from Madinah); even if today the Muslims seem much weak at the world yet soon they would get strength to present the message of Islam in front of all peoples of the world and would be able to challenge all such peoples that reject it and are not prepared to live in peace with it; this would happen because Allah certainly has everything in His control; Al-Hamdu Lillah; at the AAYAT-110, Allah commands the Muslims (as He had commanded the Bani-Israel at AAYAT-43) to establish SALAH that would keep their attention towards Allah in all issues of the life with care to success at AKHIRAT and pay amounts in ZAKAH that would lead them away from the base desires to achieve some status at the worldly life; with such strong basis for the true Belief, Allah would deposit all of their good deeds at their accounts and they would find them all when they rise from dead as Allah certainly sees and keeps the record of whatever they do; the AAYAT ahead tells that the Jews have the notion (the wishful thinking) that they only would get JANNAH and even the NASAARA (the Christians) have this wishful thinking about their own selves; so O Muhammad PBUH, ask them for the valid reasoning to such absurd notion if they have any; the fact is this that whoever turns his attention towards Allah (with true Belief) and does all good

deeds (with all goodness of intentions) according to that, so his good returns are safe with Allah, his true Lord; he certainly is such person who neither would have any fear nor would grieve; note that fear is expressed as noun at the AAYAT that relates to something from outside and it is not adverse to Islam if any fear takes place for the person when he faces some genuine danger that might cause anxiety to him while grieving is expressed as verb that relates to the impression inside on some grievous matter that might cause depression to him; the good Muslim would keep TAWAKKUL upon Allah (i.e. total trust upon Allah) at all situations; Al-Hamdu Lillah.

BAQARAH-The Fourteenth Ruku

113. And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.

114. And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.

115. And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Ample-giving, Knowing.

116. And they say: Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.

117. Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.

118. And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the AAYAAT clear for the people who are sure.

119. Surely We have sent you with the truth as the bearer of good news and as warner, and you shall not be called upon to answer for the companions of the flaming fire.

120. And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.

121. Those to whom We have given the Book, read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.

The Ruku tells about the difference that the Jews had with the NASAARA (i.e. the Christians) and the difference that they had with them; each of them took the other as misplaced in belief as Jews blamed Christians of not maintaining the teachings of Torah while Christians had much despise for them as they had not accepted Jesus-AS as the

Messenger of Allah and had on the contrary, put extreme troubles to him; they both read (and accepted the teachings of) the same book (Torah); the Quran tells about the polytheists of those times who had received no guidance from Allah, that they even mentioned for their selves that they had better grounds to claim their selves upright; the Quran tells that Allah certainly would decide about the matters they differ-in at the Day of Judgment; the AAYAT-114 mentions that those who had breached the sanctity of the mosques of Allah, they are most unjust people and as such, they have no right to claim their selves as upright on the good teachings that Allah had provided them through His Messengers; Allah states this here because at some time or other, all these three (Jews, Christians and those who actually had not received any guidance from Allah but claimed their ties to Abraham-AS) had notably been responsible to bar entry to the believers at some significant mosque (and even had notably damaged these sacred places); Allah tells them that they should not have even entered there except with extreme humbleness so by their wrongful attitude towards these, they certainly would face extreme humiliation in the near future at their worldly lives and at AKHIRAT, they certainly would face extreme physical torment; note that Muslims conquered Makkah in the eighth year of Hijrah where the Messenger PBUH cleared the KA'BAH of the idols that the polytheists had placed at inside of it while the Muslims conquered the area of Jerusalem at the rule of Umar-RA; at that time, the Jews had already been expelled from Madinah; Al-Hamdu Lillah; the next AAYAT points out that the east and the west (and all of directions) actually

belong to Allah and it actually sets the initiative for the change of QIBLAH (the direction in which Muslims offer the SALAH to Allah) from the BAYTUL Muqaddas to the KA'BAH at Makkah; the command for this change of QIBLAH was soon to come and it was one of the most notable signs to the Bani-Israel that Allah now deposes them of the honor to call towards the true guidance and He provides this honorable status to the Muslim-UMMAH (i.e. all Muslims as whole); AAYAT-116 tells about their extreme disrespect to Allah as Christians said that Jesus-AS is the son of Allah (we all take shelter of Allah from such wrongful statement) and the polytheists of Makkah said that angels are the daughters of Allah (we all take shelter from this wrongful statement too); Allah certainly is Pure from all such wrongful statements; the AAYAT tells that in fact, all the creation that is at the heavens or at the earth, is in His control and all are subservient to Him; Al-Hamdu Lillah; the next AAYAT tells about Allah that He created the heavens and the earth from nothingness; when He decides for something to occur, He just says "BE" and it occurs; Al-Hamdu Lillah; in the AAYAAT ahead, Allah indicates that the infidels of Makkah are much alike to those infidels that were before them as they say that they would accept the message if Allah speaks to them directly or some open sign comes directly to them; but the worldly life is for the examination so if such would happen, there would remain no examination; the infidels that were before them had uttered the same and their hearts do seem to be alike; Allah tells here that He has provided the signs (that the Messenger has come in them and he calls them to the true guidance by the Quran that descends on him) so

these are the proof enough for those who really do intend to live upon the Truth; He chooses His Messengers to provide the true guidance to all and He shows miracles only when He wills to show them; so O Muhammad PBUH, do not worry if these disbelievers do not accept the true guidance; you have to provide the message of Allah for it as you do provide the good tidings to believers and you do warn all those who disbelieve; you have no such liability as to see that they do accept the message and you would not be asked if they reject the message and get the hell-fire; Allah tells about the Jews and the NASAARA (Christians) that as for them, they would never appreciate you until you compromise on some of things that they have made their religious issues; O Prophet PBUH, tell them in clear terms that the true guidance is what Allah has clearly provided; if you O Prophet PBUH, were to follow their whims after the true guidance has reached you, you would neither have found any guardian nor anyone that could have assisted you against Allah; note here that this speech to the Prophet Muhammad PBUH is to make everyone understand that it is the acceptance of the true guidance from Him (that He has provided in the Quran) that brings the person near to Allah and it is not the placement of someone by birth (or by any other such factor that is not in his control) that brings anyone near to Him; however, with the true Belief and all of good deeds, the good placement in birth certainly is the plus factor (though it is naught without it); Al-Hamdu Lillah; the Quran presents the last AAYAT of the Ruku as the concluding element to all the narrative about Bani-Israel (as the opening two AAYAAT of the Ruku ahead being similar to the couple of AAYAAT that

started this narrative, mark the end to this); it says that not all of the "people of the Book (Torah)" are alike as some do read it with care to grasp the message that it still has and it certainly does lead towards the Quran; those are the ones who do believe in the Quran; but those who are unable to grasp that message and disbelieve in the Quran, they certainly are the losers (at AKHIRAT); Al-Hamdu Lillah.

BAQARAH-The Fifteenth Ruku

122.O children of Israel - call to mind My favor which I bestowed on you and that I made you excel the nations.

123.And be on your guard against the day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

124.And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? He replied that My covenant does not include the unjust.

125.And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

126.And when Ibrahim said: my Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive

him to the chastisement of the fire; and it is an evil destination.

127. And when Ibrahim and Ismail raised the foundations of the House: O our Lord - accept from us; surely You are the Hearing, the Knowing:

128. O our Lord - And make us both submissive to You and (raise) from our offspring a nation submitting to You, and show us our ways of devotion and turn to us (mercifully), surely You are the Oft-returning (to mercy), the Merciful.

129. O our Lord - And raise up in them an Apostle from among them who shall recite to them Your AAYAAT and teach them the Book and the wisdom, and purify them; surely You are the Mighty, the Wise.

The first two AAYAAT here are similar to the AAYAAT 47 & 48 of this Surah that indicate that whatever Allah has told the Bani-Israel, that is to guide them to accepting the Holy Book Quran; though they would not remain the chosen people for the task of providing the true guidance to the peoples of the world at this juncture of time yet they still are able to save their selves from all humiliation at the world and all physical torment at the AKHIRAT if they do come to Islam; the AAYAT-126 ahead narrate about Abraham-AS that he had asked Allah that Makkah flourishes in the worldly resources too and the dwellers there get their sustenance with ease; note that the Jews, the Christians, the polytheists of Makkah all respected Abraham-AS most highly so due to this high esteem, Allah tells about him that he actually was totally steadfast upon the true Belief and the

good deeds according to it; the AAYAAT tell that when Allah examined Abraham (in his true Belief and good deeds) by different trials, he proved consistent in achieving the best results in all such trials; Allah informed him that He would give him the status of IMAM (the esteemed spiritual guide towards the Truth; means that he would become one of the Prophets of Allah); he asked for such IMAMATE (the status to guide spiritually) in his descendants too and Allah told him that those who are unjust to His commands, they would not receive that status; this tells why Allah made Muhammad PBUH as His last Messenger (who was from the descendants of Ishmael, the elder son of Ibrahim) and why He deposed the Bani-Israel of the honorable status of providing the true guidance to all the peoples of the world; they had proved their selves totally incompatible for the task (in fact, they led even their own selves to desires for the worldly standing); Allah tells that He made the KA'BAH the place to visit time & again and the peaceful center for all those people who intend to keep their attention towards Allah; and it is better that the people offer their SALAH at MAQAME-IBRAHIM (that is the stone standing on which Abraham built the KA'BAH); note that the instruction to read SALAH at the place of this specific stone asks to read SALAH anywhere at the area where the HAJI circulate around the KA'BAH (that is called MATAF) and it certainly is better to take this instruction with ease in practice; Allah tells also that He commanded Abraham-AS and Ishmael-AS to care for the cleansing of His esteemed house (KA'BAH) for the good visitors who come there, the good dwellers at the area and those who perform their acts of worship to Allah inside

the KA'BAH (i.e. offer their SALAH there); this not only included to care about its physical cleanliness but also to care about its spiritual purity that nothing wrong takes place there; Al-Hamdu Lillah; Abraham saw that Allah has decided to make the KA'BAH the spiritual center where the people would find peace by worship of Allah so he prayed that He also makes the life easy at the area for all those who choose to live there, by providing all the physical necessities of life but he added that he prays only for those that are the believers to Allah and the Day of Judgment; this was because when he had asked for IMAMATE at his descendants, Allah had told him that the unjust persons (that do not care about the Commands of Allah) would not get it; but Allah told him as for the worldly things, he would not stop those even from the wrong-doers (though they would get their punishment at AKHIRAT); yet IMAMATE is the spiritual status so that is reserved for the good people that are most attentive to Allah; Al-Hamdu Lillah; the AAYAAT ahead report the important DUA (prayer to Allah) of Abraham and Ishmael that asked for the Messenger in their descendants and Allah accepted their DUA; Muhammad PBUH was from among their descendants whom Allah chose as His last of Messengers when He brought that DUA to realization after about 2500 years of it in the area of Makkah; Al-Hamdu Lillah; when Abraham and Ishmael were raising the foundations of KA'BAH (as it was first built by Adam-AS and now its foundations were not even barely visible), they made DUA that Allah accepts their good efforts for Him and as TOFIQ to that, makes both of them such persons that truly surrender to His will and raises such people from their

descendants that are Muslims (who surrender to the will of Allah); and that He teaches them and all Muslims, the deeds (MANASIK) in the procedure to perform HAJJ and provides them and all Muslims His mercy; then they made that important DUA that asked Allah to raise the Messenger from amongst them (the Muslims) who recites His AAYAAT to them and teaches them the KITAB (the Book; especially all the commands that it presents) and the HIKMAT (the wisdom that tells how to put that Book into practice) and purifies them from all the inclination towards the worldly desires; Al-Hamdu Lillah; this is the honorable task of Muhammad PBUH (to recite the AAYAAT of Allah and to teach all peoples the Quran and the manner of its application and to purify them of all base worldly desires); after him, we all Muslims are liable to do it in the best way possible for us; Al-Hamdu Lillah; here one of the notable things at the last AAYAT of the Ruku is that Abraham and Ishmael noted that Allah is AZIZ (Mighty) and HAKEEM (Truly Wise); this needs some elucidation; note that AZIZ means that He is able to provide for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it that causes FASAD (high difficulties to work upon Islamic Teachings) for high length of period; He destroyed by events that are named as natural calamities, many such nations that had challenged His authority and were causing FASAD at the world; Surah ANKABUT has the AAYAT (that is AAYAT-40) where Allah tells us that "each one of them We seized for his crime; so in them, against some We sent a violent tornado (with showers of stones);

some were caught by blast; some We caused the earth to swallow up; and some We drowned; it was not Allah Who injured them but they injured (and oppressed) their own souls"; Al-Hamdu Lillah; Allah is HAKEEM (Truly Wise) too which means that He is shaping all things towards the way He intends (even by the works of the Man) and it takes many years sometimes for us to see how things have turned favorably for Islam practically; whatever that creation which has the free-will (JINN and the MAN) does, Allah keeps that under His view; He let them intend only for what He intends them to intend and keeps the impression of whatever they do upon the world at such limits that everything goes on according to His will; Surah TAKWIR reports that "And you do not will even, unless (it be) that Allah wills, the Lord of all the worlds" (Surah TAKWIR-29); Al-Hamdu Lillah; note that when YAQUB-AS (Jacob) interpreted the dream of Yusuf-AS (Joseph), he told clearly that Allah would provide ways for the rise of Yusuf-AS as Allah is All-Knowing and HAKEEM (see Surah YOUSUF-6; Yusuf is Joseph that is spelt in two different ways); at that Surah, we find this name of Allah i.e. HAKEEM at another place too that denotes that YAQUB-AS was totally sure that Allah would provide for such circumstances that would lead to rejoining of all members of his family (Surah YOUSUF-83) and yet at another place where Yusuf-AS remembers how Allah has made possible leading the events to the rise of Yusuf-AS and to the rejoining of all the members of the household of YAQUB-AS (Surah YOUSUF-100); Al-Hamdu Lillah.

BAQARAH-The Sixteenth Ruku

130. And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.

131. When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.

132. And the same did Ibrahim enjoin on his sons and (so did) Jacob. O my sons - Surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.

133. Nay - Were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: we will serve your God and the God of your fathers, Ibrahim and Ismail and Isaac, one God only, and to Him do we submit.

134. This is people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

135. And they say: Be Jews or Christians, you will be on the right course. Say: Nay - (we follow) the religion of Ibrahim, the HANIF, and he was not one of the polytheists.

136. Say: we believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Isaac and Jacob and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.

137. If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they

are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

138.(Receive) the baptism of Allah, and who is better than Allah in baptizing? And Him do we serve.

139.Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.

140.Nay - Do you say that Ibrahim and Ismail and Isaac and YAQOOB (Jacob) and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.

141. This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

The Ruku starts with the notable discussion for which Allah had mentioned Abraham-AS; he was steadfast on the Guidance to the right path who had raised the foundations of KA'BAH (with the assistance of his son Ishmael-AS) so that Makkah becomes the peaceful center for all Muslims all over the world; the Ruku makes the point upon the infidels at Makkah that Abraham certainly was one of the highly capable Muslims and if the infidels claim to respect him by heart, they must leave their wrongs and accept the true Belief he professed and take-up his mode of living; for the Jews and the Christians, Allah says that Allah had chosen Abraham at the worldly life to present the best manner to live upon the right path and he certainly would be among the best persons

at AKHIRAT; whenever Allah told him to become totally obedient to Him about some issue in practice, he always did so; this we have learnt at AAYAT-124 too that whenever Allah examined Abraham (in his true Belief and good deeds) by different trials, he proved consistent in achieving the best results in all such trials so Allah informed him that He would give him the status of IMAM; not only Abraham-AS but even Israel-AS (Jacob) guided his sons when he was near to his death at Egypt that they have to believe in Allah and have to do all good deeds according to His commands (no matter when or where they live); Abraham, Ishmael, Isaac (and Jacob) all believed in Him only as their true Lord so he took that oath from all his sons that they would remain steadfast on this; the Jews and the Christians must realize that it was upon the principles (which Abraham had received from Allah being the IMAM to present the true guidance and which he had stated plainly to his descendants) that Israel took word from them at his death and not on commitment to any particular people; but they all have passed away and they are answerable for their own and the Jews and the Christians are answerable for their own belief and deeds so without care to discuss what Israel meant to convey at his death-bed, they should take care about their own selves to make their selves better; Al-Hamdu Lillah; they ask the people to become Jews or Christians for their guidance while they should have realized that they should have called towards the principles that Abraham presented and he certainly was not among the polytheists; AAYAT-136 tells the Muslims to say in most plain words that "we believe in Allah and what is given to us (i.e. the Quran) and whatever

(i.e. the principles of Islam) was provided to Abraham, Ishmael, Isaac, Jacob and the children of Israel (Jacob) and whatever was given to Moses (i.e. Torah) and to Jesus (i.e. INJIL that elucidates Torah) and to all the Prophets from their true Lord; we do not discriminate among any of them and we are believers in Allah"; Al-Hamdu Lillah; this AAYAT tells the Jews and the NASAARA (Christians) that the true Belief is to believe in the message of Allah that all of the Messengers provided to the human beings (that basically is the same as all Messengers guided towards TAUHID, AKHIRAT and RISALAT; see the note at the fifth Ruku of this Surah); this clarifies that if someone has the notion that Jacob might have instructed his sons to adhere to the nation of Bani-Israel with whatever wrongs they commit, he certainly has the erroneous notion; the Messengers always have asked for the commitment to Allah and for nothing else; Al-Hamdu Lillah; the AAYAT ahead tells that if they (the Jews and the Christians) do believe as you Muslims do (according to the statement at the AAYAT-136) then only they have truly believed but if they avoid this plain statement then they do have taken up enmity; Allah would save you from all of them as He hears what they say and knows well how to keep their enmity to their own-selves; note that the Jews did not accept Jesus-AS and Muhammad PBUH as the Messengers of Allah (and they had remained extremely disrespectful even to Messengers of Allah that they did accept; they even had disrespected Moses-AS) while the Christians did not accept Muhammad PBUH as the Messenger of Allah; the AAYAT ahead particularly addresses the Christians who thought that the baptism to the new-born

washes away the original sin from it who then receives the benefit of the sacrifice of Jesus Christ (AS) and gets the potential for the salvation; Allah tells here that the true color that does provide safety from all troubles of the worldly life and from the hell-fire is actually the heavenly color that Allah provides to someone (i.e. the Guidance to the right path that puts his total attention towards Him) and who could be better than the person who does get that heavenly color from Allah; that color leads to the true worship of Allah paving the way for the safety at AKHIRAT; that safety does not come without the true Belief and without any good deeds just by believing that the sacrifice of someone would be enough for the atonement of sins (even if that someone is one of the most worthy persons at the court of Allah); Salam on Jesus Christ who was one of the greatest of men and one of the most esteemed Messengers of Allah; Al-Hamdu Lillah; the AAYAT explicitly gives the message to both the Jews and the Christians that it is of no use to put such argument as they both state that they both only have the approval at the court of Allah, as the good deeds of the Muslims certainly affect the Muslims highly; we Muslims certainly are committed to Him so we have hopes that He certainly would care for us at AKHIRAT; Al-Hamdu Lillah; Allah asks them why they say about the esteemed Messengers Abraham, Ishmael, Isaac, Jacob (and about his sons too) that they either were Jews (this was the statement of the Jews) or either were Christians (this was the statement of the Christians); with such statements it is clear that they have been so highly unjust as to hide the true message of Torah (that tells them of the last Messenger of Allah); certainly, no

one knows anything better than Allah and He is not unaware of their doings; the Jews and the Christians need to understand this well that these good persons have passed away and they are answerable to their own doings; the Jews and the Christians should care to put their doings correct as they would be asked about those, not about the deeds that those good persons did when they were at the world; Al-Hamdu Lillah.

BAQARAH-The Seventeenth Ruku

142. The fools among the people will say: What has turned them from their QIBLAH which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.

143. And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you; and We did not make that which you would have to be the QIBLAH but that We might distinguish him who follows the Apostle from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

144. Indeed We see the turning of your face to heaven, so We shall surely turn you to the QIBLAH which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the

truth from their Lord; and Allah is not at all heedless of what they do.

145. And even if you bring to those who have been given the Book every sign they would not follow your QIBLAH, nor can you be follower of their QIBLAH, neither are they the followers of each other's QIBLAH, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.

146. Those whom We have given the Book, recognize it as they recognize their sons, and some party of them most surely conceals the truth while they know (it).

147. The truth is from your Lord therefore you should not be of the doubters.

Allah gave the command to change the QIBLAH at this Ruku; AYAT-115 had pointed out that the east and the west (and all of directions) actually belong to Allah; it was an indication for the change of QIBLAH (i.e. the direction in which the Muslims offer the SALAH to Allah) from the BAYTUL Muqaddas to the KA'BAH at Makkah; Allah tells here that there would be such foolish persons among the wrong-doers who would ask what made them change the QIBLAH; answer them O Prophet (PBUH) that the east and the west (and all of directions) belong to Allah so it is only the will of Allah by which He guides any person towards the right path; Al-Hamdu Lillah; AAYAT-143 is notable here as Allah gives the reason to the change that as now Allah has deposed the Bani-Israel from the honor of providing the true guidance to all the peoples of the world, the Muslim UMMAH (Muslims as

whole) would be liable to it; they would see that when Muhammad PBUH, the last Messenger of Allah, has departed from the world, they do provide the message of Allah that they have received (in the Quran and in the shape of the authentic SUNNAH as the HIKMAT towards its explanation) to all peoples of the world; note well that it is the responsibility of the Muslims to provide the basic teachings of Islam as best as possible (so that issues related to KHILAFAT might also come at fore to all peoples of the world) though the Muslims are not liable to see that all peoples do accept the message of Allah and apply it for the benefit of all the world; once they fulfill their responsibility to the necessary extent by TABLIGH (spreading of the teachings of Islam), they only have to see to their own safety as everyone has to answer individually at AKHIRAT; the Muslims would bear witness there if they are called for it against those to whom they provided the message of Islam yet either those ignored it (even after listening to it) or either rejected it clearly; the only reason to life is to get the pleasure of Allah by total surrender to Him with the true Belief and with the good deeds according to it; however, if the Muslims go on to make TABLIGH of Islam, Allah would certainly make the life easy for all peoples of the world without any turmoil as we all have seen that He did make the world most worthy place to live after Muhammad PBUH when the Muslims undertook JEHAD in His name (i.e. the Muslims fought those who challenged the message of Allah by their rejection of Islam after they got its basics by TABLIGH and those rejecters did not even make the peaceful treaty with the agreement to pay JIZYA for their safety with the

Muslims who certainly are the force of Allah); at the current times, the Muslims have to make TABLIGH with all enthusiasm to the challengers to Islam to at-least make them realize that the Muslims are certain to stay upon the righteous teachings of Islam insha-Allah without posing any threat to anyone and they must necessarily get some peaceful treaty from those challengers that asks both sides clearly to stay away from each other as much as possible; please note that JEHAD for the Muslims seems fair only at defense at the current times against those who challenge the Muslims head-on yet the Muslims must not initiate it; but every person must know that JEHAD by attack is allowed even now yet highly unfeasible as the matters stand; Al-Hamdu Lillah; if nobody among the prominent ULAMA takes up TABLIGH of the Basics of Islam up-to the standard needed at the current times then somebody among the Muslims who has the worthy knowledge of the Basics of Islam, would have to necessarily take it up with his total attention towards Allah (see also Surah AALE-IMRAN-110); Al-Hamdu Lillah; the Quran also mentions "and who is more unjust than he who forges a lie against Allah while he is invited to Islam, and Allah does not guide the unjust people; they desire to put out the light of Allah with their mouths but Allah will perfect His light, though the disbelievers may be averse; He it is Who sent His Apostle with the true GUIDANCE and the right PATH of life, that He makes it overcome all the paths of life, all of them, though the polytheists may be averse" (Surah SAFF-7, 8, 9); Al-Hamdu Lillah; the Ruku at study tells that the QIBLAH (BAYTUL Muqaddas) towards which the Muslims were offering their

SALAH for nearly 17 months at Madinah, was to test the Muslims whether they stand firm at the acceptance of what the Messenger of Allah had asked them to do or do they take the same manner of avoiding to follow him by different unworthy excuses that the Bani-Israel manifested against the guidance of Moses; note that we do not find in the Quran that Allah gave the command to read SALAH in the direction of BAYTUL Muqaddas yet Allah says at this AAYAT-143 that We had made it the QIBLAH (i.e. the direction in which the Muslims offer the SALAH to Allah) so that We bring at fore those who do follow the Prophet PBUH (this tells that Muhammad PBUH got the clear direction to make it QIBLAH from Allah and that is not by any AAYAT of the Quran); so this marks also the most high status of the SUNNAH of the Prophet PBUH for the practice of the Islamic commands and this actually puts it firmly in the meaning of HIKMAT (to educate in which also was among his assigned tasks); note that HIKMAT means the wisdom to apply the Quran into practice; this test certainly was highly significant as the Muslim UMMAH was now getting the honorable status to guide all peoples of the world to the Word of Allah and all of them did well when they accepted BAYTUL Muqaddas as their QIBLAH as the Prophet PBUH directed them; Al-Hamdu Lillah; now, when the QIBLAH changed to KA'BAH, there was some concern in SAHABA (the companions of the Prophet PBUH) for those persons who had offered their SALAH at the direction of BAYTUL Muqaddas and they had died in this period; Allah tells explicitly that He would not waste their true Belief (i.e. the SALAH they had offered then) and they do not have to worry on this issue; Allah is

Most Kind so He cares to all good deeds and He is Most Merciful so He provides mercy to all those who are attentive to Him; Al-Hamdu Lillah; AAYAT-144 tells that Allah changed the QIBLAH to KA'BAH as He had seen that the Prophet PBUH turned his face eagerly towards the heavens awaiting the command to change the QIBLAH; so now everyone of Muslims must face the KA'BAH at SALAH wherever he is; those to whom Allah has provided the Book (Torah) know well that this command certainly is from Allah and Allah is not unaware of any of their deeds; Al-Hamdu Lillah; the Ruku tells that they would not accept the QIBLAH of you Muslims and you also would not accept their QIBLAH in the future ever (this means that you must not do so) and in fact, they also would not accept the QIBLAH of each other; note that the Jews and the Christians both have some difference in facing towards the BAYTUL Muqaddas when they visit that holy site; the Christians tend to face it in the direction where Mariam-AS (Mary) gave birth to Jesus-AS; supposing that you O Prophet PBUH, accept their whims after you have received the command not to accept their QIBLAH, you certainly would commit injustice; Allah tells that those whom Allah has provided the Book (Torah) recognize this (Quran) as they recognize their children; and there is a faction in them (of their learned persons) who conceal those righteous teachings of Torah on purpose that the Quran conforms (so that the Muslims remain unaware of the true knowledge and they, the Christians and the Jews, might claim supremacy in the sphere of knowledge); however, the Quran has provided the Truth most explicitly and so the Muslims have no inclination to what the people of the Book know of Torah and

what they practice from it; note that even at these current times, they have given-in to this notion of becoming high among the peoples of the world though now, it remains on the basis of the know-how of the deadly weapons they have introduced just for the destruction of the world; when the spiritual knowledge is not the guard to the physical knowledge then it defies the actual status of the Man that is of the KHALIFAT at the world; may Allah provide wisdom to all peoples of the world before it is too late; Al-Hamdu Lillah; certainly, the Truth is from Allah (so no one is able to change it) and the Quran guides all the Muslims by addressing Muhammad PBUH that you all must not have any doubts in its acceptance; and you all must not have any reservation in its necessary application; Al-Hamdu Lillah.

BAQARAH-The Eighteenth Ruku

148. And everyone has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.

149. And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do.

150. And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not

fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.

151. Even as We have sent among you an Apostle from among you who recites to you Our AAYAAT and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.

152. Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.

The Ruku mentions that the actual importance is to collect good deeds with total belief on Allah; as for the direction to Muslims to face at SALAH, though it is only towards the KA'BAH at Makkah yet that might fall for someone at the east, for someone at the west, for someone at the north and for someone at the south; so everyone has its own direction as the KA'BAH is located in such way; Al-Hamdu Lillah; the Muslim would consider the issue that he offers his SALAH in the best way possible for him as that actually leads him ahead of others; Allah would gather all persons at the Day of HASHR (the Day of Judgment) where all would stand in front of Him and the only thing that would count there would be the true Belief and the good deeds according to that; Al-Hamdu Lillah; it is noteworthy that the Quran asks Muslims to compete in all the good deeds that bring the blessing of Allah; it does not ask to compete in worldly matters anywhere which it asks to keep preferably at necessities (see Surah BAQARAH-219); the Muslims might take-up three positions regarding wealth at the world that are right by the Islamic Teachings; the best is the status of the person who

lives at poverty but where he fulfills his necessities and obligations and does not have much to save (the Prophet PBUH lived at this status by choice); the second to the best is the status of a person who does save a good amount even after spending on his necessities and obligations yet this saving does not put him into the wealthy persons; the third is the status of the person who has property, possessions and plenty of wealth and he is taken among the wealthy persons; however, there must remain no person that lives at the status of deprivation of necessities at an Islamic environment falling below the first status, or so much far above from the upper margin of the second one that he goes beyond the third status by the Islamic teachings and then he gains the undue status to impress adversely the good ordinary living manner at the Islamic environment; in whatever situation, he must fulfill his total liabilities as one among the Muslims and must not obsess about earning of worldly gains; Al-Hamdu Lillah; the AAYAAT here tell that towards wherever the Muslim person travels or wherever he resides temporarily, he must take care at all times and places that he faces the KA'BAH at SALAH; this would finally give the message to all that though once the QIBLAH has changed but it has changed for all times ahead; no one should get the argument that Muslims claim relationship to Abraham and Ishmael and do not take the place which they built again for the remembrance of Allah as their QIBLAH; He clearly mentioned it as His sacred place where all those who seek His pleasure would turn to at their SALAH (see AAYAT-125) so those foolish persons only would object that have no sense of justice; the Muslims do not need to worry about them but

they need to care about the command Allah has given, as according to DUA of Abraham, they would certainly get the blessing of Allah that Allah would make the place prosperous (this is the NEMAT from Allah to them so that they have all ease to live by practicing the Islamic teachings at all situations with all integrity) and He would make it the central place for all Muslims especially the people that are most attentive to Him; the Ruku tells that Allah had accepted DUA of Abraham about Makkah as He had accepted his DUA when he made it with his son for Muhammad PBUH to appear as the Messenger of Allah from among their descendants; the task of the last Messenger is mentioned again but the sequence is changed as TAZKIAH (the purification inside) comes before the teaching of the Quran and the teaching of HIKMAT i.e. the wisdom to apply the Islamic teachings; this sequence remains at Surah AALE-IMRAN and Surah JUMU'AH where the Quran has repeated this AAYAT; Al-Hamdu Lillah; at AAYAT-129 of this Surah, it occurred as DUA of Abraham and Ishmael but at other places, it comes as the statement provided by Allah; it notes that the learning of the Quran and HIKMAT needs TAZKIYAH before that; they would come only to those who have distanced their selves from all worldly desires and live their lives with utmost simplicity and with total attention towards Allah; Al-Hamdu Lillah; the last AAYAT of the Ruku asks all peoples of the world to remember Allah at all times and at all places; they must work to the fulfillment of His commands to get His pleasure; the AAYAT reads "Remember Me, I would remember you"; so it actually tells, "Remember Me (in the world), I would remember you (at AKHIRAT)"; "Remember

Me (in your near-ones), I would remember you (in angels)"; "Remember Me (today), I would remember you (tomorrow)"; "Remember Me (in your happiness), I would remember you (in your troubles)"; "Remember Me (wherever you are), I would remember you (wherever you are)"; "Remember Me (at all times), I would remember you (at all times)"; it is the honorable word that Allah gives to all persons that have goodness in them to believe in Him and to do their deeds according to that belief; all must acknowledge the NEMAT (the blessing from Allah which means that the true Muslims live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT) by their gratitude towards Him and all must care not to disbelieve but to keep their attention towards Allah Who is the true Lord of all the creation; Al-Hamdu Lillah; this remembrance by heart fulfills the statement that all the creation of Allah gives at the beginning of the Quran where that creation of Allah (especially the JINN and the Man) praises Allah with all the gratitude towards Him; Al-Hamdu Lillah RABBIL-AALAMIN.

BAQARAH-The Nineteenth Ruku

153.O you who believe - Seek assistance through patience and prayer; surely Allah is with the patient.

154.And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.

155.And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

156. Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.

157. Those are on whom are blessings and mercy from their Lord, and those are the followers of the right course.

158. Surely the SAFA and the MARWA are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.

159. Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).

160. Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.

161. Surely those who disbelieve and die while they are disbelievers, these are, on whom is the curse of Allah and the angels and men all.

162. Abiding in it; their chastisement shall not be lightened nor shall they be given respite.

163. And your God is one God - there is no god but He; He is the Beneficent, the Merciful.

AAYAT-45 at the fifth Ruku had told the Bani-Israel to take assistance of SABR and SALAH; Allah gives this same instruction to the Muslim UMMAH now at AAYAT-153 when they take-up the task of keeping to the Islamic teachings and of spreading the word of Allah to all; Al-Hamdu Lillah;

the Muslims would take the assistance of SABR (which means to stop from all wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins) and SALAH (which means to say the prayers to Allah that leads to the total attention towards Allah so that they get His pleasure and achieve the true success at AKHIRAT); note that to achieve the pleasure of Allah is the only aim of life (see Surah ZAARIAAT-56); note that these both SABR and SALAH respectively keep away from all base desires and certainly strengthen the attention towards Allah; SABR for the Muslims denotes in the Quran to attach the self to something praiseworthy by Islam (even though that needs to put some strain to the self) against the option to take something that is blameworthy; that is why it enfolds the meaning of patience keeping to Islam at some incident that causes agony and also enfolds the meaning of living upon necessities preferably at the worldly life with the avoidance of all major sins; if someone has worldly things beyond necessities then that would only be in limits (see the previous note about the three positions the Muslims would take for the worldly positions) and that also would qualify them to SABR; Al-Hamdu Lillah; the AAYAAT ahead at this Ruku explain the different aspects of SABR; the notable thing about SALAH is that it brings the Muslim person near to Allah as he persists on His remembrance by it; so while SABR stops from attachment to the world, SALAH brings them to the attachment of AKHIRAT by the remembrance of Allah,

the true Lord; Al-Hamdu Lillah; Allah asks this attitude from all Muslims (with the knowledge of the Quran) who would not only live by Islam but being the force of Allah, would also ask all to live by Islam (by TABLIGH only in these current times unless they are challenged at the war-field) so that the Man proves without any doubt that Allah has created him the best among all the creation; that also would prove how right He was when He told the angels that He knows all about the Man while they are not fully aware of his potential ability i.e. his spiritual ability; Al-Hamdu Lillah; when Allah asked the Bani-Israel for SABR and SALAH, He told them that it is difficult except for those that do have their attention towards Him; but when He asked the Muslim UMMAH for them, He said that Allah helps the patient ones (SABIRIN); note the difference that has the subtle indication that the Bani-Israel needed much development of such traits that help in SABR and SALAH while the Muslim UMMAH displayed the worth for them just when Allah blessed them with the task of remaining to Islam and of spreading the Islamic teachings to all peoples of the world; Al-Hamdu Lillah; whenever the Muslims fought the challengers to Islam at the battlefield (especially when they fought the infidels of Makkah) that intended to finish off the impression of Islam, it caused SHAHADAT (death at the battlefield) of many Muslims; the Quran says here that Muslims would not call those who achieve SHAHADAT (when they fight in the way of Allah) as dead; they certainly are alive yet nobody has the recognition of their lives; Allah tells here that He would certainly test Muslims by situations that cause fear to them and by hunger and by the loss of property and by the loss of

much of vigor due to physical efforts and by the loss of much of returns to those efforts; O Prophet PBUH, give the good tidings to the SABIRIN (that bear all these trying things with patience); those are the persons when the troubles fall upon them, they remember Allah by saying that "we belong to Allah and we have to return to Him"; note that the Muslims read this part of the AAYAT as their statement whenever they face much trying times especially when someone near to them achieves death; so here we do get the idea for SABR that it means to remain totally attentive to Allah even in such adverse of times where any other person than the SABIRIN might fall into the most high dejection; they remember that their worldly lives would end at some day or other (and that would anyhow end their troubles) and they never lose the true Belief that they are answerable to Allah; these are the persons that get the inner peace from Allah, their true Lord, at the worldly life (as they keep away from all major sins) and the blessing from Him at AKHIRAT; these are the persons that truly are attentive to Allah; Al-Hamdu Lillah; the next AAYAT tells that the Muslims do not have to worry if they make the SA'I (the walk between SAFA and MARWA that used to be the two hillocks; now there are just some signs remaining for them); this walk is one of the important parts of the rituals at UMRAH (visit to the KA'BAH) & HAJJ (visit there at the last month of Hijrah-calendar); Muslims worried that at the times of JAHILIYYAH (the period of ignorance to the Islamic teachings), there used to be two idols at these hillocks that the polytheists worshipped and at the advent of Islam, the Muslims removed them; these idols had been introduced at these places by the most wrongful

persons so Allah says that the SA'I does belong to the rituals of HAJJ and it certainly is for Allah so the Muslims do not have to worry in taking-up of this walk between these hillocks; note that basically, SA'I relates to the frantic search of HAJIRAH-AS (the wife of Abraham-AS and the mother of Ishmael-AS) for water to provide to the infant Ishmael and in this, she walked to & fro between the hillocks; it is the narrative that relates highly to SABR; the movement of the infant at that time had resulted in the gushing out of the stream of water (ZAM-ZAM) miraculously that still runs at the holy site of the MASJID inside where the KA'BAH is located; Al-Hamdu Lillah; Allah knows the intentions of all so He cares for that with all appreciation to all the rightful persons; Al-Hamdu Lillah; note that the Quran has AAYAAT that are AL-BAYYINAAT (that denote the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people) and it also has AAYAAT that are AL-HUDA (that relate mostly to the practice of Islam that Allah has provided the Muslims for firmness of the Guidance to the right path); so these tell the fundamental teachings of Islam (that are to believe in TAUHID, AKHIRAT and RISALAT as noted at Ruku-5 of BAQARAH) and the teachings that directly relate to its practice respectively; Al-Hamdu Lillah; the persons that conceal these AL-BAYYINAAT and these AL-HUDA in AL-KITAB i.e. the Quran (mostly those Jews that detested Muslims because the last of Messengers of Allah, i.e. Muhammad PBUH, came from the descendants of Ishmael though in general, the AAYAT mentions all such persons),

they are cursed by Allah and they are cursed by such others too that are most attentive to Allah; but those who repent and make good amendments in their attitudes and then present these *Al-BAYYINAAT* and these *Al-HUDA* as the Quran tells, Allah would care for their repentance and would show mercy to them; *Al-Hamdu Lillah*; but those who die in this state of denial and concealment, certainly, Allah would curse them and His angels would, and all those peoples of the world would, who are most attentive to Allah and that curse would never leave them in their worldly life; and their chastisement at *AKHIRAT* would never be lightened; they would not even be given any respite; certainly, Allah only is the true Lord (and He would certainly judge the belief of every person and his deeds at *AKHIRAT*); He is *AR-RAHMAN* and *AR-RAHIM*; *Al-Hamdu Lillah*.

BAQARAH-The Twentieth Ruku

164. Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.

165. And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah - and only if those who are unjust had seen that when they see

the chastisement - that the power is wholly of Allah and that Allah is severe in requiting (evil).

166. When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

167. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them and they shall not come forth from the hell-fire.

The Ruku starts with the AAYAT that tell about how Allah has created different things by His authority and made them beneficial to the human beings; these beneficial things include some very notable things that Allah presents here; the first is the creation of the heavens and the earth (we know today that Allah keeps the earth to its place by the gravitational force as it rotates around the sun to stabilize its location by its centrifugal force; the gravitational force applies to all physical bodies at heavens and that certainly is beneficial for us at the earth; note that Allah has created everything in such manner by His good authority that even these physical bodies tend to avoid destruction so they keep away from the earth as much as possible for them by their movement unless it does bound them towards it by its force; that causes them to burn due to the intense heat that the acceleration towards the earth causes to them and we see them as shooting stars); note well that even the physical laws apply by the will of Allah and He only has provided their

working at the universe; Al-Hamdu Lillah; the second is the change of the night and the day (Allah has caused the rotation of the earth at its axis too without any troubles to us so as to bring days and nights; this gives us the opportunity to set-up our routine for our economic activities and for the period of our rest avoiding burden to the self with our attention towards Allah at all times); Al-Hamdu Lillah; the third is the ability of the ship to sail on the waters that benefits the commerce and trade between different peoples (Allah has given the waters the force that is named as buoyancy which keeps the ship floating upon the waters as it is the upward force exerted by the water that opposes the weight of the immersed object so just as the gravity asks it to go down, the up-thrust i.e. the buoyancy at the waters causes it to stay up the waters); Al-Hamdu Lillah; the fourth is that He descended the water from the heaven above so as to bring the earth alive (so that it bears fruits & crops); Allah mentions the heaven above as singular here as the rain falls from the clouds that are just above the earth; note that Allah uses the term "heavens" in plural in the indication of the first beneficial thing here; Al-Hamdu Lillah; the fifth is that Allah spread many of animals upon the earth (and this in some way or other is beneficial to the Man as they not only provide the milk and the meat but their waste is beneficial as fertilizer to fields; the AAYAT implies that even the wild animals provide benefits to the Man; their skins and teeth certainly have value and some of them do provide medicinal benefits); Al-Hamdu Lillah; the sixth is the change of winds that cause change in weathers at different places by their occurrence; Al-Hamdu Lillah; and the seventh is the

clouds that wander on slowly between the earth and the heaven (used in singular; they rise due to the condensation of water particles inside and the highest of them would rise to about 6000 meters maximum above the ground but then they are not liable to cause rainfall; the clouds that are near to the ground about 2000 meters inside that are thick and dense clouds, these clouds produce steady rain or snow and they often are referred to as nimbostratus clouds); at the day, clouds provide the protection from the sun's intense heat and at the night, they become such blanket as to benefit the place not to get too cold; Al-Hamdu Lillah; Allah has given all persons the power to observe so these are the things to observe at the earth and from the earth; by this, all persons would become aware of the amazing control that Allah has over all things and they would see that He has made these care for all and not to become adverse; those persons who take others to worship than Allah, they do show love for those others more than Allah even though He has provided such blessings to all; certainly, such persons that are given to wrongs, show extreme ingratitude to Allah though the true believers on Him do love Him intensely; but then there would come the day (the Day of Judgment) where these persons that are given to wrongs, would see clearly that all control does belong to Allah but on that day, He would not care for them but punish them severely; this world is for the examination and the coming world is for the result to all; the persons that they used to follow (especially their forefathers) would become oblivious to them at that place and everyone would see the severe punishment so all relations between them would totally end; their followers would say in

regret that only if they could return to the worldly life, they would become just as oblivious then to these persons that they used to follow; so there at that place, Allah would show them their deeds as something to regret only and they would never emerge from the hell-fire; so all must care here and now to come to the right path as after the life at the world, even the highest regret on wrongs committed would become totally useless; Al-Hamdu Lillah.

BAQARAH-The Twenty-First Ruku

168.O men - Eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy.

169.He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

170.And when it is said to them - Follow what Allah has revealed, they say: Nay, we follow what we found our fathers upon. What - and though their fathers had no sense at all, nor did they follow the right way.

171. And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

172.O you who believe - Eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.

173.He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven

to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

174. Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

175. These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

176. This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in great opposition.

The first two AAYAAT (168 & 169) of this Ruku present the Islamic manifesto of the living manner for all persons (especially for the Muslims) of the world; this is to note the right path to follow against those paths that lead to the hell-fire so in this respect, these AAYAAT certainly need much care in elucidation; they tell all the peoples of the world to eat only that Allah has allowed them (HALAAL) and that which they understand to have purity (TAYYIBAH); this statement is interesting in the sense that the food taken-in does affect the conduct of the person (his awareness of good moral values); the seventh Ruku of this SURAH also gives this message that the intake of anything affects the Man even in the spiritual sense; note also that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it; the

AAYAT also instructs to take care that no one follows in the footsteps of the Satan (as to pursue to eat the prohibited fruit was the manner in which he affected adversely the first couple among the mankind); certainly he is the sworn enemy of the mankind; these AAYAAT also tell most clearly that the Satan pursues the mankind towards the SOU (injustice) and the FAHSHAA (shameful matters) and to say such wrongful things against Allah, the bad consequence of which they are unable to gather (these wrongful things mean that they assign partners to Allah in His authority); may Allah save all persons from such evils; Al-Hamdu Lillah; note that based on the teachings of the Holy Book Quran and the SUNNAH of the last Prophet PBUH, Islam is the only challenger today to injustice (initiated mostly by the wrongful men) and shameful-attitude (initiated mostly by the wrongful women); with that, Islam asks to keep attention towards Allah only; Al-Hamdu Lillah; the man has to see that nothing objectionable by Islamic Values takes place by the strength he has (and that might be his official strength) that leads to the occurrence of injustice and the woman has to see keeping to HEJAB that nothing adverse to Islamic Values takes place by her natural beauty that attracts men that leads to the occurrence of shameful behavior; the Islamic Administration must give attention at the environment for both of these matters by ADL (by the instructions at the law of the land) and by EHSAAAN (by the attention towards the natural good tendency without any strictness) respectively; one of my writings "the Expressions of Quran" explains the issues related to these AAYAAT even more; Al-Hamdu Lillah; the Ruku tells ahead that those who

lead their selves to the hell-fire by following the wrong guides that were among their fore-fathers, are not prepared to hear anything of the true guidance that falls against their fore-fathers; they have come to such stage in their living manner where only the screaming of someone for them does affect them to look at him; but even that does not affect them positively to accept the Truth as they actually do not hear it, do not speak for it and do not see it; as such, they do not understand anything of good values; AAYAT-172 of this Ruku instructs the true believers that even if others do not care to eat the TAYYIBAH (that food which has purity to affect only positively), you Muslims would care to eat that only from whatever Allah has provided at the earth and then you would care to praise Allah on that because you are staunch believers on the Truth; Al-Hamdu Lillah; the lack of even one of these properties (that are HALAAL and TAYYIBAH in something seemingly edible), prohibits the intake of it; AAYAT-173 tells about all those things that are HARAAM (strictly prohibited) to eat and they lack both of these good properties; these are the carrion and the flowing blood and the meat of swine (in-fact, every part of swine is filthy as mentioned at Surah AN'AAM) and all such animal (or such bird) that has been sacrificed for someone other than Allah (see also Surah AN'AAM-145); however, at the extreme necessity (the situation of IDHTIRAR), Allah allows the Muslims to eat from any of these things that only are filth but then that only must be up-to necessity; note that IDHTIRAR allows the consumption of some filth to necessity for the time being to save the life yet it does not allow the disrespect of anything that Islam has provided sanctity, even

at IDHTIRAR; note also that something becomes HARAAM by the indication of the Quran or/and the SUNNAH and whatever they prohibit to eat, they certainly are impure too; we have at Ahadith as TIRMIDHI reports that the Prophet PBUH forbade on the day of KHYBER the domestic asses, flesh of mules, every carnivorous beast with a fang and every bird with a talon (that hunt with their claws); note that even if the Quran or/and the SUNNAH do not tell explicitly about something as impure to eat, the collective understanding for it by the pious good Muslims is valid if they designate it as impure remaining unanimous; Muslims in general would have to avoid its intake too with strict care (and it would be the obedience to Allah only as this is implied by the AAYAT-172); the simple rule is that there is no obedience to any of creation in the disobedience of Allah but if the good Muslims guide to His word by the implications of the Quran and the SUNNAH, then following of their good directions strengthens Muslims in general upon the teachings of Islam, the word of Allah; Al-Hamdu Lillah; this tells that many of animals that we Muslims do not eat, that is due to the rightful following of the collective understanding of all good Muslims as Allah commands explicitly here to take that understanding about TAYYIBAAT where any doubts do creep-in; Al-Hamdu Lillah; note that vegetables, fruits and edible crops attained by the earth are fine to consume when there is nothing adverse to their consumption by Islam while the consumption of meat (especially of birds) even when HALAAL, is much better to avoid though if the Muslim person does intend for its intake (as he certainly is rightful to it when it achieves purity), it does need the name of Allah

upon it for its purity; Al-Hamdu Lillah; note also that anything HALAAL in edibles might become prohibited due to injustice occurring therein as for instance, the edible animal that belongs to someone is taken and then that is slaughtered (though by the name of Allah) without his consent, it would be prohibited to eat; Al-Hamdu Lillah; the last three AAYAAT of the Ruku tell the wrong conduct of those persons who do not clarify the commands that are explicit in the valid intake of HALAAL and TAYYIBAH and the invalidity of things that are lacking in any one of these properties though those persons do have the knowledge of the book (the rulings) that Allah has provided them; there are persons among them who are making their followers eat the wrongful things while actually they themselves are taking-in the hell-fire inside them; Allah would not even speak to them at the Day of Judgment while here at the worldly life, He would not even purify them of the effects of the impurity they took-in; so for them, there certainly is painful chastisement not only there but also here at the worldly life; they have traded to get the wrong belief giving away the true guidance and have traded to get the chastisement giving away the mercy that they might have received from Allah; how prepared those persons are for the hell-fire (the term used here relates to SABR that they have fully committed their selves to get the hell-fire); they would receive their punishment because Allah had provided His commands explicitly at the Book (and they were aware of that) but they intended to differ (due to their base desires for the worldly gains); this difference based on personal whims does lead them to complaints among each other

(making the life miserable) and this is the reason that does lead them to the hell-fire; Al-Hamdu Lillah.

BAQARAH-The Twenty-Second Ruku

177.It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).

178.O you who believe - retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the blood-wit) should be made according to usage, and payment should be made to him in good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.

179.And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.

180.Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near

relatives, according to usage, a duty (incumbent) upon those who guard (against evil).

181. Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.

182. But he who fears an inclination to wrong course or an act of disobedience on the part of the testator, and affects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.

AAYAAT-168 and 169 had provided the Islamic Manifesto for the Islamic manner of living; now this AAYAT that presents the concept of virtues by Islam elaborates on that as it tells about the true Belief and the deeds that directly relate to it; then the Surah goes on taking all issues related here and guides Muslims towards those virtuous deeds that Islam takes as its pillars that are the acceptance of the true Belief by heart with the statement that there is no one to be worshipped except Allah and Muhammad PBUH is His (last) Messenger; reading of the SALAH daily; paying the ZAKAH yearly (and other of SADAQAH); keeping the SIYAM (fasts) in the holy month of RAMADHAN; performing the HAJJ once in the lifetime; in addition to these five, the Surah presents how Muslims ought to take care for their contracts that especially include those contracts that are related to the matrimonial dealings and that are related to economics; Al-Hamdu Lillah; the AAYAT tells that the righteousness actually is not only the manifest rituals for good deeds but it is the true Belief inside that establishes the virtuous nature of the person; to face towards the east or the west for Allah comes secondary to

TAQWA to Allah inside and the most easy definition for TAQWA to Allah is that "it is the attitude of the Muslim person that denotes his fear that he does not get the displeasure of Allah and so this fear would lead him to the true Belief upon Him and would also lead him to all the good deeds that he would do sincerely according to the commands of Allah"; Al-Hamdu Lillah; so he must recognize and believe in the fundamentals of Islam and then his TAQWA to Allah leads him ahead to the height of the righteousness; the Man has to believe in Allah (that He only is the Creator of all, and He always has all of His good attributes, and He is RABBUL-AALAMIN i.e. the only true Lord of all, so He asks for total obedience from all of His creation most sincerely) and in the Day of Judgment (that it would certainly take place); with these two, he has to believe in the Angels and the Book of Allah and the Messengers of Allah; all these three relate to each other as the angel Gabriel-AS brought the WAHI i.e. the Quran to the last Messenger of Allah and the Quran conforms the BAYYINAAT that relate to present the fundamental teachings of Islam that all the Messengers presented to their peoples; Al-Hamdu Lillah; the sixth article of belief (though not mentioned here) is that the Man has to believe in TAQDEER (i.e. the will of Allah) that everything happens only by the will of Allah though His pleasure is not in everything; we do know what things bring His pleasure, by the KITAB (Quran) and by the SUNNAH so (even if we do not know about His will), we are liable to live in accordance with Islam so that we achieve His pleasure; Al-Hamdu Lillah; note that there are three sources by which the Muslims get the commands of Allah; (1) The Holy Book QURAN (2) SUNNAH (i.e. words & deeds of the Holy Prophet Muhammad PBUH; also his silence about anything is acceptable in practice that was done in front of him

and he did not ask to keep away from it) (3) the Consensus of ULAMA (and this consensus is named as IJMA; it does not actually provide commands but it actually provides the clear information about the status of different commands that the Holy Book Quran and/or SUNNAH provides); the Holy Book Quran denotes Islam completely in theory for all times and places while the SUNNAH of the Holy Prophet Muhammad PBUH, the last Messenger of Allah, denotes Islam completely in practice for all times and places; Islam is the submission of self to Allah by will having His love in heart (with fear) and it is not based on the name of any human-being; the only true aim of the life is that the JINN and the Human-Being, both of whom Allah has provided the free-will to accept or reject something, must worship ALLAH only by will just as all the other creation He has made, worship Him whom He has not provided the free-will in this matter in any way; Al-Hamdu Lillah; the Muslims must believe in the teachings of the Quran (especially in TAUHID, AKHIRAT and RISALAT) and practice Islam by taking up the five pillars of Islam according to the SUNNAH (reciting much the name of Allah with remembrance that Allah is the only true Lord and Muhammad PBUH is His last Messenger, SALAH, ZAKAH and also other SADAQAH, SIYAM, HAJJ) and by taking up MUJAHIDA (keeping the base desires that are at inside, in control by attention towards Allah and by engaging in good efforts) and JEHAD (defending of the territory where Islam has its hold and it also means defending of the teachings of Islam when it is challenged by the enemy; please note here that it is most unfeasible to take-up JEHAD by attacking the disbelievers at this current era; see the note at the twenty-sixth RUKU of Surah BAQARAH for AAYAT-216); TABLIGH (spreading the teachings of Islam); with this, when he remains steadfast upon

Islam with his total attention towards Allah, caring about the edibles he takes-in and about the cleanliness of the body too and about the agreements he commits to and about other of matters that relate to living by justice and by social good norms that Islam appreciates then insha-Allah he would achieve the living manner of the good Muslim; Al-Hamdu Lillah; the AAYAT ahead reads that the actual virtues enfold spending amounts on the needy persons specially when the wealthy person feels some attachment too to those amounts; he must spend amounts in sequence on his near-relatives that are needy, the needy orphans, such needy that are unable to earn to their genuine necessities, the needy way-farers when they become penniless during the travel, the persons who need to ask for some relief for their sustenance and the persons who have been taken into captivity while they are in desperate need for freedom to live virtuously; this would make much ease for him to establish his SALAH with all attention towards Allah (due to his true Belief) and to spend the amounts in ZAKAH (due to his care to spend more than his necessary liability of ZAKAH to get the pleasure of Allah; this care to the needy is also among his notable liabilities); these two things that are SALAH and ZAKAH, bring him near to Allah as the former directly relates him to Allah and the other detaches him from the base desires of the worldly life; see also the note at the thirteenth Ruku; Al-Hamdu Lillah; the AAYAT reads ahead that these persons are truly the fulfillers of their word and here, the AAYAT changes the expression from verb to noun as it notes them as fulfillers of their word (because of their true Belief and virtuous deeds) as the foremost of the fulfillment is that they are fulfilling the word they had given to Allah when He had asked all the spirits of all the persons (that were to come at any time anywhere at the world) to

conform that He only is the true Lord and all had replied there that we bear witness that You certainly are the only One (see Surah AARAAF-172); Al-Hamdu Lillah; they also keep all their contracts with all persons intact that include the contract of marriage and also the business contracts; Al-Hamdu Lillah, the Surah would take the detail to the issues relating to marriage and to business transactions ahead at its fold; the AAYAT tells that these are the persons that are SABIRIN (the position of the noun here relates it to AAYAT-155 where we have studied the qualities of SABIRIN) at the troubles that relate to the physical side (as in financial needs, in trying illness and in the dangerous times when they face the enemy); these actually are the truthful persons among the Muslims and these certainly are the MUTTAQIN (those persons that have TAQWA inside); Al-Hamdu Lillah; the AAYAT ahead provides the ruling for the intentional murder that the murderer if free person would be killed in QISAS (i.e. life against life) against the free person he has killed; if the murderer is any of slaves, he would be killed against the slave-person that he has killed and if the murderer is woman, she would be killed against the woman she has killed; note that at those times before the message of Islam took hold, the QISAS did occur at the intentional murders yet the tribes used to rule that the slave would be killed instead of the free person who was the actual murderer of someone; this also happened that for the slave of some tribe if he had murdered some free person of any tribe, that tribe asked for some free person of the murderer's tribe in QISAS; there also were some other such unjust factors in this matter of QISAS and this AAYAT hit that injustice; note here that the issue of slavery has become obsolete as of now (and all praise is to Allah that such manifest slavery has ended from the

face of earth; Al-Hamdu Lillah) so there remains no need to comment for that (though at its presence, the ruling certainly was valid so this part is not abrogated as nothing truly is abrogated in the Quran; however, at its absence now, the ruling is not applicable); this AAYAT implies that if any person kills another person, he only is liable to the capital punishment in QISAS (so the murderer if male, he would be killed due to it even if the murdered person is female and even the murderer Muslim person would be killed if he has killed the ZIMMI person i.e. the non-Muslim person who lives with the Muslims at the peaceful Islamic Environment); the exception occurs where the Muslim person kills some non-Muslim person at combat, whose nation is at war against the Muslims as at this issue, the QISAS would not occur; note that Islam allows the inheritors of the murdered person to take DIYAT (the blood-money) and spare the life of the murderer; they might even spare his life without asking for any DIYAT though the decision for QISAS has to be unanimous among them as even if one of them agrees to DIYAT without any force towards him, the QISAS then would be relaxed and every one of them would receive his due amount of DIYAT; so he might be pardoned if the affected party so wills as this matter remains to the affected sides and does not become a direct case to pursue for the Islamic Administration (though it would provide the frame to its establishment and all ease to its application); if they ask for DIYAT, then they ought to be lenient in its demand as the spared person is anyhow among their Muslim brothers and the spared person ought to be concerned to pay it as soon as possible so that it shows that he certainly is highly grateful to Allah; this is not the actual ruling to murder yet the blessing Allah has shown to the murderer that he might show remorse on his doing and it also is

the blessing of Allah to the family of the murderer that they might receive some ease in the living of their worldly lives; Al-Hamdu Lillah; if the murderer does not show the gratitude to Allah and the highest betterment in his deeds, then he would face heavy chastisement even at the worldly life; as for the actual ruling to murder (that is the QISAS), it brings safety to the persons at the environment that are peaceful by nature and abide by the Islamic manner of living; Al-Hamdu Lillah; this ruling for QISAS that provides for the safety of the life, precedes another ruling that is provided here immediately after it for the safety of the property; the AAYAT-180 here tells us that just as the person comes near to death, he ought to provide the will for his property if he has any; note here that he would only provide the will for one-third of his property as Surah NISAA-11 and 12 provide the extensive command for it that specify the distribution of the property; so this AAYAT too is not abrogated as nothing truly is abrogated in the Quran (see also the note at the thirteenth Ruku); note also that the application of the ruling for QISAS and the ruling for the distribution up-to one-third of the property (for those that are not included in the inheritors), both are relevant to TAQWA to Allah; Al-Hamdu Lillah; if some good Muslim person does see that the deceased person has committed injustice in some way then he might revise the will in some aspect by the consent of the inheritors to make it liable to justice and when the good intention only is at the back of this revision, Allah certainly would care most mercifully for all persons that are involved here in this important issue; Al-Hamdu Lillah.

BAQARAH-The Twenty-Third Ruku

183. O you who believe - Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

184. For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.

185. The month of Ramadan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

186. And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.

187. It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till

night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His AAYAAT for men that they may guard (against evil).

188. And do not swallow up your property among yourselves by false means neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

AAYAT-183 gives the command for SIYAM (keeping of fasts) and it mentions that it was also obligatory for the previous peoples (as Allah had provided this command in the WAHI he had sent and it used to be for three days at each month); here the AAYAT asks to keep it in the same manner so when the Prophet PBUH came to Madinah, he kept SIYAM and asked Muslims to keep them but it was for ASHURA (the 10th day of MUHARRAM, the first month by the Lunar calendar) and also for three days at the middle of all lunar months according to the previous manner; SAHABA did keep them too yet there was not much emphasis to keep them in general; the AAYAT mentions the reason to practice it and it was that the Muslims do achieve TAQWA to Allah (as emphatically mentioned at the AAYAAT relating to virtues and QISAS and the making of the will that we have just studied); Al-Hamdu Lillah; these are only few days and even in them, if someone of the Muslims is very ill or he is travelling, he might leave them though he would fast at other days in the same quantity that he left at the month; the AAYAT allows those who are able to keep them that they

might leave them and provide the compensation to each of them by providing the foods to someone needy (two times a day) that might do for his sustenance (and providing him some more is better) though keeping all of fasts in these few days is much better if they really understand the benefits of these; Al-Hamdu Lillah; AAYAT-185 ahead commands the Muslims to keep the fast each year when they find the holy month of RAMADHAN that is the ninth month of the Lunar calendar (as they practice now) and it disallows to leave them at will by providing foods to the needy for any of them unless the stressful illness of the person does ask for such omission or the demanding travel that tries him hard, does ask for it; note for the practice of the few of fasts that was asked previously that they still are virtuous to keep and they still are appreciable among Muslims; Allah tells the Muslims here that He intends ease for them and not hardship; this means that at the stressful illness or at the demanding travel, they would see for themselves whether they are capable to manage the SIYAM or leave it providing FIDYAH (the compensation by providing foods for it); but this ease is due only because they would complete the count of the left SIYAM by keeping it at other of days and because they would praise Allah in all the good manner as He had provided them the guidance in this matter (what to do and how to do it; if the good Muslims get the rightful answers to these two by the KITAB and the SUNNAH in all issues of life, it would only be the matter of time that they put Islam into their practice; Al-Hamdu Lillah) and because they would express their extreme gratitude to Allah; Al-Hamdu Lillah; note that this is the only AAYAT in the Quran that has commanded

SIYAM as obligatory; note also that not only the Quran descended in the holy month of RAMADHAN but even Moses-AS received Torah in RAMADHAN and this was the very month in which even Abraham-AS received the holy scriptures from Allah; the Holy Book Quran descended in LAYLATUL-QADR (the most holy night in all nights that is one of the last ten nights in RAMADHAN) at the heavens and then it descended from time-to-time at the world for about twenty-three years; Al-Hamdu Lillah; in this month, the Muslim person weakens his body at the day by the SAUM (fast) and strengthens his spirit at the night by SALAH; the rule is that whenever the body gets weak by taking-in foods only to sustenance, the spirit gets more ease in getting to the Truth when Allah gives it TOFIQ to seek for it; so the only thing is that the Muslim person must provide his spirit by his efforts the true guidance at such times by reciting and understanding the Holy Book Quran and his spirit would certainly attach to it in practice and spread its teachings insha-Allah; the AAYAT names the Quran here as the true guidance for all the peoples of the world (HUDAL-LINNAS) and the clearest of WAHI that Allah, the true Lord, has sent to the world for those righteous persons who not only study its true guidance but also come to it by accepting it with all heart (BAYYINAATEM-MINAL-HUDA) and the true guidance for all those good righteous Muslims who attach their selves to it most highly with its deep study that leads them to distinguish the right from all wrongs that might be prevailing at the environment (AL-FURQAN) and then they present it well to all good persons to understand it and accept it; Al-Hamdu Lillah; Allah says ahead that all My

slaves that ask about Me ought to know that I am so very near to them that I hear the plea of the pleader among them whenever he calls Me; so he too ought to respond to My call (the Quran) and he must truly believe in Me so that he does get the true guidance (in all issues of life); Al-Hamdu Lillah; we have studied at AAYAT-152 (the last AAYAT of Ruku-18) where Allah has told explicitly that "if you remember Me, I would remember you"; and this AAYAT gives the same message to all those who are truly attentive to Allah; Al-Hamdu Lillah; the AAYAT ahead gives the detail for SAUM and explains some of its rulings; it clarifies that at nights of RAMADHAN, Muslims are allowed closeness to their wives (some of SAHABA that had made the intercourse with their wives at the nights of RAMADHAN had become worried about that so the AAYAT clarified that it is not disallowed except when in SAUM at the day); it marked here that they are like your clothing and you Muslim men are to them too as their clothing (as the wife has such intimate relation to her husband where she shares all his issues and this statement is correct the other way round too); Allah tells them that He knew that this matter would come at fore and so He has cared for you and has provided you His mercy; you might take it on at nights of RAMADHAN though with the intention that you get some good off-spring by it that Allah has willed for you; and you are allowed even to take-in foods and drinks that have purity until the white line (of the FAJR) at the horizon becomes evident (this is termed as the genuine time for the appearance of the morning much before the sunrise); then you must complete the SAUM till the night falls (i.e. the sunset) and if you take-on AE'TIKAAF at any of Mosques,

then refrain from the intercourse with them even at nights; note that AE'TIKAAF means that the Muslim person reserves himself to some Mosque for the last ten days of RAMADHAN without care to any of other works than SALAH and SAUM and recitation (and understanding) of the Quran and all good talks about the virtues and the total remembrance of Allah; Al-Hamdu Lillah; Allah has set these limits for the SAUM inside which you have to remain so you must not come even near to them (means that you must not cross them); this is how Allah clarifies His revelations for all peoples so that they do take-up TAQWA to Allah; Al-Hamdu Lillah; the last AAYAT of the Ruku demands from the Muslims to refrain from all such wrongs that relate to finances as it asks neither to make any foul transaction to get material gains from other of Muslims nor seek to get the rightful money of any of persons they know by unlawful means by involving the administrative personnel (or by misguiding them) in issues relating to him; this we have seen that the Quran when it asks to keep attention towards Allah by any of good deeds (especially SALAH), it also asks to keep away from all material pursuits that are caused by the attachment to the base worldly desires; this attachment would cause the good deeds go to waste and the good Muslims must certainly remember that for Allah, we live-on and to Him, we would return; Al-Hamdu Lillah.

BAQARAH-The Twenty-Fourth Ruku

189.They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the

pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

190. And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.

191. And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the disbelievers.

192. But if they desist, then surely Allah is Forgiving, Merciful.

193. And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.

194. The sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).

195. And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do the good (to others); surely Allah loves the doers of good.

196. And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to

obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

This Ruku presents some of the rulings for HAJJ (and UMRAH) that also is one of the pillars of Islam and the first AAYAT gives the answer to the question that SAHABA asked about the phases of the Moon; the AAYAT addresses the Prophet PBUH to tell them that these phases provide recognition of different timings for the people (as for the limit of time for amounts given in debts and as for the count of IDDAT) and for the recognition of the timing for the HAJJ (and for RAMADHAN and other months); note that the Quran is the Book for the true guidance to the Man and as such, it gave the answer to why does this phenomenon occurs as this "why" is related to its subject matter; the physical law that defines the phases of the Moon tells that they occur due to the sunlight it reflects as seen from the earth (so that answers the "how" of the matter); Al-Hamdu Lillah; there was a custom among the Arabs then that once

they intended for HAJJ and wore the EHRAAM (the dress for HAJJ), they did not enter their residences by the door but entered them by climbing the walls at the back or climbing right to the terrace to access the entry there; this concept had become appreciable in them at those times which the Quran refutes plainly and indicates that this manifest display of their traditional rituals does not denote virtues but actually TAQWA to Allah is the reason to virtues (we have studied at the AAYAT relating to virtues too that the important thing is to keep the true Belief on Allah inside and do the good deeds according to that); TAQWA to Allah is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; so the Quran tells them to enter their homes by the doors and develop TAQWA that actually is the attitude of the heart i.e. the fear of Allah that He would certainly punish him if he disbelieves in Allah; Al-Hamdu Lillah; now, for the better understanding of the AAYAAT ahead, note the meaning of FITNAH; the Quran uses the term in the meaning of extreme wrongs that denote extreme deviation from the true Belief that Islam asks for the Man; whereas FASAD denotes all such extreme wrongs that relate to such deeds that cause deviation from Islam so FITNAH attacks the true Belief (and it enfolds FASAD inside it); the AAYAT ahead allows the Muslims to fight against all such people in the way of Allah who fight them even at such time where the fights have ceased by the

law of the land and it gave this direction due to the doubts of some of the Muslims that had been stopped by the infidels at Makkah the previous year to perform their UMRAH with the agreement that the Muslims might perform their UMRAH the next year; now as they went on towards Makkah, they had doubts if the infidels would keep their word and would not challenge them; it was ZIL-QA'D (one of the four months in which the war used to cease in the lands of Arabia) and the place they were leaving to was Makkah (that was HARAM i.e. the most holy place where KA'BAH was located); the AAYAT allows the Muslims to respond to the fight that the infidels might bring-on though the Muslims must neither initiate it nor they must violate the limits that such retaliation asks for; they must not kill women and children and the weak persons of the enemy; also, they must not kill any person who do not challenge them but keeps aside; also, they must take care where to stop or where to ask for the treaty for peace if that is feasible as these all issues relate to the limits in JEHAD; to that time, the Muslims had fought BADR, UHUD and AHZAAB against the infidels when they had challenged them by their attack at Madinah (but at this occasion, the Muslims did compensate for the UMRAH from which they had been stopped the previous year, in the peaceful environment); Al-Hamdu Lillah; the AAYAT ahead extends the permission to the Muslims to kill the infidels wherever they get hold of those infidels if they do challenge them at this occasion and it allows the Muslims then even to expel them from the area of HARAM (from where they had expelled the Muslims); the reason is that FITNAH (to which they are the cause) is more blamable

than to kill them (that Muslims would practice then); but the Muslims would take utmost care not to fight the infidels at the site very near to KA'BAH unless they initiate the fight at that site too; if they do so, the Muslims ought to fight them even there and finish them off as that only serves them right; but as soon as they stop the fight there, the Muslims would not go on with that even if that fight favors them (as that also violates the limits to see at this JEHAD); Allah might have mercy on these and might provide them the TOFIQ (the goodness that results from the previous goodness) to accept Islam; if they do fight the Muslims and do not cease to fight, then the Muslims have to fight them until there remains no FITNAH so there is no challenge to the true Belief and the environment conforms to the total system of living the life by the commandments of Allah; Al-Hamdu Lillah; however, if they refrain from making FITNAH by their own, then the Muslims do not need to show their authority by any harshness to them as that harshness is to take place only against those who do cause FITNAH at the environment in one way or the other; Al-Hamdu Lillah; the AAYAT tells the Muslims that if the month has sanctity then that is for all to care so if they initiate the war against you Muslims at any such month, you do respond with the best of your capability as you would not bear any injustice towards you whatever the time and whatever the place; so retaliate but only to the limit to which they have done wrong to you and not more; take all attitudes as MUTTAQIN because that is the thing which Allah appreciates; Al-Hamdu Lillah; AAYAT-195 ahead tells the Muslims to spend in the way of Allah so this means that they must spend whatever possible

for them to make ease in spreading the teachings of Islam; there must be no hindrance for the acceptance of Islam and no hurdle to its practice as that would cause extreme destruction to the Muslims in the long-run period as the ill-wishers of Islam (if not challenged) would certainly spread such damaging misunderstandings about it that the people that have little of wisdom to investigate about the Islamic teachings yet plenty of destructive weapons with them, they might harm the Muslims due to such misconception about Islam; so the Muslims need to care to provide whatever possible for them in the defense of Islam (by their knowledge and by their weaponry) so that the ill-wishers of Islam find little option if any, to misrepresent Islam; the AAYAT also implies that the Muslims must not take-up any such sports that has much high potential to cause extreme danger to the body (such as dangerous motor-cycle stunts and hazardous motor-car feats); the rule is that the Muslims must retaliate to the challengers to Islam with all possible strength they have (though retaliation to them might seem as extremely dangerous to the body) yet they must not do any such thing for leisure or sports that shows much high probability in the destruction of their own physique; the last AAYAT of the Ruku provides some of the notable rulings for HAJJ (and UMRAH); it tells the Muslims to complete the HAJJ and the UMRAH that they have taken upon their selves for Allah (they would have to compensate for the missed HAJJ or UMRAH afterwards); UMRAH comprises of wearing the EHRAAM with the intention of it, then the circulation around the KA'BAH, then the SA'I and the last is the shaving of the hair; if stopped for any reason (as

happened to the Muslims at HUDAYBIA), then the person that intends for that would sacrifice a sheep or a goat (not lesser than one year old) and when he feels certain that it has been sacrificed at the area of HARAM, he would shave his hair and come out of the state of EHRAAM; he would make the UMRAH the next year if possible for him then as compensation to it (or any time ahead when the situation is peaceful); if anyone gets ill or gets some ailment at the hair, he might shave his hair due to it yet as compensation to it, he would have to keep SIYAM (for 3 days) or to give some FIDYAH (i.e. giving the foods to six needy persons whereas each one gets the equivalent to half SA' of wheat i.e. about 1600 to 1700 grams as of now) or to provide NUSUK (sacrifice of a sheep or of a goat); the AAYAT tells here that in the peaceful situation, the Muslims must go on to completion of the HAJJ or the UMRAH; note that there are three manners in which the HAJJ is performed; these manners are named as IFRAD, TAMATTU' and QIRAAN respectively; HAJJ-IFRAD is where the HAJI takes up only HAJJ without the intention of UMRAH and he is called MUFRID but this is allowed only for those living within the boundaries (places named as MIQAT) towards Makkah from any of which HAJI takes-up IHRAM; he does not provide the sacrifice of an animal; HAJJ-TAMATTU' that is allowed only for those who live outside the MIQAT, is where the HAJI takes up UMRAH and HAJJ both one by one; first he performs the UMRAH and then changes from IHRAM to ordinary ways; then afterwards he takes-up IHRAM again (this time for HAJJ) and performs HAJJ from the 8th day of ZIL-HAJJAH till the HAJJ is over and he provides the

sacrifice of an animal; HAJJ-QIRAAN is where also the HAJI takes up UMRAH but in this, he takes-up UMRAH and HAJJ together and he is called QAARIN; his difference to TAMATTU' is that he does not change the IHRAM after UMRAH and remains committed to the restrictions that are on him due to IHRAM till the HAJJ is over; he would provide the sacrifice of an animal; the person who has taken TAMATTU' but does not have the animal to sacrifice (one of sheep or goat is needed in TAMATTU' though he might keep a share in the cow or the camel if he so intends with other six persons that have the same intention), he would keep SIYAM (three days at HAJJ that are better if consecutive) that would necessarily end at the 9th day of the month named ARAFAH and seven after HAJJ is over (that he might keep even at home and they do not need to be consecutive) making them as ten SIYAM in total; the AAYAT elucidates that this (TAMATTU' or QIRAAN) is for those who do not have their family (residence) near to the KA'BAH (inside the MIQAT); at all times at the holy site, the Muslims must remain with TAQWA to Allah and they must remain aware that Allah certainly is very severe in giving the punishment to all those who do become an obstacle to their UMRAH or to their HAJJ; Al-Hamdu Lillah.

BAQARAH-The Twenty-Fifth Ruku

197. The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do,

Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.

198. There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

199. Then hasten on from the place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.

200. So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, our Lord - give us in the world, and they shall have no resting place.

201. And there are some among them who say: our Lord - grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.

202. They shall have (their) portion of what they have earned, and Allah is swift in reckoning.

203. And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.

204. And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.

205. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.

206. And when it is said to him, guard against (the punishment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.

207. And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.

208. O you who believe - enter into submission one and all and do not follow the footsteps of Satan; surely he is your open enemy.

209. But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.

210. They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.

This Ruku relates few issues that elaborate on the manner of HAJJ for all Muslims but to understand this better, we need to have the concise know-how of the whole procedure that relates to HAJJ; note that HAJJ is the name of visiting MAKKAH and areas adjacent to it with rituals in specific sequence as told by the Prophet PBUH (especially visiting the ground of ARAFAH at the 9th day of ZIL-HAJJAH, the last month in Lunar calendar) according to WAHI; the holy rituals of HAJJ commence from the 8th day of the month for five days ahead when the first step that HAJI makes is the

intention for HAJJ taking the EHRAAM that is special apparel for the performance of HAJJ but this is not taken-up by the Muslim women who wear ordinary decent clothes; the HAJI leaves towards MINA that is near to Makkah and he reads ZUHR there and other SALAH and stays up-to FAJR of 9th there; then the second step is that after reading FAJR at 9th he moves towards ARAFAH where he stays till MAGHRIB reading the ZUHR and ASR there; then the third step is that after MAGHRIB when the night of 10th starts, he moves towards MUZDALIFAH reading both MAGHRIB and ISHA there together whenever he reaches there and also FAJR of the 10th; then the fourth step is that he moves back towards MINA from MUZDALIFAH after FAJR before sun-rise at the 10th and reaching at JAMRATUL-AQABAH (that is a huge wall with a chest-high boundary around representing the big Satan) at MINA, he throws seven pebbles on it after the sun-rise; then the fifth step is that he sacrifices a goat or a sheep; then the sixth step is that he shaves-off the hair at his head and after this all he changes the IHRAM coming to ordinary clothes but the HAJJ is not yet over; this day is the tenth of ZIL-HAJJAH; note that there are three JAMRAAT at MINA but on the 10th of ZIL-HAJJAH, the HAJI hits only this one leaving the other two; they both also are represented by walls, that are JAMRATUL-OOLA (that represents the small Satan) and JAMRATUL-WUSTA (that represents the middle Satan), that incidentally come before the big Satan when the HAJI comes towards it from the side of MUZDALIFAH and they are just a little far at the same site from each other; the seventh step for the HAJI is to perform TAWAF of KA'BAH

(TAWAF-ZIYARAH) at Makkah that means to circle around the KA'ABAH for seven times starting from the HAJR-ASWAD (the black stone at KA'BAH); each round would complete at the HAJR-ASWAD and at the end of these rounds the HAJI would be at the HAJR-ASWAD for the eighth time; the eighth step is to make SA'I for seven times that is to walk from SAFA to MARWA and back from MARWA to SAFA; each walk is counted so as the walk starts from SAFA, the seventh walk that is final would end at MARWA; after SA'I, the HAJI would offer two-RAKA'AH-SALAH anywhere at the Mosque and then would drink some ZAM-ZAM water if he intends, for which innumerable outlets are provided; the HAJI might perform TAWAF-ZIYARAH with SA'I at any time, day or night, to the sunset of the 12th at the ground or at any of levels of the building around that; it is better to perform it as early as possible after the HALQ that is the shaving-off of the hair, the ninth step for the HAJI is to stay at MINA and hit seven pebbles to each JAMRAT, this time all three of them there on the 11th after ZAWAAL (the commencement of ZUHR) and this process is to be repeated on the 12th after ZAWAAL and that does make the man HAJI yet there still is the final touch to it remaining; the tenth and the final step that the HAJI (who has come from some far-away place) would perform is TAWAF of KA'BAH when he leaves Makkah that is named as TAWAF-WIDA, the farewell circulation; this finally concludes the holy rituals of HAJJ and the person going through all these holy rituals finally becomes HAJI; Al-Hamdu Lillah; the first AAYAT of this Ruku tells that HAJJ is specifically related to few specific months (these are

SHAWWAL, ZIL-QA'D and the ten days of ZIL-HAJJAH up-to its FAJR); so if the person takes EHRAAM for TAMATTU' at SHAWWAL and performs UMRAH then waits by change of the EHRAAM for the commencement of HAJJ (from the eighth of ZIL-HAJJAH) and takes it up then, his TAMATTU' is valid; whoever takes-up HAJJ by intention (and takes EHRAAM), he must not make any foul talks or any sinful activity and he must not quarrel with others at HAJJ; he must do all good deeds possible there and Allah certainly knows them all; he must take his needed provisions there as they are better to take as they enable the person to manage his necessities in foods and drinks and the basic sustenance by his own; the best thing among all things to carry certainly is TAQWA to Allah so that he must have that with all attention towards the commands of Allah as this actually denotes that he is the person having wisdom; the AAYAT provides this direction as some of the persons coming to HAJJ thought that taking nothing with them denotes more of their trust in Allah and it happened that they would beg for sustenance at HAJJ; note that the AAYAT implies that TAWAKKUL (the trust in Allah) does not mean to do nothing and then trust Allah but the Muslim person must do whatever possible for his necessities and then trust in Allah; the statement that "tie your camel and then have trust in Allah" provides the message well and it also tells that Islam cares for the Muslims to live-on with virtues remaining in the ordinary business of life; Al-Hamdu Lillah; AAYAT-198 tells that there is no problem to seek some financial dealing even at HAJJ when it does not become any hurdle to the holy rituals in HAJJ; it tells that when the HAJI come to

MASH'AREL-HARAAM (at MUZDALIFAH) from the huge grounds of ARAFAT (that is three miles east of MUZDALIFAH) then they must remember Allah (and praise Him as much as possible) as Allah has guided them well though before that, they were lost in unawareness; this and the AAYAT ahead tells all Muslims to stay and return from the grounds of ARAFAT and not to stay out of it; the reason for this direction was that the QURAYSH (and few of other tribes) thought their selves as an exception to going to ARAFAT (as it was out of the sacred area of HARAM); they stayed at MUZDALIFAH and omitted this most important of holy rituals for the HAJJ; they were directed to visit ARAFAT too and remain in the normal procedure for HAJJ with other of HAJI who all would then return to MUZDALIFAH from there and from MUZDALIFAH, they all would then return to MINA; if they had omitted it previously after the HAJJ became FARDH (obligatory), Allah would forgive that and have mercy; Al-Hamdu Lillah; at all places in HAJJ, the Muslims must concern their-selves with the total remembrance of the true Lord Allah instead of the remembrance of their forefathers as was the custom when Islam had not taken hold of issues there; the Ruku tells that even at the times of HAJJ, there are such people that ask Allah for all the worldly things without any concern to AKHIRAT so they would not receive any of its blessing from Allah; but as for those among them who ask Allah for HASANA in the world and also for HASANA in AKHIRAT and to provide protection from the chastisement of the fire, they certainly would receive their good returns for whatever virtues they had earned at the worldly life; Allah certainly

would provide for their accounts fast when He gives TOFIQ for all good deeds to such good persons at the worldly life and at AKHIRAT, He certainly would provide them with the good placement at JANNAH; Al-Hamdu Lillah; note that HASANA means all the good blessing of Allah (that provides the good sustenance with ease at the worldly life and that provides the worthy place at JANNAH with all safety ahead from the chastisement of fire); Al-Hamdu Lillah; this is the best of DUA that the HAJI would make when he gets the first glimpse of the KA'BAH and he would also recite it at the circulation of the KA'BAH at the last phase of each round as he walks towards the HAJR-ASWAD; Al-Hamdu Lillah; the Ruku commands the Muslims to remember Allah most highly in the few days ahead too that are the 11th and 12th and 13th of the holy month (when he is at MINA); he might return after two days at the twelfth or he might stay the thirteenth too but in any case, he must remain totally attentive to Allah and must always remember that all persons would be gathered in front of Allah to receive whatever they deserve; Al-Hamdu Lillah; this statement notes that the Muslims at HAJJ (specially at ARAFAT) seem to be at the Day of HASHR (the first day of AKHIRAT) with their white sheets on them and as such, HAJI would find his attention going towards that Day of HASHR there when all would get the result to their belief and to the deeds that they did according to that; the Ruku proceeds to tell about such hypocrisy in someone among the peoples who is good in speech about the worldly matters and even makes Allah witness to whatever he says but this kind of person actually is most argumentative for his worldly cause; he cares only to

damage the fields and the cattle of others so as to introduce FASAD at the environment and certainly, Allah does not appreciate FASAD; when such person is asked to better his deeds with total attention towards Allah and prove himself true to the statement that he is one of Muslims, his pride takes him over to commit sins so his dwelling place would be the hell-fire that is the worst of dwellings; here, the AAYAT presents the psychological issue of the hypocrites explicitly; there actually is no reason to cause FASAD for them yet just to satisfy their psychological inclination (that has its basis on "I, my, me") to show how highly placed they are, they act to bring FASAD (much hardship in the practice of Islam); by this, they seem to convey that as they have done it then it has validity so people must follow their lead and not challenge them; in contrast, there are other persons among the peoples who have given their-selves totally to obey the commandments of Allah for His pleasure; certainly, Allah is Most Caring towards all these slaves of Allah; Al-Hamdu Lillah; the AAYAT ahead addresses the Muslims to enter Islam fully and accept all its basic teachings so as not to do something by their own desires in this respect; they must obey Allah in all the clear fundamentals in all issues of the life as their reservations by their own desires here would result in their exit from the fold of Islam; the notable thing is that leaving the Islamic fundamentals by their own desires is actually their inclination towards the temptations of the Satan who is the most bitter enemy to the Man; their desires certainly are aired by his incitement that mostly lead to BID'AT (practice against the SUNNAH) when these persons are uncaring towards Allah; if anyone deviates from the right

path even when he has received the clearest of the true Guidance (by the Quran) to the right path then he must remain aware that Allah is AZIZ (that means that He is able to provide for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it or becomes such threat that causes high FASAD for much length of time) and HAKEEM (that means that He is shaping all things towards the way He intends, even by the works of the Man, and it takes many years sometimes to see how things have turned much favorable for the practice of Islam); Al-Hamdu Lillah; the last AAYAT asks if the wrongful people are waiting for the Day of HASHR to take place when Allah and his angels would come where the clouds would be providing shades to the area and all matters then would be settled; Allah only would settle all matters at His honorable court then; Al-Hamdu Lillah.

BAQARAH-The Twenty-Sixth Ruku

211. Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).

212. The life of this world is made to seem fair to those who disbelieve, and they mock those who believe - and those who guard (against evil) shall be above them on the day of resurrection; and Allah gives means of subsistence to whomsoever he pleases without measure.

213. (All) people are a single nation; so Allah raised prophets as bearers of good news and as persons that warned; and He

revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.

214.Or do you think that you would enter the garden while yet the state of those who have passed away before you, has not come upon you; distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

215.They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.

216.Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.

The Ruku commences by telling the Muslims to ask the Bani-Israel how many rulings Allah gave them for their guidance (but they chose to disobey Allah by changing the manner of their application and by avoidance of their application); whoever changes the NEMAT of Allah while he has understood its demands well, Allah would punish him strictly at AKHIRAT; note here that NEMAT i.e. the blessing from

Allah means that the true believers in Allah live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT; Al-Hamdu Lillah; those insincere persons to Allah who incline towards worldly attractions (property, cattle, possessions, finances at hand and social status), they get more inclined towards these worldly attractions as the time passes on and it leads them to develop such concept that they mock the true believers that are on the right path; the believers that they mock, have total belief in Allah that He only is the true Lord and they care for AKHIRAT only so their efforts actually remain only to its gains i.e. JANNAH (the Paradise); at AKHIRAT, these good believers certainly would have the much higher good status upon these insincere disbelievers that incline towards the worldly attractions; Al-Hamdu Lillah; Allah tells them that they must understand that in the world (that is the place of examination for the Man), He provides abundance of the worldly things to all types of persons whether the person cares sincerely for Him or not but the AKHIRAT certainly is for those only who are truly sincere to Him; this mistake actually is historical that many persons (and even nations) have committed that they thought their abundance of worldly gains as the sure sign for their acceptance at the court of Allah; they believed Him as the Creator of the earth and heavens but they did not accept Him as their true Lord and the manifest goodness in the material success that they saw for their-selves led them to conceive that Allah is pleased with them; this grave mistake was committed by Satan when he saw Adam-AS weaker in the physical aspect that he did not obey Allah to prostrate

towards him; all blessings that Allah provides to the Man become NEMAT for him only when he applies them at his worldly life strictly according to the rulings provided to him by Allah, the true Lord, as then only it denotes the pleasure of Allah as the abundance of the manifest worldly possessions in themselves are no guarantee to His pleasure though they certainly increase the liability for the person that has such possessions; Al-Hamdu Lillah; AAYAT-213 ahead tells that all the peoples were on the right path yet with the progress of the time, people challenged each other on their deeds and this caused much high friction among them; there were two such periods where all the peoples lived as one UMMAH (whole nation) and one of them was when Adam-AS and Eve-AS came to the earth and had offspring; as Adam-AS lived his worldly life to about 1000 years, he saw that his children remain on the Guidance as one UMMAH to the right path so the differences if any, did not become any high challenge among them; the other period was when Noah-AS took the true believers on the Ark he had made by the direction of Allah when the peoples among his nation (that lived at the area inside the ancient Mesopotamia) had taken divisions in them; the disbelievers then were drowned by the extremely huge amount of waters that filled whole of their area while Noah and all those with him started the life anew when their Ark landed at JUDI (the mountain at the border of Turkey and Syria at the east of river Tigris); this was the time again that all the peoples lived as one UMMAH and as such, Noah was Adam the second; the AAYAT in study relates to this second period when it says that "all peoples were one UMMAH" but after

the death of Noah-AS and after the elapse of the time-period comprising of few centuries, the people then began to show differences again and for their guidance, Allah sent His Messengers towards them; the Quran had named HOODH-AS and SALEH-AS (that came before Abraham-AS) who had given the message of Allah to their nations AAD and THAMUD respectively; the rejection of these nations to the message caused their destruction as we find in Surah HOODH (besides other places) at the fifth and the sixth Ruku; Allah made Abraham and his descendants caring to the good fundamental teachings of Islam for the true guidance and with Joseph-AS (Yusuf-AS), these good teachings entered Egypt too; it was about 300 years after the death of Joseph that the birth of Moses-AS took place at Egypt in Bani-Israel; after him (and Aaron-AS and Joshua-AS), Allah sent many other Messengers too in Bani-Israel who gave the good tidings of JANNAH to the believers of the true guidance and the grave warnings of the hell-fire to the disbelievers; Allah provided the rulings to follow in all matters of life through the Messengers so that this eliminates the differences between them; even after the clarification how to deal with matters at hand by the true guidance, they went on to increase their differences as the persons at the charge of their matters saw that this gives them more worldly benefits and high worldly status among their own faction; the term "BAGHYAM-BAYNAHUM" (competing dishonorably among themselves) gives the indication that it was that wrongful psychological leaning which is based on "I, my, me" for the sake of worldly benefits that has led many away from adherence to the true

guidance; in this situation, Allah gave TOFIQ to the good believers in Him to accept the true guidance by His will (BE-IDHNEHE); the notable thing here is that as now, there are no more Messengers of Allah to come at the world, we all Muslims have to provide the message of Allah to all the persons that are unaware of it but just as the Messengers were not liable to see that those persons do accept the true guidance, we also are not liable to see to it; Allah, the true Lord, certainly guides those who get the true guidance by His will to the right path and He only knows all of those who are the most rightful to it; Al-Hamdu Lillah; Allah asks the believers in Him if they think that only the statement for the true Belief would be enough for their safety at AKHIRAT; that is not so but in-fact, the Muslims have not yet received anything similar to the believers that had passed before them; those good believers had faced afflictions and adversities and they were much shaken by the difficulties in their situation whereas the Messenger even and the good believers with him too stated to ask when the assistance of Allah would appear; Allah had answered that He would certainly provide that soon; this plainly told the Muslims then that they have to show high patience in the situation they are in where the challengers to Islam are much severe to them and much high in quantity; however, they would soon come out victorious of all this and would have much ease after the high patience they adhere to; Al-Hamdu Lillah; the AAYAT ahead commands to spend whatever possible in the way of Allah so as to wash away any inclination towards the accumulation of the worldly possessions; SAHABA (the companions of the Prophet PBUH) had asked

what amounts should they spend and here Allah tells about the persons that are most rightful to get it when the Muslims better in wealth spend it in the way of Allah (this is appreciable SADAQAH other than ZAKAH); the most rightful persons in sequence to get the amounts are the needy parents, needy relatives, needy orphans, needy MASAKIN (the earnings of whom are insufficient for their genuine needs) and needy wayfarers; and whatever good deeds that the Muslim person does by the amounts he has earned by rightful means, Allah knows that well (and He would provide the returns to that at AKHIRAT); this was for the recipients of SADAQAH and at the next Ruku, Allah tells Muslims about the quantity of amounts to spend; the last AAYAT commands the Muslims to fight JEHAD in the way of Allah; note that Surah Muhammad (that had descended before Surah BAQARAH) had already provided the command of JEHAD and here the AAYAT notes that though some of the Muslims find it hard yet it actually is one of the greatest blessings of Allah upon all Muslims; note also that there is difference in the sequence in which the Surah descended and in the sequence in which they come at the Quran; Al-Hamdu Lillah; Allah knows for certain and the Muslims do not yet know the high wisdom for this command of QITAL (the fight against the disbelievers who challenge the Islamic teachings; that is also named JEHAD though this term JEHAD is more wide in its meaning than QITAL); note here that at Makkah, Allah had asked the Muslims to take-up highest of patience and not to respond by any physical measure against their oppressors; then at the beginning period after Hijrah at Madinah, Allah asked them to defend even by physical

measures if and when necessary (keeping the attacks to the minimum and only taking them at some high necessity); then after some period of the battle of AHZAAB, the pact of HUDABIYAH took place that rendered much peace to Muslims and much space to increase their good numbers by TABLIGH (that means to provide the teachings of the Quran with the clarification of its practice as SUNNAH has provided) and as the pact came to its end, Allah allowed the Muslims to take-up QITAL at high scale even in attack wherever necessary; however, there are conditions for the issue of QITAL/JEHAD by attack and I, MSD, would presently state its five most notable conditions by using here the term JEHAD only; Al-Hamdu Lillah; the first is that it is necessary for Muslims to convey the basic Islamic Teachings explicitly to the enemy before the JEHAD that the Muslims initiate; the second is that the enemy they fight against, has not only rejected Islam but even the offer to formulate a respectable pact with Muslims in clear terms either with the agreement to pay JIZYA (monetary tax for their protection) or without it; if they break-up their agreement especially without information, that would bring them at the position where, with other conditions of the aggressive JEHAD intact, the Muslims would have to challenge them immediately as this breach even asks for the defense of Muslims at such occasion; the third is to fight that strictly under the command of the wise & courageous Islamic commander with full sincerity to him in that JEHAD; the fourth is that each of the warrior himself shall be such Muslim who avoids major sins with high commitment to Islam and the fifth is that Muslims have gathered the necessary physical force to fight

the enemy with high caliber; there is much detail to these conditions at the books of FIQH for those who intend elaboration on these; note that missing of any of these five conditions renders the initiative to JEHAD unnecessary though Muslims would fight JEHAD in defense most enthusiastically against the enemy where they are challenged and they certainly have no such conditions to see at such defensive JEHAD; note also that the Quran does ask for JEHAD (in the meaning of QITAL) at different places but sometimes it takes-up the matter with the understanding that the disbelievers have rejected the message of Islam and sometimes advises the Muslims where the disbelievers have broken their pacts with the Muslims and have shown explicitly by their attitude that they have rejected the message of Islam; this asks for the highest of caution in comments upon the AAYAAT related to JEHAD to which sadly those who do not understand the expressions of the Quran, do not pay any attention and as such, come to such meanings that challenge the teachings of the Quran rather than interpret it correctly (please read my writing "The Expressions of Quran" that is available at the net); in this discussion, note also that the true Muslims actually are the force of Allah upon the earth and they certainly have committed their-selves to see that His authority is never challenged in any manner; this is the reason that at necessity, they certainly had called for JEHAD where the conditions allowed them to initiate it; Al-Hamdu Lillah.

BAQARAH-The Twenty-Seventh Ruku

217. They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while a disbeliever - these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.

218. Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.

219. They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the AAYAAT that you may ponder.

220. On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the peace-maker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

221. And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing

women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His AAYAAT to men, that they may be mindful.

The Ruku starts by the statement that SAHABA (the companions of the Prophet PBUH) ask you (O Muhammad PBUH) about the QITAL (the fight) in the months taken as sacred so tell them that to fight at those times is highly bad yet those persons who stop the Muslims from living by the commands of Allah and show ingratitude to Allah and show disregard to the MASJIDUL-HARAAM (where KA'BAH is located) as they turn-out Muslims from there, that is even more highly bad; the reason to state this issue was that the Muslims at some travel came face to face with some infidels that they challenged and as the fight took place, they killed one of those infidels; they thought it was the last day of the sixth lunar month JAMADUS-SANI but it turned out to be the first day of the seventh month RAJAB that was among the four months taken as sacred at Arabia when the fight ceased by the unwritten law of the land; as the infidels created commotion on the issue, Allah replied in the favor of the SAHABA who had challenged the infidels at travel that though it is wrong that they broke the unwritten law (and that was by the misunderstanding on their part) yet much more wrong is what the infidels at Makkah had done purposely that they had not cared for the sanctity of the place where the Holy KA'BAH is located and did whatever

possible to stop Muslims from applying the commands of Allah; this actually is FITNAH and it is much more blamable than what the Muslims did even if they had killed one of the infidels; the AAYAT tells the Muslims clearly that these persons would not stop challenging the Muslims at the battlefield so that they might turn them away from their DEEN (i.e. Islam) if that becomes possible for them; the AAYAT states the dire consequence of leaving Islam that whoever from among the Muslims does fall into that trap and leaves his DEEN and dies in that condition of disbelief, not only his belief but his deeds also would go to waste at the world and at AKHIRAT, such persons would become the inmates of hell-fire where they would remain forever; the AAYAT ahead tells that those who have accepted Islam truly at Madinah and also those who have accepted Islam truly and have migrated to Madinah and they all have fought in the way of Allah, they rightfully hope to get the blessings of Allah; Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; the SAHABA had also asked about the liquor and the gamble; the AAYAT provides the answer that they carry much sinful things though they do have some benefits (as liquor might bring much heat temporarily to the body); but certainly, their sinful factor is much more noticeable than their factor for benefits; the statement of this AAYAT tells that if something is much wrong by the ruling to consume or to apply but it presents few worldly benefits too, those would be ignored and their ruling would remain as strictly prohibited; Al-Hamdu Lillah; note that the Quran gave three rulings that relate to steps in prohibition of the liquor/wines and this AAYAT-219 of Surah BAQARAH

provides the first of them; the second came at Surah NISAA-43 that asked not to go near the SALAH when intoxicated and the third came at Surah MA'EDAH-90 that finally prohibited it in clear terms; this is significantly notable example for the prohibition of something in steps that had penetrated in the life-style of the peoples in Arabia at that time; Al-Hamdu Lillah; the AAYAT refers again to the question that SAHABA had asked about what amounts they should spend; Allah tells here that whatever amounts they find in excess with them than their necessities, they would spend all of that; note that the answer is only one word "AL-AFWA" (surplus) and it expresses the issue in total clarity; Al-Hamdu Lillah; as everybody knows his necessities better so he individually is liable to decide how much he would spare that would not cause any issue to him in the near future; the Muslim does not need to care for the distant future as that goes against the good concept of TAWAKKUL upon Allah and he must have utmost care for his needy fellow-beings; Islam asks the Muslim person to live the worldly life upon necessities while remaining as charitable as possible to provide ease to all the needy persons yet for AKHIRAT, he must be most caring to his own self in the very best possible way living within the ordinary business of life; Al-Hamdu Lillah; Allah tells that this should make the Muslims consider what status the worldly life has and what standing AKHIRAT claims; certainly, the life here only is the travel towards the destination (AKHIRAT) for which all Muslims must be highly concerned; Al-Hamdu Lillah; the AAYAT also clarifies about the amounts belonging to the orphan children (for which SAHABA worried if their amounts

might be utilized at the foods that all of the household shares together though even their own money had part in it); it allows this sharing of foods provided every person who has the orphan children in his custody, remains sincere to their care as by Islam, they are his brothers; Allah knows the sincere persons that are in contrast to the insincere ones; if He had intended burdens to the Muslims, He would have asked them to keep their account totally separate; He is Mighty (so He enforces His commands whenever He intends) but He also is Most Wise (so He always provides such commands to the Man with His justice that is according to the satisfaction of the character of the Man and not adverse to it); Al-Hamdu Lillah; the last AAYAT of the Ruku that is AAYAT-221 forbids the Muslim man to marry any of women that is polytheist until she truly accepts Islam as the Muslim slave-woman is better to take as wife than to marry such woman, even if her looks are pleasing to him; it also forbids the Muslim man to marry his daughter to any of men that is polytheist until he truly accepts Islam as the Muslim slave is better to marry his daughter than such man, even if his elegance seems appealing to him; note about the virgin girl that her father is authority (WALI) over her in the issue of marriage though he would have to get her permission when he has decided the issue; however, the mature widow might decide for herself in this issue though it is better that she prefers the choice of her father even at such situation; as the living manner at that time allowed slavery so the AAYAT takes the note of it; now, slavery has become obsolete (insha-Allah for good) yet the ruling at the AAYAT is firm that it is HARAAM (totally prohibited) for the Muslim

person to marry any of polytheists; the reason to avoid such marriage is that the polytheists call towards the hell-fire (not only by their words but also by their living manner) and Allah only calls Muslims towards JANNAH (paradise) and His mercy to them; so the Muslim person asks for JANNAH time and again with the plea for mercy as that is his living manner; Al-Hamdu Lillah; may Allah give all Muslims TOFIQ to fulfill all the commands of Allah with total attention towards Him; Al-Hamdu Lillah.

BAQARAH-The Twenty-Eighth Ruku

222. And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

223. Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.

224. And make not Allah, because of your swearing (by Him), an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

225. Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.

226. Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.

227. And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.

228. And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.

AAYAT-177 had presented the concept of virtues where it had told about the true Belief and the deeds that directly relate to it and then the Surah went on taking all issues related there; it addressed the pillars of Islam (as reported in Ahadith) that are the acceptance of the true Belief by heart which the Muslim person would also state by words that he worships only Allah (the true Lord) and that he believes by heart that Muhammad PBUH is His (last) Messenger; reading of the SALAH daily; paying of the ZAKAH yearly (and other amounts in charity whenever possible); keeping the SIYAM (fasts) in the holy month of RAMADHAN; performing the HAJJ once in the lifetime; in addition to these five, the Surah presents how Muslims ought to take care for their contracts that especially include those contracts that are related to the matrimonial dealings and

that are related to economics; Al-Hamdu Lillah; the study of AAYAAT at this Surah have also provided us the rulings for JEHAD while the issue of optional SADAQAH (amounts to give other than ZAKAH) is yet to come in detail ahead; Al-Hamdu Lillah; from this 28th Ruku of the Surah up-to its 31st Ruku, the AAYAAT present the issues that are related to women where we find even the discussion for the contract of NIKAH (Marriage) and TALAQ (Divorce) in some extensive detail; this discussion is in accordance to the mention of the fulfillment of contracts at the AAYAT of virtues; Al-Hamdu Lillah; the Ruku commences by noting the question that SAHABA presented to the Prophet PBUH which relates to the ruling about menstruation; it asks the Prophet PBUH to reply that it is an impurity so the Muslims must avoid the sexual relation to their wives at such period and wait until they fully cleanse their-selves after it ends; the Quran relates its ruling to observe as its subject matter is to provide the Guidance to the right path; however, for its physiology, note here in brief that the lining at uterus (that is known as endometrium) sheds blood in menstruation when after the sexual relation, the ovum (the female egg) is not fertilized or the fertilized ovum fails to attach to it properly in time; this bleeding period may vary from 3 to 6 days in different women all being normal while the menstrual cycle is the time period in between the menstruation and it is considered about a lunar month normally yet it may vary and would still remain to normal; the menstruation depends on the hormones produced by the ovaries (the female organs inside) and these are in abundance when the ovum is released (that happens each month) to nourish the endometrium; they start

the preparation of the endometrium for a possible pregnancy yet when that does not take place, the hormones diminish considerably that in return causes the endometrium to deteriorate; that deterioration in return causes the blood to flow outside that is named as menstruation; the uterus heals itself within a month for any pregnancy that might take place then and the cycle goes on till there are no more ova for the ovaries to release (in the late forties mostly); Al-Hamdu Lillah; the AAYAT tells ahead that when they do cleanse their-selves then their husbands might take-up the sexual relation with them but only by the manner that Allah has allowed; this means that Allah has prohibited strictly the asking of any un-natural manner in the sexual relation even with the wife and it must strictly remain to natural; it tells that Allah certainly appreciates those who keep their-selves clean inside by asking mercy of Allah time and again and He certainly appreciates those who refrain from any unlawful proximity to their wives at menstruation so as to keep their-selves clean outside; He certainly appreciates those women too who cleanse their-selves totally well after the end of their menstruation; Al-Hamdu Lillah; note that the menstruating woman would not read the SALAH or keep the SAUM (fast) though she would only have to make-up for her missed SAUM afterwards; she would not enter any Mosque and would not touch the Quran or recite it at such condition (though she is allowed to read its translation or the comments upon it even in this condition); note also that there is no problem for the man to eat at the same dish with his menstruating wife or to drink from the same glass and even the same water; note here for the AAYAT ahead that the

Quran guides to the right path in the clearest manner but this needs sometimes to present few of issues very boldly because of the rulings that had been asked about them; here the AAYAT mentions that it is not disallowed for the Muslim man to take different postures at the sexual act with the wife (when he cares to keep it natural) as she is his tilth that yields crops for him; it is interesting to note that by mentioning his wife as his crop-field and by the term "QADDIMU-LE-ANFUSEKUM" (send forth for your own-selves), the Quran mentions the sexual act as the planting of the seed at the field (that is his wife) and the receiving of the crops (that is his offspring); this simile is well-represented in the dreams where if the virtuous man sees him planting the seeds at the field, he would get married soon by the will of Allah or if married, he would father some virtuous child in the near future by the will of Allah; Al-Hamdu Lillah; the AAYAT guides attention at TAQWA to Allah even in this intimate relation with the wife as everyone has to stand in front of Allah to answer for his belief and his deeds; so O Prophet PBUH, give good tidings to the true Muslims who care for His commands at all times and at all places; Al-Hamdu Lillah; AAYAAT-224 and 225 ahead give the ruling on the oaths that a person takes to do or to refrain from some act; note here that taking false oaths is one of the major sins and those persons who do that at courts of the law, they ought to see what fire they actually are buying for their-selves; note also that where the person has the habit of saying "by Allah" at statements randomly so this issue is of no consequence (though he would try to avoid this as best as he is capable of) and the ruling for this is

that Allah does not account for that; likewise, if someone takes an oath on some past event that it has happened and it has not taken place but he is truthful in his oath according to the best of his knowledge, Allah does not account for that futile oath too (though he would improve his observation and would try to be most careful to state something that might have more than what he gathers); Allah takes such oaths only as accountable when the person takes them intentionally and they relate to the future to do something or to refrain from something in clear terms; these AAYAAT do relate to expenditures that are connected to the ruling towards women in some manner; the AAYAAT tell that the Muslim person must not take such oath that becomes hindrance to virtuous tasks because these are the tasks that lead the Muslims to TAQWA to Allah and that in turn leads the Muslims to live harmoniously with each other; Al-Hamdu Lillah; AAYAT-226 rules that those persons who make EELA to their wives, they have four months to consider (and revise) their decision; if such person cohabits with his wife, she would not be divorced and he would pay the expiation for his broken oath (providing foods or clothing to 10 needy persons; see Surah MA'EDAH-89); note that EELA means such oath of the man that he would avoid any intimacy to his wife or wives for four lunar months ahead; note that it is disallowed in Islam that the law of the land among the Muslims ask the husbands to remain away from their wives for more than four months but some institutions as of now (specially the prisons), highly challenge this good Islamic stance; I, MSD, have written about the Islamic Jurisprudence at my article "The Islamic Guidelines" that

passes for a booklet that elaborates on the matter; may Allah give the good Muslims the good wisdom to apply the Islamic commands in all the fields of life; Al-Hamdu Lillah; if someone takes such an oath for lesser period than four months then this is an ordinary oath and that also is sometimes loosely called as EELA; note that the Prophet (PBUH) had made an ordinary oath once to keep away from all his wives for a month as they had demanded more expenses for their household requirements because the Muslims had gained much wealth due to the conquest of different lands and had achieved abundance; the Prophet PBUH disliked this demand and took that oath which is loosely termed as EELA but he gave the expiation for his oath after one month and did not prolong it; note also in the ruling of EELA that even if the four months pass, the couple might marry again if both agree to it though that would be the new contract for marriage between them; Allah says that He would forgive them and would show mercy to them if they reconcile and manage their affairs together; but if the man has decided in final terms that he would divorce her then Allah does hear the plea of the offended side and He knows the situation that exists between them quite well; Al-Hamdu Lillah; the last AAYAT of the Ruku presents few rulings for the divorced woman; note that the marriage is such issue between the man and the woman that has the aspect of contract and the aspect of love; without any love between them, the contract might become a burden; note also that this contract basically takes place due to the word of the man (and of the woman) and Allah has provided the right exclusively to him to end the contract only by his

pronouncement of words; the notable thing is that the man has the right to divorce yet it is limited to three pronouncements for life and so he might reverse it when he has uttered it up-to two only; the procedure to it is that he must pronounce the divorce in clear terms only once in the menstrual cycle that is the time period of her physical purity in between the menstruation in which he had not made any sexual relation to her; after the divorce the woman would spend three of her periods named as her IDDAT; note that if she is pregnant, her IDDAT is to the child-birth even if that occurs just after the divorce; in this period, if the man has pronounced the divorce to her one or two times, he might reverse his verdict by his verbal note or by sex-relation with her; but he would reverse it only in the due period of her IDDAT as at the end of it (just as she cleanse herself from the third menses), he loses the right to keep her as his wife due to the consent she had given for their marriage; after her IDDAT, he would keep her as his wife only when they agree to remarry and that would be the new contract among them; this AAYAT-228 tells that the divorced woman would stop herself to remarry until she had passed three of her menstrual cycles (the end of her third menses would mark the end of her IDDAT when she had cleansed herself); if she really believes in Allah and the Day of Judgment, she must not conceal if she is pregnant or whenever she gets her menses if they are irregular (so that the count of her IDDAT remains appropriate for which her word has validity); their husbands have the actual right to take them back in care in their IDDAT if their husbands really intend to reconcile the issues between them; the women also do have

rights yet they are in accordance to the duties that they have to see to as women (note that whatever rights the West has given to the woman as of now, it has given those taking her as another of men only); the men do have prominence over them; Allah certainly is Mighty (so He commands as He wills and He has provided this prominence to the Man at the worldly life) and He certainly is Most Wise (so He knows who is better qualified for this prominence); Al-Hamdu Lillah; note here that though at the worldly life, the man has the prominence over the women (for her complete security in all manner) yet they both are equals at AKHIRAT where the higher status certainly would remain for those only who have the best of the true Belief in Allah and who work in accordance to that in the best possible manner; Al-Hamdu Lillah.

BAQARAH-The Twenty-Ninth Ruku

229. Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.

230. So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to

each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for the people who know.

231. And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's AAYAAT for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

This Ruku elucidates the issue of divorce and gives commands that relate to its validity; the first AAYAT tells that if there is no option left but to pronounce divorce, then the man might pronounce it twice only; after that either he takes his wife back to him as the rulings allow him or either he leaves her in the best of manners; he is disallowed to take anything from his wife that he has provided her (even if that is very huge sum of money); however, if it becomes clear that they both are unable to fulfill the demands of the family life together as Islam asks of them then the woman would ask him for divorce and in this situation, she would ask that with the willingness to surrender to him some of the amounts she had received from him (in MEHR that is the necessary amount of money for him to pay to her for the marriage) or from her own resources; note that the woman is at more

disadvantage when they both are unable to fulfill the demands of the family life together and with that, she does not have the right to divorce her husband; as such, she is liable to pay amounts to her husband so that he releases her of the bond of marriage (though it is better he does that without any claims) and she might commence her life with another better husband anew; Allah guides all persons that He has set these limits so they must keep inside them and must not trespass; those who trespass by going beyond these limits, they certainly commit injustice not only to their own selves but also to the whole environment they live in; this notes the delicate nature of the relationship between the man and the woman that they both have to care for each other even at times where the worldly benefits to their own-selves are at stake; if the man pronounces the divorce on his wife for the third time, the divorce would become irrevocable; then the chance of their remarrying are very meager as that is possible only when someone else marries her and then by some chance, he also divorces her (or he dies); so after her IDDAT, she might remarry her first husband if both do agree to that with the sincere intention to sort-out issues well together to fulfill the demands of the Islamic manner of the family life; the AAYAT says that these demands are provided here in clarity for all those who do intend to learn them (and put them into practice); Al-Hamdu Lillah; the AAYAT ahead tells the man to care about the Islamic code of morality by his own as he has the right to pronounce the divorce to his wife; he must never abuse any of those rights that Allah has provided to him and this specific right has much delicacy; if he pronounces the

divorce to his wife, he would either revoke it with all intention to reconciliation or he would either leave her to live her life by her own in the best Islamic manner she deems fit; but to revoke it just before the end of her IDDAT and then again to pronounce the divorce for the second time (as he has the right for it) so that she tastes the trouble she has caused to him (by his viewpoint) would certainly cause extreme discomfort to her; she would have to start her IDDAT all over again without any negative doing on her part and that is injustice; the AAYAT indicates that whoever abuses the right he has in this way, he actually commits injustice to his own self (as she has been his wife remaining so very near to him); he must not turn the guidance that Allah has given to him into some jest but he must remember that Allah has given the Muslims the NEMAT (blessing) that means He has provided them TOFIQ to live upon the Islamic teachings by the awareness of the manner to practice them in any situation keeping well their integrity for AKHIRAT; so he must remember that Allah has descended upon them the KITAB (the book; especially all the commands that it presents) and the HIKMAT (the wisdom that tells how to put that book into practice); so this KITAB and HIKMAT when the Muslims keep to it and spread its teachings to all the peoples of the world are truly the NEMAT to them; all the Muslims must develop TAQWA to Allah as having some rights does not mean that they seek ways to make those serve their passions so they would apply them with their attention towards Allah as He is the Knowing of all things and He certainly knows well all of their intentions; Al-Hamdu Lillah.

BAQARAH-The Thirtieth Ruku

232. And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.

233. And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.

234. And for those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.

235. And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows

that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.

The first AAYAT of this Ruku tells that when the divorced women have completed their IDDAT, no person would stop them from remarrying and this includes even her previous husband to whom she might remarry if he had pronounced the divorce to her one or two times (that is revocable at the IDDAT yet after it, they might remarry and this marriage would be the new contract between them though he would lose the right to the pronouncement of divorce at her according to the times he had given it); that is the best course to take for the true Muslims in this matter and more leading to the purity in the physical and the spiritual sense; no one other than Allah is aware of all aspects of any matter so everyone must accept whatever He provides him; Al-Hamdu Lillah; the mothers must provide the milk to their infants for two years if they intend to complete the total term for feeding the milk to them; and the father to the child is liable to see to her basic physical needs (according to his endurance and according to the good norms of the Islamic environment); neither the mother nor the father should be troubled for more than endurance due to the love for their child; (if the father dies), any of his well-off heir that is the one of the closest relatives to the infant would see to the needs of the infant in the same manner; if the parents need

to discontinue the feeding to the infant by their mutual assent after their consultation (before the full term for it), that even is not adverse to them; the man might employ any woman to feed the infant by her milk if there is some issue for the mother to feed the infant so even that also is not adverse to him when he cares to provide that employee the due amounts without any resentment according to the good norms of the Islamic environment; all persons must develop TAQWA to Allah (i.e. the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places;); at such state, his good deeds according to his true Belief become the evidence to his inner peace; the AAYAT tells that all persons must know that Allah sees the inside of all persons totally well so their intentions must be good and their deeds even better; Al-Hamdu Lillah; note that even the divorced mothers would feed their infant to the full term while the necessary expenses for the child would be upon the father up-to seven years for the male child according to FIQH and up-to the puberty for the female; he would get the custody of them at that respective ages but before that, the mother is liable to their custody though if she marries any person that is not of the very close relatives to the children, she would lose their custody then and there; the AAYAT-234 ahead tells about the IDDAT of the widow when she loses her husband by death and that is four months and ten days; this term is counted for convenience as one hundred and thirty days

though the lunar months would amount to a day or two lesser; she would be free of the IDDAT at the day-131 while this also is notable that the day-1 for the count is the day when her husband dies; so at the end of their IDDAT, there is no adversity to anyone if they try to remarry remaining within the good norms of the Islamic environment; and Allah certainly is Well-Aware of all activities of all persons; Al-Hamdu Lillah; note that the Islamic environment manifests in such manner that the unmarried women are difficult to find and need search (as men are allowed marriage to more than one women up-to four at one time if they are able to take-up their liability towards their wives well) so if the unmarried women are more in quantity than the men that need to marry at some environment, it needs the care of all good Muslims that they turn it to the better manner according to Islam by their good efforts therein; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that there is no harm for the man in giving the hint to the woman at her IDDAT that he has the interest to marry her or in keeping that intention in his heart; this tells about the psychological leaning of the normal woman at such condition that when the unrelated man talks to her about something necessary to address, she has the insight to see even then if there is anything else related to her that is going inside him; Allah knows well when any of the men has concern towards her but he must not promise her secretly (about taking her into marriage) but speak in accordance with the norms of the Islamic environment (as providing hints to his inclination towards her only); any secret involvement might lead to some wrongful activity on the part of the man that must necessarily be avoided because the good deeds do

not need secrecy while the bad ones ask for that; but such hints do not necessarily conform that the man would undoubtedly propose her; when she has passed her IDDAT, it is well for him to consolidate his intention (and propose her in clear terms if he will); Allah truly knows well what is going inside all the persons (whether that is something lawful or some desire that asks towards the unlawful activity) so all must remain aware that they are unable to hide anything from Allah and therefore, they must have shame on anything bad that might have taken place inside them; but with that, they all must also remain aware that Allah is Most Merciful (whenever they ask Him the mercy for their-selves) and Most Forbearing (so He provides the space for all persons to show that they incline towards the righteousness only and not towards any adversity); Al-Hamdu Lillah.

BAQARAH-The Thirty-First Ruku

236. There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) duty on the doers of good (to others).

237. And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and

do not neglect the giving of free gifts between you; surely Allah sees what you do.

238. Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.

239. But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as He has taught you what you did not know.

240. And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.

241. And for the divorced women (too) provision (must be made) according to usage; (this is) duty on those who guard (against evil).

242. Allah thus makes clear to you His AAYAAT that you may understand.

The Ruku continues the rulings for the divorced women and the first AAYAT tells that there is no harm if for any genuine reason the man divorces the woman he has just married with whom he neither had any rightful privacy nor had specified any MEHR (the necessary amounts to provide her when he marries her); this tells that the marriage is fine without the specification of MEHR yet he would have to pay that afterwards when he receives the rightful privacy with her; but in this situation that the AAYAT mentions here, he must provide some clothing that includes the scarf, the upper garment and the garment that is lengthy enough to cover-up

the whole of her physique; this clothing must be the highest in quality that the man is capable to afford (and to present her with some more articles of necessities is even better); this provision of clothing is her right upon him that he ought to provide in the best possible manner as that is expected of the virtuous persons; if, however, he did not have the rightful privacy with her but he had specified the MEHR for her then it would be the half of what is specified for her though even from that, she might leave some amounts (and even in full if she wills or her father wills who had given her in his marriage) in his favor; but as he has the right to divorce, it is more feasible that he presents her the full amount of MEHR and even more; this tells that this matter has elasticity and the man must care as much as possible for her if such situation takes place where he divorces his wife just after marriage; if the man shows leniency in providing her whatever is possible for him besides the lawful clothing (or amounts) after the occurrence of such situation, that attitude certainly is more near to TAQWA to Allah; the Muslim persons must not forget leniency to each other in the affairs of life and they must remember that Allah is watching over all what they are doing; seeing their leniency to each other, Allah would care for them with the highest of kindness; Al-Hamdu Lillah; AAYAAT-238 and 239 shift the direction of the discussion to the issues of SALAH; we have seen in our study at AAYAT-153 of Surah BAQARAH that it asks for SABR and SALAH and these both respectively keep away from all base desires that might lead to the major sins and strengthen the attention towards Allah; SABR for the Muslims denote in the Quran to attach the self to something

praiseworthy by Islam (even though that needs to put some strain to the self) against the option to take something that is blameworthy; that is why it enfolds the meaning of patience keeping to Islam at some incident that causes agony and enfolds the meaning of living upon necessities at the worldly life; the notable thing about SALAH is that it brings the Muslim person near to Allah as he persists on His remembrance by it; so while SABR stops from attachment to the worldly things, SALAH takes-on to the attachment of AKHIRAT by the remembrance of Allah, the true Lord; keeping this detail in view, the shift in discussion here implies that the Muslim person must not forget Allah even when dealing the issues in the ordinary business of life; these AAYAAT ask to care for the reading of SALAH with the highest of attention towards Allah and specially the middle SALAH that is FAJR; as the date changes in the Lunar calendar from the MAGHRIB (when the sun sets) so it has two of SALAH at its back that are MAGHRIB and ISHA and it has two of SALAH after it that are ZUHR and ASR; this also is the time when the angels change shift at the world by descending from and rising up to heavens; Al-Hamdu Lillah; the Muslims have to read SALAH even at such adverse situations when the Muslims face the enemy though at that time, they are allowed to read it even standing with gestures for its postures and even when they are riding on horses; however, at the normal peaceful situation, they have to read it in the manner that the Prophet PBUH have shown them well (who had been taught by Gabriel-AS by the command of Allah); this is the manner in which the Muslims all over the world have always read the SALAH by the blessing of Allah

and they still read it in this same manner; Al-Hamdu Lillah; AAYAT-240 tells the Muslims that near to their death, they should provide in their bequest that their wives would remain at their houses with sustenance for one year ahead of their deaths; but if they depart from there by their own will, there is no adversity for the deceased person (and others) in whatever efforts these women undertake for their marriage again according to the good norms of the Islamic environment; note that the AAYAT-234 tells about the IDDAT of the widow that is four months and ten days so taking it together with this AAYAT, it means that they have the right to leave those homes after their IDDAT though if they intend to live-on there for the whole year ahead, they certainly are liable to it; the AAYAT-12 of Surah NISAA has specified their share in the inheritance from the husband and so the will is not required as of now for them but this aspect of AAYAT-240 remains in the ruling that they might stay-on till the year ahead; Al-Hamdu Lillah; the AAYAT tells that Allah provides commands as He wills (as He is AZIZ) but He also is Most Wise (HAKHEEM) and knows well what attitudes are better for all persons to take in such situations; the AAYAT-241 emphasizes that MUTTAQIN (the persons having TAQWA to Allah) would necessarily provide the basic requirements of life (as much as possible for them) for the divorced women according to the good norms of the Islamic environment; as the Ruku had previously mentioned about the provision for the specific divorced women, the last AAYAT of the Ruku tells that this is how Allah explains His AAYAAT to all persons that they do understand them well; Al-Hamdu Lillah.

BAQARAH-The Thirty-Second Ruku

243. Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.

244. And fight in the way of Allah, and know that Allah is Hearing, Knowing.

245. Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.

246. Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise-up for us a king (that) we may fight in the way of Allah; He said: May not be so that you would not fight if fighting is ordained for you? They said: And what reason we have that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

247. And their prophet said to them: Surely Allah has raised TALUT to be the king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Ample-giving, Knowing.

248. And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquility from your Lord and residue of the relics of what the children of Musa and the children of Harun have left, the angels bearing it; most surely there is sign in this for those who believe.

The Ruku commences by the incident that occurred in Bani-Israel and we have read about it before; the Bani-Israel that were in thousands, fled from Egypt for the safety of their lives when Pharaoh and his men were pursuing them; the pursuers were drowned and they went on to settle at Sinai; Numbers (chapter 1, verse 46) at Torah gives their number as more than six hundred thousand and that only represented the persons that were able to fight wars among them so the actual count according to it has to be much high; this certainly is liable to challenge by the historical perspective yet as the term the Quran has used i.e. ULUF (thousands) is not adverse to it, I, MSD, would leave any arguments to it and take the comments ahead; it happened that when Moses-AS received Torah from Allah, the Bani-Israel was so much insolent that they were reluctant to accept it as the word of Allah that He had provided it to Moses unless He conforms to them openly; then Moses selected seventy of their persons that they took as trustworthy and took them to TOOR; Allah gave death to these seventy persons when He told them that He has provided Torah to Moses and they asked to see Him openly; Moses was worried that his people (with the character they had) would take him as responsible

for their death; he prayed Allah for their revival to life and Allah accepted his plea so that those persons (and the whole of Bani-Israel) do show some gratitude to Him (see the note at the sixth Ruku); Al-Hamdu Lillah; the notable thing here is that the Quran mentions the command of death that Allah gave to their representatives as to all of them (unless we assume that there is the phrase in between to the effect "from amongst them") and this is the manner in expressions of the Quran that it does mention some as the whole at few places where it is not much difficult to detect (mostly in narrations) for the student of the Quran; therefore, he must ponder at such other places too where also the Quran mentions these narrations; note that the AAYAT says "did you not see towards the people that departed from their residences" and this indicates that their reference is provided somewhere in the Quran before the descent of this AAYAT as the word "see towards" relates to "learn about" here; Al-Hamdu Lillah; the AAYAT ahead tells that they were commanded to fight in the way of Allah but we have learnt that they did not comply to this command and as the result to it, Allah confined them to the desert for the forty years ahead; to understand the AAYAT ahead, note that when the true believer strives hard to spread the message of Allah by virtuous TABLIGH (preaching of the Islamic teachings to all peoples respectfully) or to finish off the adverse impression of the enemy at the environment by the worthy JEHAD (challenging the enemy adverse to the Islamic teachings when there is no option left to bear him), Allah names this virtuous strivings as the beautiful debts that the believer has given Him; as debts are returned, He would

return them in much high quantity not only at his worldly life but also at AKHIRAT; Allah gives the highest quantity of returns according to the striking quality of the good deeds of the believer; Allah only, contracts the impressions of deeds and He only, increases them and certainly all persons have to answer to Him; Al-Hamdu Lillah; after three hundred years of Moses-AS and Aaron-AS, there came a time when Bani-Israel were at such state that they were defeated by the enemy and much humiliated with many of them in captivity and many of them dispersed at places; they asked the Prophet in them (it was Samuel-AS) to appoint some person as the king upon them by the permission of Allah so that they may fight for their liberty and live according to Torah; Samuel first made sure by asking them if they really intend for JEHAD and they conformed in all manner that once they do get the king that guides them, they would fight the enemy in his command and would not turn back as they do not have anything to lose now; however, there were such unjust persons in them who did not care a bit for their word and did go back on it once Samuel appointed the king by the guidance of Allah; it was TALUT (Saul) who was an ordinary person among them yet he had such physical power that was impressive and had huge amount of knowledge; the persons at some authority among them were immediately critic of his appointment as the king for them, with the argument that neither he has ever had any authority nor he has any amount of wealth to note; Samuel told them that Allah gives the authority over His lands whom He wills and He has chosen him due to his impressive physical status and his notable knowledge; here we find that those who are the best of

rulers among Muslims, would have sound physical and mental abilities with the understanding for applications of the Islamic rulings though they might have finances so meager as to barely cover their basic physical needs only; also, it is not adverse to the good teachings of Islam that the most pious and learned men in Islam guide people to better their inside while there are such other good persons at rule among them that though are not as pious yet learned enough in Islam to guide all Muslims towards the true path in the ordinary business of life with all good wisdom; Al-Hamdu Lillah; he told them that Allah provides in plenty what He wills to whom He wills (so He has provided TALUT the good physical capacity) and He has the true knowledge of everything (so He has provided him the good mental disposition); Al-Hamdu Lillah; Samuel also told them that the sign for his authority over them is that very soon, they would receive the huge trunk (TABUT) that they had lost in which, there is blessing for them and in which, there were few relics of Moses and Aaron; this TABUT was in the possession of some of their enemies who had then, put it into a cart that was dragged by bulls and had waved them away from them; they had thought that it was putting some bad spell on them and it was the reason to their ills so that was the time when the angels took it and led it to the place of the Bani-Israel by the command of Allah; Al-Hamdu Lillah; Samuel told them that not only was it sign for the authority of TALUT but it also was the sign for them that has the potential to increase their true Belief in Allah, the true Lord; Al-Hamdu Lillah.

BAQARAH-The Thirty-Third Ruku

249. So when TALUT departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: we have today no power against JALUT and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.

250. And when they went out against JALUT and his forces they said: our Lord; pour down upon us patience, and make our steps firm and assist us against the disbelieving people.

251. So they put them to flight by Allah's permission. And DAWUD (David) slew JALUT, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.

252. These are the AAYAAT of Allah: We recite them to you with truth; and most surely you are (one) of the apostles.

253. We have made some of these apostles to excel the others, among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Mariam (Mary), and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there

were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

This Ruku narrates about the battle between the forces of TALUT (Saul) and JALUT (Goliath); as TALUT led his forces towards the forces of JALUT that were named as AMALIQA, he told them that they have to pass a simple test that would show if they are sincere to him or not; as they come to the river (i.e. the river of Jordan), they would not drink from it but if someone takes the handful of the water once, that is of no consequence; when they reached the river, everyone except for the few most sincere ones of his forces drank extensively so it happened that his army of thousands was reduced to about three hundred and fifteen of men (this was the same figure of men that accompanied the Prophet Muhammad PBUH at the battle of BADR and these AAYAAT actually prepared the SAHABA for that battle against the infidels that was just about to occur); so when these sincere men crossed the river, they saw that they were hopelessly short in quantity to face JALUT and his forces and some of them even spoke it out; but those who did not have any type of worldly attachment but had in focus that they would meet Allah, they assured them that this shortage in quantity is of no consequence as many times forces low in number have conquered the forces that had huge number of men by the will of Allah; Allah certainly favors the SABIRIN that have total attention towards Him only; Al-Hamdu Lillah; when they came face to face with the forces of JALUT, they made

DUA (supplication) to Allah to pour SABR upon them (that they do not care for the physical life) and to make them firm at the ground (that whatever comes they fight on without turning their backs) and to provide them the victory over the disbelieving folk; JALUT was fully covered in an ironclad suit of armor with his eyes only free to see and he challenged anyone from amongst the forces of TALUT to come at combat against him; DAWUD-AS (David-AS) answered him with the consent of TALUT as he was highly skilled in the use of a gadget that could throw stones extremely fast towards the target (and his aiming towards it was amazingly wonderful); JALUT had huge stature and he stood at such manner that as David threw the stone at one of his eyes, it penetrated through that to his skull and he died immediately; so by the will of Allah, the forces of TALUT won the battle then and TALUT became the king of the place; David-AS (who became his son-in-law) succeeded him as the second of kings and received ZABUR (Psalms) so he was not only the pious king but also the Prophet of Allah and one of the highly knowledgeable persons; Al-Hamdu Lillah; the Ruku has the phrase "by the will of Allah" couple of times at AAYAT-249 and at AAYAT-251 (the AAYAT-250 narrates DUA of the sincere believers in the forces of TALUT); this is to convey that whatever goes-on at the world, it only happens due to the will of Allah; so the AAYAT ahead tells the manner in which Allah runs the world that He repels some peoples by some (so no peoples stay at authority for such lengthy period that they make other of peoples bound to serve their whims); this is so that the earthly life does not go to FASAD; so most certainly, Allah is most Merciful towards all the peoples

of the worlds; Al-Hamdu Lillah; AAYAT-252 marks that Allah has read His revelations in such manner to Muhammad PBUH that all the people do see clearly that he certainly is the (last) Messenger of Allah; note that Muhammad PBUH was not able to read or write and he had had no education in any subject so he knew only what Allah had taught him through the angel Gabriel-AS; so the narration about TALUT with such clarity in the Quran proved that he certainly was among the Messengers of Allah; Al-Hamdu Lillah; note also that this AAYAT contains the word "BIL-HAQQ" (with all Truth) and wherever it occurs, it represents any of the manners by which Allah administers His rule towards His creation as here it tells that Allah runs the world in such manner that He repels some peoples by some other of them; Al-Hamdu Lillah; at the last AAYAT of the Ruku, Allah tells that these are His Messengers among whom He has given preference to some over some and the interesting fact here is that the Quran does not specifically mention any of the Messengers of Allah as the most exalted among all of them; the reason is that if one of them has prominence by one way over the others, some other of them has his prominence by some other way; note that the Muslims take the highest of ranks among them for Muhammad PBUH but that is an overall consideration and they must not speak about it except where that is necessary; this is because Ahadith (that are the narrations about sayings of Muhammad PBUH, his deeds, his silence over an action committed in front of him and in fact all that is related about that great man, the last Messenger of Allah) ask not to be explicit about it; the AAYAT tells that Allah has even spoken to some of the Messengers (means Moses-

AS in particular who received Torah) and have raised the excellence of some in other ways (means Jesus-AS in particular); He gave Jesus-AS, the son of Mary-AS, "BAYYINAAT" (that are the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people); and He helped him most by "RUHUL-QUDUS" (the angel that is most sacred; Gabriel-AS); we get the identity of RUHUL-QUDUS by Surah NAHAL-102 where he is clearly mentioned as who brings the revelations from the true Lord; the help that is mentioned here happened when Allah saved Jesus from the hands of the enemy that intended to crucify him; at that time, Allah took him above to heavens alive and we would study that insha-Allah at Surah NISAA-157, Al-Hamdu Lillah; if Allah had intended, they would not have fought fiercely with each other when the BAYYINAAT had reached them at the times of Jesus-AS but they differed and so there was the faction that kept to the true Belief and there was other that disbelieved; and if Allah had intended, they would not have fought fiercely with each other after Moses even; but Allah does whatever He wills; Al-Hamdu Lillah; this gives the message again that everything has been (and is even now) going in the perfect manner that Allah intends; He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

BAQARAH-The Thirty-Fourth Ruku

254. O you who believe - spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the disbelievers - they are the unjust.

255. Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

256. There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Satan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

257. Allah is the Guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are many Satan who take them out of the light into the darkness; they are the inmates of the fire, in which they shall abide.

The AAYAT of virtues (BAQARAH-177) had indicated that virtuous acts of the virtuous persons include their spending from their resources in the way of Allah; this Ruku starts by pointing out to the believers about the necessity of spending

from whatever resources that Allah has provided them before it's too late; note here that whatever Allah has provided to the Man, that not only includes his finances but also his abilities that might be his physical strength and his extensive knowledge (that honored TALUT to lead his nation); also included in this, is the authority that he might have received by his official post and the respect among his people due to his noble birth that enables him to provide practical rulings to them; so whatever Allah has provided him from the material assets or from the spiritual blessings, he must spend that in the way of Allah towards the needy persons; the sacrifice from his finances and good abilities would remain in such ways that he spends amounts on the needy virtuous persons of the Islamic environment so that they live at ease and care in the better way for AKHIRAT and that he provides the knowledge of Islam to all the persons of the world so that they respect the Islamic teachings and care in the better way for AKHIRAT; Al-Hamdu Lillah; one of the Ahadith narrates that the Prophet PBUH said, "Envy is disallowed except in two cases, a man whom Allah has given wealth and he spends of it by night and by day, and a man whom Allah has given the Qur'an and he stands with it giving its right by night and by day" (reported by Tirmidhi); note that these are the two things (wealth and the true knowledge) that might become burden or might become blessing; if a person has any one of these, he must take care that he uses it in the way of Allah (as to possess something of value does not give him any honor at the court of Allah except that it increases his responsibility but he does get it when he serves the needy with that keeping to

the right path); here envy does not mean jealousy but it denotes that the person must try to become like those who are highly caring to the people by their wealth and by their knowledge; Al-Hamdu Lillah; they must use all blessings that Allah has provided them before the provided space for the collection of good deeds (i.e. their lives) ends as at the ground of HASHR (the first day of AKHIRAT), there would be no trading among each other, no friendships among each other and no recommendations among each other; however, the good persons when they achieve their good result there that denotes their true success, would be at peace and would happily converse at their good circles of the like persons that also have achieved success there (see Surah HAAQQAH-19, 20, 21); Al-Hamdu Lillah; those who deny to spend in the way of Allah, they certainly are the most unjust persons; AAYAT-255 is named as AAYATUL-KURSI (the verse related to the throne) and it is most explicit for the expression that Allah only is the Creator of all and He always has all of His good attributes and He is RABBUL-AALAMIN, the only true Lord of all, so He asks for the total obedience from all of His creation most sincerely and the Man and the JINN, the only two of His creation having the free-will, must certainly obey Him by their free-will; Al-Hamdu Lillah; the AAYAT tells that only Allah is the Creator of all Who only has the true Life (Ever-Living) and Who only gives life to others and then He only is the Sustainer of it (by Whom all things subsist); neither slumber takes hold of Him nor does sleep; only to Him belongs truly whatever is in the heavens and whatever is in the earth; who would dare to recommend anyone (for mercy) at His court except by His permission

only (so at the ground of HASHR, there would be no trading among each other and no friendships among each other; also there would be no recommendations among each other except by His permission only); He knows what is ahead of them (the deeds that they would commit ahead) and what is behind of them (the deeds that they had already committed) while they do not get anything from His knowledge except for what He wills for them; His KURSI (the chair; the throne) includes all the heavens and the earth and He does not tire ever in the preservation of both; and He certainly is Highest and Most Tremendous; Al-Hamdu Lillah; here we find that the knowledge of the Man is nothing in comparison to the knowledge of Allah; He knows everything all of the times with all attention to all of them without losing sight of anything and He has made everything according to its placement at the earth and at the heavens with notable principles and He never slumbers or sleeps or forgets anything; note that we are unable to understand the most amazing authority of Allah from which nothing is out; the heavens has innumerable bodies (but He certainly knows their count) with such distances between them that baffles the human mind and each has processes of its own; Allah knows each and everything about each and every body and He has integrated them in all manners by His set principles; Al-Hamdu Lillah; the simple fact is that He knows each and everything of all the creation most perfectly; Al-Hamdu Lillah; there is a Hadith that tells that AAYATUL-KURSI provides safety from satanic things and so its recitation (by saying the phrase that means "He does not tire ever in the preservation of both" three times) before sleeping is very good to keep adverse things away;

there are few such Ahadith that relate that the person harmed would take the good deeds of the unjust person that harmed him yet this narration would not be taken to mean at AKHIRAT but it relates to meaning that this transfer would happen at the document of deeds of the unjust person before his death that would adversely affect his AKHIRAT; so this means that this would occur at the worldly life (though it would affect the life at AKHIRAT of both the persons) and the interpreters would care not to give such Ahadith any other meanings; here we find such mention about Allah that the human mind is unable to perceive; there are such few issues at the Quran where we must take silence and say in clear terms that "we do believe and Allah knows better"; here also we must say the same and praise Allah; Al-Hamdu Lillah; the last AAYAAT ahead in this Ruku (that are 256 and 257) tell about the guidance that Islam provides and it is named as the NOOR (the beautiful light); it says that there is no compulsion in DEEN (the true code to practice in every field of life i.e. Islam) so the Muslims would ask all persons to come to Islam as ordinarily as possible and they would give them the space to consider it if they demand so; but the Muslims would not press Islam upon anyone though they would certainly ask for some respectful pact with the challengers to Islam if they refuse to accept it in final terms; note that because the enemy does not realize that its demand for the space of time to consider Islam would relax our liability in JEHAD, it takes JEHAD as some monster that would gobble it down; if it were so then India would have extreme scarcity of non-Muslims at this current times (and that is not so); those who take-up any fibs against Islam,

they should give at-least some passing comments albeit fair, at the treatment that the non-Muslims had provided to the Muslims at Spain when they conquered it at 1492; the Muslims certainly have to make sure that the enemy does keep away from the Muslims and does not interfere in their Islamic affairs; if that even is unacceptable to them then JEHAD is the last resort for Muslims as they are the force of Allah upon the earth; however, note that there are conditions for attack upon the enemy and I, MSD, have mentioned them at these Tafsiri-Notes at the twenty-sixth Ruku; JEHAD never ever was any compulsion in DEEN as it only inflicted the punishment to the enemy for its adamant stance after it had rejected the Islamic teachings in the most clear terms; this also is highly notable here that when the administration among Muslims imposes laws against Islam, the Muslims would have to voice their protest as best as possible and this AAYAT does not address that issue; consider how strange it would be if someone forces good Muslims to live against Islam because of his manifest authority (with his bunch of rogues) and reasons that as there is no compulsion in DEEN so they must follow him; though this absurdity does not need any address yet as the foolish argumentative persons have practically taken such stance at times so I, MSD, negated their stance; consider this too that if the Muslims did not take-up JEHAD against the enemy, what would have happened to them when they even had to face such foolish stances as mentioned and with that, keep in view the attitude of the current challengers to Islam too that have piled many fibs against Islam so as to justify their unjust malicious activities against good Muslims

who do sincerely want that their ordinary practice represents Islam; the AAYAT says that the true guidance has become distinct from the wrongs so whoever disbelieves in TAGHUT and believes in Allah, he certainly has grasped the strongest of handholds (that is the Quran, the true guidance) that certainly would not break; and Allah is Most Hearing (to DUA of Muslims) and Most Knowing (to what TAGHUT strives for); note that TAGHUT is such representative of wrongs that advises the people against the commands of Allah knowingly, with whatever authority (to impress the people) it had managed to muster; Allah certainly is the true Protective Friend to Muslims so He brings them from all shades of darkness towards the NOOR that is the light of Guidance to the right path while the wrongful guardians of the disbelievers are TAGHUT that push them out of the NOOR towards the many shades of darkness; note that the true guidance is mentioned by the singular noun which is the NOOR as the Truth certainly is one from always to all times ahead while the mention of darkness is ZULUMAAT (many shades of darkness) by its plural form because it has many shades that all lead to the hell-fire; such people rejected the NOOR so they would remain inmates of the hell-fire and that would be to all times ahead; may Allah provide the wisdom to all good Muslims to detect the Truth and to remain totally committed to it; Al-Hamdu Lillah.

BAQARAH-The Thirty-Fifth Ruku

258. Have you not considered him (Nimrod) who disputed with Ibrahim about his Lord, because Allah had given him the

kingdom? When Ibrahim said: my Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.

259. Or the like of him (UZAIR i.e. Ezra) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay - you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.

260. And when Ibrahim said: my Lord - show me how You give life to the dead, He said: What - and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you running; and know that Allah is Mighty, Wise.

This Ruku has three interesting incidents that all point to the power of Allah to raise the dead; they point out respectively that He only is the RABB, He would certainly provide the life again to the dead and He knows well how to do it without any problem; the first is when the king of

Babylon had asked Abraham-AS about the true Lord in Whom Abraham believed; the Babylonian kings were titled as Nimrod then and he was the Nimrod that ruled at that time that is near to 2000 BC; this happened when Abraham had damaged the idols at their temple in their absence whom they worshipped except for the one that they took as the highest among them; the scene looked as if that undamaged one had taken them all to task and damaged them badly; Abraham replied to Nimrod that my RABB Allah gives life and takes life, to which he foolishly replied that this thing is in his authority too and he practically demonstrated his statement that he acquitted one of the heinous criminals while executed by the capital punishment the other one convicted in the lesser crime; when Abraham saw this idiocy, he understood that Nimrod totally lacks the realization of the authority of Allah so he reasoned by telling him that He not only is the RABB (the true Lord) of the human beings but He also is the RABB of all the creation (and nourishes them ahead to betterment in the way He intends); note that Abraham asked him to bring the sun out from the west (and that demand left him dumbfounded) but Abraham did not challenge him by the statement that he should believe that the sun is also the creation of Allah; the Babylonians believed that Allah is the Creator but with Him, they took many others as near to Him and they worshipped their images by carving them in the idols with such belief that as they worship them, they would bring them near to Allah without any obedience to Him in any of His commands (so there was the most high flaw in their belief in Allah and moreover with that, they did not believe Allah as their RABB); for their

obedience, their ruler (Nimrod at that time) presented his own self as the authority to command without the acceptance of any limitation on that authority and his people accepted that untrue stance (this line of belief has remained at the world by the efforts of the Satan that had taken an oath to misguide the human beings in whatever quantity possible for him as we have studied and in fact, even in this current times, we see that people do claim to believe in Allah yet they are not ready to take His word at the issues of the life because they do not believe Him as the true Lord); the argument that Abraham presented was that He certainly is the Creator of all the creation but nobody is able to impress Him so He does only whatever He wills and his argument also effectively demanded that the Babylonians must believe in Him as the only true Lord so that they obey only His commands in essence in all issues of life; Surah AN'AAM-81 says, "(Abraham said) how should I fear that which you disbelievers set up beside Him when you do not fear to set up beside Allah that for which He has revealed towards you no warrant? Which of the two factions has more right to safety? (Answer that) if you have knowledge"; as Allah does not guide the extreme unjust persons, so Nimrod and his people did not accept the Truth (though they could not harm Abraham-AS and his wife Sarah-AS and his nephew Lot-AS); the second narration tells about the man (UZAIR-AS who is named also as Ezra) who was at travel on his donkey and as he passed by the city (Jerusalem) that was in utter ruins, he exclaimed how this could ever be revived; this exclamation was under the impression of his human sentiments but Allah intended to show Ezra-AS that His power is totally worthy to

bring that holy city to life; he was one of the Messengers of Allah and Allah does provide them such visions (and events) that strengthens their true Belief; this was the time when the mad king of Babylon (that was Nebuchadnezzar) had taken the Bani-Israel in captivity (around 600 BC) and had brought them all to Babylon; his forces had massacred the holy city and left it in ruins; Allah gave Ezra death for the hundred years ahead and then brought him back to life and asked him about the period of his state of sleep; he guessed that it might be the whole day or the part of it so Allah informed him that he had lain dead for the previous hundred years; He told him to see his food and his drink that was still good to consume and also told him to observe his donkey so that this observation becomes an evidence that Allah would certainly raise the people from the dead; he saw that its bones arranged to their placement and the flesh covered them beautifully and there was the donkey alive; so with such apparent evidence for the restoration to life, he exclaimed as the answer to his previous exclamation that he knows that Allah is truly able to do all that He wills for; Al-Hamdu Lillah; it was then that he preached the teachings of Torah among the Bani-Israel (and in fact, restored Torah again in writing that was lost completely); he guided the Bani-Israel at the holy city when by the permission of Cyrus (who had conquered the Babylon), they came to it; the last AAYAT of the Ruku tells another incident related to Abraham-AS; he asked Allah to show how He would raise the dead to life and upon that, Allah asked him if that is due to some lapse in his belief; he replied that he most certainly believes in the resurrection of the dead but he wants only to see how it

would happen; He told Abraham to take four birds (unable to fly) and tame them the best he can; when he had domesticated them well, he would then keep the dead body of each one at different mounts near to each other; then standing somewhere nearby where his call reaches easily at all the four places, he would call the dead birds the way he used to call them when they were alive; with no lapse of time, all of them would come running to him alive by the will of Allah; this took place then and these all three incidents tell about the true power of Allah that He certainly is totally able to provide the life again to the dead; it is interesting to note that the Quran has presented the birds as related to most amazing feats at different places and insha-Allah, we would see this ahead at the relevant places; the first incident narrated here too guides towards this fact yet as Nimrod was among such fools that he interpreted the words of Abraham in the most idiotic manner so then Abraham changed his reasoning to such wording that he does get what Abraham intended to express; Al-Hamdu Lillah.

BAQARAH-The Thirty-Sixth Ruku

261. The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

262. (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.

263. Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.

264. O you who believe - do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the disbelieving people.

265. And the parable of those who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.

266. Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the AAYAAT clear to you, that you may reflect.

The Ruku commences by telling the virtues of those who spend their amounts in the way of Allah but then it goes on to denote the loss of virtues of those who show wrong attitudes after they spend their amounts at the right places; the Quran gives the example for the virtuous spending of amounts in the manner as if the person has planted a grain and that grain brought out seven ears; each of these ears

have hundred more of grains so the count up-to here comes to seven hundred grains; Allah says that according to the good intentions and the sincerity in providing it, Allah gives the returns even more than this; so Allah increases the quantity of the returns according to the quality of the virtuous act; He is the Ample-giving (so it is an easy thing for Him to give much more returns in quantity that matches the quality of the virtuous act) and He is most Knowing (so He knows perfectly well how much sincerity the virtuous act has in it); Al-Hamdu Lillah; those who spend their amounts in the way of Allah and do not make any reproach afterwards (by their tongue towards those that they had provided from their amounts) or any injury afterwards (by their haughty manner towards them), their good returns are safe with their Lord; they would neither have any fear (at the worldly life and at AKHIRAT for the future) nor would they grieve (at the worldly life and at AKHIRAT on the past); Al-Hamdu Lillah; it is better for the person to clarify in the good soft manner to the needy that he is not in the position to help him out (and it is better for him to even grant the needy much pardon on his sarcastic remarks) rather than to provide some charity to him and then injure him by some haughty manner towards him; Allah certainly has the absolute command of all resources (so He would provide the needy by some other source) and Most Forbearing (so He would give the space to the charitable person to better himself in due time and then He would see his deeds); Al-Hamdu Lillah; the AAYAT ahead tells the believers not to cancel their charity by the attitude of reproach or by any haughty manner as in effect, it would be just as the futile charity of the disbeliever in Allah and

the Day of Judgment; the disbeliever spends his wealth only to be seen as charitable by the people so it is as if there is some smooth hard rock (that denotes his heart) that has got some sand of earth (the tendency to do something good) upon it where he has planted the seed (his charitable act); but as the heavy rain falls upon it (the commands of Allah that test his belief), it makes it clear of the earth as ever and so such persons would get nothing from whatever they had planted; certainly, Allah does not guide such disbelievers to the true path of Islam; AAYAT-265 tells about the person who spends amounts sincerely for the pleasure of Allah and for strengthening him (upon the care towards AKHIRAT) as if there is the elevated garden (the inside of the good person) where the heavy rain falls (the commands of Allah that he fulfills) and by that it brings forth its produce as twofold (the good returns to his good deeds); even if it does not get the heavy rain, then the light rain would do to cause the same effect to it as its elevated position (his true Belief on Islam) is wonderfully suited to get its fruits; certainly, Allah sees whatever he does and He would give returns to his good works according to his sincerity in them; Al-Hamdu Lillah; the last AAYAT of the Ruku asks how would anyone of you Muslims feel who has a garden that produces dates and grapes with waters flowing beneath it and it is loaded with its fruits (so there is no lack of good finances for him at his worldly life) while he has come to his old age (where he is unable to develop any such garden again) and his children are feeble at the time (so he is pleased that as he nears his death, he is leaving such good security for them behind) and then suddenly some fire-tornado strikes that garden and

burns it; the Muslim person needs to remain grateful to Allah on all that He has provided to him as all things are actually of Allah so that is how Allah provides all persons His AAYAAT that they all might ponder; note that the fire-tornado (the fire-whirl) consists of the burning core with the rotating pocket of air that might reach up-to 2000 °F; they become frequent when some wildfire, creates its own wind which has the ability to uproot even the tallest of trees and burn the area of its incidence; this tells that at AKHIRAT, the extreme repentance of the loss of all his good charitable works, if he shows haughtiness to those whom he has given something from his resources, would be such as the extreme sadness which he would face at the loss of the precious worldly asset that he has made by much efforts (that he is unable to repeat at his condition) while he has his feeble offspring in the need of their financial security; this would be the result of his attitude of reproach and his manner of haughtiness that he showed by his tongue; he must not only do the good works but he must also be careful not to pride himself for those as Allah has given him the opportunity for those and He certainly deserves the true praise; Al-Hamdu Lillah.

BAQARAH-The Thirty-Seventh Ruku

267. O you who believe - spend (benevolently) of the good things that you earn and what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves

unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.

268. Satan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.

269. He grants wisdom to whoever He pleases and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

270. And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

271. If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.

272. To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.

273. (Alms are) for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.

The first AAYAT of the Ruku tells the believers to spend from the best of the allowed things that they have earned

and also spend from the produce of their lands whenever they get the harvest (that is USHR which is 10% of the produce that is watered naturally; otherwise it is 5%); he must not even intend to spend upon the needy such things that are rotten among whatever he has; if he is provided with such rotten things, he surely would reject taking of it unless his extreme need makes him to accept that even, without complaints; so he must provide what he finds well to use for his own self without any complaints and all must know that Allah has complete command of all resources (so if the spender truly needs the good returns, he must spend the good things) and He only is truly Worthy of praise (so the spender must realize that when he intends to praise Him by spending his amounts on the needy, he must choose from among the best of whatever he has); Al-Hamdu Lillah; the AAYAT ahead tells that the Satan threatens the Muslim person with poverty if he spends upon the needy while induces him towards the shameful things; note that there are two categories of major sins besides SHERK and one of them is injustice while the other is to take up shameful things; the Satan tells those who intend to spend their amounts upon the needy that this would ultimately decrease their wealth drastically (so he tries to lead the Muslims to take the highest of unjust attitudes to each other) and with that, he asks them to spend amounts to serve the unworthy desires towards the loose women (so he tries to lead the Muslims to take-up the highest of shameful attitudes); but Allah promises the Muslims to pardon their wrongful inclinations if they do not actually commit the shameful activities and He promises them the worldly sustenance (by providing the

necessary amounts to them as bonus); certainly, Allah is Ample-giving (so He would provide the bonus with ease to the deserving Muslims) and He is Most Knowing (so He knows the inclinations of the Muslims and He would be lenient towards them and give them the space to better things for themselves); Al-Hamdu Lillah; AAYAT-269 & 270 explain the AAYAT-268 as the first one tells that Allah (as He is WASE' i.e. the Ample-giving) gives the HIKMAT (wisdom) to whomsoever He wills and whoever gets it, he does get the abundance of the virtuousness; the reason to this is that those who take the worthy advice to remain steadfast upon the right path (and who do reject the inductions of the Satan) are such persons that have the most high intelligence; Al-Hamdu Lillah; the notable thing is that HIKMAT is such wisdom that provides the Man the insight as to how to enforce the rulings of Allah into practice by spending from his available resources (and abilities) with the consideration of the psychological inclinations of the persons around and with the consideration to the set-up of the environment; Al-Hamdu Lillah; and the second one tells that (as Allah is ALEEM i.e. Most Knowing) He knows whatever and in what manner, anyone spends from his amounts or provides to carry-out his vows; so He would take to task all those unjust persons who do not keep the smooth rightful manner to spend for the betterment of the needy; they spend unjustly without care to preferences in them and without care about the quantity to provide among the needy; the AAYAT ahead tells that if the Muslim person spends amounts on charity in apparent manner, that even is good though it is better for him that he spends amounts in secret upon the needy because

if they intend to keep low-profile, that keeps their position concealed too; this would certainly wash-off many of his sins according to the sincerity he had in spending that amounts (note that the effect of his major sins would end only when he repents truly and asks Allah most humbly to have the highest of mercy on him; he must also intend sincerely that he would not commit any major sin again); Allah certainly is Most Aware of all what they do (so He knows what sins to wash-off and what sins need his high repentance); Al-Hamdu Lillah; it is not upon you O Muhammad PBUH that you do bring them onto the right path as you only have to provide the Guidance to the right path to them and only Allah brings onto it whom He wills by that provision; this AAYAT also implies that the Muslim persons might give SADAQAH (charity amount that is not obligatory to pay) to the needy non-Muslims even and it is not feasible that they wait for them to become Muslims to become liable to that; whatever the Muslim persons spend from their good amounts, that certainly benefits their own near ones (including their own-selves) even in this worldly life; the AAYAT tells as statement that whatever the Muslim persons spend, they spend it to get the pleasure of Allah and this actually is the command to them to do all good deeds sincerely to get the pleasure of Allah; whatever of good things they spend, they would receive the good returns for that and no one of them would meet any unjust treatment; SADAQAH is most valid for those needy persons who are stranded in the way of Allah in such manner that they are unable to make efforts (for their sustenance) by their running to & fro at the place (this includes all those needy persons who have to defend Islam by

spreading the teachings of Islam or by telling about the bad intentions of the enemy of Islam to all the people with little time to earn their living well but particularly included here are the seekers of the Islamic knowledge especially those that stay at the institutions providing that); the ignorant takes them as well-off due to their avoidance of asking something but the understanding persons would recognize their status by their appearance; but this is all by which the Muslim persons might get their factual position as they do not ask for their needs by persistence to the peoples around; most certainly, Allah knows perfectly well whatever the good Muslim persons spend from their good amounts most sincerely; Al-Hamdu Lillah.

BAQARAH-The Thirty-Eighth Ruku

274. (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.

275. Those who swallow down usury cannot stand except as one whom Satan has driven to lunacy by (his) touch does stand. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it.

276. Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.

277. Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.

278. O you who believe - Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.

279. But if you do (it) not, then be warned of war from Allah and His Apostle; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.

280. And if (the debtor) is in strait, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.

281. And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned and they shall not be dealt with unjustly.

This Ruku has one of the most important guidance related to the financial issues of the Muslims and that is not to take or give interest (usury); the first and the last AAYAT do not seem to be directly related to this issue yet they are most certainly connected to it; note that the last AAYAT of this Ruku is also the last AAYAT of the Quran that descended on the last Prophet Muhammad PBUH just a few days before his death; note also that the sequence of recitation of the Quran is different from how it descended and Surah MAE'DAH (the fifth Surah) and Surah TAUBAH (the ninth Surah) are mentioned as the last of all Surah that

descended; there are AAYAAT (though very few) that have their respective places at the inside of some Surah though the AAYAAT ahead of it (and even the AAYAAT before it) in recitation had descended before it; the last AAYAT of this Ruku is one of them though Surah BAQARAH was descending on the Prophet PBUH from the first year of Hijrah; it is good that we have the fair knowledge of that period too at which such AAYAAT had descended due to narrations in the books of Ahadith and the notable thing is that this sequence of recitation of AAYAAT had the clear approval of the Prophet PBUH; as there is no Prophet (and no Messenger) after him so the WAHI (the revelations that descended from Allah) has ceased to come now but Allah has taken the responsibility upon Him to save the Quran in all manner as this is the last of WAHI that He has provided to the Man (see the ninth AAYAT of Surah HIJR); its text is the same as descended; the authentic Ahadith that explain it, the language in which it descended, the provision of the meaning of its AAYAAT (that were difficult to understand only by language), Allah kept all of these very safe that it always remains the Guidance to the right path for the Man; even those who attached themselves to the Quran remained always safe from the enemy with the power to guide all the peoples of the world by the authority of the Quran as the history has recorded evidently; Al-Hamdu Lillah; the first AAYAT of this Ruku in our study states that those persons whom Allah has given immense wealth and they spend from that amount day and night, quietly (that are not obligatory on them) and manifestly (that are obligatory on them), Allah, their true Lord, has kept in provision the best returns for

them all; they would have no fear at AKHIRAT and they would never repent their good charity in the way of Allah (even if huge amounts) neither at the worldly life nor at AKHIRAT; Allah would provide all ease for them in their worldly life too; Al-Hamdu Lillah; this AAYAT that comes before the guidance not to take usury implies by its placement that the charity without counts would develop the environment to such height that no one would even think of taking any usury on amounts given as debts; one of narrations at Ahadith give all Muslims this beautiful message that they should not spend in charity counting the amounts for it because if they count their charity, Allah (though He would provide them) would give the returns too by counting the amounts (narrated by BUKHARI); so the charity to the needy with sincerity to Islam is highly better with whatever amounts possible as that does not lead the Muslim person into any deprivation ever of the finances that he needs; Al-Hamdu Lillah; the AAYAT is also notable as ahead in the Ruku, Allah provides the guidance that it is even better when the provider of debts does not only leave amounts that are of usury but (seeing his debtor in extreme needs) he leaves the actual amount of debts too; note well that Muslims are like brothers to each other and that position is even valid at matters that are of the financial nature; AAYAT-275 states the dreadful effect of usury (simple or compound interest) that at the ground of HASHR, the persons that made their business out of usury would stand as if in such madness that some Satan has caused by its touch upon them; note that Satan are all those among the JINN and the human beings that misguide others among them to take them towards the

hell-fire but if the term Satan is used without any prefixes, it mostly denotes some Satan that is among the JINN; the AAYAT also implies that the evil among the JINN do get access sometimes to some person among the mankind (who mostly attaches himself to filth physically and spiritually) and then he becomes as if he is in the heavy drunken state with no awareness of the matters around; this is because they used to say emphatically that usury is among the kinds of trade only; all persons must note that Allah has allowed the trade but He has prohibited usury; note that usury is everything that brings additional amounts to the debts at the fixed percentage on those debts rather than the fixed percentage on the profits (or the losses) at some business; the rent of the house or any of the tangible fixed asset is not included here due to the difference that it relates to the amounts received for the usage of the asset provided (though it is better to provide that in usage of another Muslim person without asking him for any rent when the environment is wonderfully Islamic) and it is not an additional amount to any amounts given; note that besides the salaries, wages, provisions by one-third in will, inheritance, MEHR to wives, the Muslim person might provide his amounts to another Muslim as SADAQAH (obligatory or not obligatory), as QARDH-HASANA (in debts that is provided with the statement that whenever the debtor is able to pay it back, he would do it without any additional amounts in quantity on it irrespective of the effects of inflation; if the provider of the debts dies or if the debtor dies, the debt stands written-off); as MUSHARIKA (the share in the capital that is pooled for the Partnership they undertake with the

agreement to share profits in the specific ratios); as MUDHARIBA (where there is the contract between them that he would finance and the other side would serve to get profits that they would share in the specific ratios); as WIKALAH (where the provider of amounts appoints someone to deal and act for him and tackle his issues without any pay to him); these manners are well to provide amounts yet all Muslims must see that even in them, no such thing makes way that is adverse to Islam; Al-Hamdu Lillah; if any person ponders on these manners, he would see that Islam does not appreciate the monetary enhancement but it cares for spending it on the necessities only not only of his own but also on the necessities of others whom he knows to be needy and in that way, it settles the economics issue; note that for the Muslim person, the decisions to usage of the amounts (except for the SADAQAH that is obligatory) would depend on his own individual leaning and would not depend on what the state asks of him; Al-Hamdu Lillah; this is termed as EHSAAN (the good attitudes to each other that is beyond what the law asks) and Muslims are encouraged to develop that in all fields of life besides caring for ADL (the liabilities that they have to see to because of the law of Islam); Al-Hamdu Lillah; the AAYAT says that whoever has received the good advice from Allah and he refrains from taking the usury any more then whatever he has received as usury would remain as his own though at AKHIRAT, the matter remains at the judgment of Allah whether He forgives that receipt or punishes upon it; but those who continue to take usury, their punishment is certain and they are the inmates of the hell-fire in which they would remain ever; the AAYAT ahead says

that Allah eliminates the usury and enhances the SADAQAH; He certainly does not appreciate any disbeliever (who does not stop giving debts upon usury) and any sinner (who does not leave the balance of usury); note that the enhancement of the SADAQAH is not only at AKHIRAT by returns but it also implies that in the worldly life too, it would have most beneficial effect; Al-Hamdu Lillah; in contrast to the disbelievers and the sinners, AAYAT-277 asks the believers (though as a statement) according to the manner of the expressions of the Quran to remain sincere in the true Belief and do the good deeds according to it by reading the SALAH (that would denote their attention towards Allah) and by providing the ZAKAH (that would denote their detachment towards the worldly things); they would certainly receive their good returns from their true Lord and they would have no fear at AKHIRAT and they would never repent on their spending ever; Al-Hamdu Lillah; the AAYAT addresses the believers to show TAQWA to Allah and leave whatever balance that remains of usury if they do really believe; the AAYAT says that if the addressees are not prepared to leave that, then they must prepare their selves to come at war with Allah and His Messenger PBUH; however, if they do ultimately repent on asking of usury on the principal amount then they would receive their principal amount and so neither they would show injustice to anyone nor they would suffer anything of injustice upon their own selves (this tells that if they persist on receiving the usury, they are not even liable to get the principal amount); however, it is better that they provide some space to the debtor even to repay their principal amount until they find ease for him in that

repayment; even better is that they leave their principal amount too by their own free-will as SADAQAH to the debtor seeing his troubles as that wonderful SADAQAH would benefit them in such wonderful manner that they would grasp its grandeur only when they do receive it; the last AAYAT of this Ruku (i.e. AAYAT-281 that also is the last AAYAT of the Holy Book Quran by descent in WAHI) tells all the persons that they must fear that day where all would be returned to Allah; note that the form of the term TAQWA is used here so when the object of TAQWA is the Day of Judgment then it denotes to have fear of that with extreme concern to keep to righteousness (the same is valid in Surah AALE-IMRAN-131 where its object is the hell-fire and everyone must have fear of that with extreme concern); there at the Day of Judgment, every entity would be given the returns of his earnings completely and no person would be put to any injustice; Al-Hamdu Lillah.

BAQARAH-The Thirty-Ninth Ruku

282. O you who believe - when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if

there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful (of your duty) to Allah, Allah teaches you, and Allah knows all things.

283. And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.

This Ruku comprises of two AAYAAT and the first of them is the longest one in the Holy Book Quran; the Ruku addresses the believers and provides the rulings to them for the credit transactions; the significant rulings that the AAYAT presents is that the believer would write the credit

transaction and its period must be specific that would be mentioned; the scribe would write the transaction with total justice and would not refuse to write it as Allah has provided everyone his abilities so when he is grateful to Allah, then he would use his ability to write well in this good work; the debtor would be the person who dictates the document to the scribe and as he would have the fear (with the love) of Allah, his true Lord, so he must not reduce the right of his creditor; however, due to the lack of intelligence in the debtor or due to his old age or due to his extreme weakness that prevents him physically in dictating it well then his guardian (i.e. any of his well-wishers) would take up the task of dictating the scribe for him in the best of manners; there would be two male witnesses who would be present at the dictation of the document though one male witness might be substituted by two of female witnesses so then two female witnesses with a male witness (upon whom the parties involved agree without any issue) also validates the dictation (so that if one of them fails to remember the terms properly when asked, the other woman would assist her in that task); the witnesses would not refuse to provide their testimony if and when required by any of the parties; the persons making the credit transaction (whether huge or small) and even the scribe and even the witnesses would not slack in fulfillment of their parts in the credit transactions; Allah takes this writing of the credit transaction as much near to justice and the provision of witnesses as having more stability in it and better suited to all the parties involved that had make such transaction that they do not find any doubts about it in the times ahead; but this is not the ruling for the cash dealings

that go on among all peoples hand to hand so they would go on without any writing of them though even in that it is better (if the cash transaction is huge or much significant in some manner) that you Muslims do provide for the couple of witnesses at the time it takes place; the scribe and even the witnesses would not be harmed and if anyone does it, it would cause sins to him; you Muslims would have TAQWA to Allah and you would keep in view how much Allah has taught you; Allah certainly knows everything; Al-Hamdu Lillah; note here that it is not necessary for the persons that deal in the credit transaction to register it at the court of the law unless all of them want to do it; note also that much of the court procedures in business transactions are in fact, the demands of the law of the land and it is not the requirement of Islam; this involvement of the law at much of documentation is highly troublesome and in fact, much of this procedure leads to unjust dealings that is the very thing that the credit transaction needed to avoid; it would be highly feasible for the Islamic cause if the law of the land could be converted into total favor of the ordinary Muslim person and specially, matters relating to property that need much simplification as of now; the better thing is to bring their documentation totally out of the registration at the official law as of now and to devise some worthy method to deal the transactions in property with much care to the Islamic teachings; the availability of the witnessing persons that are the just truthful officials for the credit transactions is certainly the better manner to deal in the credit transactions (and even in the issues at the transaction for the properties) rather than the official documentation that

we all find as of now; we all Muslim persons need to ask Allah in this current time that Allah saves us from all the evil of all such persons that are well-versed in the law of the land yet totally lacking in the knowledge of the Quran and the SUNNAH and as such they do have much slackness in their practice upon Islam; may Allah save us all from the evil of all such persons; Al-Hamdu Lillah; the last AAYAT of this Ruku also tells about the credit transaction as it guides for it when the writing facility for the transaction is not available; it tells that if the person is at travel (or if any such situation occurs) where he (as the debtor in the transaction) is unable to find someone who would write the contract for him in the best manner so he would provide something in pledge to the creditor that he would keep at his custody (though the creditor is disallowed to put it to use in any manner); however, if the creditor gives his amounts in debts to someone without taking any of his things in pledge, that debtor would repay him in full and he would have TAQWA to Allah, the true Lord; no one must conceal the evidence (that he has witnessed) as whoever conceals it, his heart is sinful and Allah certainly is Most Knowing of whatever you all do; Al-Hamdu Lillah.

BAQARAH-The Last Ruku

284. Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.

285. The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; we make no difference between any of His apostles; and they say: we hear and obey, our Lord - Your forgiveness (do we crave), and to You is the eventual course.

286. Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: our Lord - do not punish us if we forget or make a mistake; our Lord - do not lay on us a burden as You did lay on those before us, our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, You are our Patron, so help us against the disbelieving people.

Al-Hamdu Lillah, we all have reached at the fortieth Ruku of Surah BAQARAH in our study that is its last Ruku; it has one of the most notable DUA (supplication to Allah) where the believers ask Him to be most lenient towards the believers; Al-Hamdu Lillah; though the whole of the Quran is the gift from Allah to the mankind yet the last couple of AAYAAT of Surah BAQARAH are mentioned as His most special gift; it is mentioned that if the Muslim person reads sincerely Surah FATIHA, AAYATUL-KURSI (i.e. verse-255 which we have studied), the last AAYAT of Surah BAQARAH and the couple of the Surah that are at the last of the Quran before sleeping, Allah would protect him from all adverse things and he would remain safe from all Satanic effects; Al-Hamdu

Lillah; the Ruku commences by the statement that whatever is in the heavens and in the earth, all belong to Allah; and (O Believers) if you disclose whatever is inside you or conceal it, He would call you to account for that; He would either forgive whom He wills or either punish whom He wills; and Allah certainly is able to do all He intends; Al-Hamdu Lillah; this AAYAT denotes the total authority that Allah has over all the creation and it tells that Allah is able to punish anyone He wills even on the thoughts that he nourishes inside him; this statement troubled many of SAHABA as to control the flow of thoughts is not an easy task; but the Prophet PBUH told them to say that "we hear and we obey" and ask Allah to pardon them; so they did that and the last two AAYAAT descended in which Allah taught the DUA (the supplication to Allah) to believers how to ask for mercy on such things that are out of their control; note that Allah taught Adam even, the necessary wording to supplicate to Allah when they both (Adam & Eve) had eaten the prohibited fruit and needed to ask Allah to grant them pardon; among these last couple of AAYAAT, the first one tells the believers about the true Belief while the last one tells them to keep their good deeds to the best of their ability in accordance to the true Belief; AAYAT-285 says that the Messenger PBUH has believed in the Book that has descended from his true Lord and also the believers; all of them have believed in Allah, His angels, His books and His Messengers with the statement that "we do not differentiate between them (so we believe in all of them as the Messengers of Allah)"; note that the believers have to believe these four while the fifth is to believe in AKHIRAT that is also mentioned at the last of this AAYAT by the

phrase WA-ELAIKAL-MASIR (and towards You, is the return); the believers have to believe the sixth important point too to complete the necessary true Belief; that is to believe in TAQDIR that everything happens by the will of Allah though His pleasure is not in everything; the believers have to care for His pleasure by the Islamic teachings that the Quran and the SUNNAH have provided well; as for His will, that He only knows and the first AAYAT of this Ruku has stated clearly that Allah certainly has all authority; Al-Hamdu Lillah; the last AAYAT here states the blessing of Allah upon the Man that Allah does not put any more burden of His commands than what he is able to bear; this also implies that anything wrong that enters into thoughts as an involuntary factor is not accountable; it is reported in one of the Ahadith that the Prophet PBUH said, "Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it" (BUKHARI); note that the Quran also states that every person works in accordance to his SHAKILA (the rule of conduct; the space he has for practice according to his own abilities; the individual ability to manage the affairs of his belief and his deeds) so this also relates to this notable verse in our study; the relevant AAYAT states about SHAKILA that "say -each one does according to his rule of conduct, and your Lord is Best Aware of him whose way is right-" (Surah Bani-Israel-84) so Allah would judge everyone at the Day of Judgment according to his own individual SHAKILA; Al-Hamdu Lillah; he would certainly receive the good returns of his good deeds at AKHIRAT that he did at the worldly life and he would certainly bear the torments

there due to his adverse deeds; from here, the wonderful DUA to Allah commences that reads "our Lord! Condemn us not if we forget (to do some good deed), or make some mistake (by wrongful judgment in doing the good deed according to its rightful manner) - our Lord - lay not on us such a burden as thou didst lay on those before us (the Bani-Israel) - our Lord - impose not on us that which we have not the strength to bear (that we might have proved ourselves liable of) - pardon us, absolve us and have mercy on us - You only are our Protector, and provide us the victory over the disbelieving folk (this last part here is also the last part of DUA that the forces of TALUT made)"; Al-Hamdu Lillah; there are few things here that need some reflection and presently, our study would insha-Allah see to that; Al-Hamdu Lillah; the first thing to note is that to forget to practice some good deed that the believers had intended as Allah commanded it to them causes blame towards them so that needs asking Allah for mercy; the second thing is that when the believers bring their good intention into practice, they might show some clear lapse in its practice though unintentionally (as if some person hits a set target by an arrow but misses the mark completely) so that needs asking Allah for mercy; the third thing is that the Bani-Israel had been so disrespectful to the Commands of Allah that Allah had cursed them and had put on them some harsh rulings to fulfill so it was most feasible at the last of this Surah (in which we all have studied the disrespect of the Bani-Israel and the adverse manner by which they had treated the Messengers of Allah) that Muslims ask Allah to save them from all such adversities that lead to get such troublesome

burdens in the fulfillment of the commands of Allah; the fourth thing is that Muslims asked here that if they do show some lapse in the fulfillment of His commands, then by His REHMAT (the blessing manner) to Muslims, He does not give harsh commands to them; the fifth thing is that Allah always gives blessings from Him whenever He intends for REHMAT (even without any virtues shown by those who receive it) as He only values the righteousness but whenever He gives punishments, it is always the result of the wrongs that the human beings have done to ask for it; that is why the last of the AAYAT guides to ask Allah for pardon (so that they do not forget the good deeds and do not perform them in some adverse manner), and guides to ask Allah for absolving them (on the adversity they do thoughtlessly) and for having mercy on them (that Allah does not term them liable to get most harsh commands by any of wrongs that they commit by will); so this means that the believers must ask Allah, even if they have shown ingratitude to Him by their attitudes adverse to Islam, to still give them the space to better themselves; He is the true Protector and He certainly is able to provide victory to the believers over their enemy who intends tenaciously to finish off the impression of Islam and intends tenaciously to impose its own way of life onto the believers in Islam; may Allah save the true believers from all sinful adversities of the enemy that they are facing at these current times; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Here our study of BAQARAH ends; Al-Hamdu Lillah

Surah AALE-IMRAN

(Consists of 20 Ruku)

(From H-2; most of it in H-3; and at H-9)

AALE-IMRAN-The First Ruku

1. Alif-Lam-Mim.
2. Allah, (there is) no god but He, the Ever-living, the Self-subsisting by Whom all things subsist
3. He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Torah and the INJIL aforetime, guidance for the people, and He sent the FURQAN.
4. Surely they who disbelieve in the AAYAAT of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.
5. Allah-- surely nothing is hidden from Him in the earth or in the heaven.
6. He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise
7. He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation but none knows its interpretation except

Allah, and those who are firmly rooted in knowledge say: we believe in it, it is all from our Lord; and none do mind except those having understanding.

8. O our Lord - make not our hearts to deviate after You have guided us aright, and grant us from You mercy; surely You are the most liberal Giver.

9. O our Lord - surely You are the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.

Surah BAQARAH addressed much of the features of the true Belief (EEMAAN) while Surah AALE-IMRAN emphasizes much upon the value of righteous deeds (Islam); moreover the previous Surah related much to the Bani-Israel while this Surah relates considerably to the NASAARA (the Christians); there we studied how the Bani-Israel treated Moses-AS disrespectfully and here we would insha Allah note how the NASAARA raised the great man Jesus Christ, who was the Messenger of Allah, to such heights that led them to go astray from the true guidance; the Surah starts by the same letters as we found at the beginning of Surah BAQARAH, from the MUQATTA'AAT (that means the 14 disjointed letters that are among the Arabic-Alphabets, that come at the commencement of 29 SURAH in specific combinations) and without any comment for them here, our study would take the AAYAAT ahead; this first Ruku starts by providing the concepts that would make all that understand them (especially the NASAARA) see that only Allah is the true Lord and no one is able to challenge His

authority; Al-Hamdu Lillah; there is no god but Allah Who is Ever-Living and Self-Subsisting by Whom all things subsist (so even Jesus Christ-AS is among His creation though he surely was one the most esteemed Messengers of Allah); Allah descended the Holy Book Quran upon you O Muhammad PBUH with all Truth that validates whatever He sent before it that include Torah and INJIL that were sent before it; the word used for the descent of the Quran signifies that it descended in periods while the word used for the descent of the Torah expresses that Moses got it at one sitting; Allah mentions the Quran here too as HUDAL-LINNAS (the true guidance for all the peoples of the world) as we saw at the twenty-third Ruku of Surah BAQARAH and He tells that He has also descended the FURQAN i.e. such practical insight that when someone gets it by the Quran, he is able to distinguish the right attitude at some matter from wrongs at any given environment and with that, he is able to correct the mistake he makes and also to correct the mistaken people to bring them to the right path by the permission of Allah (see Surah ANFAAL-29); may Allah provide all the seekers of the Guidance to the right path, the understanding of the Quran so that they ultimately come towards Islam; Al-Hamdu Lillah; the AAYAT tells that for all those who disbelieve in the AAYAAT of Allah (i.e. the Quran), they would face most harsh of punishments both at the worldly life and at AKHIRAT as Allah is Mighty (which means that He is able to provide for such happenings that keep the world to His will by His authoritative measures) and He is able to take vengeance (at the AKHIRAT); there is nothing that is hidden from Him in the earth and in the heaven (and no one has that

attribute but Allah so even Jesus Christ-AS is among His creation though he surely was one the most esteemed Messengers of Allah); He shapes you all persons as He wills at the wombs (and so He shaped Jesus too); and He is Mighty and Most Wise (so He knows what capabilities to assign to the child); the AAYAT ahead tells about two types of AAYAAT in the Holy Book Quran that are MUHKAMAAT (decisive) and MUTASHABEHAAT (allegorical); so to understand the former, there are two ways while the understanding of the latter is not possible in general except by the will of Allah and even if someone feels that he has gathered the meaning of some MUTASHABEHAAT by the blessing of Allah, he must not press his accuracy in such AAYAAT at all and the only thing he would say is that Allah knows better; these MUTASHABEHAAT include the mention of parts of physique for Allah (see Surah MA'EDAH-64; BAQARAH-272; AL-QALAM-42) that of-course is not meant in such meaning and the mention of ARSH (see AARAAF-54) and KURSI (see BAQARAH-255); note that there are few words used in the Holy Book Quran for Jesus Christ that some of Christians tried to use in the meaning of their own for their own cause but the Quran implies here that these words also are among the MUTASHABEHAAT and they would not be given any interpretation by anyone; so MUHKAMAAT mean those AAYAAT that are clear in meanings by recitation or by interpretation keeping Islamic Teachings in view with total attention towards Allah and MUTASHABEHAAT mean those few AAYAAT that are unclear even to the ULAMA of Islam and the true meaning of which only Allah knows; note about the MUHKAMAAT that they are much related to the

commands of Allah (specially the Ten Commandments of Allah as presented in the nineteenth Ruku of Surah AN'AAM and all such commands that are most related to them); note about the MUTASHABEHAAT that they certainly do not provide commands; as for the two ways of understanding the MUHKAMAAT which includes all the Islamic commands, they are TAZAKKUR that means what is readily understandable by the ordinary good Muslim who knows Arabic just by its recitation keeping the three sources of its understanding in view (that are the Quran itself, Ahadith and consensus of ULAMA); the second is TADABBUR that means what the knowledgeable persons in Tafsir understand who deeply ponder on the words of the AAYAAT and the context in which the Quran has presented them keeping the whole of the Islamic Teachings in view that are obvious by the three sources of its understanding and then understand it as much as Allah wills; note that TAZAKKUR and TADABBUR both are not mutually exclusive so both are possible at every AAYAT that is among MUHKAMAAT; note also that there are three sources by which the Muslim gets the Commands of Allah; (1) the Holy Book QURAN (2) the SUNNAH (i.e. Words & Deeds of the Holy Prophet Muhammad PBUH; also his silence about anything is acceptable in practice that was done in front of him and he did not ask to keep away from it) (3) the Consensus of ULAMA i.e. the scholars of Islamic teachings (and this consensus is named as IJMA; it does not actually provide commands but it actually provides the clear information about the status of different commands that the Holy Book Quran and/or SUNNAH provides); the Holy Book Quran denotes Islam completely in theory for all times and

places while the SUNNAH of the Holy Prophet Muhammad PBUH (the last Messenger of Allah according to us Muslims), denotes Islam completely in practice for all times and places; Islam is the submission of self to Allah by will having His love in heart (with fear that any of deeds must not displease Him) and it is not based on the name of any human-being; the only true aim of the life for the JINN and the Human-Being is that they all worship Allah by the free-will that Allah has provided them to accept or reject something, just as all the other creation He has made worship Him whom He has not provided the free-will and He certainly would see the account of every person ever born at the world anytime anywhere at the Day of Judgment; Al-Hamdu Lillah; as for TAZAKKUR (and especially TADABBUR) in MUTASHABEHAAT, it is most extremely dangerous to belief and those who have crookedness in their hearts try to give meanings to them (whereas their actual meanings only Allah knows) so that causes FITNAH for certain; the Muslim person would avoid this by the repetition of the words that "Allah knows better" and he would certainly believe in whole of the Quran without the interpretation of such words; the good advice affects only the persons that have the most high intelligence; the persons having the most high intelligence make DUA that O our Lord, do not put crookedness in our hearts after You had provided us the Guidance to the right path and do provide us the blessing from You; You certainly are the true Provider of all blessings; Al-Hamdu Lillah; they say that O our Lord, You certainly are the Gatherer of all peoples on the Day (of Judgment), the coming of which has no doubts; certainly, Allah never fails in His promise; Al-Hamdu Lillah.

AALÉ-IMRAN-The Second Ruku

10. (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.

11. Like the striving of the people of Pharaoh and those before them; they rejected Our AAYAAT, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

12. Say to those who disbelieve: you shall be vanquished, and driven together to hell; and evil is the resting-place.

13. Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

14. The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).

15. Say: Shall I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.

16. Those who say: our Lord - surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.

17. The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.

18. Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.

19. Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the AAYAAT of Allah then surely Allah is quick in reckoning.

20. But if they dispute with you, say: I have submitted myself entirely to Allah and (so) everyone who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.

This Ruku provides the insight that the manifest worldly power is of no value to anyone unless he is the true believer and tries to remain good in all of his practice with sincerity to Allah with the complete acceptance that He only is the true Lord; it would be most unfortunate to that person who has all good worldly resources at his disposal and then he challenges the persons that are on the righteousness and dies in such state of challenge as the day of judgment would certainly come and Allah would certainly punish him severely;

the manifest worldly power due to authority over the number of people or having the most huge number of followers with him or having some control over some of such things that are taken as the most valued possessions in the world, do not provide any good status at the court of Allah but the thing that values there is that he gets the worldly rightful possessions by the rightful earnings and spent all of them in the rightful manner; so Allah would bless him at the worldly life too while he would receive all good blessings at AKHIRAT; in this context, the first AAYAT of the Ruku tells that the worldly possessions of the disbelievers and their sons are unable to save them from the wrath of Allah and they would become the fuel to the hell-fire; as happened to the peoples of the Pharaoh and the people before them that were like them; they all rejected the revelations of Allah so Allah punished them severely due to their wrongs even at the worldly life and Allah certainly is Most Strict in the punishment at AKHIRAT; O Muhammad PBUH, tell the disbelievers that they would be overcome (in the battle of BADR) and would be led to the hell-fire and that is the most worse of abodes; the battle of BADR (that is the place near Madinah) took place in RAMADHAN in the second year of Hijrah; Muslims were the same number as the forces that TALUT had against the forces of JALUT (that was about three hundred and fifteen men) while the disbelievers that had challenged the Muslims, were more than nine hundred men capable to fight; these figures would seem insignificant at these times but at the time, BADR meant the life and death to the Muslims that were concentrated at Madinah and that had to save their selves if they really were to save

Islam and of course that was destined by the will of Allah; Al-Hamdu Lillah; on that day, the Messenger had asked Allah for the highest of help as their defeat meant the end of the impression of Islam (and that was and is never to happen insha Allah) so that day is named as YAUMUL-FURQAN (the day that distinguished the right from the wrongs; see Surah ANFAAL-41); Muslims won that battle decisively as the notable chiefs of the disbelievers were killed at that place and the impression developed well that Muslims are here to stay; it was the battle where all odds were against the Muslims except for the assistance of Allah and the win gave them the beautiful hold to resist all challenges ahead; Al-Hamdu Lillah; the AAYAT ahead tells that there is a sign for you all in the two armies that met at the battlefield; one that was fighting in the way of Allah while the other comprised of disbelievers; the Muslims were seeing that they are double their strength (and they were even more than double so Muslims saw them lesser than their actual position); the AAYAT-44 at Surah ANFAAL has indicated this illusion (and the disbelievers also had illusion about the strength of Muslims) so that the Muslims fight on till they achieve the victory; Al-Hamdu Lillah; it is actually the help of Allah that matters and He decides whom to provide the victory; the AAYAT ahead mentions that the love of (the fulfillment of) such desires have been beautified to all the people, that relate to the women, the children, the hoarded treasures of the gold and of the silver, the well-bred horses and the cattle and the tilth; these things belong to the provisions of the worldly life but Allah has the much better abode to return to; O Muhammad PBUH, ask them if you shall inform

them of something better than that; it is with their true Lord for those who have TAQWA to Him that is JANNAAT (the beautiful gardens of paradise) beneath which flow beautiful streams where they would reside forever and in which, they would have wonderful pure companions and at that place, they would receive the highest of rewards that is the good pleasure of Allah that would never fade away from them; certainly, Allah sees all His righteous slaves well (so He cares for the inclinations of every person and He would provide the gratification that he asks for but that would be in the most virtuous manner; certainly, everyone would receive his rewards according to whatever he has done without any injustice); Al-Hamdu Lillah; note about the wonderful companions that for the men that receive JANNAAT, those would be the beautiful HOORS that would have purity in every manner and for the women that receive it (who would become like HOORS with all purity), they would become companions to their respective husbands there so even though the virtuous men would have more than one wife there, the virtuous women would remain attached to their respective husbands there; if the husband of any virtuous woman does not get his entry there, she would be married to one of the virtuous men who has received his place there; this is due to the respective inclinations of both at their insides and Islam takes care to it not only for the worldly life here but also for the true life at AKHIRAT; Al-Hamdu Lillah; His good slaves are those persons who make DUA that our Lord, we certainly have believed (as You guided us) so forgive our sins and save us from the torments of the hell-fire; Al-Hamdu Lillah; the AAYAT ahead tells many qualities of these

good slaves of Allah by which they live their worldly life with virtues; note that all these qualities are in them simultaneously (more or less) and they might be recognized well by any of these fine qualities; they are SABIRIN (the most patient persons on the troubles they face with steadfastness on the righteousness and discard the base desires that attract to the worldly beautified things); SADIQIN (the most truthful persons); QANITIN (the most obedient persons to Allah); MUNFIQIN (the most charitable persons who spend whatever possible on the needy in the way of Allah); MUSTAGHFIRIN BIL-ASHAAR (those who ask Allah to pardon them on their wrongs at the early hours of the morning); Al-Hamdu Lillah; Allah bears witness that there is no god except Him; and the angels also bear witness and those also bear witness who have the most high knowledge; Allah certainly keeps everything that He has created, in complete order as He certainly has all authority; there is no god except Him; He is Mighty and Most Wise; Al-Hamdu Lillah; the AAYAT ahead tells that Allah appreciates Islam only as the right path that is the complete code of life (DEEN) that He has provided; note that all the Messengers of Allah had provided the same message about TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); these are the fundamental teachings of Islam from all times though in practice, Islam manifested completely at the golden times of the last Messenger Muhammad PBUH only

and that is what Allah stated in one of the last AAYAAT of the Holy Book Quran which reads that "this day (O Muslims) have I perfected your DEEN for you and completed My favor unto you, and have chosen for you as DEEN al-Islam" (Surah MA'EDAH-3); here the term DEEN is used as the complete code of life that Allah has provided to the Man while YAUMUD-DEEN (the day of DEEN) means the Day of Judgment as we have studied at Surah FATIHA; Al-Hamdu Lillah; note that where the Quran uses the term DEEN without YAUM (Day), it is to tell that this is DEEN that Muslims follow so it is to denote the complete code of life that Allah has provided to the Man as we find here; but where the term DEEN relates to any of persons other than Muslims then it is mentioned as their law that they have made by their own inclinations (and to which they adhere to) as in Surah YOUSUF-76 where DEEN relates to the king or as in Surah KAFIRUN-6 that asks Muhammad PBUH to tell the disbelievers that "for you (O disbelievers), is your DEEN (your manner to live) and for me, is my DEEN (the complete code of life i.e. Islam that Allah has provided to the Man)"; the AAYAT tells ahead that those who have been given the Book (Torah that means the Pentateuch only), they only differed with the Islamic teachings after they had become aware of them just because their acceptance of those teachings would have caused the decline of their worldly status among their people as chiefs to them (the psychology relating to I, my, me); Allah would take the accounts very soon for all those who are disbelievers of the AAYAAT of Allah (that is the Quran); this AAYAT tells that now (after the descent of the Quran), the criterion to become righteous

in belief and in deeds is to accept Islam and there remains no other way that might lead to the salvation at AKHIRAT; Al-Hamdu Lillah; so if they bring vague arguments for their unjust stance, tell them clearly that I have already surrendered myself to Allah and also my followers have done so; ask in final terms all those who have been given the book (Torah) and the UMMIYEN (those that are among the Arabs) if they would accept Islam; if they do, they would come onto the true guidance and if they turn themselves away, you (O Muhammad PBUH) only have to provide them the awareness of Islam; certainly, Allah sees all His unjust slaves well (so He would punish them severely on their haughtiness to incline towards their worldly status and leave the Guidance by the Quran to the right path, as nothing is out of His control); Al-Hamdu Lillah.

AALE-IMRAN-The Third Ruku

21. Surely (as for) those who disbelieve in the AAYAAT of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.

22. Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.

23. Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.

24. This is because they say: The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion.

25. Then how it will be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

26. Say: O Allah, Master of the Kingdom - You give the kingdom to whomsoever You please and take away the kingdom from whomsoever You please, and You exalt whom You please and abase whom You please, in Your hand is the good; surely, You have power over all things.

27. You make the night to pass into the day and You make the day to pass into the night, and You bring forth the living from the dead and You bring forth the dead from the living, and You give sustenance to whom You please without measure.

28. Let not the believers take the disbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.

29. Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

30. On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that there were a long duration of time;

and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

This Ruku tells about the wrongs of Bani-Israel and then it guides attention towards the most awesome power of Allah; it also guides the Muslims not to take-up the hearty friendship with the disbelievers (especially with the persons in Bani-Israel); the first AAYAT states that those who had disbelieved the AAYAAT of Allah (i.e. the Quran) and had killed the Messengers of Allah and had killed those righteous persons among all the people that had asked for QIST (i.e. the fulfillment of the Commands of Allah without any addition or omission), so give them the tidings of the severe chastisement; note that generally the tidings relate to the good information given and the term here denotes that they thought whatever they are doing is something very good; note also that even if they were not at that time involved in the killing of the Messengers or in killing of the righteous persons but they had that inclination due to the fact relating to the psychology of the Man that the nation living by adherence to the traits of their elders are in the same category; as the impressions of the person's childhood affects him for the whole life (for better or worse), the inclinations of old remain firm onto the descendants unless they consciously develop their selves to avoid all its adversities; Al-Hamdu Lillah; for such persons who adhere to the highest of wrongs, there is painful chastisement not only at AKHIRAT but also at the worldly life; the seemingly good deeds even of these persons are lost at the world (so it does

not attract any of other good deeds) and so they are naught at AKHIRAT and at their chastisement no one would stand for their assistance; haven't you (O Muhammad PBUH) learnt about those who have got such part of Torah by which they are asked towards the Quran (as Torah also indicates the basic three matters of the true Belief; see the note at the fifth Ruku of Surah BAQARAH); so that they are commanded accordingly but they turn their selves away and remain uncaring towards the teachings of the Quran; this attitude has come into them because they had repeatedly said that whatever they do, the hell-fire would touch them only for a few days so their forgeries have totally deceived them in their DEEN (that has become such law now which they have designated by their own inclinations); so how shocking it would be for them when Allah would gather all of them for the Day of Judgment in the coming of which, there is no doubt and every person would be given whatever he or she had earned at the worldly life so no one of them would be treated unjustly; that day would certainly shock such persons who remained uncaring towards the Commands of Allah as then they would find that they had deceived their selves at the worldly life by such illusions that the success at AKHIRAT is reserved for them and Allah certainly would not provide any assistance to them; the NASAARA (the Christians) also have this illusion that the Christ has given such sacrifice for them that the belief in him is enough to achieve salvation at AKHIRAT; many of the Muslims also have this illusion by the misunderstanding about SHAFAT (the recommendation for their pardon by any of the highly good Muslim persons especially the last Prophet PBUH); they take

it as the certain guarantee for their safety from the hell-fire; that is not so but it is just that some Muslim person had done much for AKHIRAT at his worldly life but he still fails if he does not get some grace marks there; note in the most clear manner here that though Allah would provide the right to SHAFAT to someone that gets high status there yet it would only be for those sinful persons that have been resurrected as Muslims from the graves that He intends to get safety from the hell-fire; it would strictly apply there to the specific subject and the specific object in this issue; it is extreme idiocy to become uncaring to the good deeds by the concept of SHAFAT and this concept does test the Muslim person; Allah actually cares for those Muslim persons by it who take-up the YAQIN (the most righteous belief) of AKHIRAT and who care but little about SHAFAT as it might become illusion only to mislead the Muslims; all the Muslims ought to live with their total attention towards the true Lord Allah with the practice of all the good deeds that are possible for them; Al-Hamdu Lillah; the AAYAT ahead tells the Prophet PBUH to state the power of Allah in words that show about it both in tangible issues and in intangible issues; it tells that Allah is the true Lord of all the places and He only provides some place to rule to someone by His will and He only takes it back by His will; and He only provides the respect to any person by His will and He only abases any person by His will; all the goodness is in His Hands; this tells as we all have noted before that Allah provides those things only to the Man by His mercy that are the blessings to him but He gives the adversities to the Man only as results to what wrongs he commits (AAYAT-41 of

Surah RUM states that "FASAD did appear on land and sea because of what the hands of men have committed, that Allah may make them taste a part of that which they have done, in order that they may return - i.e. to righteousness)"; Allah only has the complete control over all things; He makes the night to pass into the day (as it gradually covers the day) and the day to pass into the night (as it gradually covers it); and He brings forth the living from the dead (as the chick from the egg) and the dead from the living (as the egg from the hen); and He provides the sustenance without any measures to any person just by His will; Al-Hamdu Lillah; this AAYAT tells that it is the will of Allah that is leading all the events in the world though He cares that everything remains to the order He has set for the world and He sees that nothing gets out of that order so the Muslims need to be attentive to Him only (with efforts to keep to QIST) without care to anything else; Al-Hamdu Lillah; to understand the AAYAT ahead, note that the Muslim would see to the few manners so as to deal with those rightly who are not among the Muslims; the first manner is MUWALAAT (the hearty friendship that he would not keep but with the Muslims only), MUWASAAT (the care with sympathy to those non-Muslims who do not challenge the Muslims and who also need help which the Muslim is able to provide), MUDARAAT (the customary relationship where he might act towards them as friendly in limits with the intention that they get the true looks about Islam) and MUAMLAAT (his business transactions with them that do not challenge other Muslims in any way); note that it is one of the most important liabilities of the Muslim person to furnish all persons that

are not Muslims with the teachings of Islam as best as possible for him; Al-Hamdu Lillah; so except for the first that is MUWALAAT, the Muslim person would remain positive towards the non-Muslims though if they challenge Islam becoming enemy to Muslims after they have provided them the Islamic teachings (and they do not accept making of the peace-treaty too with the Muslims) so as they become threat to Muslims then he would leave all positive attitude towards them and would even take-up JEHAD against them if he is called for it; now, reading the AAYAT-28 here, it tells that the Muslims would not take-up the hearty friendship towards the disbelievers leaving the Muslims aside (and this implies that they are not allowed to befriend the disbelievers even with the friendship of the Muslims); so, whoever of the Muslims befriends the disbelievers, he should not expect any of blessings from Allah to him except when he is fearful of them in some genuine manner if he does not show such friendship towards them that seems MUWALAAT (then he is allowed temporarily to show such high friendship but it has to be superficial only and not from his heart; so it actually would remain to MUDARAAT); and Allah directs all persons to be aware of the power of Allah as everyone would return to Him; the message is clear that Muslims would actually care for the Commands of Allah only and nothing but that; Al-Hamdu Lillah; it seems strange to me that the Muslim persons find much attraction to earn their livings at the countries inhabited mostly by the non-Muslims and once they get there, they live-on sometimes at those places to make them their own countries without care to return home; there, they live in extreme co-operation with the disbelievers and

that is the thing that Islam prohibits strictly; in addition to this, there are such Muslim persons at authority in the Muslim countries who feel dignified to have status among those unworthy disbelievers that have no care to the name of Allah, the true Lord; it is most clear as of now that Muslims have lost the message about keeping at notable distance from the disbelievers with utmost care and against the injunctions of the Quran, they are showing MUWALAAT towards them which is one of the most important reasons that has caused extreme disrespect to Muslims all over the world; stranger even is that the ULAMA are not indicating the wrongs of this attitude (that is to get near to the disbelievers) as the ULAMA ought to and this denotes such slack in this issue on their part that has become most adverse in the making of the Islamic environment; may Allah give such good sense to all Muslims that relates highly to HIKMAT (wisdom to put Islam into practice) so that they do strictly keep away from all types of MUWALAAT towards the disbelievers; Al-Hamdu Lillah; tell them O Muhammad PBUH, if you conceal anything inside yourselves or present it in the most obvious manner, Allah knows them all and Allah certainly knows all that is in the heavens and in the earth; all must remain aware that Allah certainly has power over all things so He is able to punish all the persons that are given to sinful activities; His power would manifest clearly at the day when every person would find whatever virtues he or she had done, present there and also whatever sinful things he or she had done; if any person had lived wrong at the worldly life, he would wish there that only if there had been extreme distance between him and this Day of Judgment; and Allah

directs all persons to be aware of the power of Allah and make things better now; He advises all kindly as He is Most Kind over all His slaves; Al-Hamdu Lillah; please note that there are persons among Muslims that interpret the words (given ahead in italic) unreasonably in AAYAT-28 that reads, "Let not the believers take disbelievers for their friends in preference to believers; whoso does that, has no connection with Allah *unless that you but guard yourselves against them, taking security*, Allah bids you to be aware (only) of Himself; unto Allah is the return"; they say that if there is threat to life somewhere, then the Muslim person would go on living in such manner there that people take him as one of them though he is extremely abhorrent to them; please note that it is one thing to pose temporarily as conforming to some matter of them (that does not challenge the basics of the Islamic teachings) without any involvement by heart towards them and something totally other to live-on with them involving the self into all their matters of life; the implication of the erroneous interpreters here is that they consider that living-on there is totally fine but this is not supported by the AAYAT in any manner whatsoever because that in plain words, would be extreme hypocrisy of such person rather than the bearable temporary attitude for the safety of life (see also Surah NAHAL-106).

AAL-IMRAN-The Fourth Ruku

31. Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful.

32. Say: Obey Allah and the Apostle; but if they turn back, then surely Allah does not love the disbelievers.

33. Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations.

34. Offspring one of the other; and Allah is Hearing, Knowing.

35. When the woman of Imran said: my Lord - Surely I vow to You what is in my womb, to be devoted (to Your service); accept therefore from me, surely You are the Hearing, the Knowing.

36. So when she brought forth, she said: my Lord - Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Mariam (Mary), and I commend her and her offspring into Your protection from the accursed Satan.

37. So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zechariah; whenever Zechariah entered the sanctuary to (see) her, he found with her food. He said: O Mary - Whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.

38. There did Zechariah pray to his Lord; he said: my Lord - Grant me from You good offspring; surely You are the Hearer of prayer.

39. Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of YAHYA (John) verifying the Word from Allah, and honorable and chaste and prophet from among the good ones.

40. He said: my Lord - When shall there be a son (born) to me and old age has already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.

41. He said: my Lord - Appoint a sign for me; Said He: your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify Him in the evening and the morning.

The first couple of AAYAAT in this Ruku guide to obey the Prophet Muhammad PBUH and follow him in the best manner possible; the first AAYAT asks the Prophet PBUH to tell the Muslims that if you Muslims really love me then follow me in everything possible for you so Allah would love you and He would forgive your sins; He certainly is Most Forgiving and Most Merciful; the second AAYAT asks the Prophet PBUH to tell the Muslims to obey Allah and the Prophet PBUH; if they turn their selves away from this obedience then they must remain aware that Allah does not appreciate the rejecters of the right path; to understand these AAYAAT better, we need to keep in view the concept of ADL (the lawful liability of the Muslim person) and of EHSAAN (the practice of something most virtuous which the Muslim person takes-up by his personal inclination though it is not asked by the law); the statement of the first AAYAT is based on EHSAAN while of the second, it is based on ADL; in other words, the first AAYAT directs to take even the manner that the Prophet PBUH shows habitually in eating of foods, drinking of water, wearing of dresses and to take even the way by which he walks and talks; this is ITTEBA' (to follow him by steps)

and whoever does that due to the love of the Prophet PBUH then Allah would love him and that would result in the elimination of his sins; Al-Hamdu Lillah; however, to follow the Prophet PBUH in habitual matters is not compulsory but it is most necessary to obey Allah (by the Quran) and to obey the Prophet PBUH (by the SUNNAH) as they both provide the Islamic commands (that actually are the Commands of Allah only); note that it is necessary to obey Muhammad PBUH as the last Messenger of Allah but it is not necessary to follow him as one of human beings but this is a delicate subject as it is so very difficult at times to detect where he has guided as the Messenger of Allah and where he has provided some direction as one of human beings; this is so because we find all his guidance by the SUNNAH to obey at the authentic books of Ahadith with all other of his guidance too without any marks to distinguish between them; so where there is lack of clarity, the better thing is to take that guidance into practice as much as possible and it is not feasible for any of Muslims to comment decisively on any of his obvious rulings taking it as given in the capacity of the human being; by the blessing of Allah, I, MSD, have written the commentary on Ahadith of Tirmidhi (one of the esteemed books of Ahadith) by the name of "Notes on Tirmidhi-Ahadith" (available at the net) that would insha-Allah be beneficial in receiving the SUNNAH to obey the Prophet PBUH; AAYAT-33 ahead tells about the Messengers of Allah that were Adam-AS and Noah-AS and also about the Messengers that came from AALE-IBRAHIM (the descendants of Abraham-AS that include especially Moses from the lineage of Isaac-AS and Muhammad PBUH from the

lineage of Ishmael-AS) and from AALE-IMRAN (the descendants of Imran who was the father of Mary-AS and the grandfather of Jesus-AS); so there were the Messengers of Allah that were the descendants of other Messengers of Allah; and Allah does hear the pleas of all the needy and He certainly knows how to provide for their needs; Al-Hamdu Lillah; it is interesting to note that there is the gap of 2000 years between the arrival of Adam to the earth and the time when Noah became the Messenger of Allah; there is the similar gap of 2000 years between Abraham and Imran while the gap between the time when Noah became the Messenger of Allah and Abraham is about 1400 years and with these figures, the gap of period between the arrival of Adam and Jesus Christ comes around 5400 years; the AAYAT ahead tells that the wife of Imran (the mother of Mary-AS whose name is generally mentioned as Hanna) took an oath to free her expected child of all things except for the remembrance of Allah and prayed that Allah accepts it (as His acceptance is necessary) because He is Most Hearing (to the pleas of the needy) and Most Knowing (of what is the best for the virtuous pleader); when she delivered the female child, she exclaimed that she had delivered a girl rather than a boy (as girls were not given to total remembrance of Allah at the place of His worship) but Allah mentions here that Allah knew well about the virtuous qualities of this girl which she had delivered and if she had delivered a boy, he certainly could never have been better than this girl; she named her Mariam i.e. Mary (and she is the only female person that is mentioned by her name in the Quran) and prayed to Allah that Allah provides the best of

shelters to her and the Satan does not find any access to her and even to her offspring to trouble them in any manner; by her prayer, it seems that Hanna had some insight to see that this child would become mother to someone who would be amongst the best of the mankind and who by the permission of Allah, would certainly make his lasting good mark on the world; Al-Hamdu Lillah; so Allah, the true Lord, accepted Mary in the best of manners and beautifully shaped (and nourished) her in her upbringing and placed her in the custody of Zechariah-AS (the father of YAHYA-AS i.e. John); his wife was related to Hanna and he was among those most esteemed persons who had devoted their entire life only for the remembrance of Allah (and who resided at the BAYTUL Muqaddas); whenever he entered in Mary's apartment, he found some edibles (especially fruits in which there were some which did not belong to that place and to that time of the year); seeing this, he used to remark how these things came to her to which she replied that these came from Allah and He does provide foods without any measures to whom He wills; seeing this amazing phenomenon, he prayed Allah, the true Lord, then and there to provide him a virtuous son from Him though he had become extremely old and his wife was unable to bear children; he added that Allah certainly hears DUA that the virtuous person makes with sincerity to Him; it happened that in due time, the angels called him when he was praying at his apartment to tell him that Allah gives him the glad tidings of the son by the name of YAHYA-AS (John) who would vouch for the word of Allah (i.e. Jesus Christ-AS who was born by the word of Allah KUN i.e. be) and who would have the good leadership (to guide all

persons to the right path) and who would be chaste (away from all base desires of the worldly life and away from women i.e. even marriage) and who would not only be among the pious virtuous persons but he also would be the Prophet among them so this was YAHYA-AS; at this time, ZAKARIYAH-AS seems to have forgotten that he had made DUA to Allah for the son and so he mentioned how he could have a child when he is at such extreme old age and his wife suffers infertility to bear any child; Allah replied that it would happen so, as Allah does whatever He wills; Al-Hamdu Lillah; at this, the Prophet Zechariah asked Allah to provide him with some sign that he knows the time for the birth of YAHYA-AS; Allah told him that he would lose his voice for three days at that time and would only be able to express himself in gestures; Allah asked him to remember Allah, the true Lord, at all times most extensively and acknowledge His greatness over all things (with power to do as He wills) at all evenings and at all mornings; Al-Hamdu Lillah.

AAL-IMRAN-The Fifth Ruku

42. And when the angels said: O Mary - Surely Allah has chosen you and purified you and chosen you above the women of the world.

43. O Mary - Keep to obedience to your Lord and humble yourself, and bow down with those who bow.

44. This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have

Mary in his charge, and you were not with them when they contended one with another.

45. When the angels said: O Mary, surely Allah gives you good news with the Word from Him (of one) whose name is the Messiah, Isa son of Mary, worthy of regard in this world and the hereafter and of those who are made near (to Allah).

46. And he shall speak to the people when in the cradle and when in the manhood, and (he shall be) one of the good ones.

47. She said: my Lord - When shall there be a son (born) to me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, "Be", and it is.

48. And He will teach him the Book and the wisdom and the Torah and the INJIL.

49. And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.

50. And a verifier of that which is before me of Torah and that I may allow you part of that which has been forbidden to you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.

51. Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.

52. But when Isa perceived disbelief on their part, he said - Who will be my helpers in Allah's way? The disciples said: we

are helpers (in the way) of Allah: we believe in Allah and bear witness that we are submitting ones.

53. O our Lord - We believe in what You have revealed and we follow the apostle, so write us down with those who bear witness.

54. And they planned and Allah (also) planned, and Allah is the best of planners.

The previous Ruku told about the miraculous birth of YAHYA-AS and now this Ruku tells about the miraculous birth of Jesus Christ-AS and some of his amazing qualities; the Ruku commences by the statement that the angels called out to Mariam that Allah chose you for His complete remembrance at your childhood and purified you from all sinful inclinations through your upbringing and chose you at your adulthood as the noblest of all women of the world; O Mariam, remain most obedient to Allah in all your endeavors especially when you submit yourself in prayers to Allah; you shall prostrate therein with most care and bend therein with most care and you shall read them with all care in congregation; Allah says ahead that these are the tidings from the GHAYB (the hidden; the unseen) that He provides you by WAHI, O Muhammad PBUH; you were not nearby to them when they casted their pens (at the water) to detect who would be the guardian to Mariam and you were not nearby when they were quarreling in this issue; this happened when many of the elders at the worship place at the BAYTUL Muqaddas volunteered to care for Mariam as her guardian and so the lots were casted; they threw their respective

pens in the water there and the pen with the name of Zechariah did not flow away with its current so he got the right to her guardianship so where the custody of someone needs to be decided among those that have their rights equal for it, then casting of lots might decide the issue; note also that the casting of lots is allowed to decide for specific share among those persons who have their equal rights in something; for example, if four persons buy a piece of land by sharing equal amounts and need to conform their specific area at the site, they are allowed to draw lots among them for that as the rights are equal; this AAYAT implies that this mention of those events with such detail does prove most clearly that Muhammad PBUH is truly the Messenger of Allah as he could have known all this only by the revelation from Allah to him; Al-Hamdu Lillah; the AAYAT ahead tells that how wonderful that time was when the angels called out, O Mariam-AS, Allah gives you the good tidings of the word from Him whose name would be Jesus, the son of Mariam, who would be extremely noble at this world and also at AKHIRAT and who would be among those virtuous person who are very near to Allah; he would speak to the people at the cradle (as an infant) and also at maturity (that would be when he comes to forty years, the age when he ascended to heavens by the will of Allah) and he certainly would be amongst the most virtuous persons; Al-Hamdu Lillah; the notable thing in this AAYAT is that Jesus was mentioned as the word from Allah as Mary conceived him by the word "KUN" (be) that Allah said for his existence; the second thing here is that he would be called Jesus the son of Mariam as he would come to the world without any father

miraculously (and that is why the name of Mariam is mentioned in the Quran and she is the only woman that is mentioned by name in it); the third thing here is that he would miraculously speak at infancy (in defense of his virtuous mother from the slander of the people) and also at his mature age of forty (note that this age is mentioned as the age of full strength i.e. maturity at Surah AHQAAF-15 and the mention of this age of Jesus here was to inform that this would be his final age at the worldly life as then Allah would take him to heavens alive i.e. with his spirit and his body with life so like his coming to the world, his departure from it would also be miraculous); the fourth thing is that Mariam was informed beforehand (so that she does prepare herself well) that she would give birth soon to Jesus Christ; AAYAT-47 ahead tells that she exclaimed that how she would conceive the son when no man has touched her neither by force nor she is an unchaste person; note that she took much care to speak within virtuous morals and used the word "touch" to express her meaning (see also Surah MARIAM-20); Allah replied that it would happen so because when Allah decides for something, He only says KUN and it comes into being; Al-Hamdu Lillah; and Allah would teach him all His commandments in Torah and the issues of wisdom that relate to INJIL; note here that INJIL does not mean the four initial books of the New Testament (though when ULAMA refer to it as the book that descended upon Jesus-AS, they loosely do mean those four gospels); INJIL actually comprises of the sermons of Jesus Christ that he gave according to the guidance that Allah provided to him and as such, it is HIKMAT (wisdom); Torah is much related to ADL

(the law) while INJIL is much related to EHSAAN (the guidance that inclines towards the natural good tendencies of the Man); we still find the matter of these sermons at different places inside of the four initial books of the New Testament; however, please note here that we Muslims consider both of them (the Pentateuch and the four gospels) as tampered with at times in the ancient history and so we only take from them what conforms with the Quran; Al-Hamdu Lillah; the Quran does not mention INJIL as some written work and it addresses both Jews and Christians as "people of the Book" meaning Torah and not books; so INJIL is the reference to the teachings of Jesus Christ and not to any particular writing though there is an AAYAT of the Holy Book Quran that reads "those who follow the messenger, the unlettered Prophet, whom they find written with them in Torah and INJIL" (Surah AARAAF-157) yet the better possibility here is that in Arabic one word referring to the first term does come to the other term after it according to its own requirement, being understood as such, so for Torah it is "written" and for INJIL it is "mentioned"; another AAYAT also mentions the book that was given to Jesus yet even that has the margin to take it as Torah and not INJIL in particular; the AAYAT reads, "He (Jesus) said -surely I am a servant of Allah; He has given me the Book (that means the commands in that) and made me a prophet" (Surah MARIAM-30); however, when INJIL is loosely referred as some written work, it means the four Gospels mentioned that contain the sermons of Jesus Christ; AAYAT-49 states that Allah told Mariam that Allah would sent him as His Messenger towards the Bani-Israel and he would say to them

that he brings towards them from their Lord such miracle that he makes the figure of some bird out of clay for them and breathes into it and it becomes the (real) bird that is by the command of Allah; note for the still-pictures that in Islam, it is not appreciable to make the picture of some living thing and only the decent photo of the person for official needs is bearable at the Islamic environment (though such figures even of living things that are much vague or toys that are somewhat damaged at the face are also bearable); however, it was allowed for Jesus Christ to make those figures of birds and demonstrate the miracle by them to the Bani-Israel; and he would say to them that he heals the person that is born blind and the leper and he raises the dead but that all is only by the command of Allah; and he would tell whatever they had eaten and whatever they had left at home; certainly this all counts as the miracle to note for all of them if they really do intend to believe righteously; the notable thing that this AAYAT tells is that Jesus-AS was the Messenger of Allah towards the Bani-Israel; he had brought some amazing miracles for them to see so that they accept him as the Messenger of Allah; all miracles that he presented had the command of Allah for them as the miracle is never the work of the Messenger of Allah but it is something that Allah only provides from Him for some virtuous person that He selects as His Messenger so that the people around him accept that highly good person as His Messenger; among these most virtuous Messengers of Allah, the last one was Muhammad PBUH and after him now, the Muslims would spread the teachings of Islam by the Holy Book Quran to all peoples of the world; Al-Hamdu Lillah;

AAYAT-50 says that Jesus-AS would also tell them that he conforms the teachings of Torah (so he never did ask to leave its commandments in practice but in fact, gave an emphasis to it) and he would validate for them some of which was prohibited to them and (he would tell them that) he has certainly brought the sign from their Lord to them so they must have TAQWA to Allah and must obey him as he is the Messenger of Allah; so when he called the Bani-Israel, he said that certainly, Allah is my Lord and your Lord so it is necessary that you all who hear my call towards the righteousness, do worship Him (and accept His commandments in practice) as this only is the right path; but then Jesus felt their inclination to disbelief so he asked straight who would assist him for the sake of spreading the righteous message of Allah; the HAWARI (i.e. the twelve disciples of Jesus) replied that they would become the assistants to this work of Allah; they have believed in Allah and all must bear witness that they have become the true Muslims; they stated that they have believed what Allah, their true Lord, has descended and they have taken upon them to follow Jesus, the Messenger of Allah; then they asked Allah humbly to accept their true Belief (and good intentions to remain firm upon it) and to write them in the witnesses of Allah; the last AAYAT of the Ruku tells that they plotted some plan to kill Jesus (this specifically refers to the plot that one of them i.e. Judas Iscariot worked upon but in plural, it means all those Jews that tried to carry out that plot) but it failed as Allah had planned against it to save Jesus Christ; AAYAAT-156 to 159 of Surah NISAA relate to

this incident and insha-Allah our study would take it up there; Al-Hamdu Lillah.

AALÉ-IMRAN-The Sixth Ruku

55. And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.

56. Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.

57. And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.

58. This We recite to you of the AAYAAT and the wise reminder.

59. Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.

60. (This is) the truth from your Lord, so be not of the disputers.

61. But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.

62. Most surely this is the true explanation, and there is no god but Allah; and most surely Allah-- He is the Mighty, the Wise.

63. But if they turn back, then surely Allah knows the mischief-makers.

When the hostile attitude of the Jews increased highly towards Jesus, Allah told him that He would take him completely (with his spirit and his body with his life) and then He would raise him towards Him (that clearly means that He would take him up at heavens alive); and such time would come soon when He would clear all the false accusations that the disbelievers had made against him (this happened when at the times of Muhammad PBUH, the Quran cleared him from all such unworthy accusations); and He would give dominance to those who do believe him as the Messenger of Allah (Muslims and the relevant NASARAA) over those who do not believe him (the Jews) up-to the last day of the world; then everybody has to return to Allah so He would then rule upon which they used to differ with each other; note here that the term that AAYAT contains here (i.e. MUTAWAFFIKA) actually means that Allah would take you (Jesus) completely (by the literal meaning of the term) but as this very term is also used figuratively for giving death so some of the ill-wishers of Islam took it as grounds to create some mischief; note well that Islam tells in plain terms that Jesus Christ was neither killed nor crucified (see Surah NISAA-157) but Allah took him above alive; note also that this term is also used literally at AAYAT-60 in Surah

AN'AAM where the AAYAT reads, "And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing"; this tells that the AAYAT here at AALE-IMRAN does not imply the death of Jesus as the usage of the term here too is clearly literal; AAYAT-56 ahead tells that so Allah provides terrible punishment to the disbelievers of Jesus Christ at the world that they would remain subordinates only and He would pronounce even more extreme punishment to them at the Day of Judgment; so even if here they do find some people to stand by them, they would never find anyone to assist them in any manner at the Day of Judgment; Al-Hamdu Lillah; and for those who do believe him and his good teachings righteously and do their good deeds accordingly, Allah would provide them their good returns at AKHIRAT; this strictly means the Muslims only as after the advent of Muhammad PBUH as the last Messenger of Allah, it is necessary for the NASARAA too to accept him as such and work according to Islam though at the world, Muslims and NASARAA both would remain eminent over the Jews till the last day of the world; this eminence would mostly manifest at the spiritual level and at the physical level respectively; certainly, Allah does not appreciate any inclination to injustice so He would never do any injustice to anyone; Al-Hamdu Lillah; Allah had provided this all narration as the signs (that tell the miraculous coming of Jesus Christ to the world and his miraculous departure from it) and as the evidence in the most wise reminder (i.e. the Holy Book Quran) that Jesus

Christ was one of the most honorable Messengers of Allah; the AAYAT says that Allah takes the matter of Jesus-AS as very much like Adam-AS as Allah created Adam by the sandy material that became the specific clay by His will for that and brought him to life by the command of KUN (be) and he came to life; so when He provided life to Adam without any of his parents because He willed for it, it also was most easy for Him to provide life to Jesus Christ as He willed for it; note the interesting thing here that the Muslims realized in the recent times that is that the name of Adam and the name of Jesus both are present in the same number in the Quran (both are mentioned by their respective names 25 times at its text); so not only the meaning is totally correct but the text of the Quran also vouches for it in the literal sense; Al-Hamdu Lillah; AAYAT-60 notes that this wise reminder i.e. the Quran certainly is the Truth from the true Lord of all the creation so O Muhammad PBUH, you need not have any doubts therein (this is an indirect direction to all believers that there is nothing in the Quran that raises any doubts; the first Ruku of Surah BAQARAH had told us at the very beginning that it is the Book against which nobody is able to present anything adverse validly that might lead those persons who do really care to live upon the right path, towards any doubts); Al-Hamdu Lillah; to understand the AAYAT ahead that is AAYAT-61, note that a delegation of NASAARA came to the Prophet PBUH at Madinah who wanted clarification for what the Muslims thought about Jesus Christ; they were around seventy men from the area of NAJHRAN that had some of their prominent persons in them; there was a priest in them and also their leader whom

they obeyed in general matters; the Prophet PBUH clarified that all Muslims believed him as one of the creation of Allah whom He chose as one of His Messengers and he never said anything adverse to Islam about his own self; he was never killed and never crucified but Allah had taken him above to heavens alive; this clarification of Islamic perspective about Jesus, challenged their fundamental belief in trinity and in crucifixion; they disputed Islam then at which many of AAYAAT of AALE-IMRAN descended on the Prophet PBUH (including this AAYAT-61 that challenged them to MUBAHILA); it means to take up the mutual imprecation whereby the Muslims and the NASAARA of NAJIRAN (that were at the spot though the typical MUBAHILA asked even the women and the children of both sides to participate in that) would curse each other and ask the wrath of Allah on the other; then they would see that Allah would put extreme disgrace upon the one that has the wrong perspective; this challenge caused disturbance among the NASAARA and they took time to reflect on the issue; their reflection on the issue led them to decline the challenge in clear terms and leave Madinah most hurriedly; Ahadith have told that if they had taken up the MUBAHILA, they all would have perished (and even all the NASAARA at NAJIRAN would have been affected most adversely); AAYAT-61 reads, "but whoever disputes with you (O Muhammad PBUH), in this matter after what has come to you of knowledge, then say -come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars-" (note that the prayer to Allah that includes the weak persons has

special effect and it is more near to acceptance insha-Allah); Al-Hamdu Lillah; the AAYAT ahead says that all these reports about Jesus Christ are totally correct; there is no god except Allah and He certainly is Mighty (so He eliminates efforts that ask erroneous belief about Jesus Christ to take hold among the peoples of the world) and He is Most Wise (so He takes the world gradually towards all the right concepts); Al-Hamdu Lillah; the last AAYAT of the Ruku implies that whoever disregards the truth that Allah has presented about Jesus Christ, they all certainly are the adherents to FASAD and Allah knows them well (so He certainly would take them to task); Al-Hamdu Lillah.

AALE-IMRAN-The Seventh Ruku

64. Say: O followers of the Book - come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.

65. O followers of the Book - why do you dispute about Ibrahim, when the Torah and the INJIL were not revealed till after him; do you not then understand?

66. Behold - you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.

67. Ibrahim was neither Jew nor Christian but he was HANIF (an upright man), a Muslim, and he was not one of the polytheists.

68. Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.

69. A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.

70. O followers of the Book - Why do you disbelieve in the AAYAAT of Allah while you witness (them)?

71. O followers of the Book - Why do you confound the truth with the falsehood and hide the truth while you know?

The Ruku commences by asking the Prophet PBUH to tell the Jews and the NASAARA to come towards the common grounds that they all have; it is to worship Allah and the AAYAT elucidates that this worship of Allah would remain to such purity that all three would never take any other than Him as the Creator (of the earth and the heavens and whatever is between them Who never loses any of His attributes at any time) and all three would never take any other than Him as the true Lord (so they shall obey Him only with the understanding that there is no obedience to anyone if it falls against the obedience of Allah); so if they accept it, that would be most beneficial to them both at the worldly life and at AKHIRAT and if they turn their faces away, Muslims only have to tell them that Jews and NASAARA should remain witness to the fact that Muslims certainly

have accepted the teachings of Islam; this AAYAT provides us the fundamental teachings of Islam as the Jews and the NASAARA would have to accept Muhammad PBUH as the Messenger of Allah when they do accept his call towards the common grounds between all of them (this is the belief in RISALAT); note that the most important oath is the promise that the Man has made to Allah at the world of spirits that he would believe in Him only as the Creator of all Who always has all His attributes as QADEEM, ASL and LA-MEHDUD (see the note on Surah FATIHA) and he would take Him as the only true Lord to obey because the obedience of any other among His creation is subject to the condition that he does not command anything against His commands; this is the message of the first AAYAT of the Holy Book Quran that reads "Al-Hamdu Lillah RABBEL-AALAMIN" (this is the belief in TAUHID); His obedience leads to the belief that everyone is answerable to Him at the particular day ahead (this is the belief in AKHIRAT) and this the Muslims have to tell clearly to all that the Muslims do obey Allah only, the only Creator of all the creation and He always has all His attributes and He only is the true Lord whom all must obey; the only two creation (the JINN and the human beings) that have the free-will must do it by their free-will as all other creation does it willingly or unwillingly without any free-will; Al-Hamdu Lillah; this AAYAT implies explicitly that there is no chance for the Muslims and the NASARAA to initiate any reconciliation to their issues by the respect of Jesus-AS (though they both do have that for him most highly but it is relative to their own concepts about him); only by the name of Allah, they could initiate and then reach the needed

reconciliation or in other words to clarify, NASAARA would ultimately accept the fundamental teachings of Islam to make any worthy reconciliation with Muslims; Al-Hamdu Lillah; for the next AAYAT, note that NASAARA argued that Abraham-AS was one of NASAARA while the Jews took him as one of Jews; even the polytheists at the land of Arabia related themselves to him; so the AAYAT says that Torah (that the Jews take as basis) descended to Moses after Abraham-AS, and the views of INJIL too spread when Jesus preached the clarification of Torah; so there remains no question to indicate Abraham as one of Jews or one of NASAARA as these both established themselves many centuries after him so why they do not see this; it is somewhat valid for the person to talk about something about which he does have some knowledge yet it certainly is not valid for him to talk about something about which he does not have any knowledge; so this is the position of the Jews and the NASAARA in this matter as Allah truly knows about Abraham and they don't; He tells all that neither he was one of the Jews nor he was one of the NASAARA but he truly was an upright person towards Allah and one of the Muslims and he was not among the polytheists; note here that contrary to the notion of the people at the West (and this includes even their learned men), Islam has always been the Truth and this means that even Adam-AS (the first among the mankind and the first of Messengers) believed in its teachings while Muhammad PBUH (the most exalted among the mankind and the last of Messengers) also believed in the same teachings that Allah taught him and he spread its teachings to all persons most beautifully; all of these

teachings are safely deposited in the Quran as of now for all good persons to benefit and the Quran is the best of all weapons so with that, the true Muslims have to fight against all of their challengers; Al-Hamdu Lillah; however, his time is the golden period for all righteous persons as Islam came into practice in its total form then so all its fundamental teachings manifested practically for all to see and that was when all these good teachings were specifically named as Islam; Al-Hamdu Lillah; at the present times too, Islam (i.e. the collection of the Commands of Allah) is the only Truth and as it is the only right path that Allah, the true Lord, has set for the true guidance of the mankind so it would remain so even at all times ahead to come; Al-Hamdu Lillah; then the Quran tells that the nearest among all people to Abraham are certainly those who had truly followed him and this Prophet (Muhammad PBUH) and those who had believed in this Prophet PBUH (as these all are the believers in the Islamic Teachings); and Allah is the caring Friend for the true believers; there is a faction among the people of the Book who wishes that the Muslims go astray from the right path; but that wish would lead their own-selves only to go still far away from the right path but they do not realize this fact; the last couple of AAYAAT of the Ruku address the NASAARA and the Jews respectively; the first asks the NASAARA why do they reject the clear virtuous signs that Jesus had provided as the evidence that even though he is the Messenger of Allah, he still is one of the slaves of Allah (as all true Muslims) and he certainly is no more than a man; they have now witnessed this truth even by the Quran so they must correct their belief (and come to Islam) rather

than wish for the true Muslims to disbelieve; the other of these AAYAAT is similar to the AAYAT-42 of Surah BAQARAH that asks the Jews why do they contaminate the righteousness that is stated in Torah, by wrongful issues that they put therein by their own (for worldly material gains) and why do they conceal the righteousness that is stated in Torah (to retain their worldly status among their people due to their inclination towards I, my, me); they have learned the righteousness even by the Quran so they must correct their attitude in practice rather than wish for the true Muslims to disbelieve; the message certainly is most clear that Allah knows even the thoughts that are inside the person so they must comply to the commands of Allah and they must not challenge Him; Al-Hamdu Lillah.

AAL-IMRAN-The Eighth Ruku

72. And some party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.

73. And do not believe but in him who follows your religion. Say: Surely the (true) guidance is the guidance of Allah-- that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.

74. He specially chooses for His mercy whoever He pleases; and Allah is the Lord of mighty grace.

75. And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.

76. Yea, whoever fulfills his promise and guards (against evil) -- then surely Allah loves those who guard (against evil).

77. (As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.

78. Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.

79. It is not meet for a mortal that Allah should give him the Book and the wisdom and prophet-hood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).

80. And neither would he enjoin you that you should take the angels and the prophets for lords; what - Would he enjoin you with disbelief after you are Muslims?

The Ruku starts by denoting one of the ways that the Jews tried to apply to make shaky Muslims disbelieve in Islam; they prepared some persons from among them who would say at the morning that they had accepted Islam (and remain at the Mosque of the Prophet PBUH) but at the end of the day, they would take their statement back with such impressions that there is nothing in Islam that might ask them to remain firm upon it; their elders feared the effectiveness of Islam so much that they told all those persons that were to become Muslims by their statement that this is drama only on their part and they should not become emotionally involved; they thought that this hostile performance might prepare those Muslims who are yet to strengthen themselves in the teachings of Islam to revise their commitment to Islam; though their performance did not affect Muslims in any manner yet it did cause their extreme hostility towards Islam come clearly in open; AAYAT-73 says that O Muhammad PBUH, tell them that the true guidance is actually the guidance that Allah provides and the reason to their hostility towards the Muslims is that now the Muslims too have got the true guidance (i.e. the Quran that by the blessing of Allah, remains authentic in its text and its meaning) which they claimed only for themselves previously by Torah (though they had shown much disrespect to it in all their practice) and the Quran has enabled the Muslims to present their case against the Jews in front of Allah, the true Judge in all issues of life, most effectively; tell them that the raising of someone to good heights is in the control of Allah so He raises whom He wills; and Allah is Ample-giving of blessings (so He does provide it to whom He wills) and He

is Most Knowing (so He knows who is the most worthy to get His blessings); Al-Hamdu Lillah; He chooses some person as His Messenger and He certainly provides the total blessings; however, there are among the people of the Book (mostly among the NASARAA), such persons whom if the Muslim entrusts even with the treasure of gold, they would pay it back to the Muslim (as they naturally tend towards honesty) though there are in the people of the Book, such persons too (mostly among the Jews) whom if any Muslim trusts with even one DINAR (the piece of gold), they would not pay it back unless he stands at his head with persistence to its return; that is because they say that they shall not be blamed for any sinful action they take against the Arabs that are most ignorant; and more sinful is that they say that this attitude is what Allah asks them to take at such issues so they are extreme liars and they know it well; they ought to note this well that whoever fulfills his promise and takes-up TAQWA to Allah, He highly appreciates such persons (so they are more liable to get the true guidance from Allah); but those persons who have broken their covenant with Allah (not caring for the commandments at Torah and its direction to believe in Muhammad PBUH, the last Messenger of Allah) and also have disregarded the promises that they have made with persons around, just to gain some meager amounts, there would be nothing good for them at AKHIRAT; neither Allah would speak with them nor He would see them with care at the Day of Judgment; and He would certainly not purify them in the world but here too they would have most dreadful punishment; there are such persons in them that present words in such manner by their tongues that listeners take

that too included in Torah (or they speak words with sound near to the actual words that change the meaning of the text so that they get the excuse if someone detects their wrong that they only said the right word); and they try similar wrongs even now to mislead Muslims though insha-Allah they would remain unsuccessful in the same way as they had remained before; Al-Hamdu Lillah; they claim for their additions and alterations to Torah as the part of it and as such, they claim that this all is from Allah and they know well that they are extreme liars in this claim; AAYAT-79 tells the Jews that it is extreme wrong for anyone whom Allah provides the knowledge of His commands and the power to enforce His law at the land and raises him to the status of His Messenger and then he asks the people that become obedient slaves to me instead of Allah; on the contrary, he would only ask them all to become committed slaves to Allah, the true Lord, because they all do claim to spread the teachings of the commands of Allah (in Torah) only and they even recite (and even study) them often; AAYAT-80 tells the infidels and the NASARAA that any such person whom Allah has gifted so much, would never say that they take the angels as objects of total obedience without any care to the commands of Allah (as the infidels did) or that they take the Messengers of Allah as objects of total obedience without any care to the commands of Allah (as the NASAARA did by raising Jesus Christ to such height); they must reflect on this issue if such person that Allah has gifted so much, would ever command them to disbelieve after they have become committed Muslims towards Allah; note the important point here that when the Messenger asks his addressees to obey

him, he means that they should obey him as the Messenger of Allah and he would give them the directions how to apply Islam (the Commands of Allah) into their lives; therefore, to obey him in the capacity of the Messenger of Allah is to obey Allah only (and that is the worship of Allah only); AAYAT-80 of Surah NISAA points out that "whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, We have not sent you, O Muhammad PBUH, as a keeper over them"; he certainly would not ask them to disbelieve but he would ask all his addressees to become the true Muslims with the acceptance by heart that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

AAL-IMRAN-The Ninth Ruku

81. And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: we do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

82. Whoever therefore turns back after this, these it is that are the transgressors.

83. Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

84. Say: we believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Isaac and YAQUB (Jacob) and the tribes, and what was given to Musa and Isa (Jesus) and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

85. And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

86. How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Apostle was true and clear arguments had come to them; and Allah does not guide the unjust people.

87. (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.

88. Abiding in it; their chastisement shall not be lightened nor shall they be respited.

89. Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.

90. Surely, those who disbelieve after their believing then increase in disbelief, their repentance shall not be accepted, and these are they that go astray.

91. Surely, those who disbelieve and die while they are disbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.

The Ruku begins with the statement that Allah took the oath from the Prophets (NABIYYEN) that when Allah provides them with His commands and the wisdom that relates to it, they have to strengthen the message of Allah that any of His Messengers (RASUL) had provided by His command so that when any other of His Messengers come after them who conforms to what they had taught, they (their people) do believe in him and do help him in all manner possible; Al-Hamdu Lillah; this AAYAT needs that we understand some important points that relate to it so that we might get the statement here in the better way; the first thing to note is that the difference between the Prophet and the Messenger is that Allah sends the Messenger towards some specific people to whom he provides the message of Allah while the Prophets conform it at their times; the second is that all Messengers have given the same message (that actually is Islam) especially about TAUHID, AKHIRAT and RISALAT (see the note at the fifth Ruku of Surah BAQARAH); the third is that the Messenger brings some of Commands of Allah that clarifies His commands that He had provided previously (or makes ease in the practice for His previous commands) by some written Scriptures that Allah gives to him or by some speech of wisdom that Allah gives to him; the fourth is that the Prophets clarify the teachings of the previous Messenger to their nation towards which Allah had sent him so when any other of Messengers comes into their nation ahead, they believe in him and help him in all manner (as the Messengers provide the same message of Allah in essence; see Surah AARAAF-from the eighth Ruku to the fourteenth Ruku; see also AAYAAT-150 & 151 of Surah

NISAA); the fifth is that the sinful persons of the nation might kill the Prophets yet they are unable to kill any of Messengers as Allah totally protects them (for instance, the sinful persons did kill ZAKARIAH-AS and YAHYA-AS i.e. his son John yet they were unable to kill Jesus-AS as the Quran tells that Allah took him above to heavens alive; see Surah NISAA-157 & 158); the sixth thing to note is that there is no Messenger and no Prophet after Muhammad PBUH and this also is notable that every Messenger of Allah is also the Prophet of Allah; so Allah sent him towards all of the peoples ever to come at the world at any place and at any time, with His final message (i.e. the Quran) and took it into His care that its text and its meaning both remain safe from all the contamination (see Surah HIJR-9); keeping this detail in view, AAYAT-81 here tells that Allah took the oath from the Prophets (NABIYYEN) at the world of Spirits (AALAME-AMR) that when Allah provides them with the knowledge of His commands and the wisdom that relates to it that His previous Messenger (RASUL) had provided by His command among their people, *(they have to strengthen that message of Allah among their people)* and so when any other of His Messengers comes after him in them who certainly would conform to what he had taught, they do believe in him and do help him in all manner possible; Allah took this oath from them at the world of Spirits (AALAME-AMR) and at this place in the Quran, (most probably) the NABIYYEN denote the Prophets that came from the times of Moses-AS and Aaron-AS up-to the times of Jesus-AS; Al-Hamdu Lillah; please note that this comment needs to take the words in italic as obviously understood here; all the NABIYYEN took

this oath with total acceptance and then Allah ruled that they all would become witnesses to their people (at AKHIRAT) and Allah also would be the witness with them; Al-Hamdu Lillah; whoever turns his face away from the true guidance, those persons most certainly are highly sinful; Allah asks all such sinful persons if they really intend to believe in some other code of life than what Allah has provided to them while all that are in the heavens (angels; heavenly bodies; other of His creation there) and all that are in the earth (human beings; JINN; birds; animals; marine life; other of His creation here) have surrendered to Him willingly or unwillingly; and to Him, they all shall be returned; note that all of His creation (except for the Man and the JINN) are totally bound to His commands as He has created everything by His authority with assignment to its respective task so it conforms to it and it has no free-will to do otherwise (see Surah AARAAF-54 that tells that "His only is the creation and His only is the command"); as for the Man and the JINN, there are two aspects of the matter; one is where no one of them has any free-will and Allah decides for them as He wills for them (these relate to gender, his birth, his looks, his placement and his period of life at the world etc.); the other is where each one of them has the free-will but even by that, he has to believe in Islam (that comprises of the commands of Allah) and has to conform to the commands of Allah in his practice; if he does this task that Allah asks of him, he would achieve the true bliss in JANNAH (the Paradise) at AKHIRAT where he would reside forever; if he does not, he would be thrown into the hell-fire where he would reside forever; but note here that for all

safety at the worldly life and at AKHIRAT, all have to ask the shelter of Allah from all the efforts that the Satan puts against them to lead them astray from the right path; they would do the best that they are capable of so they would believe in TAUHID, AKHIRAT and RISALAT (and all of the Islamic teachings) and they would do whatever virtuous deeds that are possible for them yet they would always trust Allah only to keep them at the Guidance to the right path; may Allah provide all the good persons that incline towards the righteousness, the awareness of the right path and keep them onto it all their lives; Al-Hamdu Lillah; AAYAT-84 ahead is similar to AAYAT-136 of Surah BAQARAH that asks to believe in all Messengers of Allah; it tells clearly that in essence, all Messengers have given the same message; it reads, "say O Muhammad PBUH -we believe in Allah and what is given to us (i.e. the Quran) and whatever (i.e. the principles of Islam) was provided to Abraham, Ishmael, Isaac, Jacob and the children of Israel (Jacob) and whatever was given to Moses (i.e. Torah) and to Jesus (i.e. INJIL that elucidates Torah) and to all the Prophets from their true Lord; we do not discriminate among any of them and we are believers in Allah-"; Al-Hamdu Lillah; this AAYAT tells the Jews and the Christians that the true Belief is to believe in the message of Allah that all of the Messengers provided to their respective nations (that basically is the same as all Messengers guided towards the basic teachings of Islam that are TAUHID, AKHIRAT and RISALAT); whoever asks for any other DEEN (the code of life) than Islam, that certainly would not be accepted from him and he certainly would remain as one of the extreme losers at AKHIRAT; how would Allah provide

the true guidance to those who disbelieved after they had accepted the true Belief (those are the Jews) and they had already realized that Muhammad PBUH is providing them the same Islamic teachings (that the NABIYYEN went on clarifying upon them at all times) and this was the BAYYINAAT that they had received; Al-BAYYINAAT denotes the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people by the NABIYYEN; so now if they do not accept Islam then Allah would not provide any more of the true guidance to such unjust persons; their chastisement is that Allah would put His wrath upon them and angels would curse them and even all of the people too (at AKHIRAT) and they would live with this wrath forever; their torment would never be lightened and they would not be given any more chance to prove them the better persons; but those that repent at the worldly life and better themselves here then Allah is Most Forgiving and Most Merciful; those who disbelieved after they had believed in the basics of the Islamic teachings (that the Prophets had given to them) and went on ahead in such disbelief, they would not get any chance for repentance (as Allah would stop the true guidance to reach them) and they would live on as the persons gone astray from the right path; those who disbelieved and died in this state of disbelief, even all of the gold at the earth would not be accepted from them if they do provide that to ransom them so they would get the most painful chastisement and there would never be any helpers for them; this tells all the persons that whatever adherence to righteousness they

intend to show, they need to show it here at the worldly life as at AKHIRAT, their wealth (even if it is most abundant) and the persons (that stand by them devotedly at all adversities) would be useless totally as all are accountable for their belief and their deeds in front of Allah, the true Lord; Al-Hamdu Lillah.

AAL-IMRAN-The Tenth Ruku

92. By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.

93. All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Torah was revealed. Say: Bring then the Torah and read it, if you are truthful.

94. Then whoever fabricates a lie against Allah after this, these it is that are the unjust.

95. Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.

96. Most surely the first house appointed for men is the one at BAKKAH (Makkah), blessed and a guidance for the nations.

97. In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

98. Say: O followers of the Book - Why do you disbelieve in the AAYAAT of Allah? And Allah is a witness of what you do.

99. Say: O followers of the Book - Why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do.

100. O you who believe - if you obey a party from among those who have been given the Book, they will turn you back as disbelievers after you have believed.

101. But how can you disbelieve while it is you to whom the AAYAAT of Allah are recited, and among you is His Apostle? And whoever holds fast to Allah, he indeed is guided to the right path.

The first AAYAT here tells that the Muslims must not give such things in SADAQAH (charity) to the needy that they find waste for their own-selves and well to discard; they must give such things that they even find highly good for their own use (though not necessarily among their valuables); we have studied AAYAT-267 at Ruku-37 of Surah BAQARAH that reads, "O you who believe! spend (benevolently) of the good things that you earn and/or what We have brought forth for you out of the earth, and do not intend at what is bad that you may spend of it, while you would not take it for yourselves unless you have its price lowered (or you are extremely needy), and know that Allah is Self-sufficient, Praiseworthy"; Al-Hamdu Lillah; and certainly, Allah knows whatever the Muslim person spends so He would give him the ample returns for the good thing that he spends in charity

and if he spends otherwise, it would not be much beneficial for him; Al-Hamdu Lillah; some of the persons from the Jews said that the Muslims respect Torah and they do not take eating of camels as prohibited (and they took it as such); the Quran says that this was the personal commitment of Israel (Jacob) upon his own self and it was not among the prohibitions of Torah and in fact, Allah provided Torah to Moses much after him; if they still criticize Muslims after this clarification, they should bring Torah and show something there that tells the prohibition if they really take themselves as truthful in this statement; however, when the truth becomes evident in this issue then their persistence that Allah prohibited it would only tell that they are most unjust persons; O Muhammad PBUH - tell them that Allah speaks the righteous things only and all must truly follow the MILLAT (the union that represents the unity of the rightful persons) of Abraham; and Abraham certainly was never among the polytheists; the first house which was set as the basis for the worship to Allah from all the peoples was that which is at Makkah (i.e. KA'BAH which was built first by Adam-AS for the worship to Allah; then it was built again by Abraham-AS and Ishmael-AS on the command of Allah); it is totally blessed and has the capacity to provide the Guidance to the right path to all the peoples of the world; in there, are such obvious signs that provide indications to the Truth and in there (at the path around the KA'BAH i.e. MATAF where the HAJI make its circulation), is the station of Abraham-AS (where he stood while he was building the KA'BAH); whoever enters it, attains security; this denotes the blessing that was just mentioned that he cleanse himself there from

wrongs of the heart (belief); and when he visits it if he does have the financial and physical ability for such visit and shows much high respect to it as it is the most prominent of all houses of Allah at the earth, then he gets purity from all the wrongs of all his deeds (and he cleanses himself from all sins) and he is attached to work for the good deeds with his total attention towards Allah; this denotes the true guidance that he achieves from his good visit to the KA'BAH; Al-Hamdu Lillah; so whoever refrains from its visit even when he faces no financial or physical adversity (while there also is all safety at the way to it), he is the rejecter of the command of Allah but Allah does not care if anyone takes-up His commands or not, as He would certainly deal with everyone according to his own belief and his own deeds at the Day of Judgment; AAYAT-98 ahead asks the NASAARA why do they deny its blessing when it is the sign towards the commitment to Allah (so they ought to accept Islam and visit that most sacred place upon the earth with the intention to receive the true guidance); and AAYAT-99 ahead asks the Bani-Israel why do they deny the guidance that the KA'BAH has the capacity to provide to all the peoples of the world by trying to stop those (among the NASAARA) from it just so that they might remain away from the true guidance; they know very well that they are the actual cause of such hindrance to guidance and Allah certainly is not unaware of whatever such persons do; O Believers; if you obey such persons of the people of the Book (who do not care to receive blessings from the KA'BAH or/and who become hindrance to receive guidance from it), they would convert you to disbelief after the righteous belief that you have

already committed yourselves to; beware; as how you would go to disbelief while the AAYAAT of the Quran are read upon you (that ask you to remain cautious in your dealings with the people of the Book; see AAYAT-28 of Surah AALE-IMRAN) and the Messenger of Allah is present among you who guides you towards Islam; note this important point that when there are persons who ask Allah for His mercy for their-selves and provide the guidance towards Islam to all persons around, Allah gives much space to many of persons around there to accept the Truth even when those persons around generally disrespect Allah and even when they generally ask for His curse upon them (see Surah ANFAAL-33); as for those who remain attentive to Allah by asking His mercy, they do get the Guidance to the right path as Allah certainly cares for all those much who do respect Him to height; Al-Hamdu Lillah.

AALE-IMRAN-The Eleventh Ruku

102.O you who believe - Be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

103.And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His AAYAAT that you may follow the right way.

104. And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

105. And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.

106. On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.

107. And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.

108. These are the AAYAAT of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.

109. And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return

The Ruku starts by addressing the believers and this address goes to many AAYAAT ahead and Allah gives commands to the Muslims to remain steadfast on the Guidance to the right path that they had received by the Quran and provide that true guidance to all persons at the world with the care that they do not get such close to the Muslims that they become aware of such issues that relate to them to give them advantage where the Muslims need to challenge them at the battlefield; note that if the disbelievers do not accept Islam after understanding it well then the Muslims either would ask them by an agreement to pay JIZYA (monetary tax that

denotes that they would live under the protection of Muslims remaining lesser in status to them at the world) or either would ask them to some treaty that would provide honorable rights to each side; if they decline both of these offers then Muslims have no option but to challenge them at the battlefield as they are the force of Allah upon the face of earth (so they would challenge the rejecters of Islam that comprises of the commands of Allah and the specific term for this challenge is JEHAD in the way of Allah); but there are certain notable conditions to attack the enemy of Islam and in the absence of any of them, it is not feasible to go to war with them (please see the note at 26th Ruku of Surah BAQARAH); Al-Hamdu Lillah; however, JEHAD at defense is most feasible for the Muslims to save the manner of their lives that Islam professes and that needs no conditions to see to, where the Muslims are attacked by the disbelievers; the first AAYAT asks the Muslims to have TAQWA to Allah according to its rightful height and not to die except in the state of being Muslims; when SAHABA got worried that how could any person have TAQWA according to its rightful height, Allah elucidated at Surah TAGHABUN-16 that this means that each one of them must show TAQWA to Allah as much as possible for him (and that would be its rightful height); note that TAQWA to Allah is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; note also that the command not to die but as Muslims means

that the Muslims must always remain committed to Islam in their true Belief and their practice as the death of anyone might take place at any time (so when the person has given his life to Islam then he is dead upon it and nothing else affects him); Al-Hamdu Lillah; all Muslims must hold the rope of Allah (the Quran) together most firmly and they must not make any practical divisions among them; they all must remember the great blessing of Allah upon them when they used to be enemies to each other but He put loving attraction among them so from such extreme enmity, they turned as brothers to each other because of that great blessing (that was the practice of Islam by the righteous understanding of the commands of Allah); at that time, they were extremely near to the edge of the ditch that belonged to the hell-fire (this means that if they had died at that period of life, they would have entered the hell-fire) but Allah saved them from it; this is how Allah elucidates His AAYAAT that He has provided at the Quran so that they get the true guidance; Al-Hamdu Lillah; note the command here that the Muslims must not make any practical divisions (WALA-TAFARRAQU) among themselves which means that whatever differences that Muslims have inside of them, that certainly must keep in such limits that do not lead them to making of factions among them in the practical sense; study this by keeping the situation that the Muslims have led themselves into, as of now; there are such differences by geographical variation among Muslim countries that they are at the verge of fighting each other and there are such differences by race that some of them consider themselves better than other Muslims and there are such differences

among the political parties at some of Muslim countries where they treat each other as bitter enemies; it is totally clear that the Muslims have totally disregarded this teaching of the Quran that the Muslims truly are brothers who have to care about AKHIRAT together and not about the worldly life except for the necessity; the preference that the Muslims have taken-up here is certainly most erroneous and this might lead them to even more humiliation as of now; I, MSD, pray to Allah that may Allah raise His Word among all the peoples of the world and guide such committed peoples to it who really care practically about it so that there manifests the true Islamic environment somewhere for all to see and attach themselves to; please read my writing "The Islamic Guidelines" to understand such environment in better terms that relates totally to Islam; Al-Hamdu Lillah; the AAYAT ahead tells that as the force of Allah, the Muslims must have such number of disciplined persons among them who call towards the KHAYR (this means the most virtuous blessing i.e. the Quran) once they become true Muslims by total attachment to the Quran as for them it is the Rope of Allah that binds all of them to Allah and (as they practice Islam together as taught by the SUNNAH), attaches all of them to each other as the NEMAT (the obvious blessing) from Allah; Al-Hamdu Lillah; they must command for the righteousness and must forbid from all sinful activities; then only all the Muslims would become truly successful (at AKHIRAT); note that each and every one would provide the basic teachings of Islam that he knows when and where he is asked but there must be the vast group of numerous disciplined knowledgeable persons who would take this task

up with total commitment to Islam; the notable thing to remember is that when the disciplined group of the Muslims call towards the practice of something, they shall care that it is among the necessary deeds in Islam and when they call towards the stoppage from something, they shall care that it is among the heinous sins (that are named as KABAER) so they must keep strictly to the fundamental teachings of Islam not putting stress on petty matters; Al-Hamdu Lillah; the Muslims must not become like those (among the Bani-Israel) who took-up such unplaced differences among themselves (even after all commands of Allah had come to them with clarity) just for the financial benefits or the worldly status that caused them to make factions related to practice among them that in turn, caused their clash with each other; that clash in turn, led to their humiliation against their common enemy at the war and even at the situation of peace; if Muslims take-up the same attitude, they would get the same severe chastisement at AKHIRAT where many of the faces would brightly become shiny and many of the faces would gloomily become dark; those that have their faces dark would be charged that they became disbelievers after they had accepted the belief so now they would taste the severe punishment due to that disbelief; and those that have their faces shiny (who never took-up such differences that lead them to make factions among them in the practice of the commands of Allah but always held the rope of Allah firmly), would remain in the protective blessing of Allah and they would always remain in it forever; these are the AAYAAT (of the Quran) that we read upon you O Muhammad PBUH, so as to provide the awareness of the right path; Allah certainly

does not intend to judge the worlds in any unjust manner and that is why He clarifies the right path for the Man to take for his salvation; Surah ANFAAL says in AAYAT-42 in mentioning the battle of BADR, "that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo! Allah in truth is the Hearer, the Knower"; so Allah cares for the Man by providing the Truth (and also by giving him the space to accept the Truth) yet it is for him to avail the opportunity and to accept it and to live practically upon the righteousness so as to make the best of the opportunity given to him; Al-Hamdu Lillah; certainly whatever is in the heavens and whatever is in the earth, belongs to Allah; so He would decide the ultimate destination of each and everything as the ruling for all things is only asked from Him; Al-Hamdu Lillah.

AAL-IMRAN-The Twelfth Ruku

110. You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

111. They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you then shall they not be helped.

112. Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from

Allah, and humiliation is made to cleave to them; this is because they disbelieved in the AAYAAT of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.

113. They are not all alike; of the followers of the Book there is an upright party; they recite Allah's AAYAAT in the nighttime and they adore (Him).

114. They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.

115. And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).

116. (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

117. The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.

118. O you who believe - do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the AAYAAT clear to you, if you will understand.

119. Lo - you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: we believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.

120.If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.

The first AAYAT of the Ruku states that the Muslims are the best among all the nations as they have been raised to guide all the peoples of the world; remaining committed to the true Belief, they command all of them for the virtues and forbade them all of sinful activities; this tells that being the force of Allah, the Muslims have to spread the teachings of Islam as best as they can and this TABLIGH gives them the status of being the best among all the nations; if the people of the Book (Torah) had also truly believed in it, it would have been better for them (but we have studied at Surah BAQARAH that the Bani-Israel disrespected the teachings of Torah and changed its meanings where it suited their worldly gains; they even killed the Prophets who indicated their disrespect and wrongful attitudes); though some of them are committed to the teachings of Torah yet the most of them are disbelievers (so they were deposed from the status of the chosen people at the times of the last Messenger Muhammad PBUH); but the Muslims do not have

to worry about what amount of trouble these Jews would cause as they are not able to inflict more than a little of agony to the Muslims and if somehow, these do come to face the Muslims at the battlefield, they would ultimately run away from the Muslims and then certainly, they would never be truly helped; Al-Hamdu Lillah; wherever they would live, they would live in disgrace except that Allah accepts their plea to remain committed to His commands (whereas they accept Allah as the only Creator of all and accept that He always has his attributes that He never loses and accept that He only is the true Lord whom they must obey in all their practice); also, even if they strike a diplomatic treaty with some people of the world that those people would assist them even in their injustice (and those people have such deadly martial power that the fear of it might give the Jews some worthy manner to live by their own though that even in disgrace), then also the Jews might find some space to live by the permission of Allah with some say in the world even though their unjust character would still manifest clearly to see for all those who only value the just attitudes to live by; they have proven themselves as worthy of the most severe chastisement in AKHIRAT and the most filthy disgrace has been put upon them in the worldly life; this is because they disbelieved the AAYAAT of Allah (by changing their meanings where that suited them though those AAYAAT commanded them to righteousness as given in Torah and those asked them to spread its teachings) and also because they used to kill the Prophets even, so they were extremely disobedient to Allah; but they all are not alike as some of these people of the Book (mostly in the NASAARA) have

remained steadfast on the teachings of Torah and they still do read its AAYAAT at the times of the night and they fall prostrate before Allah; they believe in Allah and the Day of Judgment and they do call towards the virtues and forbade the sinful activities and run fast towards all good works; they certainly are among the good persons and whatever good deeds that they do, they would not be denied their benefits (even at AKHIRAT) and Allah knows well who really does have TAQWA to Him; AAYAT-114 tells us two of the three most fundamental matters to believe as Islam denotes and the third is to believe in Muhammad PBUH as the last Messenger of Allah; though before the advent of Muhammad PBUH, there was no liability for the people of the Book yet after Allah gave him the status of the Messenger, it became necessary for all to believe in him; our study has read in the eighth Ruku of Surah BAQARAH too that there was only the mention of these two important matters of belief for safety at AKHIRAT (and the belief about Messengers was not mentioned) and I, MSD, gave some detail to this issue there; however, I would take some of that discussion here too and that reads that --- the AAYAT does not indicate that only these two matters of belief would do for the salvation of any person as of now because the rejection of Muhammad PBUH as the last of Messengers of Allah would certainly bar him to receive that; however, there is another aspect to this matter that if someone does believe now in Allah well that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord, and that AKHIRAT is certain to take place and does not show any disrespect to Muhammad PBUH (and the Quran) and tries to collect all

good deeds possible for him without challenging Muslims then what?; this issue is hypothetical as of now and so it is much unfeasible that our study puts any efforts here in pursuance of such futile thing as of now; the best to say for such person (if he does exist somewhere as of now) that only Allah, the true Judge, knows the best about him; the feasible thing for us Muslims is that we do fulfill the commands of Islam and spread them to all peoples of the world, with the clear stance that at these current times, those who do intend for the safe residence at AKHIRAT, they certainly would accept Islam and in these current times, there is no other salvation; Al-Hamdu Lillah; --- see also AAYAT-85 of Surah AALE-IMRAN; however, it is most feasible even at these current times that we remain silent on the belief of such person (among NASAARA i.e. the Christians) who claims to believe in the total authority of Allah only and upon AKHIRAT and with that, he claims not to believe in trinity and not to believe that Jesus Christ was crucified; note that the Quran strictly commands them not to believe in trinity at Surah NISAA-171 and note also that the Quran has stated clearly that Jesus Christ was neither killed nor crucified and in-fact, it tells that whoever believes in his crucifixion, he would be out of the term "the people of the Book" at AKHIRAT who might have some chance to safety (if they keep away totally from the concepts of trinity and crucifixion in their belief; see the note at twenty-second RUKU of Surah NISAA for AAYAAT-155 to 159); such person might have the scales set for him at AKHIRAT for weighing his good deeds due to his belief (though needing much high refinement) yet it does not give the reason to any

such person who erroneously might think that all Christians (with their belief in trinity and crucifixion as of now) might be counted among the people to get safety at AKHIRAT as that certainly is not the Islamic perspective; note that the true reconciliation between the Muslims and the Christians might occur only by the manner that the AAYAT-64 of AALE-IMRAN tells us and that is "say -O people of the Book; come to an agreement between us and you that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take any other for lords besides the true Lord Allah-; and if they turn away, then say -Bear witness that we are Muslims-"; Al-Hamdu Lillah; going ahead, note that the AAYAT-114 here also indicates that to prefer AKHIRAT over the worldly life is the necessary trait of the good persons as that also have been noted here by the words that they run fast towards all good works; this is important to note that the Quran does not ask for any competition for the issues of the worldly life anywhere but it does ask to hasten towards all the good deeds that keep the righteous person firm on the right path for the salvation at AKHIRAT; one of the examples for this statement is AAYAT-133 at this current Surah at our study that tells that "And hasten to forgiveness from your Lord and the Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who have TAQWA to Allah"; Al-Hamdu Lillah; the AAYAT ahead reads that those who disbelieve, their wealth at the worldly life and their male children would be unable to save them from the hell-fire if they do not come to believe the three fundamental matters of belief as Islam tells them; the abundance of assets at the

world does increase the opportunity to gather more of good deeds with the true Belief but it does not denote the pleasure of Allah in itself; they need to be spent in the way of Allah to avoid His punishment at AKHIRAT and that truly leads to His pleasure so the abundance of assets increase the liability of the person and he must care about his account at AKHIRAT that is the true life ahead; Al-Hamdu Lillah; whatever the disbelievers spent in this worldly life even with intention to provide ease to the needy, that is like some crops that they have grown but before that could flourish, there occurs the frosty speedy wind which destroys it totally (so their spending in charity even, becomes useless at AKHIRAT as they do not practice it to get the pleasure of Allah); note that without the fundamental belief, the good deeds even don't affect any person favorably; he might find name and fame at the worldly life and even some notable political status to serve his people with ease but as for AKHIRAT, his seemingly good deeds are gone with the frosty speedy wind that destroys the crop-field before it benefits him in any way; Allah certainly is not unjust to anyone in any manner but as they did not take-up the fundamental belief, they have shown injustice to their own-selves; AAYAT-118 demands from the Muslims not to let any of the disbelievers come so close to them as to get their inside secrets; in individual capacity, they must not let the disbelievers affect their household lives and at the administrative level, they must not let them have any of key positions at the management in the public affairs; it is so very sad situation that Muslims care but little about this very important of demands that Islam puts on them; note extremely well that it

is very wrong to live at the lands of the disbelievers willfully (or any of such places willfully where they get the impression to affect the environment to turn it adverse to Islam) where they have formulated their own set-up for their worldly lives in collective and where they care but little for Islam; according to the asking of an authentic Hadith at JAME' Tirmidhi, either the Muslim eliminates the adversity by his hands (by defensive JEHAD), or either by his speech (by TABLIGH of Islam), or either lives at such adverse place with total detestation at heart of the practice of wrongs there (due to the genuine absence of any choice for him except to live there but under protest); these disbelievers actually appreciate all adversity to the Muslims who care for Islam and wish dearly for their ills only; if the Muslims observe them, they would find that their hidden hatred for the Muslims does manifest in their speech though whatever is at their inside, that is even more than what the Muslims might detect by their speech; Allah provides all the signs explicitly to you Muslims so that you do understand the situation that you face in the best of manners possible; Al-Hamdu Lillah; the AAYAT tells the Muslims how is that the Muslims care with love for them while they do not have any loving inclination to the Muslims just because the Muslims do believe in all commands of Allah that they find in the Quran (and try to practice them with all determination) while they only express belief by their mouths when they meet the Muslims and do not actually practice the commands that Allah gave them in Torah (as that ultimately would have led them to believing in the Quran); when they go away from the Muslims, they are given to extreme rage (as Islam is getting

more adherents to it with time and as the Muslims have replaced them by Islam coming at the status of the KHALIFAH of Allah to live upon and to provide to all, the true commands of Allah) so O Muhammad PBUH, curse them at their faces to die with that extreme rage upon Islam; Allah certainly knows well what they have at their insides; the last AAYAT of the Ruku also denotes their attitudes towards the Muslims that if the Muslims get some relief in matters of life, that displeases them and if they get some troubles in matters of life, that pleases them; but if the Muslims have total patience at their adverse attitude and with that also have TAQWA to Allah, the conspiracies of these people of the Book (especially of the Jews) would become unable to inflict any pains to the Muslims; Allah has all control over the things that they do to cause pains to all the peoples of the world; the previous AAYAT denotes that Allah knows well what they have at their insides and this last AAYAT of the Ruku denotes that Allah has the control of their deeds that inflict pains so these AAYAAT together tell that Muslims when they remain steadfast upon Islam in their true Belief by patience (without any care to much ease in the worldly life) and when their deeds reflect that whereas they achieve TAQWA (with all care to get the true success at AKHIRAT), they do not need worry about the wrong doings of the people of the Book in any way; Al-Hamdu Lillah.

AAL-IMRAN-The Thirteenth Ruku

121. And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.

122. When two parties from among you had determined that they should show cowardice and Allah was the guardian of them both and in Allah should the believers trust.

123. And Allah did certainly assist you at BADR when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

124. When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down?

125. Yea - if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.

126. And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty the Wise.

127. That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.

128. You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.

129. And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.

From this Ruku, the AAYAAT narrate the battle of UHUD that took place in the third year of HIJRAH; the infidels had lost 70 of their men including many of their chiefs at the battle of BADR the previous year in Ramadan and now they challenged Muslims at UHUD under the command of ABU-SUFYAN (who came to Islam afterwards) to take their revenge against them; they had prepared 3000 men that had such warrior as KHALID Ibn WALID (who came to Islam afterwards) amongst them and one hundred men that had ironclad suits on them and two hundred riders; the Muslims initially had the force of one thousand men against them yet the leader of hypocrites Abdullah Ibn UBAYYE took his 300 men with him and returned to Madinah on grounds that he had asked to fight remaining inside Madinah rather than at this stony deserted ground of UHUD; it is interesting to note that the Prophet PBUH too intended to fight remaining at Madinah yet seeing the advice of most of his SAHABA who intended to fight the enemy outside Madinah, he decided for that option; another interesting thing to note is that the Prophet PBUH had got the sword of AAS ibn UMAYYAH that was named as ZULFIQAR from the things that came in possession of Muslims at BADR; this was the sword that the Prophet (PBUH) saw to become a little blunt in a dream before the battle of UHUD, the notable part of which Muslims lost; the Prophet PBUH had posted fifty of strong men that were skilled archers, good at throwing of arrows, with the direction that they would not leave the place even if they see that the Muslims have fallen dead at the battlefield; with seven hundred men that faced the army of the infidels that had three thousand well-equipped men, the

Muslims did well initially when they compelled their opponents to retreat; some of the men among Muslims started to gather the possessions of the opponents that have fallen dead at the ground and this act of theirs caused many among the fifty strong men that were adept to fight with arrows to think that Muslims had decisively won the battle; they thought that they had to guard the place when the situation remained adverse to them according to the direction of the Prophet PBUH so against the command of their commander Abdullah Ibn JUBAYR (RA), around thirty-five of them left the post and that brought the disaster to the Muslims at UHUD; Khalid Ibn WALID who had the keen eye for any such opportunity, took no time to attack from that vulnerable site and though the remaining of the force there did resist the best they could, they were no match for the attack that had such intensity; they all achieved SHAHADAT and with that, the Muslims received the colossal damage that left them with the SHAHADAT of seventy of their men in all at the battlefield (that included the good teacher of Islam MUS'AB-RA and the most notable warrior of the time HAMZA-RA); the rumor spread then that the Prophet PBUH had also achieved SHAHADAT and this challenged not only the Muslims but even Islam formidably at that crucial time; the good thing was that this rumor did not hold for any significant time as the SAHABA-RA realized that the Prophet PBUH is safe though his cheek was extremely wounded by the deadly strike from the sword of a disbeliever and his face was soaked in blood when he lost few of his teeth too; the obvious reason for this defeat at UHUD was the inclination of some of the Muslims to gather the

booty from the enemy but more than that, it was the disobedience of the command of their commander at charge of the occasion; Allah protected Muslims at such crucial time by three notable things amongst others and that were that Allah gave the wisdom to the Muslims to climb the mount there without any loss of time and many of them got the advantageous position then of being at height where they could have done extreme damage to the opponent even by throwing stones at them; this caused fear inside the forces of the enemy as they had seen that even the small number of Muslims are most able to fight heavy forces that challenge them; this impression of Muslims with such advantageous position caused ABU-SUFYAN to ask his forces for the retreat and though Khalid resisted this command yet he also agreed that the Muslims had the advantage at their position; the second protective thing was that as the infidels retreated, Allah provided many of the Muslims the slumber that calmed them at such disturbing time (as sleep of any sort does calm the person and usage of sedatives in current times conform to this though their negative usage does bring trouble to the self) and as they recovered, they gathered their confidence again to decide the better way to deal with the situation; the third protective thing was that the Prophet PBUH had the realization that the enemy would feel that they have erred by their retreat when they could have done better and could have given the fatal blow to the Muslims that might have finished them off; so with total belief in Allah, the Prophet PBUH gathered SAHABA and went on with them in pursuance of the enemy even after such devastating situation at UHUD; ABU-SUFYAN received the

information of this chase of Muslims and he fled with all the forces he had with him to Makkah as fast as he could manage; so even though Muslims did lose the notable part of the battle of UHUD, they were able to save themselves beautifully by the blessing of Allah from the adverse effects of that defeat in the long-run; there came the time then just after the passing away of the Prophet PBUH when the Muslims went on ahead to rise to shatter the power of the Persian Kingdom and the strength of the Roman Empire though these both were the most formidable forces of that time in the history of the Man; in both of these achievements, Khalid-RA (who was named the sword of Allah by the Prophet PBUH after he had come to Islam), was one of the most prominent key-figures; Al-Hamdu Lillah; the Ruku starts by the statement that the time was remarkable when you, O Prophet PBUH, left your home in the morning and then you were setting the true Muslims at their respective places for the combat; and Allah certainly is Most Hearing and Most Knowing; at that time (when the hypocrites returned away from the battle), two of the tribes that were among the ANSAAR (i.e. BANU-SALAMAH and BANU-HARITHA) thought that they also should abandon the combat and return; as they did not do so but ultimately stood with the Prophet PBUH, Allah speaks of them favorably that He was friendly to both of these tribes; they used to rejoice at this and used to say that Allah has mentioned Him as so friendly to them in the Quran; the true Muslims must only trust Allah (and not care about the trouble that the situation might have brought upon them); and the Muslims have seen this that at BADR, when they were much weaker than the enemy, Allah

helped the Muslims and that led to the victory for the Muslims; BADR was the time when the Prophet PBUH was telling the true Muslims if it was not good enough for Muslims that Allah, the true Lord, helps them with three thousands of angels that would specially be descended for that assistance; Allah tells His response at the occasion of BADR in the AAYAT ahead that certainly, if the Muslims remain patient and remain with TAQWA to Allah while the enemy comes upon them suddenly, Allah would certainly assist the true Muslims by five thousand of marked angels (that means they would be wearing the white turbans); the good comments on this AAYAT mention that Allah did assist the Muslims and sent five thousand of marked angels among the combatting forces but that was specific to BADR and at UHUD, He provided no assistance by the angels as the Muslims did not show the patience to the standard needed (when they left the specific post against the command of their commander) and there was seemingly an inclination towards the worldly benefits (though they had left the post with the notion that the Muslims have now won the battle decisively and they considered that the command of the Prophet PBUH terminated at this end-result); what happened at BADR was most favorable to the Muslims as the message there was when Allah assists them, they would be victorious (though they would have to adhere to their task without caring to the worldly benefits and they would have to keep their total attention towards Allah, the true Lord, as they would then achieve TAQWA) and so their hearts found peace; and the true assistance only comes from Allah Who is Mighty (so He would give victory to the side He intends

though the other side might be extremely powerful) and Most Wise (so He knows how to lead on the world towards the destination He intends); Al-Hamdu Lillah; so at BADR, as He intended for the end of the lives of many of infidels (by the swords of the Muslims) and as He intended for the disgrace of the other of them (by their capture by the Muslims), He brought the result accordingly; the rest of them returned unsuccessful in their mission as He had intended; Al-Hamdu Lillah; after this reminder for the BADR, the AAYAT ahead (that is AAYAT-128) attends to the battle of UHUD again; to understand it, note that when the Prophet PBUH had blood all over his face at UHUD and he was in much pain, he could not hold himself back from stating that how would such persons get the true guidance who treat the Messenger of Allah towards them, in this manner; it tells the Prophet PBUH that your actual task is to present the Truth by the Quran as it is and to clarify it to the best of your ability; but it is not for you to decide who receives the Guidance to the right path and who does not; that only Allah would decide; either He would show mercy to them or either He would punish them severely as they had committed injustice of high nature; it is interesting to note that some of the most staunch challengers to Islam at UHUD came to Islam and became its loyal custodians within few years; the most prominent name in them is Khalid Ibn WALID and other names include Abu-SUFYAN and WHASHI (the slave who had killed HAMZA at UHUD and when he came to Islam then he was able to kill MUSAYLAMAH the liar with the same weapon, who had claimed to become a prophet of Allah); the last AAYAT of the Ruku reads that all that is in the heavens

and in the earth, it belongs to Allah only; He forgives whom He intends and punishes whom He intends; He certainly is Most Forgiving and Most Merciful (this gave a subtle indication that many of the prominent names of Makkah that have fought against the Muslims at UHUD would soon be coming to Islam); Al-Hamdu Lillah.

AALE-IMRAN-The Fourteenth Ruku

130. O you who believe - do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.

131. And guard yourselves against the fire which has been prepared for the disbelievers.

132. And obey Allah and the Apostle, that you may be shown mercy.

133. And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).

134. Those who spend (benevolently) in ease as well as in strait, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).

135. And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

136. (As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.

137.Indeed there have been examples before you; therefore travel in the earth and see what the end was of the rejecters.

138.This is a clear statement for men, and guidance and an admonition to those who guard (against evil).

139.And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

140.If a wound has afflicted you (at UHUD), a wound like it has also afflicted the (disbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.

141. And that He may purge those who believe and deprive the disbelievers of blessings.

142.Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.

143.And certainly you desired death before you met it, so indeed you have seen it and you look (at it)

This Ruku explains the necessary aspects that the true Muslims must show in their deeds and this detail actually clarifies the SABR (that literally means patience but in terms of Islam, it means to avoid high involvement into the worldly interests that is much more than the necessity and means to put the time to the usage for the true success of AKHIRAT by doing the good deeds and avoiding all the major sins; in plain words, it denotes the control of base desires towards the worldly life); the Quran has used this term here

at the AAYAT-125 in the previous Ruku and our study would see the demands of it in this Ruku; as UHUD has brought some of such features that were not appropriate for the true Muslims to develop so Allah guides them for the necessary attitudes of the true Muslims; Al-Hamdu Lillah; before we proceed on, please note well that all sins (besides the biggest sin of taking any-one as equal to Allah in authority that is called SHERK) might be divided into two categories that are INDECENCY and INJUSTICE and regularity in reading SALAH strengthens the true Belief and attacks both of these by the blessing of Allah (that is why Allah had asked the Muslims at Surah BAQARAH-153 to take assistance of both SALAH and SABR at any adverse situation while they keep their total attention towards Allah only); the Quran asks to keep guard against these two category of sins at many places as for instance, it is mentioned at Surah ANKABUT-45, "Recite that which has been revealed to you (O Muslims through Muhammad PBUH) of the Book and keep up SALAH; surely SALAH keeps away from indecency and evil (of injustice), and certainly the remembrance of Allah is the greatest, and Allah knows what you do"; that means clearly to remain alert against all of sins; it is said in Surah BAQARAH, the second Surah, —O men! you eat the lawful and good things out of what is in the earth, and do not follow the footsteps of Satan; surely he is your open enemy; he only enjoins you evil (of injustice) and indecency, and that you may speak against Allah what you do not know (AAYAAT 168 & 169 --- we studied them at the Ruku-21 of Surah BAQARAH); it is said in Surah NAHL, the sixteenth Surah, —Surely Allah enjoins the Muslims the doing of justice and

the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil (of injustice) and rebellion (to Allah); He admonishes you (O Muslims) that you may be mindful (AAYAT 90); it is said in Surah BANI-ISRA'IL, the seventeenth Surah, —And go not nigh to fornication; surely it is an indecency and an evil way; And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided (AAYAAT 32 & 33); there are other AAYAAT too for the point that all sins other than SHERK (which itself is said to be the greatest injustice; see Surah Luqman-13) are either injustice which often takes place when men use their official status of strength (which they use to suppress the people rather than to protect them from all adversities) in the most blamable manner or either indecency that are the shameful acts that often take place when women become very bold (while they ought to have reservation in their attitudes by Islam) to present their natural beauty in the most blamable manner; may Allah save all the true Muslims from all the major sins; Al-Hamdu Lillah; the Muslims have to obey Allah and His last Messenger Muhammad PBUH with fervor yet they slack much in this in these current times in application of the modern technical gadgets; I, MSD, would present the supplementary note for AAYAT-132 here after this note that might serve as the guide to the Muslims to better their attitudes in application of the technical gadgets that we see at these modern times; the first AAYAT of this Ruku in our study commands the Muslims not to take usury especially when it is compound (though even the simple

interest is HARAAM i.e. strictly prohibited); this is necessary to develop TAQWA to Allah that would not take place if the person does not care to avoid such wrongs in his earnings; TAQWA is that keyword which is the only thing that leads to the true success (at AKHIRAT) that means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; the AAYAT asks to avoid usury and this certainly tells that the Man must be very particular about how he earns his finances here as that affects other matters in his deeds for certain; our study have seen that whatever the person eats or drinks, that certainly affects his spiritual values (see Surah BAQARAH-168 & 169); here we see that the wrongs of the deeds lead the Man towards other of wrongs (and this also is true that the righteousness in the deeds leads the Man towards other of right deeds) and this concept is named as TOFIQ; the AAYAT ahead notes that TAQWA to Allah leads to safety from the hell-fire which actually is prepared for the disbelievers; it is not prepared for the Muslims so they must try their best to remain to Islam firmly so as to remain totally safe from it; the manner to remain to Islam firmly for the Muslims is to obey Allah and to obey the Prophet PBUH as that would get them the true blessing from Allah at AKHIRAT; they must hasten towards asking of mercy of Allah on all their sins and this means that they must run towards the JANNAH (the Paradise) that is as vast as all the heavens and the earth put together and that actually is

prepared for those persons that have TAQWA to Allah that is the truly virtuous attitude of the heart; Al-Hamdu Lillah; this mention of the Paradise and the hell-fire clearly denotes that they are already present and this matter certainly is among the GHAYB (the hidden matters); note also that the Quran does not ask for any competition for the issues of the worldly life anywhere but it does ask to hasten towards all the good deeds that keep the righteous person firm on the right path for the salvation at AKHIRAT; the AAYAT ahead provides the elucidation for those persons that have TAQWA to Allah; they are such persons that spend their wealth in the way of Allah when they feel at ease with the necessities of the life and even when they feel troubled to fulfill them and they have magnificent control over their anger and they forgive the people even when those people had done wrong towards them and they do care to take their dues well by leniency from them; for the elucidation of the MUTTAQIN that are those persons who have TAQWA to Allah, the Quran emphasizes on their virtuous belief (when they have fear that they must not bring the displeasure of Allah upon themselves) with brief mention of their virtuous deeds and at times, it emphasizes on their virtuous deeds with brief mention of their virtuous belief so these both develop TAQWA inside; the former is seen at the first Ruku of Surah BAQARAH and the latter we find here at this Ruku in our study (AAYAT-134); they have SABR that is uncaring attitude towards the worldly possessions except for necessity and SALAH that is their manifest practice that leads them to care totally for AKHIRAT; Al-Hamdu Lillah; please note this well again that TAQWA to Allah is the

attitude of the heart which means that the Muslim person must fear Allah that he does not get His displeasure by his sins becoming so sinful that he loses the chance to regain JANNAH and with that, he also must have such hope to Him that He would keep him safe from the Satan at all times and at all places; please note also that the good Muslim would strive to do his good deeds in the best manner as that would lead him to the height of goodness in the true Belief and in other deeds by TOFIQ from Allah; the first stage is of the ordinary Muslim where it leads him to the necessary true Belief in the fundamentals of Islam and the necessary good deeds that it asks for; the second stage is where the good Muslim is most refined in his true Belief and he avoids all big sins with utmost care while he collects the good deeds whatever possible for him living normal (that is where he is at ADL); the third stage is where the good true Muslim finds the most virtuous life by his true Belief and by his most virtuous deeds as the only easy life to live on (and that is where he is at EHSAAN); see Surah MA'EDAH-93; Al-Hamdu Lillah; the AAYAT ahead is the message to all Muslims to avoid all sins and if they do commit any of major sins that might be the shameful act or that might be some injustice to their own-selves and to the people that relate to them, they remember Allah, the true Lord, so they ask for His mercy on their major sinful act; and they realize this well that there is no one else except Him to give mercy on any of their major sinful acts and they do not persist on the major sin that they had committed; they know well that they certainly are responsible for it and they do not justify themselves but ask for His mercy without any defense; Allah would not only

provide the mercy to them but he would also give them the JANNAAT (the beautiful gardens in the Paradise) beneath which the beautiful streams flow and they would reside there forever; note that when the Quran mentions about the beautiful streams that flow beneath the JANNAAT, it mentions those gardens in the Paradise in plural; these JANNAAT are related to the Bliss (AN-NAEEM) at many places so this means that these streams would be most blissful to those who achieve JANNAAT and are related to the eternity (ADN) that also tells that these streams would be most blissful to them; where these JANNAAT have been mentioned with NAHAR (the river) as in Surah QAMAR-54 or with UYOON (the water-springs) as in Surah ZAARIAAT-15, there also they express the meaning of these beautiful streams; Al-Hamdu Lillah; what beautiful returns for the good repenting Muslim person who always remembers Allah and does whatever virtuous deeds that are possible for him; Al-Hamdu Lillah; the AAYAT ahead tells how necessary it is to repent genuinely on sinful activities if any of the Muslims does commit them (even with all efforts not to do them); it tells that everyone must understand well that it was the most erroneous belief and the most wrongful doings of the peoples (that have gone away before the people that reside at the earth now) that had led them to total destruction; the living persons at Arabia must walk over the land and see what consequence did the disbelievers meet; note that their ruins were not far from the land of Hejaz in Arabia and they are noticeable even now; the people of HOODH-AS that are named as AAD used to live at the southern part of Arabia (they used to live in the curved sandy hills there and due to

extreme wrongs, met their destruction by the extremely fierce violent wind that roared at their area for seven nights and eight days; see Surah HAAQQA-7; see Surah AARAAF-72) while the people of SALEH-AS that are named as THAMUD used to live at the southeastern part of Madyan (this location was placed at the east of the Gulf of AL-AQABAH and due to their extreme wrongs, met their destruction by the most deadly earthquake and they all were dead at their homes laying prostrate; see Surah AARAAF-78); even the people of Lot-AS who used to live very near to the south of the Dead-Sea that was not much far from Hejaz (and their ruins are mentioned to be at inside of the dead sea as of now so due to their extreme filthy wrongs, they met their destruction by the most heavy rain that even showered the brimstone upon them; see Surah AARAAF-84; see Surah HOODH-82 & 83); this Holy Book Quran is the clarification of the Truth for all peoples and it is the Guidance to the right path (for such MUTTAQIN who go on living their lives with total piety) and it is the advice (for such MUTTAQIN who do repent genuinely if they fall into any sinful activity and ask Allah for mercy); AAYAT-139 assures the Muslims that they would neither despair nor grieve as they only would have the upper hand if they truly are believers; this tells that with the true Belief, the Muslims would never lose against the disbelievers (except for petty confrontations to which they would compensate) in such manner that they are unable to live their lives according to the norms of Islam; this fact is most obvious that as the Muslims adhered well to Islam, the enemy was never able to finish them off totally with all its efforts (but on the

contrary, the enemy did suffer heavy losses) and now, as the Muslims have lost their true adherence to the practice of Islam, they have lost their beautiful touch and they find themselves in much disgrace; however, Allah has still given them the space to change their preference to the total adherence to the practice of Islam and that is His blessing upon all Muslims for certain; please read my writing on the net by the name of "The Islamic Guidelines"; Al-Hamdu Lillah; the AAYAT ahead tells that if the Muslims have received the wound (at UHUD where seventy of the Muslims got SHAHADAT), so they ought to remember that those infidels too had received such wound the previous year (at BADR where seventy of their men were killed and the Muslims even took their same number as captive); so these are the days that Allah changes amongst the people so that Allah bring the issue in open (the term used is LE-YA'ALAM-ALLAH that means "so that Allah knows") who is the true Muslim and also takes such Muslim persons from them that in His knowledge would receive SHAHADAT; note that the use of the term that means "so that Allah knows" is not literal in meaning as Allah knows everything even if it has to occur ahead; He is Mighty and truly Wise so the term used here denotes that He intended that the issue comes in open for all to see the true Muslims because of their firmness upon Islam; Allah would put all through an examination for everyone to see who really are steadfast upon Islam, as the verbal commitment to Islam is not enough for the achievement of the good result at AKHIRAT; Allah would bring all the truth of every person who claims to be Muslim, by the examination as that would distinguish the ordinary Muslims (whom He would provide the

purity in living the Islamic life so that they become true Muslims) and the disbelievers (that He certainly would eliminate soon); note that the battle of UHUD did manifest the hypocrites and very soon, the time came when the hypocrites lost all their adverse impression upon the environment; Al-Hamdu Lillah; the AAYAT ahead asks if the Muslims did think that they would enter JANNAH while Allah had not yet brought in open those who really would fight in the way of Allah among them and would remain steadfast upon Islam without caring for any worldly benefits while they confront their death; so there were Muslims who intended to face death when it had not yet come at fore and so they did see it at their combat against the disbelievers, face to face; in this way, Allah made all aware of all the persons who claimed to be Muslims whether they are such Muslims that might rise to becoming the true Muslims; or they have no courage as Muslims to fight-on at the face of death and their claim is just the verbal commitment; Allah certainly provides the safety of AKHIRAT only to the true believers in Islam and He would never do injustice to anyone; Al-Hamdu Lillah.

Supplementary note on AAYAT-132 of AALE-IMRAN

Since a couple of centuries, the world has drastically changed albeit gradually as some of the attitudes of such persons that present themselves as among the Muslims and that have risen to authority, seem to tell at these current times that it has gone much far away from the righteous manner of living; such persons mostly avoid to mention that all persons would care to get the pleasure of Allah by addressing all issues of

the life according to His commands as to get the pleasure of Allah is the only true aim of life; such persons give preference to the worldly life rather than AKHIRAT and to the physical development only rather than the spiritual development to achieve TAQWA; it is most necessary to get the answer for the crucial question how such drastic change took place at the world that has shaken them to such extent where they avoid even to mention the true aim of life; most certainly, it has some outside negative factor to which they have given-in and the good observation of the recent history to get that outside negative factor with the awareness of the issues in psychology to get their inclination to it, tells that they are influenced by such concepts in their attitudes that challenge the Islamic teachings head-on; the good observation does reveal that these adverse concepts sum-up to two negative things among which, one is to take the mankind as the form of animals that asks them to develop traits that suit the animals only and the other is the concept of secularism that asks to keep the true guidance of Islam away from the collective issues of their life; note that all paths of life other than Islam relate to few aspects of the life and they do not address all aspects of the life; however, Islam relates directly to the true guidance of the Man that asks him to live his life with conformation to it in all aspects of the life and so the Quran provides the principles to all its aspects with all clarity; Al-Hamdu Lillah; with the lapse of time-period, such concepts that are alien to Islam did get hold in the Muslim persons that have risen to authority among the Muslims and the good observation does reveal that such persons have much flaw in their knowledge of Islam

(that is the reason to their slack in practice of Islam) and due to that, they have inclined to conform to the standard for living that those persons who have care for Islamic teachings but little, have set at the worldly life; that standard is to care for the worldly life with the adherence to the couple of the mentioned concepts that are adverse to Islam so this denotes much of inferiority complex on the part of such persons yet we all need to see the reason even beyond this as the Muslim person would not truly accept such unworthy standard with his belief intact; now, the good observation of the recent history to get the outside negative factor (that impressed the Muslim persons at authority so negatively that they left even the mention of the true aim of life) and of psychology to get their inclination to that negative factor, reveals that in this time-period, there was the most rapid invention of many technical gadgets to which, the Muslims needed to understand the rulings by Islam so as to keep the practice relating to them into the limits that Islam does specify for them but generally, their attitude was most uncaring in this issue that affected other of their attitudes negatively; though the adherence to Islamic values did provide for the Muslims to stay firm on the practice of Islam yet some of these gadgets that have come at fore within twenty-two years or so of this time (2019), have undoubtedly put the most negative impression to the Islamic living manner as the Muslims have not provided any check to their practice in this current era by the Islamic principles and this actually is the negative factor; this matter is related to the subject (that is the unchecked negative impression of the most modern technical gadgets that relate

to communication) and to the object (that is the highly unchecked inclination of those Muslim persons that have come to authority and they are much unaware of the Islamic teachings to apply them by wisdom to disrupt the negative impression of these troublesome gadgets); may Allah help all of us Muslims to find the way to answer this current situation in such manner that we are able to practice the Islamic teachings (without trouble to anyone anywhere) so as to avoid all the injustice and so as to avoid all of the shameful deeds; Al-Hamdu Lillah; the best thing to take for the administration especially about the net is that there remain all selected sites there as judged by its appointed regulatory council that is most learned in Islam and that spreads the teachings of Islam in this issue with total leniency; I, MSD, would strive to provide the simple advice to the administration that shall care for the Islamic teachings, for the mobile cell-phones and for computers and for other of such modern devices that relate much to the communication in these current times that they avoid the video of the living-beings to the utmost height possible for them so that they do not challenge the Islamic manner to live by their application in these current times; Al-Hamdu Lillah; the basis to this advice is that Islam detests making or taking of the still pictures of living-beings at random, except with total decency for necessity especially for the genuine official needs; that ruling applies to the video even more though TV when it works with care to morals, remains an exception; please note that Islam does allow the making or taking of the pictures that are other than the living-beings and even plants, flowers and trees are included in the allowed

pictures and even those blurred pictures that do not present the living beings vividly; there are most authentic Ahadith that sternly warn those who make or take still pictures of the living-beings at all the notable books of Ahadith (and they do ask to take-up reservation in the attitude for all the video as we find today) and it is highly necessary for the Muslims in general to care for these Ahadith especially at these current times; Al-Hamdu Lillah; however, according to the general guidance of ULAMA in Islam who care to keep to Islam in practice, the TV is liable to operate in the Islamic environment when it cares to the Islamic teachings about morals (especially to the Islamic teachings about HEJAB to its utmost possibility) and even the computer graphics are well to present here; so the TV-dramatic plays and the TV talk-shows that care to respect all persons most necessarily and other of its programs, would manifest at the Islamic environment; please see one of my writings "The Islamic Guidelines" for detail to this; this advice needs that the administration sets-up the site relating to learning with innumerable books at its fold in different languages that would especially include the books that teach about Islam and others that would not be challenging to them and that it sets-up the site for entertainment by games, music without video, radio dramatic plays, comedy audios and audio interviews of the prominent persons relating to the fine-arts and that it sets-up sites that have all sorts of good videos that in the likeness to the TV that manifests at the Islamic environment, presents the talk-shows without degrading any of Muslims that relate to awareness of the current situation, politics, education, study of the natural laws that operate

around us all and inside ourselves, video songs and dramas (even if they are somewhat romantic in nature keeping inside the morals that Islam appreciates as "The Islamic Guidelines" elucidates), issues relating to the law of the land that shall have its basis on Islam and features that relate to TABLIGH and JEHAD (in defense of the land related to Islam); all of these sites would easily be accessible by all of the most modern gadgets of communication; please note that the Muslim persons would have their own sites too at the Islamic environment albeit in most limited number by the permit from the regulatory council; they might provide their matter at the official site too where the regulatory council accepts it; there might be such personal sites too that do not have such permit yet tolerated at the Islamic environment unless there are obvious complaints to the regulatory council about their uncaring attitude to the Islamic morals; the ULAMA would guide all the persons at the Islamic environment to care about Islam in whatever they upload at the net and whatever they access (and the Islamic administration would try its best to block access to all of such sites that challenge the Islamic teachings according to the most sincere learned persons i.e. the virtuous ULAMA in Islam, or at-least to block access to all of such matter inside them that challenges them); please note that in these current times, it is most feasible to keep away as much as possible from the peoples at the west and to adhere to the Islamic teachings with the most high commitment to practice them insha-Allah; may Allah help all of the good Muslims in all of their good endeavors; Al-Hamdu Lillah.

AALÉ-IMRAN-The Fifteenth Ruku

144. And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.

145. And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.

146. And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way nor did they weaken nor did they abase themselves; and Allah loves the patient.

147. And their saying was no other than that they said: our Lord - Forgive us our faults and our extravagance in our affair and make firm our feet and help us against the disbelieving people.

148. So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).

The Ruku commences by the statement that Muhammad PBUH is the Messenger of Allah (while he also is one of the human beings) but that is the only reason that exalts him over all the peoples of the world; he is not to be worshipped

but to be obeyed as his obedience is actually for the worship of Allah; the reason for this statement was the fact that there were some Muslims who were so despaired at the brief period when the rumor got hold at the battlefield that the Prophet PBUH has passed away that they threw their weapons that everything is bleak now (at the other side, there were such SAHABA who fought more energetically as they thought that with the death of the Prophet PBUH, their lives even are not worth living); note that the very first AAYAT of the Quran has mentioned that all persons would worship Allah only (because He only is the Creator of all the creation with all His attributes that He never loses); and not only that but they also would obey Him only as the obedience to anyone is subject to the condition that it does not fall against the commands of Allah (because He only is the RABB of all the worlds); even the obedience to the Messenger PBUH is because he commands to lead his UMMAH towards the practice of Islam and that is why the Quran says "whoever obeys the Messenger, he has obeyed Allah" (Surah NISAA-80); Al-Hamdu Lillah RABBEL-AALAMIN; even the Messenger PBUH has to die at some day ahead as he is a man too (though high above all among the mankind certainly due to being the last Messenger of Allah) so as he dies or is slayed, would the Muslims turn away from Islam (the collection of commands of Allah); anyone who does so, he would cause all losses to his own self and would not harm Allah in any manner; but Allah certainly would provide the good returns to those who do show persistence upon Islam as from their side, this persistence is the true gratitude for this blessing that Allah had bestowed upon them; Al-Hamdu Lillah; note that at the

death of the Prophet PBUH after around seven and a half years of UHUD, some of the Muslims showed the same despair and in fact, the issue became even more tense when Umar-RA strictly prohibited all of Muslims to state that the Prophet PBUH has died; at this tense situation, Allah blessed Muslims by Abu-Bakr-RA who came to the pulpit of the mosque and announced the death of the Prophet PBUH with the addition to the effect that the Muslims worship Allah only and no other; only His life is the true life from always to always ahead and He only is the true Lord; Al-Hamdu Lillah; Abu-Bakr gave the reference of this very AAYAT and then Umar said that he felt as if this AAYAT had descended for this very occasion; no-one dies except by the permission of Allah and its period is clearly written (so it is said that the best guard to the life of the Man is his death that would only come at its appointed time); whoever intends the worldly gains, Allah provides those to them and whoever intends the good returns at AKHIRAT, Allah certainly provides those to them; this tells that some of the archers that deserted their commander at UHUD (they were around 33 of them) at the location they were posted, did have some inclination towards the worldly gains though they did consider that the battle has ended decisively in their favor and they are free of the command of the Prophet PBUH at this juncture; the AAYAT says that Allah would soon provide all the blessing to the persons that have shown the true gratitude towards Allah by persistence upon Islam; Al-Hamdu Lillah; there had been many of Prophets-AS before Muhammad PBUH accompanying whom fought many of such persons who had their attention towards Allah only; they did not despair at any troublesome

occasion that they faced in the way of Allah; neither they turned weak nor they gave-in to the enemy; these are the SABIRIN (who remain steadfast on the righteousness at all occasions without any care towards the base desires that ask to take the gains of the worldly life) whom Allah appreciates; their DUA (supplication to Allah) at such trying occasions had always been that "O our Lord, forgive our sins and our extravagance (that might lead to the wastage of our efforts) and make our foothold strong and help us against the disbelievers"; note that the DUA that the forces of TALUT made (see the thirty-third Ruku of Surah BAQARAH) and the DUA that Allah has taught the Muslims at the last AAYAT of Surah BAQARAH, both contain the same wording at the last of them that "(O Lord) help us against the disbelievers"; certainly, it is the will of Allah that decides the final outcome of everything; Al-Hamdu Lillah; so Allah provides the good returns to them at this worldly life too while at AKHIRAT, there is the best of returns to their true Belief and their good deeds according to it; when Allah asks the Muslims to go towards the best in the true Belief and in the good deeds (so that they achieve the status of EHSAAN that He appreciates highly) then He certainly would provide them the best of returns at AKHIRAT where they would certainly be needy for all that which they could ultimately achieve; Al-Hamdu Lillah.

AAL-IMRAN-The Sixteenth Ruku

149. O you who believe - if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.

150. Nay - Allah is your Patron and He is the best of the helpers.

151. We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority and their abode is the fire, and evil is the abode of the unjust.

152. And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.

153. When you ran off precipitately and did not wait for anyone and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you nor (at) what befell you; and Allah is aware of what you do.

154. Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: we have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here.

Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was at your insides and that He might purge what was in your hearts; and Allah knows what is at the insides.

155.(As for) those of you who turned back on the day when the two armies met, only the Satan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

The AAYAT at the beginning of the Ruku tells the Muslims that if they obey the disbelievers, they would turn them away from the true path and so they also would become of those who are losers at AKHIRAT; note that the Muslims must not think themselves as immune to the impression of the disbelievers as they do not affect the Muslims by challenging what the Muslims believe when the goings are peaceful but they offer incentives to the Muslims whom they select to work at their side (even against all other of the Muslims) so that the Muslims accept their suggestions for the betterment at their worldly life especially about their administration, economic pursuits and judicial set-up; they especially try to affect the Muslim woman adversely by the help of wrongful manners in education and even by the help of the negative presentations at electronic media; such is their negative politics against the Muslims who intend to remain steadfast upon Islam and the only manner to respond to such politics is to ask assistance from Allah as the

Muslims would be unable to understand their subtle style of affecting the Muslims adversely but He certainly knows how to deal with all the menace of disbelievers against the Muslims; Allah certainly assists all the true Muslims in the most refined manner so He would soon put intense fear inside the hearts of the disbelievers because they take others as true in authority besides Allah (whom Allah has not given any permission to obey as they lead against the commands of Allah) and so their destination would be the hell-fire and that certainly is the most dreadful destination especially designed for the unjust persons; this statement tells that Allah would not only save the Muslims from the disbelievers by the very weaponry that the Muslims have in possession (even if much lesser in quality of the weaponry that the disbelievers have) but also by the extreme psychological impression of the Muslims that Allah would put upon them; it also tells that taking any other than Allah worthy of obedience unconditionally (when he does not care to command according to the commands of Allah) is the most deadly sin that leads to such impression that puts the sinful person to the extreme depth of disgrace; certainly, Allah only is the true Lord; Al-Hamdu Lillah; Allah had fulfilled His promise to the Muslims when He enabled them by His will to kill the disbelievers (note that even any physical effect to anyone is impossible except when Allah does will for it); until when the Muslims themselves showed much slackness (to keep alert at the post assigned to them) and disputed among themselves in the command given to them (of staying at their assigned post) and disobeyed when they saw what attracted them (that was the notion that the Muslims have won decisively

and some of those few had such thoughts too with it that they must hurry to get the booty that would soon be distributed); so there were among the Muslims there at the post that opted for the worldly gains (and these were all those who left the post ignoring the command of their commander who was in-charge there) and some of them still did care for AKHIRAT only and stayed on and fought till the last of their breath against the disbelievers; so that slackness of the Muslims, dispute among the Muslims and disobedience of the Muslims (at the post) was the reason that Allah discontinued His help which led to losing the upper hand of Muslims against the disbelievers as He intended then to examine all of the Muslims; however, He has certainly forgave those Muslims that left the post as they do have the potential to rise to become the true Muslims (who believe in Islam truly by heart); and Allah certainly is very Generous upon the true Muslims; remember when the situation had changed into extreme chaos and the Muslims were climbing the mount of UHUD totally oblivious of what is around and even totally oblivious of the call that the Prophet PBUH gave to them at their backs to assemble them again in due time; Allah put such trouble to the Muslims (where they had to save their lives) against such trouble that they had caused (where they had made the disbelievers to run for their lives) so that they understand that all matters truly depend on the will of Allah and so the worldly things are not such as the loss of them should worry them and whatever troubles they incur, those too are not such that they worry about them but in all situations, they ought to care for the obedience of Allah; Allah certainly is Well-Aware of whatever they do; Al-Hamdu

Lillah; after the trouble, Allah sent the slumber upon the Muslims that took hold of them so that with some relaxation, they do assess the situation and see how to react in the best manner to it; there were other of Muslims who were complaining as the situation became less hazy upon them as they had the wrongful thought without any awareness of the true authority of Allah; they were among those who had opted to remain at Madinah and now they thought that the Prophet PBUH should have decided to take their advice to remain at Madinah to fight the enemy; they argued if they had any true participation in the making of decisions or not; at such complaints, Allah answers here that all decisions actually are of Allah only (this tells about the will of Allah and the statement guides that whatever anyone does, he is bound to the will of Allah); what they are hiding in their hearts and not speaking it up is that they think that they would not have suffered such heavy losses that took the lives of their brothers if the Prophet PBUH had taken their advice; tell them in most clear terms that if they had been at home so even at that situation, at the call of their death, they had gone to the places where they had fallen dead (achieving SHAHADAT); this all happened because Allah intended to check notions that some of the Muslims were nourishing inside (for all people to see them) and because Allah intended to cleanse the hearts of many of the Muslims from such notions that were irrelevant to Islam; Allah certainly knows well what they have at their insides; Al-Hamdu Lillah; it was the Satan that struck the warriors who at the sudden chaos on the day when the two armies met, had run away from the battlefield and it was due to some of their

wrongs that they had committed previously (this is the concept of TOFIQ that wrongs bring other of wrongs in deeds and likewise, the virtuous deeds bring other of virtuous deeds that are then easy to practice); but Allah has forgiven all their wrongs now and so they have nothing but to rejoice now; and Allah certainly is Most Forgiving and Most Forbearing; Al-Hamdu Lillah.

AALE-IMRAN-The Seventeenth Ruku

156. O you who believe - be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.

157. And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

158. And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

159. Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

160. If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that

can assist you after Him? And on Allah should the believers rely.

161. And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

162. Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.

163. There are (varying) grades with Allah, and Allah sees what they do.

164. Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His AAYAAT and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

165. What - When a misfortune befell you, and you had certainly afflicted (the disbelievers) with twice as much, you began to say: Whence is this? Say: It is from your-selves; surely Allah has power over all things.

166. And what befell you on the day when the two armies met (at UHUD), was with Allah's knowledge, and that He might know the believers.

167. And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to disbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

168. Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

169. And reckon not those who are killed in the way of Allah as dead; nay, they are alive (and) are provided sustenance from their Lord;

170. Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

171. They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.

The hypocrites had ultimately mentioned about those Muslims that they took as their brothers in front of all Muslims (as the Muslims are brothers to each other) that if they had remained with them (and not have left for any Islamic expedition or JEHAD), they would not have died or killed; the first AAYAT of this Ruku prohibits the true Muslims to refrain from saying such words of disbelief; Allah states that He has made this notion to cause regrets to them and it is Allah Who keeps anyone alive or gives him death; and certainly He sees well all that the Muslims do so they should not even give place to such notions inside them that their own moves would cause someone of them to live-on if Allah wills otherwise; note that the concept of TAWAKKUL (trust upon Allah) is that the Muslim person would do all for his good

intention but then he would trust Allah only for the good results to his good efforts; Al-Hamdu Lillah; in fact, if any of the true Muslims is killed in the way of Allah or he dies upon Islam, the mercy and the blessing of Allah is certainly much more valuable than what these disbelievers collect from the worldly gains; and in both cases, whether the Muslims die the natural death or they are slayed at the battlefield, they would be gathered in front of Allah; so everyone must care to be righteous in his true Belief and good in his deeds rather than become obsessed by the care to extend his life as much as possible; death is inevitable and it would certainly take place; it is the blessing of Allah upon you O Muhammad PBUH, by which you were able to remain lenient to all your SAHABA (in spite of whatever attitudes they had displayed at the battlefield); if you had been harsh in speech and very hard-natured at your heart, they would have scattered away from you so go on forgiving them on their erroneous behavior and also ask Allah to forgive them and keep them in your gathering for advices for the well-being of Muslims (that are open to debate); so when you finally decide the course to take in any issue that is open to debate then have TAWAKKUL upon Allah and go on with it with total heart; note that those SAHABA who had advised to fight outside Madinah revised their advice at the last moment (as they saw that the Prophet PBUH has prepared himself with iron-clad armor most cautiously for the fight) but the Prophet PBUH had firmly decided to go outside for the fight so he declined that revision; certainly, Allah appreciates those who do have TAWAKKUL upon Him; Al-Hamdu Lillah; the whole truth is this that if Allah helps the Muslims, no one would ever get

the upper hand upon them; and if he withdraws His help from them, who then would assist them (no one would be able to do so); so with all said and done, the true Muslims must always have their trust upon Allah; Al-Hamdu Lillah; there were such persons among the hypocrites who claimed about a missing shawl from the booty that the Prophet PBUH has taken it; this claim was extreme disrespect to the Prophet PBUH as he was never inclined towards any worldly gains and also he was entitled to get the fifth part from the booty received from the battles so he did not have any need to hide anything from that; the Quran refutes this claim here and clarifies that the Prophet PBUH would never do such thing as it is totally unplaced attitude for him; but whoever does such thing from among the ordinary Muslims, he would certainly be punished with extreme punishment as he would come with the load of whatever he has wrongly taken due to his authority; this AAYAT presents the ultimate result of the corruption that the person commits (due to his authority over some of issues of the Muslims) even if that person escapes the consequence that it asks for, at the worldly life; those who commit such corruption especially relating to lands and properties of other Muslims so that they might acquire them unlawfully, they certainly would see what extreme torments they have prepared to their own-selves; everyone is going to get the returns to whatever he has worked for (that maybe the good deeds or the bad ones), and he would not face any injustice; note that Allah rules by ADL i.e. justice at AKHIRAT providing whatever is just for the person according to his belief and deeds at the worldly life while at the world, He cares for the Man by EHSAN and gives him good things

even without his asking so as to provide him with all space to bring his belief at righteousness and do all good deeds in accordance to it with all the ease possible for him; Al-Hamdu Lillah; note well that those who understand the meaning of the life that it is the total slavery towards Allah then it leads to the pleasure of Allah and to JANNAH as its result; those who do not understand it and earn the displeasure of Allah by the slavery towards their base desires, their ultimate destination is the hell-fire and that is the worst place to enter; and they would be settled at different levels in that dreadful place i.e. the hell-fire according to the bad effects that their wrong deeds had caused at the world; Allah is recording all what they do at the worldly life into their respective accounts; certainly, it is the highest of blessing that Allah has provided to the true Muslims (as they are the persons who avail that) that He has placed the last Messenger from amongst them who recites the Quran to them, purifies them from all base desires that attach the self to the worldly life, teaches them the Quran and the wisdom (to apply its teachings to practice); those that are true Muslims today, they used to be at the search of the Truth without any awareness where to receive that before the advent of the Messenger PBUH so most certainly, this is the highest of the blessing that Allah has provided to the true Muslims; Al-Hamdu Lillah; AAYAT-165 ahead tells that when the Muslims received the calamity upon them while they had won the previous battle i.e. BADR two-fold (as not only seventy of disbelievers were killed then but seventy more also came in the custody of Muslims), some of them stated how did this happen at UHUD (as Allah helps the Muslims); O

Muhammad PBUH, tell them that this occurred from their own doings; Allah certainly has total power over all things so He could have stopped the wrong doing to affect the Muslims yet He let the Muslims face the situation with such safety that they do not lose their freedom to action at Madinah which was the base for the spread of Islam; note that Allah provides TOFIQ to earn more of good deeds to Muslims by their good deeds done and He provides this TOFIQ even without their good deeds just as blessing from Him; however, the adversities fall on them by their own wrong-doings though even that fall by His permission; so the AAYAT here tells that this adversity took place due to their own doings yet the Quran points-out in the next AAYAT here that the adversities also need the permission of Allah to have their effect (see also Surah NISAA where AAYAT-78 says that everything, pleasant or adverse in events, is from Allah and AAYAT-79 says that whatever pleasant the Man receives is from Allah and whatever adverse he receives; it is from his own self); whatever happened at the day of the meeting of the two warring sides, it was because Allah permitted so and that was because He intended to bring the true Muslims to the front and also the hypocrites; these were the persons to whom when the Muslims said to come and fight in the way of Allah (by the attack on the disbelievers) or at-least defend the base (i.e. Madinah), they replied that if they had known any genuine fight to take place, they would have certainly stood for it but here, there is no match as the disbelievers are massive in quantity and as such, they have already got the battle their way and Muslims have no chance to win; note here that like Satan (who had challenged the superiority of

Adam as he saw his own self more strong in physique), these hypocrites argued the same way and did not give any care to the assistance of Allah to the true Muslims; also they gave weight to their own judgment instead of doing all that was possible from their side and have TAWAKKUL upon Allah; they proved on that day of the battle that they were near to the disbelief rather than the true Belief; they speak that seems as if they do believe righteously but their practice does show (especially at the times of trials) that their hearts believe otherwise; but Allah is Well-Aware of what they hide in their hearts (that they prefer the disbelievers over the believers in Islam); the other of arguments of the hypocrites (who remained aside at the day of the battle) was that if their brothers (in Islam) had taken their advice, they would not have been killed; O Muhammad PBUH, tell them that if that is what they truly find to be the case then they should keep their death away from their own-selves; the AAYAT ahead tells that all Muslims (even the hypocrites among them) need to understand that to take the persons that have achieved SHAHADAT (death in the way of Allah) as dead persons is fundamentally wrong; the Quran says here that the Muslims would not speak of those who achieve SHAHADAT (when they fight in the way of Allah) that they are dead; they certainly are alive and they are provided foods that relate to that existence even, at that stage of their lives when they are much nearer to Allah; they are most happy with whatever good that they have received from Allah and they are pleased that those who would join them ahead when those achieve SHAHADAT in the way of Allah, they also need not have any fear what calamity might fall upon

them ahead and need not worry about what meager achievements for AKHIRAT they had made at the worldly life; they are pleased at the blessing that Allah has provided to them because of their SHAHADAT and at the bonuses that Allah has provided to them with that blessing and at this awareness that Allah does not waste the returns to the good deeds of the true Muslims; this actually is the true virtuous relationship to each other among Muslim brothers rather than caring to save their worldly lives from the enemy of Islam at the battlefield; the only aim of life of the Man is to worship Allah truly as His slave as He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

AAL-IMRAN-The Eighteenth Ruku

172.(As for) those who responded (at UHUD) to the call of Allah and the Apostle after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.

173.Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

174.So they returned with favor from Allah and (His) grace, no evil touched them, and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

175.It is only the Satan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

176. And let not those grieve you who fall into disbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.

177. Surely those who have bought disbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.

178. And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.

179. On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His apostles whom He pleases; therefore believe in Allah and His apostles; and if you believe and guard (against evil), then you shall have a great reward.

180. And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.

The Ruku starts with the AAYAT that those persons who responded positively to the command of the Prophet PBUH (to follow the disbelievers), those among them who are the most sincere, would receive the highest of good returns for their pious act; this happened when the disbelievers had

returned from the battlefield and they had not fought the battle to its end; the Prophet PBUH had the understanding that they would realize this as a mistake to leave the Muslims without causing any harm to their integrity (with Madinah remaining safe as their base) and they might opt to return to take the matter to its end; this is exactly how the issue took place as with the realization of their return as a mistake at war, the disbelievers turned back towards UHUD; but the Prophet PBUH had already organized the SAHABA after taking care of the burial of the Muslim persons that had achieved SHAHADAT and was already on the chase of the enemy and reached the place named HAMRAUL-ASAD; this was an amazingly bold step and SAHABA who had already achieved high wounds with the grief that many of their colleagues were not with them now, obeyed the Prophet PBUH without any complaint; they went on with him in chase of the enemy that was much larger in quantity and that also displayed the jubilation of their victory against the Muslims; ABU-SUFYAN who was at the command of the army of disbelievers got the information of this chase and he made his retreat even faster than before towards Makkah; however, he tried to affect Muslims adversely by telling some horsemen going towards the Muslims (who were not related to any side) to tell them that their enemy has amassed great many persons against them and they would soon be coming to finish them off; the AAYAT ahead tells that these SAHABA are so much sincere to Islam that when some people (the horsemen) tell them about some other of the people (the enemy of the Muslims) that they have amassed great many persons against them so they must fear

that high number of persons, their true Belief upon Allah increases and they state that Allah is enough for us as our Helper and He surely is the best of Helpers; Al-Hamdu Lillah; so the true Belief of the Muslim person increases even by the pleasures he receives and even by the troubles he sees ahead as he knows that Allah actually has all the power and He certainly is the true Lord; so at the end of the day, they returned with the NEMAT (the blessing from Allah which means that the true Muslims live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT) and FADHL (bonus from Allah) that nothing adverse touched them and they did follow that command that had the pleasure of Allah in it; certainly, Allah does provide highest of bonuses to the worthy persons; Al-Hamdu Lillah; it actually is the Satan that tries to cause fear through his followers to the true Muslims but they need not fear them but they only have to fear Allah (that is they must take care not to do any such thing that asks for His displeasure); the disbelieves are unable to harm them when they do live on as the true Muslims; also those who hasten towards the disbelief (from among the hypocrites especially those that deserted the Muslims at the last moment when both the sides were face to face at war), their acts should not cause any sorrow to the Muslims as they are unable to harm Allah in any manner by such acts; these acts that are permitted by Allah to them, only show that Allah intends that they do not get anything from the most pleasant things of AKHIRAT (the true life) and for them, there remains only the greatest of torments; these hypocrites bought disbelief giving the belief as its price so

such persons would never cause any harm to Allah but in fact, they would face extreme chastisement even at the worldly life; the disbelievers (among the open enemy of the Muslims or among their secret opponents i.e. the hypocrites) must not think that the space in time and place allowed to them is anything good for them; this space actually is to let them amass more of sins and that would make them liable to most humiliating punishment both at the worldly life and at the true life at AKHIRAT; Allah would certainly not leave any of the true Muslims in the situation that currently stays but in fact, He would clearly distinguish the filth (the liars in the claimants) from the purity (the true Muslims) for the judgment at AKHIRAT; as for the present, Allah would not give anyone access to the information who is the true believer or not (that would truly manifest at AKHIRAT) but He does choose the Messengers whomsoever He wills to tell about all issues of the true Belief and all that which brings the pleasure of Allah and also all that which brings His displeasure; so all the persons must believe in Allah and whatever the Messengers tell them; if they do believe in the Truth and they do work in accordance to that belief that leads them to TAQWA to Allah, they certainly would have the highest of good returns at AKHIRAT; Al-Hamdu Lillah; the last AAYAT of the Ruku warns those Muslims who are niggardly in all their possessions (that actually Allah only has provided to them from His gifts) that they must not think that this niggardly attitude is good for them but in fact, it is the most harmful thing for their own-selves as their necks would very soon be bound at the Day of Judgment from that very same things in which they showed their niggardly

attitude; nothing in truth is of the Man but all things at the heavens or at the earth actually belong to Allah (and everybody knows that he would lose everything in his possession at his death); Allah gives anything He intends to anyone He intends and that certainly is no sign for His pleasure but that He examines everyone through these possessions; Allah certainly is Well-Aware of all whatever the Man does; Al-Hamdu Lillah.

AAL-IMRAN-The Nineteenth Ruku

181. Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.

182. This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.

183. (Those are they) who said: Surely Allah has enjoined us that we should not believe in any apostle until he brings us an offering which the fire consumes. Say: Indeed, there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

184. But if they reject you, so indeed were rejected before you apostles who came with clear arguments and scriptures and the illuminating book.

185. Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the

garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

186. You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.

187. And when Allah made a covenant with those who were given the Book: you shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

188. Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.

189. And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.

The first AAYAT of this Ruku addresses those persons who had said that Allah seems to be poor while we are wealthy; these persons mainly were the Jews yet in their following, there were some of hypocrites too that have uttered such statement; the reason for this was the Islamic command to spend in the way of Allah that was literally termed as the loan to Allah as He would return that to the true Muslims at AKHIRAT by their pleasures at JANNAH; these persons among the Jews had such psyche that they used to make the mockery of the commands of Allah by the displacement of

words and most often their attitude was not unintentional; Allah indicates their psyche and tells that He would write such statements as He had written the murders that their ancestors had committed of the respectable Prophets of Allah without any valid reason (just because they asked them to become righteous in belief and deeds); He would punish all of these persons among Jews by the hell-fire and this is because of what they all have done and their descendants went on to develop the same mindset; note that the Quran generally tends to address the groups of people rather than the individual persons among them; certainly, Allah is not unjust to His slaves (as He only provides ease to the Man yet his own wrongful doings bring stress upon him at the world by His permission and would bring the most dreadful punishment at AKHIRAT by His command); these are such persons who say that Allah had commanded them not to believe in any as the Messenger of Allah unless he provides such sacrifice for their view, that is eaten-up by the lightening fire that comes from the heavens for it; note that in the most ancient times, when some persons used to provide sacrifice in the way of Allah, a lightening flashed and burnt it which was the signal that Allah had accepted the sacrifice (this is also referred at the narration of HABIL and QABIL i.e. Abel and Cain at Surah MA'EDAH-27); O Prophet PBUH, tell them that the Prophets brought to them many of clear signs for the Guidance to the right path and also did bring the sign that they mention now so why did they kill them if they really had to believe that; so do not worry if they reject you O Muhammad PBUH as the last Messenger of Allah because they had rejected many of His Prophets that came to them

before you with most clear signs, holy scriptures and the illuminated Book (i.e. the five books that comprise Torah); AAYAT-185 tells about the true success that the Man must understand that whatever he achieves from the worldly gains, it actually has no quality to provide him the true success as there would certainly come a day when he would leave this world and all his possessions too that he accumulated from here; his righteous true Belief and his good deeds according to that (using all that Allah has provided for him in His way only) would actually count then and that only would provide him the success that certainly is true as that would be fully remaining to him; so whoever is saved from the hell-fire and he is entered into the JANNAH, he is the one who is truly successful; note well that the worldly life is nothing but an illusion that deceives; Al-Hamdu Lillah; the Muslims would yet be examined more in their worldly assets and by their own selves (and by their near ones); and they would yet hear much adverse things from the people of the Book (especially Jews) and from the polytheists that would cause much agony to them; so if they do take the assistance of SABR (and discard all the asking of all base desires that might lead them to major sins) and do take the assistance of TAQWA to Allah then that certainly is the attitude worthy of taking for the strength of the true Belief and the collection of good deeds according to that; Allah had taken the covenant from the Bani-Israel that they would present the teachings of Torah to all the persons that ask the true guidance by it and they would certainly not hide its teachings; but they discarded that command totally and took some of the worldly gains against it so they certainly

made the most unworthy transaction; the Muslims must not consider these persons who rejoice at whatever wrongful guidance that they had provided (by the name of Torah) and who desire to be praised for what they had not done (i.e. the provision of the Truth by Torah), the Muslims must not consider them as free of the chastisement at AKHIRAT; not only would they get that but they also would receive their punishment at the worldly life; everything that is in the heavens or at the earth, belongs to Allah as He has created them all and they do obey Him in all matters with total surrender to Him; so as everything obeys His commands, the JINN and the Man (the only two of His creation that He has allowed the free-will) too must obey Him by their own will; this obedience would certainly lead them to the JANNAH, the true success, but if they choose to disobey His commands, this disobedience would certainly put troubles to them at their worldly life and with that, it also would lead them to the hell-fire; certainly, Allah only is in control of everything in His creation without losing that control ever and as He only is the true Lord, He would decide for all at AKHIRAT in the most just manner; Al-Hamdu Lillah.

AALE-IMRAN-The Last Ruku

190. Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.

191. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and

the earth: our Lord - You have not created this in vain - Glory be to You; save us then from the chastisement of the fire

192.O our Lord - Surely whomsoever You make enter the fire, him You have indeed brought to disgrace, and there shall be no helpers for the unjust

193.O our Lord - Surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; our Lord - Forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.

194. O our Lord - And grant us what You have promised us by Your apostles; and disgrace us not on the day of resurrection; surely You do not fail to perform the promise.

195.So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

196.Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.

197.A brief enjoyment then their abode is hell, and evil is the resting-place.

198.But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.

199. And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the AAYAAT of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.

200. O you who believe - be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

The last Ruku of AALE-IMRAN clearly states about the true success that is of AKHIRAT; the results there would tell whether the Man has achieved the true success or whether he has put himself into the dreadful agony by his unworthy belief and his sinful doings at the worldly life; the first AAYAT tells that undoubtedly, in the creation of the heavens and of the earth and of the changes of the night and the day, there are signs to learn that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; they praise Allah even when standing and when sitting and when reclining (so they remember Him in all positions they are in and this also includes SALAH at its time in the direction of the KA'BAH with all attention towards Allah only; it also needs the purity of place, clothes and the physique with the SATAR hidden i.e. the part of the body that is necessary to hide and it is from the belly to knees for the man and the whole of the body of the woman except for the face, both hands and both feet); they ponder upon the creation of the heavens and the earth

with the statement that O our Lord, You have not created all this as some vague creation; You are most Pure of such thing as creating them vaguely so do please save us from the chastisement of the hell-fire; note here that the manner of non-Muslims to gain the knowledge of the heavens and the earth is physical only while the Quran asks the Muslims to ponder upon them so as to get to the realization of the fact that Allah only is the Creator Who has His attributes that He never loses and He only is the true Lord so the manner for them is actually spiritual; He has given the free-will to the JINN and the Man and with that they must obey Him only; He would judge at the Day of Judgment all of them providing the successful persons with JANNAH and giving the extreme punishment of the hell-fire to those who spent their worldly lives without any care for Him; these good persons state O our Lord, whoever You enter into the hell-fire, certainly You have disgraced that person (in front of everyone); and there would be no such person who would be able to help that unjust person out (everyone would be worried about his own without any authority to save anyone); O our Lord, we heard some caller who was calling all peoples of the world by the Quran towards the true Belief that do come and do believe in your true Lord (and as you obey Him, you all would be at the true guidance); so we did believe so O our Lord, forgive us all our sins that we had committed by our own and also those sins that we were unable to save ourselves from (even with all our good efforts) due to the utmost pressure of the surroundings; and include us at our deaths in those most good persons that have always been attentive towards You; Al-Hamdu Lillah; O our Lord, give us all the good

things that You had promised us through Your Messengers (JANNAH and all its pleasant things) and do not disgrace us at the Day of Judgment (so give us the good rewards without any touch of the hell-fire); certainly, You never do against the word that You give (but do care about us by providing us the TOFIQ to remain compatible to get JANNAH and all its pleasant things keeping us near to You so that we remain always to the righteous belief upon You and do always the righteous deeds); Al-Hamdu Lillah; so Allah, their true Lord, has accepted their plea with the statement that He does not waste the due good rewards of any of the good practicing Muslims among them whether a male or a female as they all are related to each other by Islam (and all are born the same way at the world); please note that the man and the woman both are equals at AKHIRAT though she is given in his care at the worldly life due to her own security in all manners; the AAYAT tells the virtuousness of HIJRAT (migration from Makkah to Madinah) for ease to live the life in the Islamic manner, of fighting the disbelievers in the battlefield and of SHAHADAT in the way of Allah; He would eliminate all the wrong-doings of such virtuous persons and enter them into JANNAAT beneath which the beautiful streams flow; this is the good reward from Allah and Allah certainly gives the best of rewards; Al-Hamdu Lillah; the travels of the disbelievers between different cities of the world should not puzzle you O Muslims, as these wanders are just a brief enjoyment at the worldly life and their actual destination is the hell-fire that is the most dreadful abode; but for those that have TAQWA to Allah, there are JANNAAT beneath which the beautiful streams flow; they would reside there

forever and the pleasure to see its beauty is just the beginning of its pleasures as what Allah does have for the most good persons certainly is much better; there are such good persons in the people of the Book (Torah) who believe in Allah and they believe in what has been sent to the Muslims through the last Prophet PBUH (i.e. the Quran) and also believe well in what was sent to them through Moses (i.e. the Torah) with the fear towards Allah and without any barter to take small worldly gains giving away the teachings of Allah in false manner; they do have their rewards safe with their true Lord and very soon, He would see the accounts of all (at the Day of Judgment); O believers, develop SABR in general in your attitudes and be at the peak of SABR at the combat with the disbelievers when they do challenge you at the battlefield and be at the peak of preparation in all manners to retaliate against them when the probability of their attack seems most high and have TAQWA to Allah so that you may ultimately achieve the true success that is of AKHIRAT, the coming true life; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Here our study of AALE-IMRAN ends; Al-Hamdu Lillah

Surah NISAA
(Consists of 24 Ruku)
(H-4; H-5)

NISAA-The First Ruku

1. O people - be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.
2. And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.
3. And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.
4. And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.
5. And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.
6. And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let

him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

7. Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.

8. And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.

9. And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

10. (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

The Surah starts with the command to all the peoples of the world to have TAQWA to Allah; the Ruku mostly deals with the property and the possessions of the orphan persons (especially the female) and it has the AAYAT that allows the Muslim man to keep in his marriage four of women at one time; the Ruku goes on at the first AAYAT with the statement that Allah created all of the people by one person (Adam-AS) only from whom (from his rib), He also created his spouse (Eve-AS); then afterwards, He spread many of the men and many of the women by these two; note that the

comments on this AAYAT include this that they had 20 of the male children and the same number of the female children in total; they were allowed to marry among each other at those times as they grew-up and that led to the spread of the men and the women upon the earth with the period of time; so here we find the mention of three types in the creation of the Man; first that Allah created Adam by clay and then He created Eve from the rib of Adam; afterwards He spread on all the persons, male and female, at the world by the reproduction process that He has allowed to the mankind (except for Jesus-AS whose arrival to the world and even departure from the world was most exceptional); so all must remain attentive to Allah with hope and fear towards Him with the most righteous true Belief and the total good deeds; all rights among the mankind come about actually by His command that the people then ask among their-selves; and they also must care for the near-relatives as Allah has commanded emphatically to care about their rights too; Allah certainly is the Watcher to all their deeds; Al-Hamdu Lillah; the AAYAT ahead tells those that have orphans in their care that they should give their amounts to them (that means they should use it in their necessities till they themselves are capable to manage that then they should return it to them); they should not give them something of their own that is much lesser in quality (and even quantity) in forced bargain to take their good property against it; in-fact they should employ their own amounts for their necessities unless they are totally incapable to manage the necessities of the orphan persons by their own amounts; if they utilize the amounts of the orphan persons in their care in the necessities of their

own while they do have with them their own ample amounts to care for their own (and those that are dependent on them), then this utilization certainly is one of the major sins; AAYAT-3 here permits the Muslim man to marry four of women if they see that they would be unable to care about the rights of the orphan girls in their care; note that in those times, it happened that when some orphan girl was in the care of the man that was WALI i.e. the custodian to her affairs (and it was possible that WALI might be NA-MEHRUM i.e. among those relatives who are allowed to marry her) then as he found her having some property or possessions, he would marry her and get that in his custody totally; he did not worry much about providing her the rights she had as his wife especially when she did not have much of beauty and attraction; so the AAYAT advises that if he finds himself unable to provide the orphan girl the rights she has upon him, he should marry some other woman even up-to four of them (giving the orphan girl in his custody to some other good man in marriage) though he must provide all of his wives their rights upon him; this means that he would keep them equal in quantity for all that he provides to them; he would give them his company for equal days & nights; he would give them the same foods and the same clothing (or compatible to each other); he would give them their residences that are compatible to each other; however, if he has more attraction to any one of them due to her good charms, he is not blamable for that inclination of his heart; the AAYAT states that if he fears that he would be unable to keep equality in quantity of things for his wives then it is better that he marries only one of the women (and this is better in today's

scenario unless he has much good amounts of wealth in his possession and has good sense of justice); if even that is troublesome to him as he feels that he would be unable to provide her due rights justifiably then it is better that he takes one of the slave-women in marriage as that would be more likely for him to keep to justice; note that at that time, it was customary to take persons (women at the battlefield included) of the defeated side in the war as slaves; they had lesser status than the free women and it is the blessing of Allah that this custom has ended (insha Allah for all times ahead); the AAYAT ahead asks to give the women taken in marriage their MEHR (the good amount that he gives her to make his marriage to her lawful and this is one of the most important rights of the woman upon him) with pleasure though when given in her possession, she gives some of it by her own to the husband as a gift from her then that is allowed for him to use most happily by his own will; please note that the man should provide the MEHR just as he consummates the marriage and it is not feasible to make it conditional by the statement at marriage that it would be due on her asking; when the man wants his rights from her right-away, he ought to care for hers too at the first time of his marriage; Al-Hamdu Lillah; AAYAT-5 advises that the possessions of the orphan persons (male or female) that their respective Muslim WALI have in their custody (and use it by their own will as if that is their own), they must not provide that to the orphan persons yet but they must go on to see to all of their necessities in the best manner without any useless expenses (and even without any useless thrift); and they must clearly tell them that this certainly is their

amounts that they would receive this as they would come to adulthood; the AAYAT ahead tells that the custodian to their possessions would examine their capability as they come to the age where they become ready for marriage; if they find the orphan persons with the good capacity of judgment in the financial matters, they would provide their amounts in their own custody; the custodians must not use it extravagantly or hastily that these orphan persons would soon become adults and would become liable to receive their amounts in their own custody; whoever is well-off among the custodians, he should strictly avoid taking any amount from the amounts of the orphan person for any of his own necessities; however, if he is affected by poverty then he is liable to take some amount from his possessions (to accommodate for his basic necessities) as remuneration for him but only in accordance to the worth of his service towards the orphan person; when they provide these amounts in their own custody, they would make two of adult intelligent Muslim persons as witnesses on this with the statement of affairs that relate to their assets that had been in their custody in detail; and certainly, Allah is totally Capable to see the worth of that statement in all detail (so there must be no willful wrong anywhere in that which the custodian provides then); note well that not only men but women too have their shares in what their parents or very near-relatives leave of their properties and possessions though it might not be much in quantity; these shares are fixed by closeness in relations (and the next Ruku gives the detail for this statement); when at the time of distribution of the left wealth of the deceased person, some of such relatives remain present that

have no shares in that distribution by the Islamic ruling then it is better to give something from that to them and even to the orphan persons and the needy persons that show-up at the occasion (in the hope of getting something); the persons at the charge of the distribution must avoid saying any harsh words to those present (that have no lawful shares in the distribution) and say something reasonable to them that does not hurt them; the next AAYAT has an appeal that is most highly emotional for the care towards the orphan children in which the Quran says that the persons at charge, if they leave their needy children at their own death whom they leave in poverty with high worries about their welfare, must fear how such of other orphan children live-on their lives; so they all must have TAQWA to Allah and say the proper things only (with care for them whatever possible); this tells that if the care for the weak persons at the place takes roots in the society (where everyone has the good consideration for the needy persons especially the needy orphan children), nobody would die in the worries of what would happen to his children after his death; as for those who have the custody of the assets of the orphan children, if they take anything unjustly from that for their own-selves then they have taken-in fire inside them and they would see it soon as they enter the hell-fire; they must remain very cautious and praise Allah that He gave them the good TOFIQ to care for the orphan children; they must remain very cautious that any desire of worldly benefits does not distract them from their responsibility and they must work on with all their care to AKHIRAT only; Al-Hamdu Lillah.

NISAA-The Second Ruku

11. Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.

12. And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.

13. These are Allah's limits, and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.

14. And whoever disobeys Allah and His Apostle and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.

The Ruku gives the law of inheritance to be observed in the beginning AAYAAT (that are AAYAT-11 and AAYAT-12) and many Islamic voluminous books have been written on the law of inheritance on the basis of these couple of AAYAAT; these AAYAAT also note the point that women even are included in the heirs and they must be provided their due shares with pleasure; note that Surah NISAA (that means "women") relates much to the issues of women just as its names suggests (though the names of Surah actually are for their recognition and not an introduction to their discussions); it discusses about the marriage of the orphan girls, the inheritance where women do have their rights too and the placement of women in relation to the men in the issues of the worldly life; it also tells near to its center that JANNAH is meant for both men and women who are righteous in their true Belief and deeds (AAYAT-124) and it also discusses ahead of AAYAT-124, the issues relating to the reconciliation between the man and wife (and issues of divorce); however, it also deals with the rulings about SALAH (especially the QASR-SALAH at the fifteenth Ruku) and it also asks strictly to avoid SHERK (this word means to reject

Allah as the only Creator of all the creation or/and challenge His authority by doubts about His attributes or/and to reject Him as the only true Lord of all the creation who actually has to be obeyed; note that others that are His creation would only be obeyed when their directions do not challenge His obedience in any way; Al-Hamdu Lillah RABBEL-AALAMIN); then it also tells about the hell-fire that the persons who commit SHERK or take-up extreme disbelief would receive as their punishment and it also presents the rulings for those ahead who kill (intentionally or unintentionally); it also asks to obey Muhammad PBUH, the last Messenger of Allah, and guides towards IJMA (the rulings that take place by the consensus of the Muslims); then near to its end, it guides that Jesus Christ-AS was among the mankind and one of the most esteemed Messengers of Allah so the people of the Book must not believe in Trinity or/and Crucifixion; Surah NISAA deals with all these issues (and more) yet in such manner that this diversity does not burden the study of its good message in any manner; Al-Hamdu Lillah; briefly, note that the knowledge of the law relating to the distribution of inheritance is named as FARAI DH and it tells the specific shares for inheritors in the inheritance according to the guidance of the Holy Book Quran; there are four rightful expenses relating to deceased; first is the funeral expenses from his left amounts, the second is to pay-off his debts from his left amounts then; third is to execute his will to the third part of the rest of his left amounts then and the fourth is that the remaining amounts then is distributed between all of his valid inheritors according to the Islamic

law of inheritance; the main heirs to the deceased are in three categories and those are the ZAWIL-FURUDH, ASABAAT and ZAWIL-ARHAAM; the ZAWIL-FURUDH are the close relatives whose shares are well-defined by the Quran; ASABAAT are other relatives from the relation from father's side to the deceased person; ZAWIL-ARHAAM are the relatives that are besides ZAWIL-FURUDH & ASABAAT; the ratio in the total of the left amounts for the ZAWIL-FURUDH are six; these are the half of that, the fourth of that, the eighth of that, the two-third of that, the third of that and the sixth of that; ZAWIL-FURUDH include in total 12 of relations in which ten are due to the relations of birth and two by the specific reason of being the respective spouse; the ten include the father, brother (by both of parents), paternal-grandfather that are among the male; it includes the daughter, grand-daughter, real-sister, sister (by father), sister (by mother), mother, grandmother (both of them) that are among the female; ASABAAT are such close relatives that also become heirs yet we would focus our attention here on the ZAWIL-FURUDH; the first AAYAT here tells that if there are sons and daughters of the deceased person, they would get the amount in the ratio that the sons get the double of what the daughters get from it; so with three daughters and two sons, the distribution would ask to divide his left amounts in seven parts from which the sons would get two parts each while the daughters would get one part each; when there are two or more daughters only, they would get the two-third of the amounts together but if only one, she would get the half of it; if the deceased person has both his parents alive then each of them would get the

sixth of it if he has any of children too before those children get the share from it; the children would then get the remaining amounts in the ratio of two is to one according to gender; however, if he has no children and his parents are his heirs then his mother would receive the one-third of it and the father would get the two third; but if he has siblings (though he has no children) and has the parents alive too, the mother would get the sixth from his left amounts and the father would get the rest of it (so the siblings would decrease the share of the mother and increase the share of the father though they would not get anything for themselves from it); this all distribution has to be done after taking care of the debts of the deceased person and after providing for the payment of his will that he is allowed to make up-to third of his amounts (but not for any of heirs); the AAYAT states that nobody knows who is near to him among his children (and his grand-children) and among his parents (and his forefathers) in providing benefits to him and who is not, so Allah has given this command that has to be observed; Allah certainly is Most Knowing (of their benefits to the deceased person) and Most Wise (of the effects that his amounts when they come in their custody, would bring about); Al-Hamdu Lillah; the AAYAT ahead states the shares that the husband (or the wife) has in the inheritance; when the wife dies and she has no children (by him or any of her previous husbands), her husband at the time of her death would receive half from her left amounts (and her parents and very close relatives would be liable to the other half in accordance to the Islamic law); but the husband would receive the fourth of it if she has any child

from him or any of his previous husbands; she would receive the fourth of the left amounts of her husband when he has no child from her or any of his wives yet if he does have any child then she would receive the eighth of his left amounts after providing for his debts and his will in the third of his amounts; note that if he has more than one wives, they would distribute the share received (that is the fourth or the eighth) between them as each of them is not liable to get the fourth or the eighth; this AAYAT states the command for the KALALAH (the person who has no one from among his parents or his grand-parents and even from among his children or his grand-children); note that Allah has given the command for such of his siblings here that are related to him by his mother only (the command for other of his siblings is at the last of this Surah); note also that the command for the real siblings (that have the same father and the mother) and the siblings that have the same father (though mother is different), they both were taken as having the full relation as siblings though siblings by the mother only were half-brothers (or half-sisters); when the KALALAH, male or female, has only one brother by mother or only one sister by mother, he or she would receive the sixth of his amounts; however, if they are more than that then they would share among themselves one third of his amounts that would remain after providing for his debts and after providing for his will without any trouble to anyone (note that the will is stated before the debts in the Ruku yet the sequence to follow in practice is that his debts would be cared for before his will so that no-one would be troubled at the time of the distribution); this is how Allah directs and He certainly knows

all things well and He certainly is Most Forbearing; Al-Hamdu Lillah; these are the limits that Allah has imposed so whoever cares about them by their obedience to Allah and His Messenger, He would enter them into the JANNAAT beneath which the beautiful streams flow, and they would reside there forever; this actually is the greatest of success; but whoever disobeys Allah and His Messenger and transcends beyond these set limits in practice, he would enter them into the hell-fire to reside forever; this physical chastisement would also disrespect him most highly among all peoples so everyone has to care for the commands of Allah, the only true Lord of all the creation; Al-Hamdu Lillah.

NISAA-The Third Ruku

15. And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.

16. And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.

17. Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.

18. And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says that surely I do repent - nor (for) those who die while they are

disbelievers. These are they for whom We have prepared a painful chastisement.

19. O you who believe - it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

20. And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

21. And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

22. And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.

After providing the commands that relate to the wealth (i.e. the distribution of that wealth which the deceased person has left behind), this Ruku takes up another important issue of the Man and that relates to his moral values; it commences by the command that the Muslim woman who is involved in fornication (or adultery) with any such man that is not among the Muslims then the Muslim man under whose commands she lives (her father or her husband), he would take four good sane adult men from among the Muslim men

and make them witnesses against her by telling them the issue in clear terms (without her valid denial to it) so that they understand well that he has all the authority to punish her well for this heinous crime according to the Islamic guidance; so if those good persons do find the issue feasible to witness here, their respective fathers (or their respective husbands) would confine them with strict watch on them in their own custody at the house until their deaths finally end the issue or Allah provides some other manner to treat them in this issue; note that He provided that manner by the command at Surah NOOR-02, to punish them by the beatings of 100 lashes when the case is proven against them; however, in cases lesser than fornication (or adultery) that also might be among the high forms of their FAHISHA (the most shameful attitude), this AAYAT would still apply as the AAYAT at NOOR is related to fornication/adultery and so the related man would remain still liable to take the necessary charge for her custody to punish her until he sees clearly that Allah has turned her towards the better attitude and then he would give her some relaxation though letting her know well that she is well under his surveillance; Al-Hamdu Lillah; if two persons from among the Muslims commit fornication (or adultery) then the Muslims would punish both the man and the woman with most harsh beating that they deem fit yet if they both repent and make themselves better then they shall leave them on their own as Allah appreciates this repentance and making-up for their heinous wrong; He certainly is Oft-returning (to mercy) and Most Merciful; Al-Hamdu Lillah; Allah certainly accepts the repentance of those who had done some of SAYYI'AAT (such

wrongs that are capable to lead them to the major sin by the utmost burning of desires) and they repent early (that is in their worldly lives when they are not seemingly near to their deaths); Allah does accept their repentance as Allah certainly is Most Knowing (so He knows the sincerity of the repentance) and Truly Wise (and so He would provide such opportunities that would clarify the repentance and would allow them to substitute their wrong doings by utmost good deeds); this acceptance of repentance is not for those who go on doing the SAYYI'AAT until the death presents itself to any of them and then he states that he is so very sorry for whatever he has done of those shameful things (that ultimately led him to the major sin) and not for those too who die in the state of disbelief without any repentance as for all of such persons, Allah has prepared the most severe punishment; O Believers, do not take women into your custody by force (i.e. do not confine them by force somewhere); note that it happened at those times that the husband used to force his wife to provide him something from her possessions (that he had given by himself to her when the matters were most pleasant between them) by keeping her confined to the residence against her will; it also happened that when a man died, his male relatives that were at the charge of the distribution of his left amounts, would not provide his wife the amounts due to her from that and would keep that in their own custody with her confinement to the residence against her will; so they forced her to surrender some of her amounts with her or due to her for her release from this confinement; the AAYAT prohibits such confinement to get their amounts (that is with them or

due to them) though it provides an exception against those women who get involved in evident FAHISHA (the most shameful attitude for which the father or the husband is allowed to confine them after getting the witnesses upon it); it is better that the husbands live on their lives with them in the most accepted good manner because it is possible that they dislike something and Allah has put some much high blessing in that very thing; if it happens that the Muslim person needs to leave one of his wives whom he has given huge amounts of money and take another wife in her place, he would not ask anything back from her as that certainly would be injustice; would he really commit such injustice by wrongful blames to disgrace her that would then make his own self most highly sinful in the matter; and how would he take it back after they both have had the most high closeness to each other and after she had achieved the most firm covenant (the sound contract of trust from him); so this would be against the asking of EHSAAN (that is the most good attitude among each other without asking for any return except for the hope that this would bring the pleasure of Allah) and even against the asking of the ADL (that is the requirement of the Islamic law); and the Believers must not marry any of their stepmothers ever but whatever has happened before, is ignored; note that in those days, there were such persons at the place who did marry their stepmothers and though the people generally considered it one of the most abhorrent practices yet it was tolerated; the AAYAT tells that this certainly is among the FAHISHA and the most abhorrent practice that certainly is the most wrongful manner to take anywhere; so Allah

commands to remain totally away from all such shameful things that disgrace the Muslim person and He commands to remain totally committed to all such good things that provide the spiritual purity; Al-Hamdu Lillah.

NISAA-The Fourth Ruku

23. Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.

24. And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.

25. And whoever among you has not within his power amplex of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your

faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women; this is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.

This Ruku relates to the marriage and gives the detail to the women that the Muslims are disallowed to marry; there are three things that disallow the marriage to them in which one is the most respectable relation to them; second is the relation by milk and the third is by the reason of marriage that some women might not be taken into marriage as they are the relatives to the wife; the AAYAT states that "(O Muslims) - forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers (by the relation of milk), and your foster-sisters (by the relation of milk), and your mothers-in-law, and your step-daughters who are under your protection that are born of your women with whom you have had the sexual relation; but if you have not had the sexual relation with them, then it is no sin for you (to marry their daughters) - and the wives of your sons who are of your own loins (i.e. they are not your adopted sons); and also forbidden is that you should have two sisters together (in marriage), except what has already happened in the past;

Allah is Most Forgiving and Most Merciful"; note that mothers include the grand-mothers too while the daughters include the grand-daughters too; note also that the sisters include half-sisters too wherever they are mentioned at the AAYAT and this also that he is disallowed to marry his step-daughters even if they are not under his protection; the Hadith also prohibits to marry the niece (paternal or maternal) of the wife or her aunt (paternal or maternal) while she is in his marriage just as her sister would not be taken into marriage while she is in his marriage; the books of FIQH give the detail to this and I, MSD, have provided the rulings of QUDURI (one of the books on FIQH relating to the HANAFI-School) at the net which also clarifies the matter well; the next AAYAT relates to the same matter which tells that those women who are already in marriage of someone, are disallowed for the Muslim man to marry (the word MUHSANAAT is used that means "the protected women" to denote those women here who are married to someone while the same word is used in this Ruku ahead to mean the woman that is not the slave-woman but the woman under the care of her family especially of her father so the woman is either protected under her husband's care or either under her father's care); however, if these MUHSANAAT become the slave-women by the reason of coming into the custody of the Muslim men and they are distributed among the Muslims by their commander in-charge as the booty received from the war then it is allowed for them to gratify their sexual needs from them when in their custody even if they are married women (as their marriage would then become null and void); this is the command of Allah and except for the women

mentioned and the married women, Muslims are allowed to marry other of women (that are Muslims or Christians; though they are allowed to marry women even from among Jews but it is most highly feasible to avoid any such marriage in these current times) for whom they would care to pay their MEHR (the amount to take them into their marriage) and for whom they would care to make their wives and would not ask gratification of sexual needs without the honest wedlock; so the man has to care necessarily for them in both the tangible and the intangible so they must announce their marriage, care about their respective responsibilities and have the most high trust upon each other so that the marriage remains happy; so as the man takes benefits from his wife, he must provide her the agreed dowry due to her though he might provide more than her due amount if they both agree upon that afterwards; Allah certainly is Most Knowing and Most Wise; Al-Hamdu Lillah; but whoever among the Muslims is not capable financially to marry the good Muslim protected woman (in her father's care) and finds marriage necessary for himself then he should marry any of the good Muslim slave-women (as that would ask for much lesser amounts to pay her as MEHR and for much lesser care of the liability towards her); and Allah knows the belief of everyone much better than anyone (so He knows about the status of the belief of the man and the slave-woman whom he intends to take into his marriage); the men and the women both relate to each other in compatible manner (and their difference in physique is complementary); so the Muslim man in the need to marry should marry the slave-woman by the consent of her master and provide her with her due MEHR

according to the accepted norms of the place as to make her the truly protected woman in his care whereas she is neither debauched (who asks for more of the sexual gratification that is out of this wedlock) nor of any loose conduct (who ask for paramours even when she is in this wedlock); now when these slave-woman are in the wedlock and then they commit FAHISHA (i.e. the most shameful of sins and that is adultery), they would be punished by half of the punishment extended to the free women that are in protection; but this relates only to that Muslim man who is unable to control his sexual desire and fears to commit adultery so the better thing certainly is that he develops his control with SABR (i.e. uncaring attitude towards the worldly things) in this issue rather than ask for marriage to such slave-women (who might be led towards debauchery or loose conduct); but if he is incapable to take-up SABR at this issue and marries any of slave-woman, Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

NISAA-The Fifth Ruku

26. Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.

27. And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.

28. Allah desires that He should make light your burdens, and man is created weak.

29. O you who believe - do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.

30. And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.

31. If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.

32. And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.

33. And to everyone We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is Witness over all things.

Before proceeding to the note for the fifth Ruku, I, MSD, would provide a brief note on slavery that might clarify my note for the previous Ruku even more; note that at those times, the female captives of the war were distributed among the warriors like the male captives and being female they had to care for the sexual needs of their respective masters while the male slaves had to work all day long to pay the certain amount that their respective masters had assigned for them to earn for them daily; note that if the slave-girl became pregnant from the husband she had when she was a free-person, she was not to be asked any nearness

by her master until the child-birth; the slave-girl that had husband among captives did not remain married to him so when she was given by the commander into the slavery of some man that had attended the war, he was allowed to ask her to care for his sexual needs; the matter is obsolete now and insha-Allah, it would never occur in the life of the Man ever again; note that Islam did not initiate this practice nor did it appreciate it rather it gave such commands that related to slaves (for both male and female) that led to their emancipation with time; here detail is not possible yet please note in brief that Islam asked to treat slaves with respect, it asked to release them from slavery in compensation of few commands of Allah that their masters could not fulfill, it asked not to give any of female slaves to men for sexual reasons except by marriage (and once the slave-woman was married to someone, her master was disallowed to have sexual relations with her as that now was the right of her husband), it asked to release the female slaves if they become mothers to their children, it asked not to stop them from becoming MUKATAB i.e. those male and female slaves who asked release by paying-out some amount for their freedom and in addition to these, it asked in many other ways too to free slaves; with that, it also asked not to make people slaves to the extent possible at those times and this was the best that could have been done when the custom of slavery prevailed when women outnumbered men most highly; please note that the men fell at the battle-grounds in those days in scores while the number of battles was high too; the last Prophet Muhammad (PBUH), who also was the last Messenger of Allah, certainly dealt with this issue of slavery most

beautifully by applying the commands of Allah in practice at that given time and place that did set the good pace for its total elimination ahead; Al-Hamdu Lillah; now, this fifth Ruku commences by telling that Allah intends to clarify to the Muslims (the issues relating to women that affect them and that especially relate to their honor and this clarification would continue ahead for some AAYAAT) and to guide them towards the manners in which the previous peoples used to tackle their issues and to turn to the Muslims mercifully (so Allah would provide both this guidance and the expression for the care towards the Muslims so that they take the righteous manner to live their lives, after the clarification of the issues relating to the woman in this Surah ahead; this needs to direct Muslims to respect the last Prophet Muhammad PBUH most highly and to care for the Islamic commands together for the social life as Muslims; so the Surah deals with these matters explicitly); Allah certainly is Most Knowing and Most Wise; Al-Hamdu Lillah; Allah certainly does intend to turn to the Muslims mercifully (so that they live on their lives in the environment that cares highly about the righteous Islamic moral values) as there are persons that are slaves to their animal desires that intend that the Muslims deviate far away from the true path they are on; AAYAT-28 ahead states that Allah intends to lighten somewhat the liability of the Man in this matter (relating to women so He forgives those sinful things that lead to the major sin when the Man ultimately refrains from that major sin in practice) as He has created the Man weak at his inside in this matter; AAYAT-29 ahead prohibits taking the possessions of others except by such transactions that they

make by mutual assent and prohibits to kill anyone (including their own-selves); note that the suicide would only take place when a sane person does develop the highest of depression due to facing of the most adverse outcomes of his past efforts or he does develop the highest of anxiety due to fearing of the most adverse features that he clearly finds coming upon him in the very near future; as the address is to the believers, AAYAT-29 soothes here that they must always remember well that Allah is Most Merciful to them as with that (when the believer knows well that Allah is Most Merciful and He only has the actual charge of all things to Whom he would appeal then), he would neither be depressed nor anxious upon any issue; Al-Hamdu Lillah; but whoever does this (the taking of the possessions of others unlawfully or/and killing willfully of any of the innocent Muslim persons), Allah would certainly put them soon into the hell-fire because for Allah, this is an easy task; note here that all Muslim persons that live at the same place where they do strive to practice Islam, must mutually care for the honor of each other (and the first couple of AAYAAT of this Ruku address this matter), for the possessions of each other and for the life of each other (and the second couple of AAYAAT here address this matter) and for the freedom to rightful actions of each other (the last part of the thirtieth AAYAT addresses this matter by assigning the words "UDWAN" and "ZULM" to the killing of any Muslim person that imply the innocence of the murdered and the willful wrong action of the murderer respectively); these comprise all of the major sins for the Muslims as it is possible to categorize all major sins into two broad categories; these are the ZULM

(injustice) and FAWAHISH (the most shameful of activities); note that even SHERK (to take anyone equal in the power to Allah or to ignore His commands and instead, obey those persons who lead against Him in the issues of life) is the form of extreme ZULM by the Man; see also the note on the twenty-first Ruku of Surah BAQARAH; Al-Hamdu Lillah; AAYAT-31 ahead provides the high good tidings to the good Muslims most caringly that if they avoid the commitment of the most heinous major sins from which Allah has most clearly demanded to keep away (by the Quran) then Allah would forgive all the sinful activities that lead towards them and He would provide them entrance into the most honorable place to enter; note that these most heinous major sins include adultery/fornication, to accuse someone of it wrongfully (and abuse the Muslims habitually), theft of valuables, highway robbery & mutiny against the rightful caring Muslim administration (and the kidnapping of its citizens is also included in the mutiny against it); addiction to wines (and the intake of all prohibited foods) and also the unjust murder (and inflicting high wounds & troubles to the good Muslims); may Allah save all the good Muslims from these and other of the most heinous major sins; Al-Hamdu Lillah; the address now turns again to the issues of the woman as the AAYAT ahead tells that everyone ought to remain satisfied upon the manner he or she has been born and no one ought to ask the natural authority that Allah has provided to some over others at the worldly life; the Man would get his share of the good deeds that he has done at the worldly life and the Woman would get her share of the good deeds that she has done at the worldly life; every

person of the Muslims must ask Allah for TOFIQ of opportunities for good deeds that might lead him/her to the most high quantity of the good deeds without the worry of becoming as someone other than his/her own-self; Allah is Most Knowing of all things (so He knows what good returns to provide to all those persons, whether they are men or women, for their good deeds); Al-Hamdu Lillah; Allah has provided the detail for the distribution of the wealth that the parents or the near relatives leave behind; the Muslim person who leaves much amounts at his death, would provide some of it (up-to the one-third maximum) to the person he has agreed to take as most close to him in his financial dealings; Allah witnesses truly everything that takes place (so He would certainly observe how the person deals with the matter without affecting any of his heirs adversely by his provision to his close partner); Al-Hamdu Lillah.

NISAA-The Sixth Ruku

34. Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

35. And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they

both desire agreement, Allah will affect harmony between them, surely Allah is Knowing, Aware.

36. And serve Allah and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

37. Those who are niggardly and they bid people to be niggardly and they hide what Allah has given them out of His grace; and We have prepared for the disbelievers a disgraceful chastisement.

38. And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Satan, an evil associate is he!

39. And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.

40. Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

41. How will it be, then, when We bring from every people a witness and bring you as a witness against these?

42. On that day will those who disbelieve and disobey the Apostle desire that the earth were leveled with them and they shall not (be able to) hide any word from Allah.

The first AAYAT here declares that the men are overseers upon the women as Allah has given authority to some over some and because the men spent their finances on the women (as the man pays the MEHR to the woman at their marriage that is his liability and he sees to all of her genuine financial needs too at the married life); so the virtuous women would remain obedient to the husband and would remain loyal to him safeguarding in his absence (his honor by avoiding all disloyalty to him and his assets that are in her custody); however, if the husband fears that she is developing the attitude of extreme rebellion to him, he would admonish her as best as possible for him; if her attitude still shows that she does not accept his authority in the issues of life, he would leave her alone at her sleeping place (and he would take his bed apart from her at the room or elsewhere at the residence); then also if she is reluctant to accept his authority and to live under his command then that is something shameful for the woman and he is allowed even to beat her lightly (in such manner according to the Ahadith that he does not hit her at the face and the punishment does not leave any evident mark on her physique); note that Islam mostly asks for the corporal punishment where the offence is much shameful according to the Islamic teachings though here, he would take it as the last resort; if she ultimately gives-in and obeys her husband unconditionally, he must not search ways to impose his authority (as that would only denote his perversion in the matter); he must remember that though Allah has given him authority over her yet He certainly is Most Exalted and Greatest (so He would punish him on his unlawful doings against his wife who also is among

His slaves); but with all said and done lawfully by the husband, their folk still find grudges between them, they would appoint one arbiter from his people and the other from hers and if they both (man and wife) intend to amend the situation towards peace, Allah would grant them the reconciliation between them; Allah certainly is Most Knowing and Well-Aware of the matters at heart; Al-Hamdu Lillah; AAYAAT ahead give the commands to the Muslims that are most basic to fulfill for them; they all must worship Allah without taking anyone as equal in power to Him because He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; and they must treat their parents with utmost respect (with the attitude of EHSAAAN without asking any returns for whatever financial and moral support they give to them at their status of weakness as they both also did care for them with love when they were weak); and they must care for their near relatives and orphan children and MASAKIN (those that have some financial resources but that is not enough for their necessities) and the neighbor that is near to the residence and the neighbor at some distance and the companion (for the short term) at their side and the wayfarer and those that are under their command as slaves; Allah does not appreciate those that are highly proud and much boastful; these are such persons who are niggardly (as their pride and their boast is on the basis of their wealth and their status respectively at their social circle) and who ask others too for niggardliness telling them that this only is good for them (so that those persons do not ask him to be generous); they hide what Allah has provided to them from His blessings (i.e. the

knowledge of the fundamental principles of Islam to which they do not commit themselves); so Allah has prepared for the disbelievers the most disgraceful punishment (of the hell-fire); and even those persons that spend their finances just to make their name in charity and they actually do not have their belief upon Allah as the only true Lord and disregard AKHIRAT, they also would enter the hell-fire as the Satan has become the companion to such persons and whoever has him as his companion, that person does have the most bad companion; what adversity would have fallen upon them had they believed in Allah and in AKHIRAT truly and had spent from what Allah had given them; Allah certainly knows all about them totally well; but Allah would not show even little of injustice to the righteous persons and if they have only one of good deeds, He would multiply it and give even more of good returns for it by His own; Al-Hamdu Lillah; to understand the next AAYAT i.e. AAYAT-41, please note that at the first day of AKHIRAT (YAUMUL-HASHR), Allah would call all His Messengers (Salam on all of them) to witness against the peoples they were sent to; as such, Muhammad PBUH would also be called upon to testify against those who had rejected his call towards Islam; after him, the Muslims are liable to this task and they would have to stand at HASHR for it when they are asked for it; see also the note at AAYAT-143 of BAQARAH that is at its seventeenth Ruku; Al-Hamdu Lillah; the AAYAT-41 reads that "How will it be, then, when We bring from every people a witness and bring you, O Muhammad PBUH, as a witness against these?"; BUKHARI, the authentic book of Ahadith, reports a Hadith (in the booklet of the Prophetic commentary on the Quran)

that tells that the last of Prophets Muhammad PBUH once asked one of his SAHABA to read the Quran in front of him and he started to recite Surah NISAA; as he read this AAYAT, the Prophet PBUH asked him to stop here whereas he saw tears in the eyes of the Prophet PBUH; the last AAYAT of the Ruku tells that on that day, those persons who had disbelieved and had disobeyed the Messenger PBUH, would highly wish if only they could become level to the earth; they used to hide the Truth at the world from the people around yet on that day, they would be unable to hide anything about their-selves from Allah, the true Lord; Al-Hamdu Lillah.

NISAA-The Seventh Ruku

43. O you who believe - do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.

44. Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.

45. And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.

46. Of those who are Jews (there are those who) alter words from their places and say: we have heard and we

disobey and - hear, may you not be made to hear - and - Ra'ena, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): we have heard and obey, and hearken, and Unzurna it would have been better for them and more upright; but Allah has cursed them due to their disbelief, so they do not believe but little.

47. O you who have been given the Book - believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed those who violated the Sabbath, and the command of Allah shall be executed.

48. Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin.

49. Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.

50. See how they forge the lie against Allah, and this is sufficient as a manifest sin.

The first AAYAT of this Ruku prohibits reading of SALAH in the drunk state; AAYAT-219 of BAQARAH had stated that if something is much wrong by the ruling to consume or to apply but it presents few worldly benefits too, those would be ignored and their ruling would remain as strictly prohibited; Al-Hamdu Lillah; note that the Quran gave three rulings that relate to steps in prohibition of the liquor and AAYAT-219 of Surah BAQARAH provided the first of them;

the second is this that is Surah NISAA-43 that asks not to go near the SALAH when intoxicated and the third came at Surah MA'EDAH-90 that finally prohibited it; this is significantly notable example for the prohibition of something in steps that had penetrated in the life-style of the peoples in Arabia at that time; Al-Hamdu Lillah; though the AAYAT here did not prohibit it totally, it asks the Muslim person to remain aware of what he is saying at SALAH and that also implies that he must care to what he says at the gathering that promotes the Islamic teachings; the AAYAT also prohibits him to read SALAH when in the need for GHUSL (Bath); note that GHUSL is necessary after the intimate relation that the man has with his wife though this prohibition is relaxed when he is at travel and has the drinking water with him in limit while he finds that there is no water around; when he is afflicted with some physical problem or at travel or he has relieved himself from the call of the nature or he has had the intimate relation with his wife and with any of these, he does not find water to purify himself for the SALAH or if the water is highly scarce at the vicinity then he would make TAYAMMUM that means that he would use clean dust for purity; he has to hit the clean dust two times in which the first is to wipe his face once and the second is to wipe both of his hands up-to elbows once; note that it substitutes for both the WUDHU and the GHUSL at necessity when the water is highly scarce; Allah certainly is Most Pardoning and Most Forgiving; Al-Hamdu Lillah; the AAYAT ahead asks if the Muslims have not seen those to whom Allah had given many of the commands (by Torah) but they opt only to live upon the error leaving the

true guidance provided to them and they even intend that the Muslims too fall into the error; Allah certainly knows your enemy (and this implies that they are among the Jews whom Allah has cursed for all times at all places due to their extreme wrong-doings as the next AAYAT states clearly); but you Muslims do not have to worry of their conspiracies when you are attentive to Allah as He certainly knows well how to deal with these bad persons; He only is your true Friend and He only is your true Helper; Al-Hamdu Lillah; this enemy is among those Jews who change the speech from its placement (that means they speak in such manner using such terms that seem acceptable to the hearing person yet they intend for such meanings by them that also are valid for them that disrespect the Prophet PBUH or that disrespect the teachings of Islam); they give such statement that mean that they have heard yet they have denied the obedience (speaking the last part in the most extreme low voice); and they say that everyone should hear without caring to hear; and they address the Prophet PBUH in such manner by the twist of their tongues that it means "O our shepherd" (see the note on BAQARAH, the thirteenth Ruku); and they take-on and spread such discussions that might bring criticism to Islam according to their viewpoint; instead of these they should have said plainly that they have heard the Truth and they have accepted it and everyone ought to listen to it for certain; also, instead of terms that they used to cause disgrace to Islam, they should have said UNZURNA "do care for us" but the fact of the matter is this that Allah has cursed them because of their disbelief in the Truth so they would not accept it for certain except for some meager

quantity; the AAYAT ahead addresses the people of the Book (the Jews and the Christians) to believe in what Allah has descended (i.e. the Quran) that verifies the book that they have with them (i.e. Torah) before He alters (erase the markings on) their faces and so He turns those faces towards their backs or He curses them in such manner in which He cursed the persons related to Sabbath (this incident is recorded in some detail at the Ruku-21 of Surah AARAAF where the narration tells that they were altered to the looks of the disgraced apes); whatever Allah wills, does certainly take place; Al-Hamdu Lillah; the next AAYAT is soothing for the true Muslims that Allah would forgive all of sins for whom He wills except for SHERK (this word means to reject Allah as the only Creator of all the creation or/and challenge His authority by doubts about His attributes or/and to reject Him as the only true Lord of all the creation who actually has to be obeyed; others that are His creation would only be obeyed when their directions do not challenge His obedience in any way; Al-Hamdu Lillah RABBEL-AALAMIN); whoever does SHERK, he actually commits the most tremendous of all the sins (may Allah save all the Muslims from this biggest of all the sins; Al-Hamdu Lillah); the person involved in SHERK, if he does not ask for (and receive) forgiveness from Allah and His mercy at the worldly life, would have no hopes at AKHIRAT to save himself from the most terrible punishment of the hell-fire; the AAYAT ahead asks if the Muslims have not seen those that by their own statement, claim to purify themselves (these were/are among the Jews that take their-selves as near to Allah and His favorite whatever they do; see Surah MA'EDAH-18; note

that Surah AALE-IMRAN-75 tells that they did not consider deceiving the Muslims as any sin as we all have studied at the note on the eight Ruku of AALE-IMRAN); the AAYAT says that it is Allah only Who purifies whoever He wills and no one would be treated in any unjust manner, even not little of it; so then see how they have devised the most extreme fib against Allah (by their statement that they are purified) and that fib is enough to designate their statement as clearly a manifest sin; they would see at AKHIRAT clearly what filth they had put upon their-selves; Al-Hamdu Lillah.

NISAA-The Eighth Ruku

51. Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.

52. Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.

53. Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.

54. Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.

55. So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.

56. (As for) those who disbelieve in Our AAYAAT, We shall make them enter fire; so oft as their skins are thoroughly

burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.

57. And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them forever; they shall have therein pure mates, and We shall make them enter a dense shade.

58. Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.

59. O you who believe - obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the apostle, if you believe in Allah and the last day; this is better and very good in the end.

This Ruku commences by asking the Prophet PBUH (and the Muslims) if they had not seen such persons who have some sound knowledge of the book (i.e. Torah) yet they believe in idols and TAGHUT (such persons at authority who command against the commands of Allah) and they say without any remorse that the disbelievers in Islam are better than the believers in Islam; note that some of Jews had said about the polytheists of Makkah that these are better in practice than the Muslims though they knew well that the Prophet PBUH had presented basically the same good teachings that all the Messengers of Allah had provided before him; as these Jews praised the polytheists who worshipped idols and took advice from such chiefs that guided their followers

against the commands of Allah, they were counted too among those and addressed as the believers in idols and TAGUT; these all are such persons whom Allah has put His curse upon; and whom Allah does curse, nobody would find any helper against Him for such persons, neither at their worldly lives nor at AKHIRAT; do they think that they also have some portion of authority so in that case, they are so very niggardly, so very selfish and so very unfeeling towards all the people (that are the Muslims) that they would not have provided anyone even (something equivalent to) the covering thread upon the date-stone; or do they feel extreme jealousy to the people (that are the Muslims) due to what Allah has provided them from His blessing from the lineage of Ismael-AS (that are the Holy Book Quran and the HIKMAT i.e. the guidance to practice it by the direction of the last Prophet Muhammad PBUH and such authority that they live their lives according to their true Belief); so they must remember that Allah only had provided the descendants of Abraham-AS (that were from the lineage of Isaac-AS) the book (Torah that He gave to Moses) and the HIKMAT (by the teachings of Jesus Christ-AS) and even the authority to live as the righteous persons (by providing David-AS the huge kingdom much before Jesus-AS); Allah certainly does whatever He wills and nobody else but He only decides what He would provide to whom that might be tangible or intangible; Al-Hamdu Lillah; so there were among them who believed it and there were also among them who showed abhorrence to it vehemently (and this even is the case at these times of Muhammad PBUH); so for them all, the most scorching fire of the hell suffices as their chastisement;

those who reject the signs of Allah that He had provided to them (and those are the book, the HIKMAT and the good authority to practice them), Allah would soon enter them into the hell-fire and as their skins are thoroughly consumed, He would change them to other skins so they taste on the torment; note that the feelings relate to the skin and if that turns senseless, the torment would not be felt as the message for the pain to the brain is disrupted; Allah certainly is Mighty (so He would provide them their chastisement) and He certainly is Most Wise (so He would provide new skins to them so their torment does not end); as for those who believed in the Truth and did all the good deeds, Allah would very soon enter them into the JANNAAT beneath which flow the beautiful streams where they would abide forever ahead and where they would have beautiful wives that are named as HOORS who have been purified in all manners (as they would be free of all physical menaces and would be most faithful to their husbands) and Allah would enter them at the most soothing plenteous shade (so the surrounding would be most beautiful there with pure female companions for the men; the virtuous women would become HOORS and would accompany their virtuous husbands there and if their husbands do not find entrance to JANNAH, they would be married to some other of virtuous men so every person is married there); Al-Hamdu Lillah; the last two AAYAAT of the Ruku tell the Islamic principles for the executive, judiciary and legislative personnel at the Islamic country; the first of these reads that Allah commands the Muslims to render back trusts (the responsibilities that relate to tackle the collective affairs of the people in

general) to whom they are due; this means that the persons at authority anywhere must come to it by showing their worth for that post and also that they must care to give the people their due rights by their authority; and when the Muslims judge between the people, they must judge with complete justice; this means that they must judge keeping the Islamic law in view about the issue and they must develop no such hopes that they would attain more power if they judge the issue wrongly and no fears to lose their existing power as they judge the issue rightly; they must care for the command of Allah to the best of their knowledge and for nothing else; Allah certainly guides the Muslims towards the right path and Allah certainly is Most Hearing of all issues (so He would care for the plea of the person to whom any wrong is done) and Most Seeing of all issues (so He would decide according to justice for him and He would decide against all those who commit wrongs by their authority); Al-Hamdu Lillah; the last AAYAT of the Ruku guides the true Muslims to obey Allah and to obey His last Messenger PBUH and listen to those good Muslims among them who are at the authority (due to their posts at some significant executive council or because of their posts at the Judicial system); note that this AAYAT guides ahead that if there is any notable dispute that is among any of the ordinary good Muslims (who is most prominent in the Islamic learning) and among those good Muslims who are at the authority then all of them must refer the issue to Allah and His last Messenger PBUH if they all truly believe in Allah and the Day of Judgment; this tells that all the Muslims would actually obey Allah (as He has commanded them in the Quran) and His last

Messenger Muhammad PBUH (as they find his directions in the authentic SUNNAH); so the obedience of the good Muslims at authority is conditional as it must conform to this actual obedience otherwise it has no validity for the Muslims living in general at that Islamic environment; Al-Hamdu Lillah; this is the highly better attitude (at the worldly life) and the best in the result (at AKHIRAT); Al-Hamdu Lillah.

NISAA-The Ninth Ruku

60. Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Satan, though they were commanded to deny him, and the Satan desires to lead them astray into a remote error.

61. And when it is said to them: Come to what Allah has revealed and to the Apostle, you will see the hypocrites turning away from you with (utter) aversion.

62. But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: we did not desire (anything) but good and concord.

63. These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning their-selves.

64. And We did not send any apostle but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them,

they would have found Allah Oft-returning (to mercy), Merciful.

65. But no - by your Lord - they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any strait in their hearts as to what you have decided and submit with entire submission.

66. And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);

67. And then We would certainly have given them from Ourselves a great reward.

68. And We would certainly have guided them in the right path.

69. And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good and good company they are!

70. This is grace from Allah, and sufficient is Allah as the Knower.

The Ruku commences by asking if the Prophet PBUH (and the Muslims) had seen such persons who claim to believe in what has been provided to him (i.e. the Quran) and in what has been provided before him (i.e. Torah) but who ask judgment for their cases from TAGHUT (those satanic persons at authority who give rulings against the commands of Allah)

though they have been strictly commanded not to believe (or respect) them; note that these persons were hypocrites and the fact of the matter is this that the Satan led them astray far & far away; whenever they saw that they were at the wrong side of some matter, they tried to take the verdict from the chiefs of the Jews where they had hopes that they would win their case though they should not have opted to ask judgment from the Jews as they claimed verbally that they were among the Muslims so that claim demanded that they seek the judgment of all their issues from the Prophet PBUH; the AAYAT ahead tells that they are such persons that when they are told to come near to what Allah has descended and near to the Prophet PBUH, the Prophet (and the Muslims) find these hypocrites turning away from the Prophet PBUH in utter disgust; so how it is that whenever any intense trouble falls upon them due to their own doings then they come to the Prophet PBUH and take oath that even if they did ask judgment from anyone else, that was only as the harmonious gesture to them and as some conciliation; but Allah knows well what is in their hearts so just ignore them and admonish them and tell them about their own-selves (the intentions behind their attitudes) in plain words; all peoples must understand this well that when Allah sends His Messengers, they have to be obeyed by the will of Allah (it is difficult to obey someone among the mankind for the Man but the notable point here is that the Messenger is not only one of the ordinary persons among the human-beings but he also is the Messenger of Allah; it is in this status that the Muslims have to obey Muhammad PBUH as Allah has told by saying "by the will of Allah"; so the SUNNAH of the Prophet

PBUH is the second source for the Muslims which keeps them to Islam practically); so whenever the persons (in whom Allah has raised Muhammad PBUH, His last Messenger) who had done injustice to their near ones (and even their own-selves), would have come to the Messenger and would have asked Allah for mercy and the Messenger also would have asked Allah for mercy for them, they would have found Allah Oft-returning (to mercy) and Most Merciful; AAYAT-65 here elaborates in the most clear terms that the true Belief in Islam needs to ask the judgment for all issues by the SUNNAH of the Prophet PBUH and then accept it with all the acceptance of the heart; the AAYAT reads that "Nay; By your Lord! they do not believe truly until they make you (O Prophet) the judge of that which has become some matter of dispute among them and then they do not find any resistance in their hearts as to what you have decided and submit with entire submission"; the Ruku guides that Allah gives only such commands that they are able to fulfill while He could have commanded them to kill their near-ones or to leave their homes and then they would not have been able to fulfill these strict commands except for those very few persons among them who did accept Islam truly and did become highly committed to fulfill all the commands of Allah; if these hypocrites would have accepted what they had been asked (to take the judgment of the Prophet PBUH for all their disputes), it would have been much better for them (at the worldly life) and would have strengthened the belief of all of them leading it to become the true Belief (to get the true success at AKHIRAT); so then certainly, Allah would have provided them from His blessing utmost high returns and

would have guided them to the true path of life (i.e. Islam); AAYAT-69 ahead tells that whoever becomes the true Muslim by the obedience to Allah and to the Prophet PBUH so most certainly, all these persons would also be among those persons whom Allah has blessed; these include the Messengers of Allah (NABIYYEN), the most truthful persons (SIDDIQIN) who work their lives wonderfully according to the teachings provided by the Messengers and among them were those too who helped them at their respective times with all fervor, the martyrs (SHUHADA) who fight the enemy at necessity (physically and verbally) in favor of the practice and the defense of the good teachings of Islam in the way of Allah and the righteous persons (SALIHIN) who also keep their true Belief and all their activities to Islamic teachings; Al-Hamdu Lillah; note that NABIYYEN are also among SIDDIQIN, SHUHADA and SALIHIN; note also that SIDDIQIN are also among the SHUHADA and SALIHIN while SHUHADA are also among the SALIHIN; that DUA which Allah has taught the seekers of the Truth in Surah FATIHA, indicates all these four categories where the person asks Allah "the path of those upon whom You have bestowed favors"; so most certainly, these are the best of companions and even if at different ranks at JANNAH, they would remain in touch with each other; this is the specific blessing (of Allah upon the Muslims that He has raised His last Messenger from among them so that they all obey him for their practical guidance; the term used here is AL-FADHL i.e. the specific blessing) so that they would be able to find the Guidance to the right path with ease and this also is in favor of the Muslims that Allah is Most Knowing (of

whatever is in their hearts) so He would certainly care for them highly on their good intentions; Al-Hamdu Lillah.

NISAA-The Tenth Ruku

71. O you who believe - take your precaution, then go forth in detachments or go forth in a body.

72. And surely among you is he who would certainly hang back - If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.

73. And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.

74. Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then either he is slain or either he is victorious, We shall grant him a mighty reward.

75. And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: O our Lord - cause us to go forth from this town, whose people are oppressors, and give us from You a guardian and give us from You a helper.

76. Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Satan. Fight therefore against the friends of the Satan; surely the strategy of the Satan is weak.

The first AAYAT of the Ruku guides to care about the "safety first" and then to advance (to challenge the enemy) in small units or to advance together; there are such persons in the Muslims (that are the hypocrites) among whom someone does say in relief if some trouble befalls upon the true Muslims that it was good that he was not accompanying them as this he takes as being among those who are blessed by Allah; note that the Quran tells about those whom Allah has blessed that they relate to success at AKHIRAT while hypocrites that are given to the worldly life, take the blessing of Allah as safety from the worldly troubles that might threaten their lives; and if Allah provides the Muslims some of the benefits of the worldly life (the term is FADHL that is bonus received as the blessing of Allah for the true Muslims at the worldly life), he does say as if there is no loving relationship between the Muslims and him, that only if he had also been with the Muslims, he could also have achieved such high success; note that in their view, the Muslims were other than them so their benefits were not something to rejoice for them unless they personally got some of it and in their view, the success related to achieve gains of the worldly life as they had very little care if any, for the true life at AKHIRAT; AAYAT-74 tells the hypocrites that if they really care to achieve the true success then they would have to challenge and even physically fight the disbelievers in the way of Allah as this is how those who do care for AKHIRAT live their lives; they leave all the comforts and luxuries of the worldly life (caring to live here upon necessities only which is the asking of SABR i.e. the rightful patience for AKHIRAT); certainly, whoever fights in

the way of Allah and he is killed in that or he is among the conquerors, he would receive most high good returns in both these cases (as the true success is at AKHIRAT); the AAYAT ahead addresses the true Muslims specifically, urging them to fight-on against injustice by asking them why should they not fight the disbelievers (at Makkah) while the weak persons that are among the men, the women and the children, are crying out that O our true Lord; emancipate us from this town that has most unjust persons and raise for us someone from Your highest significant blessing who really is the guardian to us (as he would feel troubled for us and would have the true soft sentiments for us) and raise for us someone from Your highest significant blessing who really is the virtuous assistant to us (as he would stand against our oppressors physically and fight on for our emancipation); Al-Hamdu Lillah; the last AAYAT of the Ruku points out the simple fact that the true Muslims fight-on in the way of Allah while those that intend to live by the satanic life-style (that they had carved by their own selves without any care to the Guidance to the right path), they fight on in the way of such persons who guide against the commands of Allah; the true Muslims ought to fight these assistants of the Satan; the AAYAT implies here that it is well to note that whatever the Satan plans, it would lose any effect on the mankind in the long-run; note that the most recent history of the Man also does point out that all the man-made systems did lose effect by time and though some were engineered for seventy years or so, yet ultimately they did lose because most certainly, any system that challenges the commands of Allah would ultimately lose its grounds; Al-Hamdu Lillah.

NISAA-The Eleventh Ruku

77. Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo - a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: our Lord - Why have You ordained fighting for us? Why did You not grant us delay to near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.

78. Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?

79. Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as an apostle; and Allah is sufficient as a witness.

80. Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.

81. And they say: Obedience. But when they go out from your presence, a party of them decides by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.

82. Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.

83. And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Satan save a few.

84. Fight then in Allah's way; this is not imposed on you except in the relation to yourself, and rouse the believers to ardor; maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment.

85. Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.

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

87. Allah, there is no god but He-- He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?

The Ruku starts by indicating that there are yet such weak persons (in their belief) among the Muslims who are happy to fulfill the Islamic commands when they are asked to restrain

themselves from challenging the disbelievers and observe the SALAH and pay the ZAKAH; but now, as they are asked to fight the disbelievers in the way of Allah, there is a faction among these weak persons who show extreme fear of these disbelieving persons that they ought to show only for Allah; in fact some of these few even show more of the fear than that; these weak persons among the Muslims ask Allah why He had commanded them to fight the disbelievers and why He did not provide them the ample time to conform to such practice of Islam that goes without challenging the disbelievers; Allah tells Muhammad PBUH, His last of Messengers, to reply that the benefits of the worldly life are for some limited time and care to the actual life of AKHIRAT is much better by keeping to TAQWA to Allah; these weak Muslim persons (when they do overcome the hopes that they might have towards the world and the fears that they might have towards AKHIRAT) must understand well that by taking-up JEHAD against the disbelievers, they would not be treated unjustly anywhere; note that the worldly life actually is the examination for the Man and the eternal life of AKHIRAT (that would disclose the result to this examination) depends upon it; note also that the weakness of the Muslim person to challenge the disbelievers is due to the hopes that he might have towards the worldly life with all the set-up he has made for it and that in turn, does lead him to the fear of death; AAYAT-78 ahead tells that what is the use of fearing death and of trying to avoid it when it would find them even if they take shelter at the well-built lofty towers; there are among these weak Muslim persons, such thoughtless persons too who say when any of

good situations touches them, that this is from Allah and when any of troubles touches them, they blame the Prophet PBUH for it; many of the Jews and also the hypocrites were also included in saying such things but they said it in the hostility to the Prophet PBUH to disgrace him; Allah tells the Prophet PBUH to tell them clearly that all that touches the Man, is from Allah as nothing would happen without His permission; the AAYAT criticizes their stupid statement by the words that what has happened to these unintelligent people that they do not even come near to grasp the meaning of any of happenings; the AAYAT ahead denotes the fact in most plain words that whatever good that touches them, it is from Allah (as He provides the blessings to the Man even without any of his efforts at the worldly life) and whatever adverse that touches them, it is from their own wrong-doing (as Allah puts troubles to the Man here only when he asks for it by his own adverse attitude; see Surah RUM-41 and Surah SHURA-30); and Allah certainly has sent you O Muhammad PBUH as the Messenger to all the peoples of the world and Allah is keeping record of all the persons as He is the true Witness to all their doings; Al-Hamdu Lillah; AAYAT-80 points out that whoever obeys the Messenger PBUH, he obeys Allah; it implies that the obedience to the Messenger PBUH is the worship of Allah; note that many of NASARA (the Christians) made Jesus-AS the object of worship while Islam asks to obey Muhammad PBUH which would remain the worship of Allah; the notable point is that when the Messenger asks his addressees to obey him, he means that they should obey him as the Messenger of Allah and he would give them the directions how to apply Islam (the commands

of Allah) into their lives; therefore, to obey him in the capacity of the Messenger of Allah is to obey Allah only (and that is the worship of Allah only); so AAYAT-80 points out that "Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, We have not sent you as a keeper over them"; Allah asks Muhammad PBUH to provide the message of Islam to all peoples of the world (after him, the Muslims would do this task as much as possible for them till the last day of the world) but He does not ask him to see that the persons he gives the message of Islam, do accept it; he certainly would not ask them to disbelieve but he would ask all his addressees to accept that Allah only is the Creator of all the creation so this implies that other than Him, everything is His creation; and he would ask all his addressees to accept that He always has all His attributes so this implies that He is from all times to all times with all of His attributes that are of Him from all times to all times (QADEEM) and all of His attributes are His very own (ASL) and all of His attributes are limitless (LA-MEHDUD); and he would ask all his addressees to accept that He certainly is the only true Lord so this implies that they all have to obey Him truly in all aspects of life; Al-Hamdu Lillah; and the hypocrites say that they do obey the Prophet PBUH but when they leave you Muslims, they say other than this statement at nights (when among their own fellows); Allah is keeping the record of everything so just ignore them and have total trust in Allah; certainly, Allah is the true Provider of safety; the AAYAT ahead asks them if they have not pondered upon the Quran; the simple thing is that if it had come from someone other than Allah, the true Lord, they would have certainly

found many of errors in its text (and its teachings); note that this certainly is an accepted matter that no man is perfect and whatever someone does even with much quality of expression in his work and with much quantity of knowledge in his work yet his work certainly would have faults and sometimes evident errors; the Quran does not have any errors neither in its text nor in its meaning anywhere and though it descended on Muhammad PBUH many centuries ago yet among all the facts (not theories and any of hypothesis) that have come to light for the Man since then, there is none that might challenge it with some validity; there are such persons among the Jews and the hypocrite persons who spread any of issues that relate to affect the security or cause the fear (among the Muslim citizens); though if they had directed it towards the Messenger PBUH and those Muslim persons that have the authority to guide all persons among them then some of those at authority who are committed well to investigate issues, would have known well how to decide the issue and what attitude (individual or collective) to take for that; with the follies that even the Muslims commit in this matter that they blurt out everything that they come to know at gatherings, it actually is the care of Allah to the Muslims (that he raised the last of His Messengers in them) and His blessing (i.e. the Quran) due to which they keep to Islamic teachings collectively though if that was not so, the Satan would have led them by his pursuance to his obedience, away from the right path of Islam; note that this AAYAT tells that the Muslims must be very careful to speak-out about some issue that they have come to know and that they find as highly sensitive to cause

unrest in any manner in the environment they live-in because it is the sense of good citizenship that they direct it towards those at authority who have the charge of matters at the environment and also, who have the good sense to tackle it such that they keep the security and the integrity of the place intact; Al-Hamdu Lillah; another important thing that it points out is that there are limits to the freedom of expression as it must not challenge the security of the place that urges the men to fight among their-selves (as it would be injustice to all there) and it must not cause any threat to the decent living of the Muslim women there (as it would then become the cause to urge the most shameful attitude among them) so please note this well that the Muslims must avoid all the injustice and all the shameful attitudes as better as they can; Al-Hamdu Lillah; still another important thing here is that Allah forgives much of wrongs of the Muslims so He does not put troubles to them due to all adversities that they commit (as Surah SHURA-30 points out too with other of AAYAAT) and He certainly cares most highly for them; Al-Hamdu Lillah; AAYAT-84 is notable in the matter of QITAL (challenging the disbelievers) as it asks the Prophet PBUH that though he has the responsibility to call every person towards the true path yet he has the responsibility to act upon Islam only for his own self; so for the matter of discussion, if no one responds positively to it, he still has to do the task for his own self; note that when ABU-SUFYAN retreated from UHUD with his forces, he had challenged the Muslims by telling them that they would come again the next year at BADR and this AAYAT, though general in its application, descended for this occasion; the AAYAT

tells ahead explicitly that Allah would very soon stop the disbelievers (in their power to challenge Muslims) and when the Prophet PBUH reached the battlefield of BADR, the forces of Makkah never came to combat; Allah certainly is Most Powerful in challenging (the disbelievers in their worldly lives) and Most Strict in inflicting the punishment (to the disbelievers in their lives at AKHIRAT); whoever recommends someone for some good task, he also has the good part in it (so the Prophet PBUH would go on with the TABLIGH of Islam) and whoever recommends someone for some evil task, he also has the badness of that evil (so the disbelievers to Islam would certainly see that very soon); and Allah certainly has the control over all things; when the Muslim person is greeted with a worthy greeting, he should return it in better terms or at-least in the same manner; Allah certainly would take account of all things; this implies that the Muslims should not take even the exchange of words for each other as little of things; this also tells about their attitude to life and that certainly is most important; the Muslims would necessarily show courtesy to each other as this is one of the traits to their living while speech with abuses and curses (even as some manner of speech with no harm intended) do harm this virtuous manner of living; the Ruku had just guided us at AAYAT-83 that the freedom of expression does have its limits; the Muslims need to be careful in their speech as that even is accountable and this also is the message of Ahadith; the last AAYAT gives the final touch to all the teachings of the Ruku by indicating the true reason for all attitudes of the Man that he must remember always that Allah only is the Creator of all that is

created (and everything is created except for Him Who is the true Lord; Al-Hamdu Lillah) and he must remember that He would gather each of all the peoples of the world at the Day of Judgment which certainly would take place, to present their specific results to them as He only is the true Lord; he must remember that most certainly, Allah is Most Truthful; Al-Hamdu Lillah.

NISAA-The Twelfth Ruku

88. What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to disbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.

89. They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

90. Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

91. You will find others who desire that they should be safe from you and secure from their own people; as often as they

are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

This Ruku (that comprises of four AAYAAT) asks the Muslims what has happened to them that they are disputing about the hypocrites whether they are among the Muslims or not; note that by using the term MUNAFIQIN (hypocrites), the Quran clarifies that they are not truly among the Muslims; these MUNAFIQIN were of three kinds and one of them were those who turned away from the battlefield of UHUD (they were mostly under the command of Abdullah Ibn UBAYYE); the second were those who had migrated but had not fully adjusted their-selves at Madinah and even intended to return to the life at Makkah (these were extremely few and with time, they did reconcile their-selves to living at Madinah) and the third were those who never migrated from Makkah to Madinah; though the first AAYAT deals with the first of these hypocrites yet the next two AAYAAT after it relate to the third faction (but please note here that all three might relate to the third faction); the first AAYAT tells clearly that they are not true Muslims and Allah has turned them (towards disbelief) due to some of their own wrong-doings; if the Muslims intend that these MUNAFIQIN accept the true guidance, they should understand this clearly that they are unable to bring them to the true guidance as Allah has turned them to disbelief; they must know that

whom Allah curses, no one is able to guide him towards the right path; these persons are hoping that the true Muslims too come to disbelief so that they all are at the same level so the true Muslims must not befriend them unless they migrate to Madinah just as Allah has commanded them keeping their intention pure towards Allah (as they truly should come to Islam rather than asking the true Muslims to disbelieve); however, if they conclusively turn away from Islam then the Muslims would challenge them at war and capture them and kill them wherever they find them and they must never ever consider them as friends or assistants; however, if some of these seek the shelter of such tribe to which the Muslims have the treaty of peace or they present themselves to them in such manner that their hearts are reluctant to fight them or their own respective tribes, then the Muslims should better leave them to their own; they must take the matter in this context that if Allah had intended, He would have provided power to them over the Muslims and in that case, they would have fought hard against the Muslims; so when they do keep away from the Muslims and do not fight and also show the attitude of peace towards the Muslims then Allah does not provide any such way to the Muslims as to challenge them with their authority; the Muslims would find some others among these who would seem to ask to live in peace with the Muslims and also with their own tribe; however, the Muslims would see that whenever they are called to make mischief by the disbelievers around (by joining hands against the Muslims), they do show acceptance to that advice if they consider that beneficial for their worldly life; so if the Muslims do not see them as keeping away from the

Muslims and as taking the attitude of peace towards the Muslims but in fact they take-up challenging the Muslims at war then they would capture them and kill them wherever they find them; Allah does give the Muslims the permission to show their authority upon them in such situation as they most certainly are deserving to it; Al-Hamdu Lillah.

NISAA-The Thirteenth Ruku

92. And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.

93. And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.

94. O you who believe - when you go to war in Allah's way, make investigation, and do not say to anyone who offers you peace: you are not a believer. Do you seek goods of this world's life - But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you;

therefore make investigation; surely Allah is aware of what you do.

95. The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:

96. (High) degrees from Him and protection and mercy, and Allah is Forgiving, Merciful.

This Ruku presents some rulings about the unintentional, and the intentional killing, of a Muslim person by any of Muslims; this is notable that though the Muslims would kill the disbelievers at the battlefield yet they have to be cautious where they are not certain about the belief of someone who challenges them or whom they challenge; it tells explicitly that it is not feasible that the true Muslim kills any of the Muslims; note that the Quran has used similar terms for three sets of words; one of these sets is Muslim and MOMEN (the Muslim and the true Muslim), QITAL and JEHAD (physical combat against the disbelievers and utmost physical/spiritual efforts against the disbelief), NABI and RASUL (the Prophet and the Messenger of Allah; the notable thing here is that Allah sends His Messenger to some specific nation); note also that the second term of all these words includes the first respective term at its fold so it is more significant than the first; it is possible that any of the

terms in these sets is taken for its respective companion word wherever the text permits that and this needs good insight; Al-Hamdu Lillah; when the Muslim kills any Muslim accidentally where there was no intention to kill yet it happened (for instance, where someone shot at the prey that missed the target and killed some person or where the loaded gun fired accidentally without intention and killed some person); in this type, there is DIYAT (the blood money that amounts to the market price of 30630 grams of silver) plus KAFFARAH (compensation that is fasting for two consecutive months; the preferred option for this at those times as the Quran has asked, was that he could have freed any of his Muslim slaves as KAFFARAH; now this preferred option is obsolete and fasting remains the only option) though due to the absence of intention, it would not be mentioned as a sin; the AAYAT mentions ahead that if the person who is killed unintentionally, is the true Muslim yet he belongs to such tribe that is enemy to Muslims then the unintentional killer would only take-up the KAFFARAH; however, if there is some pact of peace between Muslims and his tribe, then the ruling would be the same as first that he would not only take-up the KAFFARAH but he would also pay the amount of DIYAT to his heirs; this is the manner to ask forgiveness from Allah and when this is done with high remorse, Allah might accept his repentance; Al-Hamdu Lillah; Allah certainly is Most Knowing (so He has provided the rulings that are most relevant to these heinous crimes; also, He would know what is in the heart of the unintentional killer and if his repentance is really acceptable) and Truly Wise (so He knows well what beneficial effect these rulings would cause at

practice; also, if He does accept the repentance of the unintentional killer, He would certainly provide opportunities to him to compensate for his erroneous doing so that he proves his sincerity); Al-Hamdu Lillah; the next AAYAT is very strict that tells about the deliberate killing of the Muslim person; it reads that whoever murders the true Muslim intentionally, his punishment is the hell-fire where he would remain forever and Allah would put His wrath upon him and curse him and there is the most torturous punishment that is prepared for him; note that its ruling is that the intentional murderer would be killed in return to the crime he has committed (that is named as QISAS) unless the heirs of the murdered person pardon him taking DIYAT and even if only one of the heirs agrees to DIYAT, his life would be spared; others of heirs would also receive their respective shares in that DIYAT; AAYAT-94 (that is the third AAYAT of this Ruku) tells the Muslims that they should verify about someone who claims to be one of the Muslims and they should not say about him that it is his bluff only and he truly is not among the Muslims; this implies that when someone claims to be Muslim and there is nothing against that claim, the Muslims would accept his claim as Islamic teachings ask to see the ZAAHIR (manifest) in this issue so unless there is some worthy clear proof to reject his claim, he would certainly be taken as among the Muslims; however, note that those persons who claim to be Muslims yet they reject the authentic SUNNAH of the Prophet Muhammad PBUH in practice or do not take him as the last of the Prophets (and the last of the Messengers) of Allah or try intentionally to disgrace him in any manner, these all persons even with their

claim to be among the Muslims are totally out of the fold of Islam; Al-Hamdu Lillah; note that it had happened that some of SAHABA (the companions of the Prophet PBUH) were travelling when they found a shepherd with many of his goats; he said SALAM to them but they thought him to be hostile to the cause of Islam and killed him thereby taking his goats in their possession; Allah sent this AAYAT to tell them that they had dealt the matter most unjustly and that only has happened because the reason at the back of their minds was to get the worldly assets; every person must know that Allah certainly has all the assets in His control and these persons too should remember that they also were like this when Allah provided guidance to them so they must verify such issues (whether at travel or at home) before taking any such drastic measures to deal with them; Allah certainly is Well-Aware of all whatever they do; those who keep away from the combat with the disbelievers without any valid excuse, are not equal in status with those who fight in the way of Allah by their possessions and by their lives; note that except for the battle of TABUK (where the Muslims marched on to challenge the Roman Empire in the command of the Prophet PBUH and so everyone who was able to fight among the Muslim men was asked to participate), the Muslims were not asked necessarily to fight the wars against the disbelievers; QITAL is such FARDH (obligation) that if some of the Muslims fulfill, it suffices for all of the Muslims unless the direness of the situation asks all to go for it; note also that at the descent of this AAYAT, Abdullah Ibn UMME-MAKTUM (who was blind) asked if he would also be counted among those who keep away from the combat,

Gabriel-AS came with the part "GAHYRU-OOLIDH-DHARAR" (except for those who are afflicted with some affliction i.e. have some valid excuse; these three words are the smallest part of the Quran with which Allah sent Gabriel then for that blind man and for all those who really have some valid excuse); Ibn UMME-MAKTUM did attend a few battles where he stood raising the flag of the Muslims; the AAYAT reads that Allah has elevated the warriors who fight with their wealth and lives in the way of Allah over those who stay back from it; but Allah has promised His blessing for all of them; Al-Hamdu Lillah; and certainly Allah has elevated the warriors over those who stay back by keeping for them (at AKHIRAT) the most high good returns; Al-Hamdu Lillah; these high returns are the most exalted states from Him and forgiveness and high blessing; Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

NISAA-The Fourteenth Ruku

97. Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: we were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort

98. Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);

99. So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

100. And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.

The first AAYAT of the Ruku states that when the angels come to inflict the death (at its time) over those who had been unjust to their own selves, they ask them in what things they were involved; note that in general, these persons that are mentioned here are those who do not try to change their surrounding (that is affected with evil) by bringing it to the Islamic manner of living (by JEHAD) or by leaving that surrounding for some better place to reside (by HIJRAT i.e. migration); however, this AAYAT especially indicates those persons that had good resources and ample ease to migrate from Makkah to Madinah yet hypocrisy (that came about due to their attachment to the worldly possessions and status) prevented them until they came face to face with their deaths; this ultimately leads them to live-on their lives by some conformation to the standard of the evil practice set by such surrounding; due to this conformation, they are termed as unjust to their own selves; when at their death, they present the excuse to the angels (that have come to cause their death) that they actually were very weak at their surrounding with no say in the issues of life, the angels ask them if the earth was not spacious enough for them to make HIJRAT to some better place; so they have led their-selves to the hell-fire and it is very bad place to remain-in; but for

those who really are the weak persons among the men, the women and the children at an evil surrounding who really are unable to find the way to affect it positively for their virtuous living or who really are unable to find the way to some better place, such weak persons have the hopes rightly that Allah would pardon them; Allah certainly is Most Pardoning and Most Forgiving; for the last AAYAT of the Ruku, note that there were some persons who started their journey to Madinah to join the Prophet PBUH but their death got hold of them en-route; so the last AAYAT states that whoever migrates towards Allah, he would certainly find such place on the earth that is much wide for refuge and much spacious; and whoever leaves his home with the intention to live his life for Allah with obedience to His Messenger and he dies en-route at this process, he has shown his good worth and has claimed rightfully his good returns at the court of Allah (so he would be counted among those who migrated in the way of Allah); Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

NISAA-The Fifteenth Ruku

101. And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress, surely the disbelievers are your open enemy.

102. And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not

prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the disbelievers.

103. Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.

104. And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.

The first of AAYAAT in this Ruku tell about QASR-SALAH (i.e. the SALAH, when read while traveling, is shortened; it is the reading of two RAKA'AH instead of four though SALAH that is normally of two RAKA'AH i.e. of FAJR or that is normally of three RAKA'AH i.e. of MAGHRIB is not shortened at traveling); the issues to note about it are that at how much stay QASR is valid; is any SALAH other than obligatory read at such time and place; what if someone combines two SALAH together at traveling; note that it is necessary to read SALAH by QASR (this means 'to shorten') while travelling as Allah has allowed reading it by shortening it at the travel when there is some fear of enemy's attack

but though the first condition about being at travel is necessary yet the second condition about having the fear of enemy is not necessary as the ULAMA have mentioned at Tafsir here; Al-Hamdu Lillah; it is said here at the AAYAT "And when you (Muslims) travel in the land, there is no sin on you if you shorten your SALAH if you fear that the disbelievers may attack you; verily the disbelievers are ever unto you open enemies"; note that the distance from the homeland at travel and the intention for the period of stay have remained of significance in QASR yet now, the distance is not much relevant in the matter though intention does count a lot here; though there is some difference of opinion at FIQH in this matter yet it is better to take-up QASR in SALAH when the person intends to stay away from his actual destination for 15 days or lesser; if he intends to stay away for more than this period he does not remain a traveler and he must read the SALAH in full; note that it is rational to leave the reading of MUSTAHAB-SALAH (the additional SALAH besides the obligatory) while traveling as QASR relates to FARDH (the obligatory); if the MUSALLI had to read any other SALAH, he would have read the FARDH in full and so there is no other SALAH at travel except for the obligatory; note also that if someone combines both SALAH of ZUHR and ASR (at the time of ZUHR) or if he combines both SALAH of MAGHRIB and ISHA (at the time of MAGHRIB) due to traveling or due to some apparent fear (any of these two reasons is valid singularly) that is fine as Ahadith are very clear at this matter though FIQH does present some differences at this matter; Al-Hamdu Lillah; the second AAYAT tells that if the Prophet Muhammad

PBUH is with SAHABA (his companions) at travel while there is some fear too of the enemy (and every person intends to read his SALAH at such fear in his following though when he does not accompany them, they would read the SALAH in the following of different IMAM with some period so that one faction is always alert to answer the attack of the disbelievers) then he would lead one faction from among them and as he reads one RAKA'AH, he would sit and wait while that faction completes its SALAH and takes the place of the second faction (that were at guard); then the second faction would read one of its RAKA'AH with the Prophet PBUH and complete their SALAH; but they all would remain alert and remain prepared to use their weaponry even at SALAH if the occasion asks for it; the disbelievers desperately hope that the Muslims lose attention to their weaponry and whatever baggage they have for defense so that they attack them by sudden surprise attack; there is no blame on Muslims if they lay aside their weaponry if the rainfall troubles them or if they are afflicted with some illness though they still would have to keep alert; Allah certainly has prepared the most disgraceful punishment for all the disbelievers; when the Muslims have read their SALAH then they should take-up the remembrance of Allah while standing and even sitting and even at their side (that means all the times) and when they are relaxed from all fears, then they should read their SALAH according to the normal manner; SALAH actually is obligatory on the true Muslims enjoined to them with its fixed respective time; the Muslims should not slacken in pursuit of the enemy; if they are suffering the hardship, the enemy is suffering the

hardship too; but the Muslims are at the better side as they have hopes to Allah and they have no such hopes; Allah certainly is Most Knowing and Most Wise; Al-Hamdu Lillah.

NISAA-The Sixteenth Ruku

105. Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.

106. And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

107. And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;

108. They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.

109. Behold - you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?

110. And whoever does evil or acts unjustly to his soul then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.

111. And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.

112. And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

The Ruku tells the Prophet PBUH to care highly that he does not become advocate to any of unjust stance of any person; note that there was some dispute in which one of hypocrites (and his tribe) blamed some person of theft of some valuable grocery items that he himself had taken away wrongly and had deposited with that person as his possession to take back in future; but he was found by circumstantial evidence and to save his own self, he put the blame on that person; the AAYAT opened the matter and in the process, provided the guidance to the Prophet PBUH to remain cautious not to take such cases at the face; here, the first AAYAT tells that Allah has given the Prophet PBUH the KITAB (the book i.e. the Quran) that relates to providing of justice only as Allah intends between all the peoples who have differences with each other; so the Prophet PBUH must never become an advocate (with the best of his judgment) to those who are fibbers denying the justice as Allah has provided by the Quran; and he must go on asking Allah for forgiveness as there are such hypocrites around who seem innocent at face yet inside, they have all evil inclinations; Allah certainly is Most Forgiving and Most Merciful; and the Prophet PBUH must not advocate such persons who deceive their own selves (by observing their attitudes to issues of life); Allah certainly does not appreciate any treacherous person that is highly sinful; they seek to hide (their evil) from men yet they do not seek to hide from Allah Who is with them when they speak in such words at nights that He does not approve; but Allah certainly encompasses whatever they do (so He would

account for all that they had said and for all that they had done so He would punish them not only at AKHIRAT but even at their worldly lives); Al-Hamdu Lillah; AAYAT-109 says that the tribesmen are such persons that quarrel for such fibbers among them at the worldly life yet who would quarrel for them at AKHIRAT (to provide them safety by force) or who would be able to advocate for them (to provide them safety by reasoning); Allah is so caring here even to the wrongful person that whoever does any injustice or becomes cruel to his own near ones, if he does ask forgiveness from Allah, he would find Him Most Forgiving and Most Merciful (so his AKHIRAT would become safe); whoever commits a sin, he commits it against his own; Allah certainly is Most Knowing (so nobody is able to hide his sins from Him) and Most Wise (so He would punish him with such circumstances at the worldly life that they would lead him to end-up as such person who would be highly punishable at AKHIRAT); the person who commits some petty wrongful thing or commits some high sinful act and then puts the blame onto someone innocent, he has taken-on the burden of the most high calumny and the most flagrant sin (so he must fear Allah and ask forgiveness now and here if he really wants mercy at AKHIRAT; if he does not do this, Allah would certainly provide most severe punishment to him and that would be according to His good justice only); Al-Hamdu Lillah.

NISAA-The Seventeenth Ruku

113. And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to

perdition and they do not bring (ought) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.

114. There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.

115. And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.

The Ruku continues to guide to take-up justice and to warn those who intend to misguide the Prophet PBUH or to trouble him in any manner; the first AAYAT here tells that the Prophet PBUH is in the protection of Allah and if the grace of Allah and His mercy had not been with him, there were such persons (in the tribesmen of the criminal) who had intensely intended that they misguide the Prophet PBUH; they would only misguide their own selves by such intentions and certainly, they are totally unable to harm the Prophet PBUH (by getting any unjust verdict from him); this is so because Allah has given him the KITAB (i.e. the Quran) and the HIKMAT (i.e. the wisdom to apply it to all issues of the life) and He has taught him such things that he never knew before (the worthy understanding of the attitudes of the

Man); certainly, the grace of Allah upon the Prophet PBUH is at the greatest height; there is nothing appreciable in most of the secret consultations that these people (like the tribesmen) undertake; on the contrary, those who make secret consultations as to ask the wealthy persons at the surrounding to provide SADAQAH (amounts in charity according to the Islamic teachings) to someone rightful to it then this secrecy is better; or as to ask the intelligent guides at the surrounding to provide MA'RUF (the virtuous guidance to practice Islam) to their peoples due to the respect they have for these intelligent guides; or as to ask all those virtuous influential persons that have authority at the surrounding to provide ISLAH (the improvement of mutual relations among all by Islam) at the surrounding; Al-Hamdu Lillah; whoever makes such secret consultations just to get the pleasure of Allah, he would certainly receive the highest of good returns (not only at the worldly life but also at AKHIRAT); Al-Hamdu Lillah; all must understand this well that whoever acts hostilely to the Prophet PBUH, the last Messenger of Allah, after the Guidance to the right path has become most clear to him (by the teachings of the Quran and the SUNNAH of the Prophet PBUH) and takes another way than what is of the true Muslims, Allah would leave such person to go on further in his unscrupulous way and He would land him in the hell-fire; it is an abode that is most evil to him; note that the Quran has given the standard for the righteous belief as that which conforms to the true Belief of the true Muslims (for instance see Surah BAQARAH-137 and Surah NAML-44); this last AAYAT-115 of this Ruku also tells that IJMA (the consensus of the true Muslims i.e. of the

righteous ULAMA especially of SAHABA) is also significant in understanding of the Islamic commands; it is the third source to get the commands of Allah though it is secondary as it has its base at the KITAB and the SUNNAH of the Prophet PBUH and extracts the commands that need some good observation therefrom; it also tells about the intensity of different commands therein so it actually defines and elaborates them well; Al-Hamdu Lillah.

NISAA-The Eighteenth Ruku

116. Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whoever He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error.

117. They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Satan.

118. Allah has cursed him; and he said: Most certainly I will take of Your servants an appointed portion:

119. And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Satan for a guardian rather than Allah he indeed shall suffer a manifest loss.

120. He gives them promises and excites vain desires in them; and the Satan does not promise them but to deceive.

121. These are they whose abode is hell, and they shall not find any refuge from it.

122. And (as for) those who believe and do good deeds, We will make them enter into gardens beneath which rivers flow, to abide therein forever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?

123. (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

124. And whoever does good deeds whether male or female and he (or she) is a believer-- these shall enter the garden, and they shall not be dealt with a jot unjustly.

125. And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.

126. And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.

It is notable that all of the major sins might be divided into two categories that are injustice and shameful deeds; when the Satan misguides the man, he uses his strength (or his official status) in negative manners at the surrounding and takes-up such deeds that are extreme injustice; when the Satan misguides the woman, she becomes careless towards HEJAB and causes extreme disharmony (that leads to very shameful deeds) by the manifestation of her charm and of her beauty at the surrounding; note that SHERK is the biggest of all sins and though it also is counted as the highest

of injustice as mentioned at Surah LUQMAN-13 yet it has its own category as there is no major sin that equals it in its utter evilness; SHERK means to reject Allah as the only Creator of all the creation or/and to reject any of His attributes as QADEEM, ASL, LA-MEHDUD (because that means to reject His authority) or/and to reject Him as the only true Lord of all the creation (so any of His creation would only be obeyed when their directions do not challenge His obedience in any way); see Surah FATIHA for the terms QADEEM, ASL, LA-MEHDUD; note here that injustice means to keep something at its inappropriate place and as such, it is injustice to worship someone other than Allah; this also is most notable that others that are His creation would only be obeyed when their directions do not challenge His obedience in any way; note also that Al-Hamdu Lillah RABBEL-AALAMIN is the first AAYAT at Surah FATIHA that is the opening AAYAT of the Quran; it means that "all the praise belongs to Allah, the true Lord of all the worlds"; so Allah is His name and that denotes Him as the only Creator of all the heavens and all the earth and all that is between them (so all other than Him has been created by Him); and He always has all His attributes never losing them; and He only is the true Lord of all the worlds which means that He nurtures all His creation so Allah has not left His creation just after creating them but He nurtures them to heights; this first AAYAT of the Quran nullifies all SHERK and all KUFR (disbelief); may Allah save all Muslims from this gravest of sins that is named SHERK and that certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy at his worldly life; Al-Hamdu Lillah; the

first AAYAT of this Ruku tells us the most severe nature of SHERK as it states that Allah would not forgive at AKHIRAT that someone is taken as partner to him though He might forgive any other of sins for whom He wills; whoever commits SHERK to Allah, he has certainly strayed much far-away from the true path; these persons who commit SHERK do not call Allah for assistance in their troubles but call their false female objects that they worship; note that many of the idols that they worshipped they made them as female in physique with female names and they even used to put gold ornaments on them; the AAYAT says that they are actually calling the Satan at their troubles as idols do not hear or see anything and it is the rebellious Satan who has led them to this utter foolish stance; Allah had cursed him and he had said that he would take an appointed portion (to utmost wrong ways so that with him, they too fall into the hell-fire) from the mankind that Allah had created for His worship and His total obedience only; he mentioned "the appointed portion" as he had asked permission from Allah to misguide the mankind which Allah had granted to him and he knew then that he would certainly mislead many of them if he works to their psyche (and if they do not take the shelter of Allah) so with the permission granted, he had claimed that he would not only mislead them but he would pursue them towards their desires (to remain obsessed in seeking the pleasures of the worldly life with the wishful thinking that they already have achieved salvation at the Day of Judgment) and he would misguide them to slit the ears of the cattle (to sacrifice to the name of their idols i.e. to the Satan) and he would misguide them to deface the creation of Allah; the

AAYAT says that whoever takes the Satan as guardian to follow without any care towards Allah, he is bound to incur the most heavy losses that would be manifest (even in the worldly life); here we find that the Satan had decided to mislead the mankind according to their different temperaments; he had decided to mislead those persons who reject the Islamic teachings outright, with minimum of his efforts and to pursue those persons to seeking of worldly pleasures who had developed the wishful thinking that they would get AKHIRAT anyhow; he had decided to direct the persons with the superficial religious temperament to take-up some manifest unworthy rituals as religious obligations so that they keep them happy (though he is unable to misguide those righteous Muslims who take the shelter of Allah from him) and thus he had set the outline for his filthy task; but note here that his statement contains the words that he would misguide them to deface the creation of Allah and he intends to play this upon those who are intelligent; his words imply that he intends to bring the observant persons (even if they respect the moral teachings of Islam) to keep the notion that there are aspects to everything and they should better constrict the religious concepts to its own ground; he wants them to come to such plane where they challenge Allah in His works (without the awareness that they have put their selves into His disobedience) and where they do not become His true Muslims; note this totally well here that Islam (which means to surrender the self to Allah totally) is not only religion but it actually is DEEN (the complete code of life) that Allah has provided to the Man and as such, it comprises of principles that apply to every issue of the

human life; in clear terms, it does not appreciate secularism (as it is disrespect to Allah that closes the door for the person to understand the true guidance) and it does not appreciate the concept that the Man is an animal in his attitudes (as it is disrespect to the humankind that closes the door for the person to all the good intelligence and thus such person gives-in to utter idiocy); Al-Hamdu Lillah; in the current situation, we can see how the Satan is silently working on his agenda as we observe the current medical field; the transplantation of kidneys (and other of human organs), the preparation to manipulate genes in the good name of the development of the mankind or/and in the good name of the cure of diseases, the asking for surgical change in the facial features unreasonably, the practice of major surgeries without any reservation where the male persons and the female persons work in such mixed gathering that is highly questionable by Islam and there are other most dubious wrongs too at this field as of now that challenge the Islamic teachings head-on; note that most of the minor current surgeries (that need only the local anesthesia) are not incorrect where the persons involved keep strictly to the Islamic morality; also, the gadgets needed to aid the work of the body are fine while the transfusion of the blood or the grafting of the skin is not wrong too as the body repairs the damage well yet whatever the body rejects and then the utmost force is applied to it for its acceptance, that is totally disallowed in Islam; note this well that Islam actually is the natural tendency of the Man and as such, it does not incline to any unnatural manner of living; see also the supplementary note after the fourteenth Ruku of AALE-

IMRAN; Al-Hamdu Lillah; the Satan misguides all persons by the promise of their good future at the world and misguides them all by enhancing their wishful thinking that they already have their AKHIRAT secured so there is nothing to worry about it; the AAYAT points out that the Satan only promises them all the vague promises that he makes only so that he deceives them; for all such persons who fall into the satanic trap, their abode would be the hell-fire and they would never find any refuge therefrom; the next AAYAT tells about those who believe righteously and do the righteous deeds that Allah would provide entrance to them into the JANNAAT beneath which flow the beautiful streams where they would abide forever; this is the promise of Allah that is the truest of the word; and who can be truer of word than Allah; Al-Hamdu Lillah; the Muslims must understand that neither their wishful thinking nor the wishful thinking of the people of the Book (Torah) matters a bit because whoever does any unjust doing, he would certainly be punished for it and besides Allah, he would certainly not find any guardian or any helper for him; to be counted among Muslims or to be counted among the peoples of Torah is not enough for the salvation at AKHIRAT but there, it needs the righteous belief upon Allah and the righteous deeds that matter; Al-Hamdu Lillah; the secured persons at AKHIRAT are those only, whether male or female, who do the righteous deeds and they are the true Muslims; they only would enter the JANNAH and certainly they would not be dealt unjustly, not even the least; the criterion for being the true Muslim is that he/she submits himself totally to Allah; and who could be better than the person who submits himself/herself

totally to Allah; and he/she does the righteous deeds in the most virtuous manner and follows the tradition of Abraham who was the most attentive one towards Allah; and Allah took Abraham as His friend; and all things at the heavens and at the earth belong to Allah; and He certainly encompasses everything of His creation (so He would bring the result to the belief and the deeds of every person at AKHIRAT that would most certainly take place); Al-Hamdu Lillah.

NISAA-The Nineteenth Ruku

127. And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.

128. And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.

129. And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.

130. And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.

131. And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy.

132. And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

133. If He please, He can make you pass away, O people - and bring others; and Allah has the power to do this.

134. Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.

The first Ruku of Surah NISAA had provided some rulings for the women and some of the Muslims asked the Prophet PBUH to elaborate on that; Allah tells here in the first AAYAT that Allah clarifies the ruling on the women and about what has been read upon the Muslims in the Quran for the orphan girls (this refers to the first Ruku of this Surah); they do not give their rightful MEHR (it is the amount that the man provides to his wife at the marriage) to the orphan girls but they do intend to marry them (due to their attraction or their property) so Allah gives the ruling for all such orphan girls and even for all the orphan children who are

weak (that the Muslims must be very caring towards them) and that the Muslims must apply the justice for all the orphan persons; Allah certainly knows well whatever good deeds that the Muslims do (so they would get the good returns to every good deed that they do with the good intention of getting the pleasure of Allah and they would lose nothing of them at AKHIRAT); Al-Hamdu Lillah; the other of clarification in the issues of women is that if the woman fears from her husband some attitude of extreme inattention to her or of desertion, it is better for them to reconcile issues by the terms of peace between them and this reconciliation is much better; in these terms, the woman might surrender some of her rights to other of his wives so that she still lives with his necessary protection in all manners; note that when the woman takes-up the attitude of extreme rebellion (NUSHUZ) to her husband, he would admonish her, he would leave her alone at her sleeping place (and he would take his bed apart from her) and as the last resort from his side, beat her lightly so that she comes to good terms with him and accepts his rights on her (see the first AAYAT of the sixth Ruku at Surah NISAA); note also that here at the AAYAT in study, we find that when the man takes-up the attitude of extreme inattention (NUSHUZ) to his wife, she would reconcile issues by the terms of peace even if she has to surrender some of her rights; this denotes the difference in the temperament of both as the man has to remain bold to ask his obedience from his wife when he keeps her steadfast upon the way of Allah while the woman has to reconcile the issues with her husband with care to his boldness without challenging his authority upon her to guide

him peacefully towards the righteous manner to deal with all issues that are at hand; Al-Hamdu Lillah; the AAYAT says that there are such men who give-in to greed at such times (and ask extensive amounts to divorce the women); sometimes the woman too give-in to greed yet at the set-up of those times, it was generally the man who asked extensive amounts from the woman; note that if the woman finds no option to live with her husband due to some valid reason, she is allowed to pay the amount of dowry back to him for KHULA (to provide divorce to her) and he is bound to give her the divorce (that is his right only but the woman can ask for it though she would not force it upon him though in extreme cases, she might ask the Islamic court to nullify their marriage); the AAYAT especially addresses the Muslim men at the last part that if they take-up EHSAN (taking lesser than what their lawful right might be rather than asking more than their due amounts from their wives in such situations) and if they take-up TAQWA then they must remain aware that Allah certainly knows whatever they do (so He would provide them much good returns for the good they do towards their wives at such situations); Al-Hamdu Lillah; the AAYAT ahead tells all the Muslims that it certainly is not in their control that they remain totally just to all their wives (when they have more than one) even if they intend for that to the best of their capability so at-least they must not incline to some of them as to leave someone stranded among them; note that the man might have the inclination of his heart to any of his wives more than other of them though he must try to keep them equal in the quantity of things that he provides them; however, if they better the issues by caring

much for their wives and have TAQWA to Allah then Allah is Most Forgiving and Most Merciful; Al-Hamdu Lillah; these AAYAAT may seem giving some unnecessary emphases to the rights of the man yet please note well here that the virtue of the woman according to Islam is to conform to her husband in all issues of life giving him all respect unless he leads her against the Islamic teachings (see Surah BAQARAH-228; see also Surah NISAA-34); with all reconciliatory efforts, if they do take separation by divorce as the ultimate outcome to their tense relations then Allah would compensate each one of them from His abundant possessions; Allah certainly is Ample-giving of blessings (so He would provide the necessary worldly sustenance to both) and Most Wise (so He would provide the good manner to live well to gain AKHIRAT to both of them); Al-Hamdu Lillah; everyone must know this well that Allah only, has the control of all things that are in the heavens and in the earth; and He had advised the people of the Book Torah before the Muslims and now, He advises even the Muslims that they all must have TAQWA to Allah; but if any of them disbelieves, that would not affect the power of Allah Who still has the control of all things that are in the heavens and in the earth; and Allah is GHANI (the true Owner of all the wealth) and HAMEED (truly Worthy of praise; it also implies that He does not need praise from any of His creation to prove that He only is truly Worthy of praise); so all the tangible good things and all the intangible good things, all actually are subject only to the command of Allah; Al-Hamdu Lillah; the AAYAT ahead emphasizes that Allah has control of all things that are in the heavens and the earth and all is His creation; Al-Hamdu Lillah; He has

provided all such manner by all these things that the Man lives-on his life well at earth with all ease to work for his success at AKHIRAT by his care to get the pleasure of Allah (that only his true aim of life); Allah certainly is the true Provider of all safety; Al-Hamdu Lillah; AAYAT-133 says that the mankind has no power against Allah and "if it were His will, He could destroy you, o mankind, and create another race; for He has the power to do it"; so they ought to praise Allah for the life He has provided to them and for all the provisions He has made for its safety as He wants results (TAQWA) from them towards Him; the last AAYAT tells explicitly that "whoever desires the reward of the world then (he should know that) with Allah, is the reward of the world and of AKHIRAT; Allah certainly is Most Hearing and Most Seeing"; this tells the Muslims that they ought to ask Allah for the worldly sustenance (where they ask anything for ease in the world) and they ought to ask Allah for all of His blessings (where they ask the true success at AKHIRAT); so they must ask Allah for the provision of necessities at the worldly life and ask Him for all of His blessings at the life at AKHIRAT; this is the demand of TAQWA to Allah and the Muslims would remain most committed to this attitude; Allah certainly hears their good DUA towards Him when they ask Him for necessities only at the world and He certainly sees their good works to provide them TOFIQ for more of good deeds at the worldly life; this would lead them by the will of Allah to receive their true success at the Day of HASHR, the first day of AKHIRAT; Al-Hamdu Lillah.

NISAA-The Twentieth Ruku

135. O you who believe - be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; so do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

136. O you who believe - believe in Allah and His Apostle and the Book which He has revealed to His Apostle and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His apostles and the last day, he indeed strays off into a remote error.

137. Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.

138. Announce to the hypocrites that they shall have a painful chastisement;

139. Those who take the disbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

140. And indeed He has revealed to you in the Book that when you hear Allah's AAYAAT disbelieved in and mocked at, do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the disbelievers all in hell.

141. Those who wait for (some misfortune to befall) you then if you have a victory from Allah they say: Were we not with you? And if there is a chance for the disbelievers, they say: Did we not acquire the mastery over you and defend you from

the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the disbelievers a way against the believers.

The Ruku commences by asking the Muslims to remain staunch upon justice and whenever they witness about something, to provide their testimony with care to the commands of Allah even if that testimony is against their own selves or against the parents or against the kindred; if any of the sides that ask for justice is rich or poor, Allah is nearer to both of them; so the Muslims would not incline to the respect of the rich or the sympathy of the poor to judge matters but they would care for the commands of Allah; but if they distort it (due to asking of their whims) or turn away to avoid it (due to asking of their relations) then Allah certainly is Well-Aware of what they do (so He would punish such persons not only at the world but also at AKHIRAT unless they show true repentance and Allah accepts their plea for pardon and mercy); Al-Hamdu Lillah; the next AAYAT addresses the hypocrites though the address is by the words "O you who believe"; note that Islam asks to accept the belief of someone who claims to be among Muslims at face at the worldly life and he would get his rights as one of Muslims (unless he proves clearly by his words and deeds that he is out of the fold of Islam) but all persons would rise at AKHIRAT on their actual belief where it would be clear who truly was among the Muslims and who was not; Allah certainly knows the truth of the belief of every person and He would bring it forth at AKHIRAT; Al-Hamdu Lillah; the

Quran does not address the hypocrites directly though it does address the hypocrites in an indirect manner (sometimes by the same term with which it addresses the true Muslims) by their legal standing as "O you who believe" and here it means "O you who claim to believe" and this becomes clear as the AAYAT proceeds to command them to believe truly in Allah and His Messenger PBUH and the Holy Book Quran that He has descended upon Him and the Holy Scripture (Torah) that He had descended before; whosoever disbelieves Allah, His angels, His books, His Messengers and the Day of Judgment, he had certainly wandered far astray; note that these are the five basic features of the true Belief and Ahadith (that narrate the SUNNAH of the Prophet PBUH) have pointed out the sixth of these as to believe in TAQDIR (that whatever happens, it does happen by the will of Allah though His pleasure is not in everything; we need to fulfill His commands that we get from the Quran and the SUNNAH to get His pleasure as that only is the true aim of life; as for His will, we all as Muslims believe in that but that He only knows certainly; Al-Hamdu Lillah); the next AAYAT that is AAYAT-137 tells that whosoever among these hypocrites takes the attitude to discredit Islam by accepting it and then rejecting it and they go on doing this until they finally get so engrossed with disbelieving Islam that Allah would not pardon them (at AKHIRAT) and He stops the Guidance to the right path to reach them ever (at their worldly lives); note that we have read at AAYAT-116 that Allah would not forgive those who commit SHERK and this AAYAT-137 brackets the extreme hypocrites too with those evil persons; the next AAYAT reads, "announce to the

hypocrites that they shall have a painful chastisement"; the Ruku continues to tell about them that they are such persons who befriend the disbelievers leaving the Muslims; the AAYAT asks if they do intend respect from the disbelievers and then tells all of the peoples that the respect, all of it, belongs only to Allah; this AAYAT guides the Muslims well in clear terms not to worry about what the disbelievers say about how the Muslims ask for the practice of Islam in the setup of the world as of now and/or what they say about the attitudes of the Muslims towards the worldly life; we Muslims take the worldly life as the means to achieve the pleasure of Allah by adhering to the KITAB (the Quran) and the SUNNAH of the Prophet PBUH, and it has no value other than that; so with that stance, how would the disbelievers affect us adversely who start their speech with the worldly issues without any care to the true path (i.e. Islam) and end that with only the worldly issues; the Muslims must not ask any respect from such persons that are given-to idiocy as they try to disrespect Allah by not taking Him as the true Lord; certainly, the Muslims must avoid all touch to them in the world as of now and leave them on their own; Al-Hamdu Lillah; the next AAYAT guides the Muslims for the attitude that they would take in the dealings with the disbelievers who mock the teachings of Islam; the AAYAT reminds the Muslims that Allah has told them that when they see that the commands of Allah are disbelieved and/or mocked (in speech or in attitudes) then they would not accompany such wrong persons who are involved in such disbelief unless they involve their-selves in some other speech (or activity); if they ask their company even in such situation, they would also

be counted among such wrong persons (and hypocrites); see Surah AN'AAM-68 that had descended much before this AAYAT at Surah NISAA; and all must know that Allah would gather all the hypocrites and all of the other disbelievers in the hell-fire; all these wrong persons are such that they watch the Muslims waiting (for their misfortunes) so when the Muslims gain victory by the will of Allah, they address the Muslims to get favors from their status that they were with the Muslims and if the disbelievers meet with some success, they say to them that when Muslims were getting the upper hand at the combat, they managed such obstacle that seemed in favor of the Muslims yet they provided it to save the disbelievers from the Muslims; they intend the double-dealing to remain advantageous at the worldly life so even if they do get some worldly benefits temporarily, Allah would disclose their true identity at AKHIRAT and He would provide them the chastisement that they deserve rightfully; Allah certainly would never let the disbelievers attain decisive victory over the true Muslims ever; Al-Hamdu Lillah.

NISAA-The Twenty-First Ruku

142. Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.

143. Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.

144. O you who believe - do not take the disbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?

145. Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.

146. Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.

147. Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing.

148. Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

149. If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful.

150. Surely those who disbelieve in Allah and His apostles and (those who) desire to make a distinction between Allah and His apostles and say: we believe in some and disbelieve in others, and desire to take a course between (this and) that.

151. These it is that are truly disbelievers, and We have prepared for the disbelievers a disgraceful chastisement.

152. And those who believe in Allah and His apostles and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful.

The Ruku continues with the narration of the hypocrites that they think that they are deceiving Allah yet actually Allah misleads them away from the true path; when they stand for

SALAH, they stand sluggishly and they perform it just to show it to the people around them (posing as dedicated worshippers to Allah); in-fact, they do not recite much of the mention of Allah in their SALAH; they are wavering persons in their attitudes as they are neither to this side nor to that; such is the deceit of Allah to them and whoever He misleads, the Muslims would never find them to get the true path; as the main reason that led the hypocrites to disrespect Islam was their inclination to the disbelievers so the AAYAT ahead commands the true Muslims never to befriend the disbelievers especially when there are other Muslims around to live with (the company that one keeps affects one certainly and the Muslims would highly care to this fact); do the Muslims intend to do such act by which Allah gets the clear reason to punish them (because He only punishes a person by his own wrong doings but He provides His blessings at the world even if the person does not present any good deeds); they must understand that the hypocrites would be at the lowest depth of the hell-fire and no one would be able to assist them (against this punishment that Allah would give them at AKHIRAT); however, those persons who repent (leaving their hypocrisy while they are alive here at the world) and mend their ways (compensating for their past wrong-doings) and hold fast to Allah (reciting the name of Allah as Allah has commanded especially at their SALAH and remembering Him in all issues of life) and keep their DEEN pure for Allah (developing their belief with all sincerity of the intention towards the true Belief) then with care to these four things, they truly would be among the Muslims; Allah certainly would provide the highest of good returns

very soon to the true Muslims; Al-Hamdu Lillah; here Allah tells about the acceptance of the repentance of the hypocrites if they come with sincerity towards Allah while ahead (in AAYAAT-152 & 162), He has also given the indication that He accepts the repentance of the Jews who sincerely come towards Allah and accept the Holy Book Quran as they adhere to the commands of Allah; so He cares about the Man and whoever turns towards Allah, He accepts him as His worthy slave as He does not intend to provide punishments but appreciates that the peoples turn their attention towards Him only; it is mentioned in one of the authentic Ahadith that "Allah says that whoever comes to me walking, I will come to him running"; this is to mention how much Allah appreciates repentance of His slaves from the wrong-doings; Al-Hamdu Lillah; AAYAT-147 ahead presents this fact explicitly that "what would Allah gain by your punishment (O peoples of the world), if you are grateful and you believe? Allah recognizes (all that is good) and He is Most Knowing (about all things)"; Al-Hamdu Lillah; AAYAT-148 tells that Allah does not appreciate the utterance in open of harsh speech except by such person who is wronged (against the unjust person); Allah certainly is Most Hearing (so He would care about that person and provide him ease in the issue) and Most Knowing (so He would not attend to anything that he might say against the facts); Al-Hamdu Lillah; AAYAT-149 implies that it is better to do such things in open that are virtues though the Muslims might even conceal them if they intend and pardon any wrong done towards them (if they see that such pardon might better the unjust person ahead); Allah certainly is Most Pardoning (so

He would pardon the forgiving person on his mistakes) and Most Powerful (so He would punish him if he punishes the unjust person more than what he deserves); Al-Hamdu Lillah; AAYAAT-150 & 151 tell that those persons who disbelieve Allah and His Messengers by their intention to differentiate between Allah and His Messengers, they all are disbelievers; note that the three basic teachings of all the Messengers are same that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; so any of such persons who claim to be the believer in Allah, he must believe in TAUHID, AKHIRAT and RISALAT with all the necessary detail about them that all the Messengers have taught; but those persons (i.e. the Jews) who disbelieve Allah and His Messengers (i.e. Jesus-AS and Muhammad PBUH), they say that they would believe in some of them and disbelieve others and they intend to pave out some way between the belief and the disbelief so with that inclination, they are disbelievers totally and so even if they are mentioned as the people of the Book (Torah) at the Quran, they actually would rise at the Day of Judgment as disbelievers only; and for such disbelievers, Allah has prepared the most disgraceful punishment; AAYAT-152 tells that however, those (among the Jews) who believe in Allah and His Messengers and they do not differentiate between any of them, they would certainly get their good returns very soon; Allah certainly is Most Forgiving (so He would forgive their erroneous belief if

they do ask for that forgiveness and better their belief in all manner before their deaths) and Most Merciful (so He would provide them the good opportunity to show the sincerity of their righteous true Belief); Al-Hamdu Lillah.

NISAA-The Twenty-Second Ruku

153. The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Musa clear authority.

154. And We lifted the mountain (Sinai) over them at (the taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We made with them a firm covenant.

155. Therefore, for their breaking their covenant and their disbelief in the AAYAAT of Allah and their killing the prophets wrongfully and their saying: our hearts are covered; nay - Allah set a seal upon them owing to their disbelief, so they shall not believe except a few.

156. And for their disbelief and for their having uttered against Mariam a grievous calumny.

157. And their saying: Surely we have killed the Messiah, Isa son of Mariam, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a

doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

158. Nay - Allah took him up to Himself; and Allah is Mighty, Wise.

159. And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.

160. Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.

161. And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the disbelievers from among them a painful chastisement.

162. But the firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.

The first AAYAT i.e. 153 of the Ruku soothes the Prophet PBUH that if the Jews have asked him to bring to them a written book from the heavens (in the manner in which Allah had provided Torah to Moses-AS), then they had troubled Moses with even the bigger demand to show Allah to them manifestly and that is why the lightening overtook them due to their unjust attitude; this happened when they had raised doubts about Torah that they did not accept initially that it

is from Allah so then Moses took seventy trustworthy men from them to the mount so that Allah confirms that He has given Torah to Moses; note that AAYAT-55 at the sixth Ruku of BAQARAH tells that when these seventy persons who went with Moses-AS to the mount insisted to see Allah openly, He gave death to these seventy persons and at their death, they were watching the thunderbolt that killed them; then there were such persons among them who worshipped the calf though Moses had clearly told them to worship Allah only, the only true Lord; Al-Hamdu Lillah; but Allah pardoned them even on that after their repentance; and He gave Moses the manifest authority (i.e. the miraculous staff); Al-Hamdu Lillah; the couple of AAYAAT i.e. 154 & 155 tell about the commands that Allah gave them and the punishment that He gave them on their disobedience; they read, "And We lifted the mountain (Sinai) over them at (the taking of the covenant) and We said to them, 'Enter the door making obeisance'; and We said to them, 'Do not exceed the limits of the Sabbath'; and We made with them a firm covenant; so (Allah cursed them) for their breaking of their covenant and their disbelief in the AAYAAT of Allah and their killing the prophets wrongfully and their saying, 'Our hearts are covered (to accept anything other than Torah - though that even they did not follow rightly)'; in fact, Allah has set a seal upon them owing to their disbelief, so they shall not believe rightly except a few"; please see the notes at the sixth, seventh and eighth Ruku of Surah BAQARAH; now, the four AAYAAT ahead (from 156 to 159) tell about the attitude of the Jews towards Mary and her son Jesus Christ (Salam on both of them); they read, "and (Allah cursed them) because they

rejected Faith as they uttered against Mary a grave false charge; and because they said, 'We killed Christ Jesus the son of Mary, the Messenger of Allah' but they killed him not, nor crucified him, but it was made so to appear to them, and those who differ therein are full of doubts, with no knowledge, but only conjecture to follow and certainly they killed him not; Nay, Allah raised him up unto Himself and Allah certainly is Exalted in Power and Wise; And there is none of the people of the Book but must believe in him (i.e. Jesus) before his (own) death and on the Day of Judgment he (Jesus) will be a witness against them"; the Jews had falsely charged Mary-AS with the calumny that she has committed adultery and this was one of the most heinous sins that they committed as they also mocked Jesus with it that his birth is not miraculous and though he had claimed to be the Messenger of Allah yet they thought that they had killed him (they meant that if he was truly the Messenger of Allah, he would not have been crucified); Allah refutes their claim that they had killed Jesus and tells them explicitly that whoever they had crucified was someone other than Jesus and most certainly, they had not killed or crucified Jesus; the persons who differ upon him (as to what happened to him on that occasion), they are in doubts only; they do not actually have the true account of that occasion but only some conjecture to follow; the fact in the matter is this that certainly they did not kill him or crucify him; in fact, Allah took him towards him alive and Allah certainly is Mighty (to do as He intends by authority and so He took Jesus towards him) and He certainly is Most Wise (so He shapes the events according to His will as He knows the best); Al-Hamdu Lillah;

note that the arrival of Jesus Christ to the world and his departure from the world, both were miraculous and Allah certainly has all the true authority; Al-Hamdu Lillah; AAYAT-159 is most difficult to comment upon and it has been interpreted in different ways (and mostly two of these interpretations are provided at commentaries that have the Islamic orthodox touch); one of these tells that as Jesus Christ would come to the world again so at that time, all the people of the Book (Torah) would see that he was never crucified; the other of them tells that as any person among the people of the Book dies, he sees that Jesus Christ was never crucified; please note here that the last Ruku of Surah MA'EDAH implies in the clearest manner that certainly, Jesus Christ would not come at the world again (though Ahadith do point out his arrival to the world for the second time and insha-Allah our study would take-up this matter at Surah MA'EDAH) while the second interpretation seems to be some conjecture only that as any of the people of the Book dies, he sees the truth related to Jesus Christ; please note here that the AAYAT presents the notion that though being one of the AHLE-KITAB (the people of the Book that are the Jews and the Christians) might save the person at AKHIRAT from the hell-fire (as we have seen at the note on the eighth Ruku of Surah BAQARAH) when that person does not disrespect the last Prophet Muhammad PBUH (and the Quran); but such persons (who accept the Trinity and the Crucifixion of Jesus Christ) among them would not be counted among the AHLE-KITAB at the Day of Judgment if they do not believe before their deaths that Jesus Christ was never crucified so if they do not, they have no chance to

safety at AKHIRAT; this simple meaning might even be deducted by the simple text of the AAYAT though it asks to accept that before Allah gave Muhammad PBUH the status of His last Messenger, there were (and might even be now) such of AHLE-KITAB that might achieve safety at AKHIRAT; Jesus would witness against all those who claimed and are claiming to believe in him but who had taken such concepts about him that he had never presented; and certainly, Allah knows the best; Al-Hamdu Lillah; Jesus would provide his testimony against them at the Day of Judgment (see Surah NISAA-41; see also the last Ruku of Surah MA'EDAH); note here that the Christianity has three basic matters in belief that are named as Trinity, Crucifixion and Atonement; the Holy Book Quran refutes all the three at different places and this AAYAT here refutes the first two most clearly as it clarifies that Jesus Christ is the slave to Allah like all other among the mankind and like all other of His creation; Al-Hamdu Lillah; the couple of AAYAAT ahead that are 160 & 161 tell more of the punishments and the atrocities of the Jews; they tell us that because of their unjust attitudes, Allah prohibited for them the pure edible things even (as their punishment at the worldly life), that were allowed to them and because they stopped many of the seekers of the right path to Allah, to come to it; and because they used to take usury though they were disallowed to take it and because they used to devour the wealth of the people wrongfully; and Allah has prepared the most painful chastisement (at AKHIRAT) especially for those who are the disbelievers among them (i.e. those who give unjust remarks about Jesus Christ); but those who are well-settled in

knowledge and they are such believers who have believed in the book that has been provided to you, O Muhammad PBUH, and also in the book that has been provided before and they are such persons who establish SALAH (prayers with total remembrance of Allah) and who pay ZAKAH (the amounts that are due to poor) and they do believe truly in Allah and the Day of Judgment; Allah would provide such good persons the most high returns very soon; Al-Hamdu Lillah.

NISAA-The Twenty-Third Ruku

163. Surely We have revealed to you as We revealed to Noah, and the prophets after him, and We revealed to Ibrahim and Ismail and Isaac and Jacob and the tribes, and Isa and AYUB and YOUNUS and HARUN and Solomon and We gave to David ZABUR (the Psalms).

164. And (We sent) apostles We have mentioned to you before and apostles we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):

165. (We sent) apostles as the givers of good news and as the givers of warning, so that people should not have a plea against Allah after the (coming of) apostles; and Allah is Mighty, Wise.

166. But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.

167. Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote error.

168. Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path

169. Except the path of hell, to abide in it forever and this is easy to Allah.

170. O people - surely the Apostle has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and if you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.

171. O followers of the Book - do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Mariam is only an apostle of Allah and His Word which He communicated to Mariam and a spirit from Him; believe therefore in Allah and His apostles, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be it from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.

The Ruku commences by telling all of the peoples of the world at AAYAAT-163 & 164 that the WAHI (the revelations) that Allah had sent to Muhammad PBUH, the last Messenger of Allah, is the same in essence that He had sent to Noah-AS and to the Prophets after him; and He sent WAHI to Abraham, Ishmael, Isaac, Jacob, the tribes (i.e. some of the sons of Jacob in whom Joseph is included), Jesus, Job, Jonah, Aaron and Solomon (Salam on all these Prophets of Allah); and to David-AS, Allah provided ZABUR (the Psalms); and there are Messengers whom Allah has mentioned to you, O Muhammad PBUH, in the Quran and

there are Messengers whom Allah has not mentioned to you; and Allah had spoken to Moses-AS directly; note that Allah is not confined to time and space and the Muslims have to believe in this speech without any detail how it happened; note also that there are three manners in which Allah presents His speech to the Man as stated in Surah SHURA-51; it seems by the observation of the history of the Man that the five most prominent Messengers were born at regular intervals to each other and it seems that there is the space of time of about two thousand years between the birth of Noah and of Moses and about the same space is between the birth of Moses and of Muhammad (these three Messengers had to put much high efforts to present the message of Allah to their peoples); the times of Abraham were just about fifteen hundred years after the birth of Noah (and that seems to be about 540 years after his death) and the space between the death of Abraham and the birth of Moses is about the same; note that Jesus was born just about two thousand years after Abraham-AS and as such there is the space of about fifteen hundred years between the death of Moses and the miraculous birth of Jesus; Salam on all these Messengers of Allah; there is the same space of about 540 years between the ascent of Jesus to the heavens and the birth of Muhammad PBUH and these five Messengers of Allah are the most prominent of Messengers of Allah as the Quran has mentioned these five by their names distinctively at Surah AHZAAB-07; this interesting phenomenon asks us to reflect that there is the same space of two thousand years now at this period of time since the ascent of Jesus Christ-AS, the great man and the Messenger

of Allah, to the heavens; so as Jesus Christ emphasized for the Bani-Israel to guide total attention towards Allah and to practice His commands genuinely as provided by Torah after about fifteen hundred years of Moses-AS, it is most probable that the prominent good Muslims (who are most sincere to Islam) rise to guide the Muslims in the present era to practice Islam genuinely as there is the gap of about 1450 years (by the lunar calendar) as of now since when the last of Messengers Muhammad PBUH made Hijrah to Madinah; as Allah has set laws for Astronomy, Chemistry, Elementary Physics and other of subjects that govern their issues by the will of Allah, so He has also set the laws for the General History and they do govern its issues by the will of Allah; please note this well that after Muhammad PBUH, who was the last of Messengers of Allah and the last of His Prophets, there is no Messenger (and no Prophet) of Allah (see Surah AHZAAB-40); the authentic Ahadith have told us that there would come such time when the Muslims would lose their glory but they would then rise to regain their lost glory; all persons among the Muslims must ask Allah to raise such good righteous persons among the Muslims who guide all the Muslims in their righteous concepts and in practice and lead them all to the total adherence to Islam without claiming any material or spiritual status for their own selves; everything is going on in the most perfect order by the will of Allah and even in these troubled times for us Muslims, if He accepts our plea to forgive us and to provide His mercy to us then there is nothing to stop us Muslims to rise to heights; that needs sacrifice of base desires from our side for which we Muslims must prepare ourselves totally without any undue

reservation; Al-Hamdu Lillah; AAYAT-165 ahead gives the reason why the Messengers were sent to the world; they provided the good hopes of JANNAH to all those who have the righteous true Belief and good deeds according to that and they asked to fear the dire consequence (i.e. the hell-fire) of rejecting the message of Allah and taking-up any of the satanic manners of living; they provided the message of Allah so that no one would claim at AKHIRAT that he or she did not get the way to safety at AKHIRAT; Allah took an oath from all the spirits to conform that He only is the true Lord and all had replied there that we bear witness that You certainly are the only One (see Surah AARAAF-172); Al-Hamdu Lillah; so the Truth is at the inside of every person that was addressed by the Messenger from the outside; if the inside of the Man recognizes the call towards the Truth to which it already is acquainted, he gets the Guidance to the right path; as he goes on following that to achieve the pleasure of Allah, he certainly lives a content life at the world ahead and at the Day of Judgment, he would certainly get the true success; Allah certainly is Mighty and Most Wise; Al-Hamdu Lillah; AAYAT-166 tells that Allah testifies that what He had sent to you, O Muhammad PBUH, He had sent it by His Knowledge and the angels testify too; but Allah suffices as Witness (so after Muhammad PBUH, the last Messenger of Allah, the Quran does provide the Guidance to the right path and Muslims have to spread the message of Allah by it to all the peoples of the world); Al-Hamdu Lillah; the AAYAT also implies that the teachings of the Quran do not need affirmation to have strength from the learned Jews who thought that they are the custodians to the Truth;

AAYAT-167 tells that those who disbelieve and hinder from the way of Allah, they verily have wandered far astray; these couple of AAYAAT direct the seekers of the Truth to study the Quran as that would certainly lead them to the righteous concepts; those who try to stop these seekers of the Truth from studying the Quran, they actually are closing the doors of safety upon their own-selves as they not only go far away from the true path but they also stop others to get to it; AAYAT-168 tells that those who not only disbelieve but also take-up the injustice (that means they advocate different satanic manners to live the life upon), Allah would not forgive them at AKHIRAT and due to their challenge to the Truth, He would never give them the TOFIQ (the good opportunity to accept the true guidance) to better their-selves; at AAYAT-169, Allah says that He would make them live easy upon the wrongs and that is the way to the hell-fire where they would live-on forever; and though He has presented this fact explicitly that He would not gain anything by providing punishment to anyone yet when someone challenges Him and he does not avail the opportunity given to him (the worldly life) to show his worth as the true slave of Allah then it is most easy for Him to punish such person certainly and that would be the most severe punishment; the last couple of AAYAAT of this Ruku address generally all the peoples of the world and specifically the Christians respectively; the AAYAT tells all the peoples of the world to appreciate the blessing of Allah upon them that the last Messenger of Allah has come to them with the Truth (the Islamic teachings) from their true Lord so they must believe in the message of Allah as that only would be better for them; if they

disbelieve, they would not do any harm to Allah as everything in the heavens and in the earth, belongs only to Allah; this statement is a warning to them that they must remain aware that He is able to provide anything to them and to stop anything to come into their possession that might be tangible or intangible; and Allah certainly is Most Knowing (of who deserves what) and He certainly is Most Wise (so He provides everyone according to His wisdom so that everyone shows his true colors by the usage of those assets and attitudes towards those and provides the proof for or against his own self at AKHIRAT where the righteous persons only would get the pure foods and the fresh water); Al-Hamdu Lillah; the last AAYAT forbids the people of the Book (this means the NASAARA i.e. the Christians) to say wrongful things about Allah; they must not raise Jesus Christ (even though he is one of the most prominent Messengers of Allah) in the name of his respect to such heights that they take him someone more than a man; note that Christianity is based on three such concepts that challenge the Islamic teachings straight; one of the concepts of Christianity is that it asks to believe in trinity that challenges the Islamic belief in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); this last AAYAT of this Ruku states clearly that Jesus Christ was the Messenger of Allah and those have always been among the mankind and it clearly commands the Christians not to utter anything related to trinity; another concept of Christianity is that it asks to believe in atonement that challenges the Islamic belief in AKHIRAT as it means that whoever believes Jesus Christ by heart (that he has

given the sacrifice for the salvation of the mankind), he has achieved the salvation from the hell-fire; the Quran answers against this concept at AAYAAT-172 & 173 ahead; another of them is that it asks to believe in the crucifixion of Jesus Christ that challenges the Islamic belief in RISALAT as the Messenger of Allah is in protection of Allah and the disbelievers in him never get the authority to kill him; the difference between the Prophet and the Messenger is that Allah sends the Messenger towards some specific people to whom he provides the message of Allah while the Prophets conform it at their times; note that the sinful persons of the nation might kill the Prophets yet they are unable to kill any of Messengers as Allah totally protects them (for instance, the sinful persons did kill ZAKARIAH-AS and also his son YAHYA-AS i.e. John yet they were unable to kill Jesus-AS as we have seen at this Surah at AAYAT-157 & 158 that they did not kill him but in-fact, Allah took him above to heavens alive); Al-Hamdu Lillah; the translation to the last AAYAT here clarifies the Islamic stance much about Jesus Christ; they read that "O people of the Book; commit no excesses in your religion; nor say of Allah aught but the truth; Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word that He bestowed on Mary (it was KUN which means BE), and a spirit proceeding from Him - so believe in Allah and His Messengers - say not "Trinity" - desist from it as that would be better for you; because Allah is one only; glory be to Him; it is far removed from His Majesty that He should have a son; to Him belong all things in the heavens and on the earth; and Allah is enough to provide safety"; note here that Jesus Christ, though he is the

Messenger of Allah, is among the mankind and it is far from the Majesty of Allah that He should have a son; if anybody needs safety, he should keep the righteous true Belief and do his deeds accordingly; Allah would certainly provide him the safety that he would most certainly need at the first day of AKHIRAT, the Day of Judgment; Al-Hamdu Lillah.

NISAA-The Last Ruku

172. The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.

173. Then as for those who believe and do the good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allah a guardian or a helper.

174. O people - surely there has come to you manifest proof from your Lord and We have sent to you clear light.

175. Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Him on the right path.

176. They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir if she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like

of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.

The first couple of AAYAAT at this last Ruku continue to clarify the concepts relating to Jesus Christ-AS; they tell that "the Messiah will never scorn to be a slave unto Allah (so do not believe in trinity), nor will the favored angels (so do not believe in trinity); whoso scorns His service and is proud, all such will He assemble unto Him; then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom; and they will not find for them, against Allah, any guardian or helper"; the next AAYAT addresses the peoples of the world and tells them that the most clear reason have come to them from their true Lord (to accept Islam and that is Muhammad PBUH, the last Messenger of Allah) and Allah has also sent the manifest light towards them (that is the Quran which would provide the Guidance to the right path even after the death of Muhammad PBUH by the efforts of the good Muslims); he was sent as the Messenger to all peoples of the world ever to come ahead anywhere from his times as he was the last of Messengers that Allah sent to the world; Al-Hamdu Lillah; AAYAT-175 tells that those persons who truly believe in Allah and they obey Him in all the issues of life, He would soon enter them into His mercy (at AKHIRAT) and He would provide them His bounty (at the world) and He would keep them totally at the right path (so that they get JANNAH at AKHIRAT); Al-

Hamdu Lillah; the last AAYAT of the last Ruku of Surah NISAA answers to the query of some of Muslims to get the ruling about KALALAH (such person that has neither his parents or grand-parents alive nor has any children); Surah NISAA presents the laws of inheritance at the second Ruku after the rights of the orphans but this AAYAT too presents the rulings for KALALAH; previously Allah gave the command for such of his siblings that are related to him by his mother only; this AAYAT relates to his real brothers and sisters (who have the same parents or have the same father); it reads that "they ask you (O Muhammad PBUH) for the legal ruling; say that Allah directs about those (i.e. KALALAH) who leave no descendants or ascendants as heirs; if it is a man that dies, leaving a sister but no child, she shall have half the inheritance; if (the deceased was) a woman, who left no child, her brother takes her inheritance; if there are two sisters, they shall have two-thirds of the inheritance (together); if there are brothers and sisters, (they share) so the male having twice the share of the female; thus Allah makes clear to you lest you err; and Allah certainly knows all of things most well"; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Here our study of NISAA ends; Al-Hamdu Lillah
www.saleemdada.weebly.com

Surah MA'EDAH

(Consists of 16 Ruku)

(Most of it in H-7; yet much of it descended later)

(The first & last Ruku came at or near to H-11)

MA'EDAH-The First Ruku

1. O you who believe - fulfill the obligations. The cattle quadrupeds are allowed to you, except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.

2. O you who believe - do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).

3. Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by

the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

4. They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you-- so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.

5. This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

Surah MA'EDAH starts with the rulings about the animals that are counted among the edibles by Islam; it tells that the beast of cattle (that means all the cattle and animals alike like deer, buffalo, buck etc.) are made lawful to eat unto the Muslims except that which has been mentioned to them herein ahead; the last Prophet Muhammad PBUH has

prohibited the Muslims to eat all such animals that eat by tearing their prey apart with their fangs and all birds that have talons (i.e. the birds of prey; note that it is much better to avoid eating of any of birds that has the capability to fly); the AAYAT notes that those animals are prohibited too that the Muslims hunt when they are in EHRAAM (the dress and restrictions when the Muslims are on HAJJ); Allah certainly ordains whatever He wills (according to the setup He has provided for the world); Al-Hamdu Lillah; the very first part of the first AAYAT commands them to fulfill their oaths that do not challenge the commands of Allah and all Muslims would necessarily avoid oaths that challenge them; note that where the person has the habit of saying "by Allah" at statements randomly so this issue is of no consequence (though he would try to avoid this as best as he is capable of) and the ruling for this is that Allah does not account for that; Surah BAQARAH-225 tells that Allah would provide mercy on such errors and if someone takes an oath on some past event that it has happened and it has not taken place but he is truthful in his oath according to the best of his knowledge, Allah does not account for that futile oath too (though he would improve his observation and would try to be most careful to state something that might have more than what he gathers); Allah takes such oaths only as accountable when the person takes them intentionally and they relate to the future to do something or to refrain from something in clear terms without challenging the Islamic commands; Al-Hamdu Lillah; note here that the most important oath is the promise that the Man has made to Allah at the world of spirits that he would believe in Him that He only is the

Creator of all the creation with the acceptance that He has all His attributes as QADEEM, ASL and LA-MEHDUD and with the acceptance that He only is the true Lord to obey because the obedience to any other among His creation is subject to the condition that he does not command anything against His commands (see the note on Surah FATIHA); if someone breaks this oath, he falls into SHERK that is the most heinous of all sins/crimes; after that are those important oaths that relate to business transactions that the people make among their-selves (if someone breaks these oaths, he commits such sin/crime that makes him highly unjust in his deeds) and the last but not the least, are those important oaths that relate to the marriage of the man and his wife (if someone breaks these oaths, by avoiding the announcement of the marriage, by avoiding the responsibility the person has towards the spouse, by avoiding the asking of the required trust among each other; each of these things makes the person incline towards most shameful acts that he/she is accountable for at the court of Allah and that disgraces him/her amongst all the people around); may Allah guide all the Muslims to fulfill all their oaths in the finest of manners; Al-Hamdu Lillah; the second AAYAT commands the Muslims not to challenge the sanctity of the signs of Allah; the word here for "signs" is SHA'AER that means here such things by which the Muslims show their respect to Allah; the AAYAT explains these by mentioning the issues of HAJJ that they should not violate the sanctity of this sacred month (ZIL-HAJJAH) nor of the animals brought for the sacrifice at this time if they get the authority to do such things; they must not violate the sanctity of animals that are

garlanded for sacrifice nor of the persons that go on towards the sacred house (KA'BAH) seeking the grace of Allah (that He forgives their wrongs in practice that came about in spite of all their caution) and seeking His pleasure (by all virtuous acts that they do with all commitment to Islam); when the Muslims get free from the sacred HAJJ obligations then they might hunt; and they must not let the hatred of some people who had stopped them from reaching the Sacred Masjid (i.e. KA'BAH when both the sides had struck a peace treaty), mislead them to transgress; they (Muslims) must help each other on the matters of righteousness and TAQWA and they must not help each other on any sinful activity and unjust attitude; note that the sinful activity means here something against righteousness that is manifest; and unjust attitude is the inclination of the individual towards satanic temptations inside that challenges TAQWA which occurs due to all attention towards Allah only, at the inside of the individual; Al-Hamdu Lillah; the best attitude is TAQWA certainly; and Allah certainly is Most Strict in punishment (to all such persons who violate the sanctity of His signs and who take up the sinful activities and unjust attitudes); may Allah save all the Muslims from all these immoral things totally; Al-Hamdu Lillah; AAYAT-3 tells about those animals and things related to them that are prohibited; those are carrion (all those animals that die without slaughter according to the Islamic manner) though their death is natural or by some other cause; any part cut from the living animal is also carrion and so prohibited to eat; however, the fish (when it is not swollen) and locusts are allowed to eat without any slaughter; the AAYAT tells about

other of prohibited animals and their parts; the (flowing) blood of the animal is also prohibited though the spleen of the slaughtered animal and even its liver is allowed to eat; also prohibited is the swine-flesh (and every part of it) and the animal that is slaughtered in the name of any besides Allah; the AAYAT tells of four such animals here that also are included in carrion and these are MUNKHANIQA (its death is by suffocation intentionally or unintentionally) and MAUQUDHA (its death is by some extreme hit or beating; note that its death from the stone, from the gun-shot or from the collision with some vehicle all are included in this extreme hit) and MUTARADDIYA (its death is by some fall from height) and NATHIHA (its death is by goring of horns of other animals); the other of the prohibited animals are those that have been wounded by some carnivorous animal that has led to its death unless the Muslim hunter slaughters it (when it still has life in it, in the name of Allah) and those animals are also prohibited that are sacrificed for idols; also disallowed is the division of the meat by arrows; note that there used to be gambling even in business transactions at those times and even arrows were used for that which they often used for drawing lots; one of the examples of this usage was that it happened at those times that the disbelievers in Makkah used to make different packs of meat and then write the names of those who would share those packs at arrows and as the packs ended by the names they announced by drawing the arrows randomly, they left some of the persons who had their share in the meat too because of their payment in it (so this was a form of gambling that they played in this business dealing); the AAYAT tells that all

these things are extremely sinful; note that the commands about foods that this AAYAT has mentioned were the last of commands in the Quran according to IBNE-ABBAS-RA (one of the foremost SAHABA that had prominence in Tafsir); so it is notable that the first AAYAAT that had descended twenty-two years back commanded to read (accept, understand, apply and spread the teachings of the Quran) while this last of commands asked to refrain from impure foods; these two are the basic necessities for the spirit and the body respectively so the former must receive the impression of the Quran positively for its actual safety while the latter must avoid filth in all manner that if taken, might affect the spirit adversely; Al-Hamdu Lillah; note that this AAYAT descended at ASR (before the sunset) at Friday in the tenth year of HIJRAH at 9th of ZIL-HAJJAH (that is the last month in the HIJRAH calendar and Allah has blessed its ninth day highly to make it the best day of the year just as the night of QADR in RAMADHAN is the best night of the year from whence the Quran descended); everything most related to the Quran is the most honorable thing for certain as that is in the protection of Allah (see Surah HIJR-9); after the descent of this AAYAT (and by the other calendar that we Muslims have in usage too, it most probably was Friday the 6th day of March 632 AD), the Prophet PBUH lived at the world for some three months only (most probably it was Monday the 8th day of June 632 AD in the eleventh year of HIJRAH that he died; that seems to correspond to the fourteenth day of the third month RABIUL-AWWAL); the AAYAT goes on to mention that today the disbelievers have lost all hopes to ever finish-off the teachings of Islam

that the Muslims believe in (as Islam has manifested its teachings in practice so firmly now) so the Muslims must not fear the conspiracies that these disbelievers might take-on as they would achieve nothing by them (if the Muslims are steadfast on the teachings of Islam practically) so they must fear Allah only that He is not displeased of them ever; the AAYAT says that today with this mention of the prohibited foods, Allah has completed for the Muslims their DEEN (that means that He has brought Islam at front totally in the manifest practice while it was complete in theory from all times) and He has provided them in total His NEMAT (the blessing from Allah which means that the true Muslims live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT) and He is pleased with Islam as DEEN (the Guidance to the right path to Allah that gives the principles to practice for each and every issue of life that the Muslims accept so that they might get the true success at AKHIRAT); Al-Hamdu Lillah; the AAYAT provides the final touch to the command of the prohibited foods telling all the Muslims that still, if anyone is forced by hunger without any inclination to sin (and eats anything of the prohibited foods but up-to necessity only) then Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; the AAYAT ahead tells that the Muslims ask you O Muhammad PBUH, what is allowed to them in foods so answer them that all pure things are allowed to them (so those mentioned as totally unlawful are most impure; see also the note on AAYAAT-168 & 169 of BAQARAH that is at its twenty first Ruku) and all such hunting beasts (among the hounds and the birds of prey)

that the Muslims train well as hounds are trained, and they certainly train them as Allah has directed them, so they are allowed to eat that prey which those beasts catch for them and they must recite the name of Allah upon those beasts (when they release them at the prey) and they must have TAQWA to Allah; Allah certainly is Most Swift in taking account; Al-Hamdu Lillah; AAYAT-5 tells the Muslims that today all things that have purity are allowed for them so even the animals that are slaughtered by the people of the Book are allowed to eat for them and their slaughtered animals are allowed for the people of the Book; the Muslim chaste women (that are in protection of their family ties) and the chaste protected women of the people that were given the book (i.e. Torah) before them, they all too (due to their purity) are allowed for the Muslims to marry when they provide their MEHR (the amounts given to the woman taken in marriage at that time) living honorably with them without fornication and not taking them as secret concubines; note here that the marriage of the Muslim woman to any man other than the Muslim is disallowed totally; note also that the term AT-TAYYEBAAAT (things that have the highest of purity) include not only the foods here but also AL-MUHSANAAT (the chaste protected women) for which Allah has given the permission to marry; in today's scenario, it is not feasible to marry any of the women (that is among the people of the Book that are the Jews and the Christians) at the west due to the weakest of family ties there and as such, they generally do not fulfill the criterion as to be counted among AL-MUHSANAAT due to this lack of their protection by the family ties; the AAYAT tells that whoever displays disbelief

with the claim of believing in Islam, his good deeds would go to waste and at AKHIRAT, he would be among the losers (as he would be punished by the hell-fire); note that displaying such actions of disbelief in the issues of women (that clearly are injustice), manifests that he does not value trust that is needed in the honorable bond of marriage to keep its honor intact and he does not take any responsibility that is needed in the honorable bond of marriage as he commits sinful acts without taking-up the marriage and he does not announce it loud and clear that is needed in the honorable bond of marriage but he wants it to remain a secret affair; he would remain careful that this might lead to the wastage of his good deeds and as such, Allah would punish him by the hell-fire; the marriage certainly is an honorable oath that is to be fulfilled by both the sides of it; it is an ART as it asks for Announcement, Responsibility, Trust from both the sides of the matter so that it remains totally honorable; however, if the sinful person makes himself/herself better at the worldly life then undoubtedly, that would lead to his/her safety at AKHIRAT; may Allah give all the Muslims all such TOFIQ that makes them better as they care for each other, in all aspects of life; Al-Hamdu Lillah.

MA'EDAH-The Second Ruku

6. O you who believe - when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from

the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.

7. And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: we have heard and we obey, and be careful of (your duty to) Allah; surely Allah knows what is at insides.

8. O you who believe - Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

9. Allah has promised to those who believe and do the good deeds that they shall have forgiveness and a mighty reward.

10. And (as for) those who disbelieve and reject our AAYAAT, these are the companions of the hell-fire.

11. O you who believe - remember Allah's favor on you when a people had planned to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.

This Ruku commences with the ruling of WUDHU (the ablution before the reading of SALAH) and here the AAYAT tells its basic aspects; note that Surah MA'EDAH relates mostly to adhere to justice as Allah demands from the Muslims and the mention about the oaths, the pure foods

which the Muslims are allowed to eat and the chaste women whom the Muslims are allowed to marry, this all is related to justice; for this justice, it has presented the narrations where injustice has led to extreme troubles to many peoples of the world and for this justice, it asks to respect their own selves caring for issues about SALAH and JEHAD (so that they make their inside better and so that they make the outside, i.e. the surroundings, better respectively); then it asks strictly to respect all persons for which it gives the rulings about the crimes such as the mutiny against the Islamic regime (that includes the highway robbery, kidnapping of the citizens of the land and all extreme forms of terrorism) and the crime of theft; then it directs to respect Allah by not committing SHERK in any manner (and for that respect, it specially asks to take Jesus Christ-AS as among the mankind with the acceptance of the heart that he certainly was one of the most esteemed Messengers of Allah); before this direction, it again touches briefly the issues of the oath taken and the issues of foods so it has its own integrity like other of the Surah that are lengthy in volume yet have their own integrity to their discussions; Al-Hamdu Lillah; note that the ULAMA find highly praiseworthy for Muslim men in general to learn Surah-MA'EDAH good as it teaches the Islamic Law that targets injustice directly while it is highly praiseworthy for Muslim women in general to learn Surah-NOOR good as it commands about HEJAB that targets the shameful attitude directly; Al-Hamdu Lillah; note also that JEHAD is not any manner of terrorism as it asks to care for the weak persons when the Muslims take it up as the total slaves to Allah, by challenging those who really are

threat to the peace of the world; it certainly is not to impose any such restrictions on them by which they feel unease at living their lives at the world though the Muslims have the liability to provide them the message of Islam and that certainly is "Al-Hamdu Lillah RABBEL-AALAMIN"; see the note at the twenty-sixth Ruku of Surah BAQARAH for the last AAYAT (i.e. AAYAT-216); Al-Hamdu Lillah; the AAYAT tells the Muslims that whenever they intend to read SALAH, they would wash their faces (soaking even the cheek beneath their beards unless someone's beard is much thick), their hands including the elbows, their feet including the ankles and they would wipe their heads once before washing the feet (at least one-fourth of it though wiping it more than that is better but keeping it once only); the washing of parts of WUDHU would be for three times for refinement though it is allowed to wash them once or twice if that soaks them well; note here that the AAYAT mentions the washing of the feet at the last of these basic things for WUDHU and also note that the Arabic grammar generally recognizes the words by the markings at its last of letters; keeping this in mind if the word "ARJUL" (feet) is read ARJULA then it relates to the washing of feet and if it is read ARJULE then it relates to the wiping of hands over the feet; the interesting thing to note is this that there are some places (though extremely few) in the Holy Book Quran where the words might be read in two different manners to express some difference in meanings and the Muslims accept both the meanings well as none of them falls against the fundamental teachings of Islam (as the issue here denotes); among these extremely few places, some even have another

HARF (i.e. the preposition mostly as expressed in English) or even another word relevant to the discussion there without affecting the meaning of the text adversely (or challenging the fundamentals) and a person among the Muslims might read the AAYAT there in any of the accepted manners if he knows that well; Al-Hamdu Lillah; note that the general manner in which the Muslims take the AAYAT that we all study here, is to read it ARJULA and they wash their feet well as one of the authentic Ahadith has also appreciated for them; however, there are those persons too among the Muslims who take the wiping of the feet instead of washing them; these four things are the basic things in WUDHU and leaving any of them makes it void; as WUDHU is the necessary condition for SALAH, it also becomes void at such time; there are other things too that relate to WUDHU like rinsing the mouth and the nasal cavity yet they are not among the basics while it is not necessary to get the inside of the eyes soaked too; the AAYAT goes on to instruct the Muslims to take the purifying bath necessarily for the physical purity when they are sexually defiled; this purifying bath needs to wash the sexual organ thoroughly while it also needs the rinsing of the mouth and the nose at least once but with much care to get them clean besides the WUDHU for it and in addition, it needs to flow water over all the body so that every part is washed totally well; while the WUDHU needs ordinary washing of the parts, the GHUSL needs thorough washing but the Muslims must take care that they do not waste any amounts of water; the AAYAT gives the allowance to make TAYAMMUM when someone is in need for WUDHU (or even the purifying bath); if the Muslim person is afflicted

with some illness or if he is at travel or if he has come after attending the call of the nature or if he has made the intimate relation with his wife so in any of these situations, when he needs to make the WUDHU or the purifying bath but does not find water (or he lacks water highly especially in the last of these four issues), he would avail this allowance; Al-Hamdu Lillah; TAYAMMUM means to get cleanliness by the pure sand (dust) if water is not available when to ask for cleanliness becomes necessary (it suffices for both the WUDHU and the purifying bath); it literally means to make intention for (something) and it was allowed most probably at the occasion of the battle of BANI-MUSTALAQ; that was when the necklace of SAYYEDAH Ayesha-RA was lost (around the last of the 4th HIJRI) and the procession had to stop for its search while the water was scarce; note that TAYAMMUM is one of the specific attributes of the Muslim UMMAH and in it, only the face and the hands (to elbows) are wiped with two beats of both hands one by one according to the general ruling at FIQH, one for the face and the other for the hands; the AAYAT tells ahead that Allah does not want to put you Muslims into hardship (so TAYAMMUM actually is an ease provided to the Muslims when they need the physical purity and then by SALAH, they would achieve strength in the spiritual purity) yet He does intend to keep you clean (so He has given this allowance of TAYAMMUM) and to provide you with His blessing in totality (that you do remain capable to apply Islam to practice in all situations) so that you all do praise Allah upon that blessing; Al-Hamdu Lillah; AAYAT-7 reminds the Muslims that they have received the highest of blessings i.e. Quran from Allah, the

true Lord, that guides them to the right path to live by Islam in all situations and to which they have said that they had heard and had accepted to obey it (see Surah BAQARAH-285 that is in its last Ruku); so all Muslims must have TAQWA to Allah and fulfill this honorable word that they have given to Him; Allah certainly knows well what they have at their insides; Al-Hamdu Lillah; AAYAT-8 here is similar to NISAA-135 and it tells the Muslims to remain staunch upon justice and whenever they witness, to provide their testimony with care to the commands of Allah even if that testimony is against their own selves or against the parents or against the kindred; if any of the sides that ask for justice is rich or poor, Allah is nearer to both of them; so the Muslims must not incline to the respect of the rich or the sympathy of the poor to judge matters but care to the commands of Allah; but if they distort it (due to asking of their whims) or turn away to avoid it (due to asking of their relations) then Allah certainly is Well-Aware of what they do (so He would punish such persons not only at the world but also at AKHIRAT unless they show true repentance and Allah accepts their plea for pardon and mercy); the second AAYAT of MA'EDAH had guided them that they must not let the hatred of some people who had stopped them from reaching the Sacred Masjid (when both the sides had struck a peace treaty), mislead them to transgress and this AAYAT here also instructs them for that; they must keep to justice in all matters (in the ordinary business of life and even where there is some extraordinary situation that asks highly for adherence to justice in the broad sense); that only is near to TAQWA and they must have TAQWA to Allah; Al-Hamdu

Lillah; note that from the next Ruku, the Quran states about how Allah punished those people that broke their pledge to Allah and took unjust attitudes and as such this AAYAT-8 is the basis to much of the matter at MA'EDAH ahead; the next AAYAT tells for those who truly believe and do all good deeds (that represent justice in all their attitudes) according to that belief, that Allah has promised that He would certainly provide them mercy and highest of good returns; the continuous living in this manner establishes TAQWA inside which is His blessing to them at the worldly life too; Al-Hamdu Lillah; and all those who disbelieved and rejected the AAYAAT provided to them from Allah, all those would be the dwellers of the hell-fire; this tells that to avoid justice as Allah demands from His creation in all issues of life means the rejection of His AAYAAT and so, the Muslims have to apply all the fundamental teachings of Islam in all issues of life to keep to justice; they must remember the NEMAT (the blessing from Allah which means that the true believers in Allah live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT) upon them when He stopped the disbelievers (at Makkah) to get control upon them to abuse them in such manner which might lead to their elimination by unjust attitudes of those disbelievers and so they must develop TAQWA to Allah inside and as true Muslims, they must have total trust in Allah (as He has the actual authority) that if anyone intends to be unjust towards them, Allah would certainly secure them from such wrongful persons; this implies that the Muslims must fulfill the demands of justice and not put burdens to the persons that

are under their authority especially those that are the weakest among them; Al-Hamdu Lillah.

MA'EDAH-The Third Ruku

12. And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My apostles and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.

13. But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).

14. And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.

15. O followers of the Book - indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah;

16. With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.

17. Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Mariam. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Mariam and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things,

18. And the Jews and the Christians say: we are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

19. O followers of the Book- indeed Our Apostle has come to you explaining to you after cessation of the (mission of the) apostles, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.

This Ruku presents the punishment that Allah gave to the Bani-Israel as they broke their pledge that Allah had taken from them and also because of their unjust behavior in the matters of life; AAYAT-12, the first AAYAT here, tells that Allah took the pledge from them and provided twelve chiefs to them (each one for each of their twelve tribes); Allah told

them that He would care for them if they fulfill their pledge that is if they establish SALAH (the daily prayers to Allah) and give ZAKAH (the necessary provision of charity to the poor and the needy as commanded by Allah) and believe in the Prophets that Allah sends and help them in all manners possible to give the message of Allah; and lend Allah the good loan (that is they must spend their finances at the good deeds besides ZAKAH that Allah appreciates and provide much of their time using the best of their capabilities for the guidance of the people that need it according to the command of Allah) so then He would eliminate their sins and He would enter them into the JANNAAT beneath which the beautiful streams flow; but whoever of them disbelieves after they have received this command (to which they have committed their-selves), he has certainly strayed far away from the right path (so then he would not receive the Guidance to the right path at the worldly life and he would be punished severely at AKHIRAT); so due to the breach of their pledge, Allah cursed them by making their hearts so hard that they turned oblivious of the Truth; the AAYAT tells ahead that they changed words from their places and presented them out of context and as such, they have forgotten (ignored intentionally) much of what they had been advised; our study had noted at the eighth Ruku of AALE-IMRAN that there are such persons in them that present words in such manner by their tongues that listeners take that too included in Torah (or they speak words with sound near to the actual words that change the meaning of the text so that they get the excuse if someone detects their wrong that they only said the right word); Allah certainly is the

true authority Who saves the Muslims from all adversities as they keep firm upon Islam; Al-Hamdu Lillah; the AAYAT tells the Muslims ahead that "you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good"; note that to pardon them means to leave them on their own as they would be unable to create any trouble for the Muslims if the Muslims remain steadfast upon practicing the Islamic commands and the AAYAT also indicates that to avoid them would enable the Muslims to avoid their impression and so this avoidance is among the good attitudes for the Muslims; Al-Hamdu Lillah; the AAYAT ahead tells that Allah had also taken an oath from those too who call their-selves as NASAARA (the Christians) but they forgot (ignored in practice) much of what they had been advised; due to this attitude towards the commands of Allah, He punished them by putting enmity among them and hatred inside for each other (of them) till the Day of Judgment; Allah would certainly inform them very soon of what they had been doing; O people of the Book - there has come from Allah the last of His Messengers to you who brings forth many of things that you conceal of the book (Torah) and leaves many of things untouched; certainly, there has come towards you people of the Book the magnificent light (the guidance through Muhammad PBUH that present the most fundamental Islamic teachings that Torah had also presented most clearly in its basic form) and the distinct book (i.e. the Holy Book Quran which Allah protects from all modifications); Al-Hamdu Lillah; so the AAYAT presents the fact that you people of the Book not only ignored the actual

teachings of Torah in practice by different unworthy excuses but you have also denied the teachings of the Quran when it is available to you people for the Guidance to the right path; note that Allah has protected the Quran in all ways and it is totally safe not only in its meaning but also in its text (see Surah HIJR-9) so this truly is the Word of Allah that is His attribute; this is not the case with Torah or any other of the books that Allah sent to the world as they have been tampered with not only in meanings but even in text as the ancient history tells us explicitly; though we Muslims take Torah and other Scriptures that Allah sent to the Messengers as the message of Allah (in their basic form) yet we Muslims do not take any guidance from it as of now because we do have the Quran in its basic form even now that encompasses all the principles of Islam (and SUNNAH of the Prophet PBUH presents the manner to practice them); its principles had come to the clear manifestation at the times of the Prophet PBUH as we have studied at the third AAYAT of MA'EDAH; Al-Hamdu Lillah; AAYAT-16 tells us, "With it Allah guides those who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path"; the notable things here are that Allah guides all persons by the Quran (and He has commanded us Muslims through Muhammad PBUH to strive in spreading of the Islamic teachings by the Quran only with the assistance of the SUNNAH; see Surah FURQAN-52); the second thing is that He guides those certainly who need His pleasure sincerely; the third thing is that He guides towards the right path only that is by directing the sincere persons towards the right

attitudes in all issues of life according to Islam; the fourth thing is that He brings them out of all dark areas (ZULUMAAT that is the plural of darkness) towards the magnificent light that enlightens the true manner to practice the issue at hand; here the dark areas mean the wrong manners that are many while the magnificent light i.e. the Quran guides to the only right manner in principle for the issue at hand; the fifth thing is that He brings the sincere persons to the magnificent light by His will; note that whatever happens anywhere at the earth or at the heavens or between the heavens and the earth, that all happens by the will of Allah only; the sixth thing is that He not only provides the Guidance to the right path but He also keeps the sincere persons upon that right path by the Quran; Al-Hamdu Lillah; AAYAT-17 tells that those among the people of the Book who have said that the person of Jesus Christ, the son of Mary, is Allah, they have disbelieved the Truth; O Prophet PBUH; tell them -who would challenge Allah (to protect) if He intends to destroy the Messiah (Jesus Christ), the son of Mary, and his mother too and all those that are upon the earth; and for Allah only, is the authority of the heavens and the earth and whatever is between them (He has created all of these by His authority and He has the total power to destroy all); He creates whatever He wills (so He created Jesus Christ miraculously by a woman only); and Allah certainly has all control over all things-; the AAYAT ahead tells that the Jews and the NASARA say that they are the children of Allah and His loved ones (here, they said it in the meaning that they are very near to Allah as the word used does not mean the children specifically but it might show the

relation to someone or something); ask them O Prophet PBUH -then why would He punish them at AKHIRAT (and why did He punish them at the world; note that the Jews were totally uprooted from their dwellings by the forces of Nebuchadnezzar and after many centuries of that, by the Roman forces); they are among the ordinary human beings just as all others are; He forgives whom He wills and He punishes (due to their wrong-doings) whom He wills; and for Allah only, is the authority of the heavens and the earth and whatever is between them; and towards Him, is the return (of every person for the view and the outcome of his/her account)-; Al-Hamdu Lillah; the last AAYAT of the Ruku states that the last Prophet has come now to the people of the Book (and to all peoples of the world); he has come after the huge gap where there came not a single Messenger of Allah; note that this huge gap is of more than 540 years or so since Jesus Christ was taken above to heavens alive and this period is known as FATRUT; now the people of the Book have no such excuse that they did not find any Messenger after Jesus-AS who had provided them the good tidings on whatever they had understood right from the teachings of Torah and who had provided them the warning on whatever they had understood wrong; so now they have no excuse to remain on their false notions (that they had taken-up by their whims at the period of FATRUT) as the Messenger of Allah has come to them who is BASHIR (who gives the good tidings to all those who believe and work according to the Quran) and who is NAZIR (who gives the warning to all those who reject the message of the Quran); they must believe in it and if they do not accept its teachings that corrects their

belief then they must understand that Allah certainly has all control over all things (so He would decide for their fate in the world as He wills and He would give them whatever they deserve at the Day of Judgment); Al-Hamdu Lillah.

MA'EDAH-The Fourth Ruku

20. And when Musa said to his people: O my people - remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.

21. O my people - enter the holy land which Allah has prescribed for you and turn not on your backs for then you will turn back losers.

22. They said: O Musa - surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.

23. Two men of those who feared, upon both of whom Allah had bestowed favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.

24. They said: O Musa - we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down.

25. He said: My Lord - Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.

26. He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.

The Ruku commences by telling how Moses-AS directed his people (the Bani-Israel) by reminding them that they should remember how Allah provided His NEMAT to them when He raised Prophets among them (that guided them to the right path) and raised them to have authority (over vast areas of land); and in addition, He provided them that He has not given to anyone else (that is Torah, the five books, that Allah gave to Moses for the guidance of the Bani-Israel); he told them to enter the holy land of Palestine (to which they had their rightful claim at that time) which Allah had assigned to them but they must not turn back at the battle as they would lose the blessing of Allah by that; they should fight on the people there and they would certainly get the upper hand; the Bani-Israel refused to fight them on the basis that they had extremely aggressive warriors and in their presence, they would never enter the land certainly; however, if those warriors leave that place, they would enter it with pleasure; note here that they had the strong impression of their slavery at Egypt and it manifested here at their answer though Moses had told them clearly that its conquest was already written for them; moreover, they had seen that Allah had provided Moses by such staff that with it, he could perform amazing feats; they had witnessed it to become the big serpent that ate up the snakes of the magicians and it had such strike that parted the waters to make the passage to safety for them (and then the waters drowned the Pharaoh and his army) and then it had provided 12 springs to run from the big rock at the desert they were in; with such

achievements that provided them ease in living, they were not prepared to fight the enemy but wanted Moses to get them by the power of his amazing staff; two good chiefs (one of them was Joshua-AS), who feared that Allah would punish them if they do not fulfill His command and whom Allah had blessed highly, told the Bani-Israel that when it is written for them then they ought to go boldly through the door of the city upon them without any worry and they would get it; they ought to have total trust in Allah as the true believers must have; we have just studied at the last AAYAT (that is AAYAT-11) at the second Ruku of MA'EDAH that Allah does care for the safety of the true Muslims who have their total trust in Him; they must develop TAQWA to Allah inside and then if anyone intends to be unjust towards them, Allah would certainly secure them from such wrongful persons; this implies that the Muslims must fulfill the demands of justice and not put burdens to the persons that are under their authority especially those that are the weakest among them; Al-Hamdu Lillah; they completely ignored the good direction of the good chiefs and told Moses that they would never enter the city till the times those extremely aggressive warriors are there so he should go towards them and also the true Lord that he believes in and they both should fight them as they sit waiting for the news of the conquest; on such answer where they talked about Allah as the RABB (the true Lord) of Moses only, he asked Allah that "O my Lord - I do not have any control except upon my own person and on my brother (Aaron) so just decide for separation between us and these (people that comprise of) rebellious persons"; note that Moses did not address the Bani-Israel as his people due

to their disrespectful attitude towards Allah; note also that the Messenger has no authority to decide to leave the nation he has been sent to unless Allah allows that for him (Jonah-AS committed this mistake that he left his people without asking Allah for its permission and had to live in the belly of the huge fish until Allah accepted his plea for mercy; see the AAYAAT-139 to 148 of Surah SAAFFAAT); Allah replied to this plea of Moses-AS that the holy city would remain unattainable to these rebellious persons for forty years from now (so that their new generation, which develops at the rough surroundings at the desert free of slavery, fulfill the command to get the holy city) and they would wander bewildered at the desert; so Moses would not grieve on their attitudes but he would go on spreading the fundamental teachings of Islam as that is the work assigned to him; certainly, Allah knows best; Al-Hamdu Lillah.

MA'EDAH-The Fifth Ruku

27. And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).

28. If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds:

29. Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.

30. Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers

31. Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me - do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.

32. For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our apostles came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

33. The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be expelled out of the land; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,

34. Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful.

The Ruku continues to tell the results that the unjust attitudes at different times have brought upon the peoples of the world; it starts by asking the Prophet PBUH to recite the narration of two sons of Adam-AS as it had happened, for the correction of the people of the Book in this issue;

this clarifies that this certainly has happened so this is an actual event which had occurred at the times of Adam; they both had presented their respective sacrifices to Allah, the true Lord; He accepted the sacrifice of one of them (that became manifest by the fire that came from heavens to devour it) and rejected the sacrifice of the other for which we find the reason in the speech of the one that was accepted that Allah accepts sacrifice from MUTTAQIN only (those who are totally attentive towards Allah); Al-Hamdu Lillah; their names have been mentioned as HABIL (Abel) who was the first person murdered and QABIL (Cain) who was the first murderer and they both are mentioned as the shepherd and the tiller of the land respectively; note that Ahadith have pointed out that whoever of innocent persons is murdered, some of the curse of that injustice falls upon QABIL too as he was the first murderer; Ahadith have also shown some reservation about making the tilling of the land as an obsession (to gain finances without any care to human necessity) and though obsession into the worldly issues is not appreciable at any financial pursuit yet the tilling of the land is especially marked so it must strictly remain to necessity; Al-Hamdu Lillah; QABIL took upon him to kill HABIL like the Satan had taken upon him to challenge Adam-AS when he was cursed; note here that when Allah cursed Satan and told him that he would be the dweller of the hell-fire as he has not obeyed the command of Allah to prostrate to Adam-AS, he asserted to take his revenge from Adam and his descendants as he was totally unable to challenge Allah; QABIL in the same manner took-up this injustice that he killed his brother on the punishment he had received from Allah; when HABIL

saw that his brother QABIL does intend to kill him as he saw his extreme anger towards him so he told him that if he does commit such heinous act, he would not retaliate to kill him as it is such evil that he does not intend to do it even in his self-defense (so it seems here that at those times it was not clear if the murder at self-defense even, is valid or not); HABIL clearly mentions that he fears Allah, the true Lord of the worlds, as the person must worship Him and obey Him only without any inclination towards any evil; here again we get the meaning of TAQWA that it denotes the total belief in Allah with the fear of Allah (when some person does wrongs to himself) with the hope towards Him that He would forgive the wrongs providing him TOFIQ (the space to do good deeds against the wrongs to compensate them and make himself better ahead) with true love inside for Him; Al-Hamdu Lillah; he told QABIL that when he is on the right path then if QABIL kills him, he would not only put on himself this heinous sin of killing him but also all of his other sins (as he would never get TOFIQ to compensate for them ever) and he would be among those persons that are liable to the hell-fire; and such is the punishment for the unjust persons; QABIL was divided between killing or not killing his brother but then the whims inside him did get hold of him to kill his brother and he did kill him to become one of the extreme losers; now, he could not find any place to conceal the corpse of HABIL and in this worry, he saw a crow that was scratching up the ground and he realized that this surely would hide the corpse; he said to himself that it is woe unto him that he could not even be like this crow so that he could hide the naked parts of the body of his brother (by hiding it

all); so then he became one of the regretful persons due to this setback that challenged his understanding of worldly matters; here, the narration ends and it guides us to some very distinctive attitudes for remaining to the right path and our study would insha-Allah take some of those that are most notable; Al-Hamdu Lillah; here, the first notable thing is that Allah asks the Prophet PBUH to recite this incident to the people of the Book just as it had happened as they disputed much in its elements; the second notable thing is that the sacrifice given to Allah provides the insight into issues at hand to tackle them righteously; the third notable thing is that Allah accepts the deeds when they are based on TAQWA to Allah that is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; so TAQWA to Allah is that attitude that comes by fear of His displeasure and results in the true Belief upon Him that has become wonderfully strong by the good deeds that the person has done sincerely according to the commands of Allah; Al-Hamdu Lillah; the fourth notable thing is that if the good person does not know the ruling for some issue that he has to decide for, then he should take the safe side as that is the asking of the fear to Allah in that though it might put him to some high trial; the fifth notable thing is that those who commit the murder of some innocent person, those extremely unjust persons generally do not get TOFIQ to repent and make their-selves better as they generally are

destined to the hell-fire; the sixth notable thing is that the Man actually has been born on FITHRAT (the natural inclination towards the righteousness) and as such, his conscience (if it has any of good sense for justice left in him), asks to refrain from such high unjust act as to kill someone innocent; however, Satan works against this conscience and when the person is at the extreme level of his anger towards someone innocent, he needs the highest of control of self without any inclination towards any such satanic whims because if he gives-in to these whims, that would undoubtedly lead him to the hell-fire; the seventh notable thing is that those who take their-selves as much high among all the people, they feel it humiliating to learn from anyone that they take as lesser in status than their-selves though the issue in question might be well to learn from those even, that are lesser in status; the eighth notable thing is that each and every person does have the shame to hide his private parts and of others if that falls on him as that also is among the natural tendencies; the ninth notable thing is that the person given to worldly base desires, is ashamed at the worldly setbacks yet he cares but little for the failure that he would face at AKHIRAT which is the true life certainly; the tenth notable thing is that wherever birds are mentioned specifically in the Holy Book Quran, they present some miraculous performance, mostly in service to human beings; this is a very interesting phenomenon and does show that Allah is fully capable to take His work from birds even as He wills and this also asks for clear observation to all who need guidance towards Allah; generally, the Muslims are fully aware of the incident of ABA-BIL that happened just

before the birth of the last Prophet Muhammad PBUH; Surah NAML tells us that HUD-HUD (Hoopoe-a bird in family of wood-peckers), brings an information that is something not known even to Solomon and the next AAYAAT tell us that he had brought information about the area of SABA (Sheba) that there a queen was ruling and they had their belief in the Sun taking it as their Lord and leaving the true Lord Allah; so the birds are doing a strange service to their own species and to human beings; besides birds, the Quran tells the amazing things about the insects too so note that before this incident, this same Surah tells us that "until when they (Solomon and his armies with him) came to the valley of ants, an ant said -O ants - enter your houses, (that) Solomon and his hosts may not crush you while they do not know" (Surah NAML-18); this tells that even ants do have their own system of communication by which they send messages to each other; as the Surah does not mention that Solomon had heard the speech of the ant directly (because Allah had provided him the ability to understand the speech of birds only as we learn by AAYAT-16) so Allah made him aware of this communication among the ants and learning that, he showed his extreme gratitude to Him for this most impressive status that even the ants did care for; note that this same Surah has that "and when the Word falls upon them, we would bring out an animal out of earth that would talk to them as people did not believe truly our indications" (Surah NAML-82); it is said in commentaries related to the Quran that this animal would appear in Makkah near the end of the world; the Quran tells amazing occurrences at different places that are mostly related to birds but there

are such occurrences that it states even for animals, reptiles, insects and even fish that present the fact that Allah is Able to provide his directions well even by these of His creation too; Al-Hamdu Lillah; may Allah save all the true Muslims from giving-in to satanic whims and keep them always on the right path; Al-Hamdu Lillah; AAYAT-32 tells that Allah had decreed upon the Bani-Israel that whoever kills any person while that person has not killed anyone (so it is not as QISAS that is life against life) or that person has not stopped some people from the practice of the commands of Allah (so it is not due to FASAD upon the land) then it is as if he has killed the whole people at the land; likewise the saving of an innocent person (specially one among the prophets) is as saving of their whole people as each of such innocent persons guides towards the righteousness; note here that Allah had given this command to the Bani-Israel and it denotes that it addressed their tendency that they killed the Prophets of Allah without any care to take the Guidance to the right path from them; the AAYAT actually tells the dire consequence for this heinous act as it ends by the statement that the Prophets of Allah came to them with the BAYYINAAT (that are the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people) yet they killed even some of the Prophets of Allah so they were among those people that used to do extreme wrongs upon the earth; that is why Allah cursed them and disgraced them totally; certainly, all the power actually belongs to Allah, the true Lord; Al-Hamdu Lillah; the last couple of AAYAAT of this Ruku (that are 33 and 34) tell

the punishment for those who are the brutal dacoits & highway robbers (and even the persons that revolt against the Islamic regime that establishes the Islamic commands, challenging it by deadly weaponry and it is notable here that this is included in the HUDUD that are the crimes which ask for their specific prescribed punishments); so they actually are rebels to the commands of Allah and clearly, they all have the cruel attitude in extreme that relates to "Might is Right" according to the witnesses and according to all evidence presented at the court; as such, even the kidnapping of the weak citizens of the land might be included here; as punishment, they would be killed without any mercy or would be crucified or one of their hands and one of their legs (opposite sides) would be cut or they would be ordered exile so they would leave the land; the respectable compatible QADHI (the good Muslim judge, respectable due to his honesty and compatible due to his good capability to manage affairs that matches the asking of his post) would take any of these that he finds appropriate in the given case; Al-Hamdu Lillah; these criminals would certainly be disgraced at the world by their punishment as they have committed one of the most heinous crimes and at AKHIRAT, they would also receive the most agonizing punishment as this is one of the most sinful activities; when the verdict is for the Capital Punishment, the execution of it would either be applied by sword chopping-off their heads or by bullets; note that hanging is not an appreciable way of execution of the Capital Punishment though even that is bearable as one of options if the QADHI rules for it; the books of FIQH provide much detail for this and other of the five HUDUD; note that the

Islamic code of criminal law comprises of HUDUD (the five that have prescribed punishments), QISAS & DIYAT (that relate to murder and wounds inflicted upon someone) and TA'ZIRAAT (the laws of the land that are other than these two); please read my writing "The Islamic Guidelines" for some detail to these categories of crimes; however, if any of such dacoits repents and leaves such heinous crimes before he is caught in any of such crimes that designates him as among the brutal dacoits, the code of the criminal law at the Islamic environment would take-up leniency for him and would not provide any punishment to him; it would allow all such persons to live as the normal good citizens at the Islamic environment (but they would have to compensate the losses of the persons they had looted before their repentance, as much as possible for them) and it would allow them even to better it if they have the capability for it and if they do will for it; at AKHIRAT, Allah would care for such high repentance and He certainly knows whatever is inside of any person; certainly, Allah is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

MA'EDAH-The Sixth Ruku

35. O you who believe - be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.

36. Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment

of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment.

37. They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

38. And (as for) the man who is thief and the woman who is thief, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.

39. But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

40. Do you not know that Allah-- His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things.

41. O Apostle - let not those grieve you who strive together in hastening to disbelief from among those who say with their mouths: we believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.

42. (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from

them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably.

43. And how do they make you a judge and they have the Torah wherein is Allah's judgment? Yet they turn back after that, and these are not the believers.

The Ruku starts by asking the true Muslims to have TAQWA to Allah and for that, it guides them to take-up two things; one is that they must seek WASILA (that means that they must do those good deeds to which the last of Messengers PBUH has guided them so that they bring them near to Allah) and the other is that they must battle against their adverse whims inside and do not give-in to them which ask them to go astray from the right path; so the Ruku asks Muslims to review the deeds that they commit and the belief inside to remain steady in achieving the proximity to Allah; the true Muslims must always remain aware that those who disbelieve, even if they had all things that the earth has and even more, and at AKHIRAT, they present that all to save their-selves from the punishment at AKHIRAT, that would not be accepted from them and even in the worldly life, they would be punished most severely; at AKHIRAT, they would long to get out of the hell-fire but they would not be able to get out from it and their punishment would stay-on; AAYAT-38 tells the prescribed punishment for the male thief and the female thief; note that theft also is included in HUDUD while the other four are the brutal robbery (which includes the challenge to the Islamic regime that establishes the

commands of Allah at the land and kidnapping of the weak citizens), adultery (and fornication); accusing someone of adultery and the utmost drinking of wine; please see my writing "the Islamic Guidelines" that is available at the net for some detail to all these; Al-Hamdu Lillah; note that one of the hands (the right one) would be cut for the crime of theft and note also, that the AAYAT tells this punishment for such person who is undoubtedly designated as the thief; this designation needs to see some important features about the object taken that relate to answer what, where, when, how and of whom is the object taken; the QADHI shall take the assistance of substantial circumstantial evidence or/and modern electronic means (but as secondary reasoning) when the two male competent eligible witnesses are available to it that have seen the scene of the crime in such status that is telling of the criminal doing of the accused person; these witnesses need to be Muslims that are adult, sane, caring to avoid all big sins and caring to avoid such attitude that degrades them among the people in general and they must have witnessed the criminal scene with such observation that does make the persons blamed for the theft relate to it undoubtedly; the general ruling relating to justice needs high consideration that the benefit of doubt goes to the accused person and also the general ruling that nobody is taken as blameworthy unless proven guilty; these certainly are in accordance to the Islamic teachings as recorded in FIQH; Al-Hamdu Lillah; the object taken must be no lesser in value than the amount according to gold for ZAKAH (it is 87.5 grams of gold and though other amounts are taken as valid but they are very meager amounts by today's standard and

not necessary to the practical ruling here as of now), the theft of the object must not have been committed because of hunger and thirst or any genuine basic human necessity; the object must have been at some reasonably protected place; it must not have any claim of ownership of the thief to it (even nominal and so taking something from the Government treasury or any such institution where he has a say, even if slight and that only in theory, is not burglary in strict terms being a citizen though it might be termed as something near to forgery or something bad in the handling of finances that have many of valid owners yet it would go to TA'ZIR and not to HADD); its ownership must not be vague in any way (though documentation for it does not count in the Islamic Judicial process but witnesses do); please note this most significant point in respect to the documentation of possessions of citizens where the Islamic law is in effect that the documentation certainly is not much relevant there but only the good witnesses count effectively for all the judicial processes there; Al-Hamdu Lillah; it must not be in any kind of ownership of any of his house-mates (that also includes his guests or where he himself is a guest) or of any of his close relatives and so there must be no doubt about the man accused as the thief in the case; the taking away of the Quran belonging to some mosque (or even in the custody of some person) is not theft as its contents are for the true guidance that would be appreciated for him even if he is incapable to recite it but capable to hear it well when it (or its translation) is read for him or the books of knowledge even if he is incapable to read them but he is capable to hear them well; if the person commits theft for the first time and

the court takes him as the thief undoubtedly by the testimony of two acceptable witnesses or by his own admission twice at different occasions without any undue pressure then the four of his fingers (and not the thumb) would be cut of the right hand and that would keep the tolerable leniency that Islam appreciates due to the asking of the terms that we find here at Surah MAE'DAH; if the punished person commits theft the second time proving well that he/she is a conformed thief then that very hand i.e. the right one that is now without fingers, would be cut from the wrist; the third time it would be TA'ZIR to such exceptional unyielding negative character that must not extend to cutting of any part of the body as he/she has already achieved his/her punishment at maximum by the Holy Book Quran; even with this stance that does have its roots at FIQH, the Muslims would fulfill the command at the KITAB (the Quran) as there is nothing adverse to this in the most authentic SUNNAH of the Prophet PBUH while the fingers do apply to hand; Al-Hamdu Lillah; note that Islam tells the punishments of HUDUD, and even those of QISAS & DIYAT, as deterrent to these sins/crimes causing fear inside of those who have the tendency towards such and causing hope inside of those who intend to live at peace in the world; the Muslims certainly would care for the true life at AKHIRAT and certainly, they would provide these punishments that are mentioned for these sins/crimes but they would provide them to the wrong-doers as the last resort for the safety of all those that are most virtuous here; note that the AYAT says that it not only is the punishment for the wrong-doing (of the thief) but it also is the exemplary punishment (as

warning to stay away from such crimes for all those who live at the Islamic environment); Allah certainly is the Mighty (so He is Able to provide the punishment by His own) and the Most Wise (so He asks those that are committed to Him, i.e. the Muslims, to apply the punishment so that they fulfill their examination at the world and keep the surrounding to remain steadfast upon Islam); note well that the establishment of ways to keep all to Islam at the Islamic environment is included in the seeking of WASILA and the battling against the adverse whims that the Ruku had asked at its beginning; however, the wound by the cut would be taken care of after the execution of the punishment in all the good way possible, even by applying the available good modern techniques too for that highly necessary care; Al-Hamdu Lillah; AAYAT-39 tells, "but whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); Allah certainly is Most Forgiving and Most Merciful"; this implies that Allah would care for him/her if that person repents and reforms (by compensation to the persons he/she has inflicted losses upon); however, his repentance before he is caught would give him no relief (as stated in the case of the brutal robbers and the challengers to the Islamic commands) and he would duly receive his punishment as prescribed; note well that except for the cases of adultery and the cases of accusation of adultery (which need the most strict scrutiny of witnesses), the QADHI would try positively to extend the specific prescribed punishment at HUDUD to the responsible persons if he does have the available evidence just to acceptance and he would not incline towards leniency to the criminals (as that

in itself would be injustice); please read my writing "The Islamic Guidelines" available at the net for detail to the criminal code that applies at the Islamic environment; Al-Hamdu Lillah; AAYAT-40 tells that all the authority at the heavens and the earth belongs to Allah so it is His will whom to punish and whom to extend mercy to; and Allah certainly has all control over all things; Al-Hamdu Lillah; from AAYAT-41, the discussion turns again towards the unjust attitudes of the people of the Book and goes on with some other issues (that also relate to indicating of unjust attitudes) to the last of the Surah; the AAYAT asks the Prophet PBUH not to grieve over the persons who hasten towards the disbelief among those persons who claim to believe by their tongues yet who do not actually believe (i.e. the hypocrites); and among the Jews (who also hasten towards the disbelief); note that the Quran asks to hasten only towards the righteous true Belief and such good deeds that relate to AKHIRAT (so as to develop TAQWA) for which AAYAT-133 of Surah AALE-IMRAN provides the guidance among other of AAYAAT; and it asks to keep the worldly life to necessities only for which AAYAT-219 of Surah BAQARAH provides the guidance among other of AAYAAT; the AAYAT here tells that these wrongful persons who hasten towards the disbelief actually engage in espionage as they are used to hearing lies among them and they are used to listening for another people who have not come to you; we have studied about these another people at AAYAT-76 of Surah BAQARAH (at its ninth Ruku) that they are their scholars who had even changed the text and the meanings of Torah after they had realized its message clearly; they have

instructed these wrongful persons to take some of things that the Prophet PBUH teaches (that do not affect the directions they give to their followers) and leave some of them having fear to them (that do affect their directions in the manner they dislike); this is the attitude they showed to Torah even, so due to their wrongful attitudes (misinterpretation of Torah at places), Allah has decided to put them into extreme trouble (that would lead them to give-in to their base desires and they would stray away from the right path totally); so you O Prophet PBUH, have no authority to stop the impact of this decision that Allah has made for them because Allah does not intend to cleanse their hearts of the disbelief they have shown; they would certainly be disgraced at the world by their punishment and at AKHIRAT too, they would receive the most agonizing punishment; note that these words are nearly the same that define the punishment of the HADD to rebels to the commands of Allah; these persons intend to accept some of the Islamic commands in practice and reject other of them totally and this attitude is most unacceptable in Islam (see the note at the tenth Ruku of Surah BAQARAH for AAYAT-85); Al-Hamdu Lillah; they are used to hearing of fibs in the company of their scholars who eat even those things that they get by wrong means (which Torah has prohibited); these scholars even take bribery to make unjust decisions in favor of the wrongful persons; so if they come to you O Prophet PBUH asking for decisions in their disputes, you might either decide for them or either send them away (as you will); if you send them away, they are totally unable to harm you in any manner; however, if you do decide for their disputes then

adhere totally to justice (as the Quran presents it); Allah certainly appreciates those that are totally just (in all issues of life according to the Quran); how weird that they ask you for decisions at their disputes while they have Torah with them that does guide them to the commands of Allah yet they turn away from it; most certainly, they are not the believers in Torah (that might have saved them at AKHIRAT if they had been most respectful to the Prophet PBUH and the Quran); the Ruku ahead tells that without their adherence to Torah in practice, they are not true believers in Torah but they are only among its disbelievers; this implies that the Muslims need to remember that they must adhere to the Quran in practice as guided by the authentic SUNNAH of the Prophet PBUH; may Allah save all the Muslims from the ignorance of the Islamic teachings in practice because the verbal adherence to Islam would certainly not be enough for the salvation at the true life at AKHIRAT; Al-Hamdu Lillah.

MA'EDAH-The Seventh Ruku

44. Surely We revealed the Torah in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of the knowledge from the Lord and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My AAYAAT; and whoever did not judge by what Allah revealed, those are they that are the disbelievers.

45. And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.

46. And We sent after them in their footsteps Isa, son of Mariam, verifying what was before him of the Torah and We gave him the INJIL in which was guidance and light, and verifying what was before it of Torah and a guidance and an admonition for those who guard (against evil).

47. And the followers of the INJIL should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.

48. And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;

49. And that you should judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has revealed to you; but if they turn back, then know that Allah desires to afflict them on account of some of

their faults; and most surely many of the people are transgressors.

50. Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?

Allah tells at the first AAYAT here that He had provided Torah (to Moses-AS) which had the true guidance towards the righteous concepts in its basic form and which had the light (the elucidation to that guidance in the different issues of life); the Prophets (Salam on all of them) who had their total attention towards Allah, used to rule upon their issues by it and even all other persons among them who had their total attention towards Allah; their scholars who were learned in Torah also used to provide verdicts on their disputes according to Torah as they all were ordered to protect the commands of Allah in it (that fundamentally were the same as the Islamic teachings though changes made in them through ancient history have affected them much) and they had taken-up the liability sincerely; so all those persons that truly believe in Torah must not fear the people around but they must fear Allah and they must not take meager amounts by giving away the most precious guidance that Allah had provided them in it; they must decide their issues from it (to the extent the Quran accepts for them) as those who do not decide their issues by Torah, they are disbelievers in Torah certainly; note that when the persons among the mankind took the protection for the commands of Allah, they could not save it from changes yet the Quran that is in the

protection of Allah is the same in the text (and its meanings are intact too) as it descended; Al-Hamdu Lillah; the next AAYAT mentions the ruling about QISAS in Torah (that also is important at the Islamic teachings); it tells that the Torah had asked them for QISAS that means that they should take life against life, eyes against eyes, nose against nose, ears against ears, teeth against teeth and even the wounds ask for QISAS; but if the notable heir (in the case of murder) or the affected person himself (in the cases of wounds), forgives the person liable for the physical losses then it would be compensation for that liable person (and Allah would forgive him at AKHIRAT); those who do not decide these issues by Torah, they are most unjust persons who have rejected Torah certainly; the next AAYAT tells us that Allah sent Jesus, the son of Mary, to follow in the footsteps of the Prophets, and he confirmed that which Allah had revealed before him in Torah, and He bestowed on him the INJIL (his sermons in the Gospel) that has the guidance in it and light, and that also confirmed that which Allah had revealed before it in Torah - and it also was guidance and admonition unto those who had the inclination to guard (against evil); the AAYAT directs that let the people of INJIL judge by that which Allah has revealed therein as the people who do not judge by that which Allah has revealed, such are the most sinful persons; the notable point here in this Ruku is that whatever Torah asks from the persons who believe in it, they must put that into practice (to the extent where it does not challenge the Quran) and whatever INJIL asks from the persons who believe in it, they must put that also into practice (to the extent where it

does not challenge the Quran); if these persons do not do this required task then they are actually denoting that they are disbelievers of Torah and INJIL respectively; note here that INJIL seems to refer to the teachings of Jesus Christ-AS (and some of this teaching is still available in some form inside the four initial booklets of the New Testament that are Matthew, Mark, Luke and John) and seemingly, it is not any book; however, when the ULAMA (the scholars of Islam) speak about INJIL as some book then that might indicate these four named booklets at the New Testament that do contain some of the sermons of Jesus-AS, the great man and one of the most honorable Messengers of Allah; note that we Muslims not only take Torah (as available now) as changed at places, we also have this notion about these four initial books at the New Testament that they do not report the sermons of Jesus Christ in the true form; note also that the Quran addresses both Jews and Christians as "people of the Book" and that means Torah but there is an AAYAT of the Holy Book Quran that reads "those who follow the Messenger, the unlettered Prophet, whom they find written with them in Torah and INJIL" (AARAAF-157) yet the possibility is that in Arabic one word referring to the first term does come to the other term after it according to its own requirement, being understood as such, so for Torah it is "written" and for INJIL it might be "mentioned"; in Surah AALE-IMRAN, we have studied that Mary had said, "O my Lord - how shall I have a son when no man has touched me?" He said, "even so; Allah creates what He wills - when He hath decreed a plan, He but says to it, 'Be,' and it is! And Allah will teach him the book and the wisdom, the Torah and the INJIL (AAYAAT-47

& 48); even here, the mention of book seems towards Torah while the mention of wisdom seems towards INJIL as they are respective terms to the book and to the wisdom in the AAYAT-48 here; it is interesting to note that here at our current study of this Ruku in Surah MA'EDAH where the Holy Book Quran tells us about the descent of Torah and INJIL, it mentions Torah as the Book but in the mention of INJIL the term "Book" is not used; here at MA'EDAH, AYAT-48 ahead tells us that Allah has descended this book (the Quran) upon you (O Muhammad PBUH) that is the Truth and it also confirms the previous book (Torah) in essence and it is custodian to it (as it provides the protection to it by the clarification of the fundamental teachings that Allah has provided to the Man and this clarification tells where Torah i.e. the five books have been tampered with); so you rule according to what Allah has sent and do not follow their whims that lead you away from the Truth; Allah has made for each of you (i.e. the people of the Book and the Muslims) SHIR'AT (their specific deeds that they have to do) and MINHAJ (the specific manner to do those); note that both SHIR'AT and MINHAJ are related to the deeds as there is no difference in the matters of belief as the Messengers of Allah have taught them; the fundamental matters of belief are to believe in TAUHID, AKHIRAT and RISALAT (please see the note at Ruku-5 of BAQARAH); the people of the Book (i.e. the Jews and the Christians) have their SHIR'AT at Torah that they take as the law of Allah to adhere to and as the guidance to attach their-selves to Allah respectively so they have adopted their MINHAJ by inclination to ADL (law) and by inclination to EHSAAN (the good tendency to

perform good deeds) respectively; note that Muslims have their SHIR'AT well-defined at the Quran (that are the SALAH, ZAKAH, SAUM and other of necessary deeds) and they have their MINHAJ to perform them according to the SUNNAH of the Prophet PBUH; before the advent of Muhammad PBUH, the last Messenger of Allah, the rightful adherence to Torah was the sign of belief yet it is moot point if practice on Torah (with the righteous belief on the fundamentals) would be enough for salvation at AKHIRAT for any such person who is among the people of the Book (and who does not disrespect Muhammad PBUH and the teachings of the Quran) after Allah provided Muhammad PBUH the status of His last Messenger; the Holy Book Quran has given such signs at places (and one of them is this Ruku too) that such persons might have some chance to safety at AKHIRAT but these signs are not much explicit about the matter (see the note at the eighth Ruku of Surah BAQARAH for its first AAYAT); note that it has also pointed out clearly that those who are not sincere in the fundamental matters of belief, they are much far away from Torah and they are not among the people of the Book; the Quran has told us most explicitly that Allah has cursed the Jews as they were extremely disobedient to Allah and they even killed the Prophets of Allah; we have studied this at many places yet see AAYAT-60 coming just ahead here in MA'EDAH at its ninth Ruku; it has also told us at places that the NASAARA i.e. the Christians had taken up extreme disbelief to the Truth when they took Jesus Christ as the object to worship by believing in trinity (see NISAA-171) and it has also told that those are not truly among the people of the Book who believe in crucifixion of

Jesus Christ (see the note at the twenty-second Ruku of NISAA); note that the belief in Trinity and in the Crucifixion are the most notable concepts in Christianity; certainly, Allah only is the true Lord totally Capable to apply His decisions to the JINN and the human beings on YAUMUD-DIN (the Day of Judgment) as He wills and the best to say (keeping to the statements that the Quran has presented at this issue) about such individual if he does exist as of now, who is truly attached to Torah among the people of the Book and who does not disrespect Muhammad PBUH and the teachings of the Quran, is that Allah knows better; Al-Hamdu Lillah; the AAYAT says ahead that if Allah had willed, He would have made the people of the Book and the Muslims one UMMAH but He intends to test all by whatever He has given to them specifically so all of them must hurry towards the good deeds; certainly, towards Allah is their return so He would clarify issues there in which they had been making disputes at the worldly life; for you, O Prophet PBUH, Allah gives the command to apply the Quran only if they ask you for decisions in their issues and you must not follow their whims (by which they misinterpret the commands of Torah); and be careful that they do not put you to incline towards misunderstanding of some of commands that Allah has provided to you (as they have done with Torah); if they reject your decisions in practice then you would know that Allah intends to put them into extreme trouble due to their own wrong-doings (see AAYAT-41 at the previous Ruku) and many of the people among them are highly sinful persons; the last AAYAT asks if they seek such decisions that they find fit for their whims as they used to do before the descent of

the Quran; but who is better than Allah in making of decisions for those who truly believe inside; Al-Hamdu Lillah.

MA'EDAH-The Eighth Ruku

51. O you who believe - do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

52. But you will see those in whose hearts is a disease hastening towards them, saying: we fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls.

53. And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.

54. O you who believe - whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the disbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.

55. Only Allah is your WALI and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.

56. And whoever takes Allah and His apostle and those who believe for guardian then surely the party of Allah is such that shall be triumphant.

The Ruku starts by the command to the Muslims not to befriend the Jews and the NASARA (the Christians) as they only are fit to befriend each other as they care but little to establish their deeds according to Torah and the good teachings that Jesus Christ-AS had provided to them to keep to Torah respectively; whoever among the Muslims befriends them, he would be counted among them and Allah does not provide the true guidance to any such unjust person (see also the note on the third Ruku of AALE-IMRAN); those who incline unjustly towards the worldly gains (that actually is affliction to their true Belief if they ask them without any genuine necessity), they actually race towards them saying that they fear troubles if they do not take-up such attitude; this tells that due to reasons that relate to fear of the weaponry of the challengers to Islam and that relate to the situation of economics, they justify their friendship to them; Allah tells that He would bring the decisive win for Muslims over them (so fear of their power is baseless) and He would bring their decisive betterment in the economics that relate to their necessities (so pursuit of stability at economics by their assistance is baseless); note that this happened for the Muslims at the time by their true Belief and by all the good deeds that they took-up and even today this sincere attention towards Allah is the only sure manner for the Muslims to achieve stability in their physical defense and in

their economic necessities; Al-Hamdu Lillah; the AAYAT tells that they (who have affliction to their belief) would then be ashamed (without any chance for the betterment in their belief or deeds) on whatever they have concealed at their insides; in fact, they would come in open in such manner that even the Muslims would say about them that were these the persons who used to say emphatically swearing upon it that they were with the Muslims; all their deeds have gone to waste and they have become extreme losers; AAYAT-54 addresses the Muslims that whoever turns away from his DEEN from among them (this means that if such persons are in quite substantial number), then Allah would bring such nation whom He would love and who would love Him; they would be soft on the true Muslims but extremely severe upon the disbelievers; they would fight-on in the way of Allah (against their base desires and against all those who challenge Islam) and would not fear the reproach of those who reproach them; this is the grace of Allah which He provides to whom He wills; Allah certainly is Ample-Giving and knows everything well; so this AAYAT implies that Allah is not in need of any person for His work but the Muslims have to see that they must not incur any severe loss by disregarding any of the significant commands of Allah; they must not care what the people around say about their good deeds when they fulfill the commands of Allah; they must not give any regards to the adverse remarks of any person (even if he has prominence among the people around) to leave their good works that Allah guides them to do as that would denote only an inferiority complex on their part in this situation; the last couple of AAYAAT tell the true reason to

the Muslims for their ultimate victory over the disbelievers; they tell that their true friends are Allah and His Messenger and all those true Muslims who practice SALAH and pay their due ZAKAH with the most humble stance; whoever befriends Allah and His Messenger and the true Muslims then certainly they are the worthy party of Allah and that worthy party only would be victorious over the disbelievers; so for the Muslims, total attention towards Allah with care to fulfill the authentic SUNNAH of the Prophet PBUH and practicing of SALAH and ZAKAH and remaining humble towards Allah with whatever good deeds they do, is certainly the golden key to their ultimate victory over the disbelievers; Al-Hamdu Lillah.

MA'EDAH-The Ninth Ruku

57. O you who believe - do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the disbelievers; and be careful of (your duty to) Allah if you are believers.

58. And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand.

59. Say: O followers of the Book - do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?

60. Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and

swine, and he who served the Satan; these are worse in place and more erring from the straight path.

61. And when they come to you, they say: we believe; and indeed they come in with disbelief and indeed they go forth with it; and Allah knows best what they concealed.

62. And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.

63. Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

64. And the Jews say: The hand of Allah is tied up - Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and disbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.

65. And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss

66. And if they had kept up the Torah and the INJIL and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath

their feet; there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do

This Ruku commences by the same command to the Muslims as the previous one; it asks them not to befriend the people of the Book while the previous Ruku had mentioned Jews and Christians separately and here, the AAYAT also asks them not to befriend the disbelievers; this is the demand of TAQWA to Allah if they are true Muslims; when the Muslims call to SALAH, they mock their call making it something to jest with and a plaything; this actually is that they are such bunch of people who do not understand its true value and the rightful attitudes; ask (the Jews) O Prophet PBUH - if they disapprove of any other thing in us Muslims except that we Muslims believe in Allah and what has been sent to us (i.e. the Quran) and what has been sent before (i.e. Torah); the fact that underlies their hatred is that most of them are highly sinful persons; ask them O Prophet PBUH, if you should rather tell them the matter that is worse than this disapproval that they show, because of its treatment by the judgment of Allah; that worse matter is the case of such persons whom Allah had cursed and had put His wrath upon and turned some of them to apes and swine as they had worshipped TAGHUT (that means such representative of wrongs that advises the people against the commands of Allah knowingly, with whatever authority it had managed to muster among them); these are highly worse in place and far more astray from the straight path; the next AAYAT tells that whenever they come near the Prophet PBUH, they claim

that they believe but indeed they had come in with disbelief and indeed they had gone forth with it; and Allah certainly knows best what they were hiding (see AAYAT-72 of AALE-IMRAN that is the first AAYAT of its eighth Ruku); the Prophet PBUH would find many of them racing fast to sinful activities and transgressions and their eating of things that they had unlawfully acquired; their doings are certainly the most evil; why did those among them who claimed to have total attention towards Allah with piety and who were among their scholars, did not forbid them from their sinful activities and their eating of unlawful things; certainly the way of actions that they devised (though they were claimants to piety and counted among scholars) is the most evil; among the Jews, there were such evil persons who showed extreme disrespect to Allah when they said that His Hands are tied-up (that He does not provide the worldly things to the Jews in plenty) so Allah replied to this that their own hands are tied-up and they had been cursed too by Allah due to this evil statement; nay; both His Hands are spread out to spend as He wills; but the fact is this that whatever your true Lord sends upon you O Prophet PBUH, that increases only the rebellion and disbelief of many of them (see also the first AAYAT of the nineteenth Ruku of AALE-IMRAN); note here that where any of physical parts of Allah are mentioned at the Quran, it does not represent the physical parts and the best to say here is that "Allah knows best"; Al-Hamdu Lillah; the AAYAT tells that Allah has casted enmity and hatred among the Jews up-to the Day of Judgment (so they would lack sympathy not only among their-selves but also for all the peoples of the world and they would try to create FASAD

upon the earth by inflicting wars among the peoples of the world without coming at fore so as to keep all of them away from the teachings of Islam); whenever they kindle the fire of wars, Allah extinguishes it yet they go on to strive for creating FASAD (that means such situation in which the practice of Islam goes on to become very difficult) at the land; Allah certainly does not appreciate those who make FASAD among the peoples of the world; Al-Hamdu Lillah; the next AAYAT tells that if they had truly believed and had taken-up TAQWA, their sinful activities (their eating of the unlawful things included) would have been erased and Allah would have entered them into gardens that had all the bliss; it reads "if only the people of the Book had believed and had been righteous, We should indeed have blotted out their iniquities and should have admitted them to gardens of bliss"; see also the last AAYAT at the twelfth Ruku of Surah BAQARAH; Al-Hamdu Lillah; the last AAYAT of this Ruku at our study gives the message that keeping to practicing of commands of Allah does provide for the betterment even in the worldly life (while it brings certain safety at AKHIRAT) as such persons ultimately have ample economic resources to live their worldly lives with ease but most of them do not understand this phenomenon; they tend to get the ease at the worldly life by wrongful means and that actually is their idiocy; the AAYAT reads "if they (the people of the Book) had observed the Torah and the INJIL and that which was revealed unto them (i.e. the Quran) from their true Lord, they would surely have been nourished from above them and from beneath their feet; among them there are people who are moderate, but many of them are of evil conduct";

certainly Allah provides all the blessing to all those who are totally attentive to Him; Al-Hamdu Lillah.

MA'EDAH-The Tenth Ruku

67. O Apostle - deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the disbelieving people.

68. Say: O followers of the Book - you follow no good till you keep up the Torah and the INJIL and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and disbelief; grieve not therefore for the disbelieving people.

69. Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last day and does good-- they shall have no fear nor shall they grieve.

70. Certainly We made a covenant with the children of Israel and We sent to them apostles; whenever there came to them an apostle with what that their souls did not desire, some (of them) did they call liars and some they slew.

71. And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do.

72. Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Mariam; and the Messiah said: O Children of Israel - serve Allah, my Lord and your Lord. Surely whoever

associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

73. Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.

74. Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.

75. The Messiah, son of Mariam is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the AAYAAT clear to them, then behold, how they are turned away.

76. Say: Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah-- He is the Hearing, the Knowing.

77. Say: O followers of the Book - be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.

The first AAYAT of the Ruku directs the Prophet PBUH to deliver each and everything of the Quran that Allah, the true Lord, has provided to him, to all the peoples of the world; note that we find some strict speech too at few places at the Quran to the Prophet PBUH about some of his attitudes where Allah has told him to review them; Al-Hamdu Lillah; the AAYAT says that if he does not provide it in total to

them, he has not fulfilled the duty of being the Messenger of Allah; he would not care how the people react to the teachings of the Quran as he only has to provide them clearly; Allah would save him from all adverse attitudes of the wrongful people whom he addresses in his virtuous task; Al-Hamdu Lillah; Allah certainly would not guide to righteousness those who have gone to heights in their disbelief; O Prophet PBUH; tell the people of the Book that they have no standing unless they observe Torah, INJIL and what Allah, the true Lord, has sent to them (i.e. the Quran); the situation as it stands now is that what Allah has sent to them, only increases them in their rebellion and disbelief (as they totally reject its practice) so do not grieve over those who have gone to heights in their disbelief; the next AAYAT that is AAYAT-69 here is similar to the AAYAT-62 at the eighth Ruku of Surah BAQARAH and the note there would insha-Allah suffice for it; the next AAYAT tells that Allah took the pledge from the Bani-Israel to accept the true Belief and do good deeds according to it; note that the true Belief fundamentally is to believe in TAUHID, AKHIRAT and RISALAT and do all good deeds in accordance to that true Belief and note also that according to Islam, the rejection of the Quran means also the rejection of Torah (the Pentateuch) as it was in its basic form; they committed the wrong that they did not take the true guidance from the Prophets and in fact, killed some of them for which they had no remorse; note that there is some difference in RUSUL (the Messengers that were sent towards some nation) and ANBIYA (that all were Prophets); all RUSUL are ANBIYA too while those ANBIYA that were assigned specifically to

some nation for their guidance, they became RUSUL; note also that ANBIYA were even killed by the people but Allah provided special protection to RUSUL and nobody was able to kill them; here though the word used is RUSUL yet it is in the meaning of ANBIYA as the Prophets sent among the Bani-Israel after Moses (who was among the RUSUL) were all ANBIYA except for Jesus Christ who also was among the RUSUL (he was saved miraculously from the Jews who wanted to crucify him); however, no person has to make this issue as some hard and fast rule as if any person calls any of the Prophets as among the RUSUL, that is no problem; Al-Hamdu Lillah; the Muslims believe in all Messengers and all Prophets that Allah has sent to the nations without taking any discrimination in their teachings as all of them guided towards TAUHID, AKHIRAT and RISALAT; note that the Prophet Muhammad PBUH was the last of the Prophets and the last of the Messengers of Allah; the Jews thought that their adverse response to the Prophets would not bring any troublesome situation to them so they were totally oblivious of its consequence and remain as if they are blind to it and deaf to it then Allah provided them His mercy (after the end of their plight at Babylon when UZAIR-AS had led them to the true teachings of Torah again); even after that, many of them became blind and deaf (to the Truth); Allah certainly is seeing well to whatever they do; Al-Hamdu Lillah; AAYAT-72 tells (as AAYAT-17 of MA'EDAH has told) that those among the people of the Book who have said that the person of Jesus the Messiah, the son of Mary, actually is Allah, they have disbelieved the Truth; even the Messiah had said that worship Allah only as He is my RABB (the true Lord) and your

RABB too; the AAYAT ends with the message that whoso ascribes partners unto Allah, for him Allah has forbidden paradise and his abode is the hell-fire; and for the unjust persons, there will be no helpers; the next AAYAT warns all those who say that Allah is the third of three; it says that if they did not desist from saying such wrong, the most agonizing doom will fall on such persons among them who disbelieve in this manner; Allah is the One Who only is the Creator of all and Who never loses any of His attributes and Who only is the True Lord; Al-Hamdu Lillah; AAYAT-74 ahead asks them that they still have the chance to repent and to better their selves while they are here at the worldly life so why don't they turn to Allah, and seek His forgiveness? Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; Messiah-AS, the son of Mary, was one of the Messengers of Allah and there had been many of His Messengers before; and his mother was a virtuous truthful person; but they both used to eat foods (that means that though they had most worthy of merits yet they were human beings); the AAYAT ends by indicating that Allah does provide clearly His AAYAAT (the signs that lead to the Truth) to them yet observe in what ways they are deluded away from the Truth; the next AAYAT asks the Prophet PBUH to ask them how is that they worship such besides Allah that which has no control over their harm or any of their profit? Allah certainly is Most Hearing and Most Knowing; Al-Hamdu Lillah; note that this also implies that though highly virtuous yet neither Jesus Christ (the Messiah) nor his mother are able to give any relief to any person without the will of Allah to anyone; so Allah only is

truly Powerful as He only is the true Lord; Al-Hamdu Lillah; the last AAYAT of the Ruku asks the Prophet PBUH to address them that "O people of the Book (i.e. O Christians) - be not unduly immoderate in your religion (by taking such belief about the Messiah that is disbelief in the Truth), and do not follow the low desires of people who went astray before (i.e. the Jews) and led many astray (among them) and went astray (themselves) from the right path"; the Ruku has guided the people of the Book to adhere to Torah in belief that needs to respect the teachings of the Quran in practice and there is the subtle message for the Muslims here that if they do not keep to the Quran in all manner, they would have no standing at the worldly life and they would be in extreme trouble at the Day of Judgment; may Allah save all Muslims from all troubles at the Day of Judgment; Al-Hamdu Lillah.

MA'EDAH-The Eleventh Ruku

78. Those who disbelieved from among the children of Israel were cursed by the tongue of DAWOOD (David) and ISA (Jesus), son of Mariam; this was because they disobeyed and used to exceed the limit.

79. They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.

80. You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.

81. And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but - most of them are transgressors.

82. Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: we are Christians; this is because there are priests and monks among them and because they do not behave proudly.

83. And when they hear what has been revealed to the apostle you will see their eyes overflowing with tears on account of the truth that they recognize; they say: our Lord - we believe, so write us down with the witnesses (of truth).

84. And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?

85. Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do the good (to others).

86. And (as for) those who disbelieve and reject Our AAYAAT, these are the companions of the flame.

The first AAYAT of this Ruku tells that the disbelievers among the Bani-Israel were cursed by the speech of David-AS and of Jesus-AS, the son of Mary-AS; this speech was the David's recitation of ZABUR (Psalms) and was the Jesus's sermons of INJIL (that was the wisdom that Allah provided to him so it must not be confused with the four initial books

of the New Testament); they cursed them because the Bani-Israel were extremely disobedient to the commands of Allah and they often used to transgress; this implies that not only they disobeyed the commands of Allah but they often did it as they had developed themselves to disobey time and again; not only they disobeyed often but they did not even care to stop each other from the disobedience of Allah and as such, this disobedience in different issues of life was highly evident in their lives; as it remained in practice without any challenge to it so it got hold there as the time went on upon it; our study have seen at the ninth Ruku that those among them who claimed to have total attention towards Allah with piety and who were among their scholars, even they did not forbid them from their sinful activities and their eating of unlawful things; such evil were their doings (that led to their extreme downfall); these Jews befriend all those who disbelieve the commands of Allah against the Muslims; certainly the doings that they sent ahead for their-selves (that is being recorded at their document of deeds for the Day of Judgment), they are most evil as Allah is displeased with them and they would abide forever in the chastisement; if they had truly believed in Allah and the Messenger PBUH and what had been given to him (i.e. the Quran), they would not have befriended the disbelievers against the Muslims (in fact, they would have sincerely become the part of the Muslims); the reason behind their adverse attitude is that most of them are totally sinful persons; certainly, the Muslims would find the Jews and the polytheists as most vehement among all persons in hostility for them and they would find near to them in affection those who call

themselves as NASAARA (the Christians) as they have priests (who are devoted to learning) and monks (who are not given to pride); note that we do find that in general, the Jews and the polytheists are the most bitter opponents to the Muslims in the world (as they used to be at the times of the Prophet PBUH) yet about NASAARA, it is notable that due to their crusades against the Muslims and then since the time when they have bracketed themselves with the Jews much, they also have shown much dislike for the Muslims (but this was not the case at the times of the Prophet PBUH when the NASAARA generally tried their best to avoid confrontation with the Muslims and the Quran appreciates their attitude of that time here); however, the best attitude for the Muslims at this period of time is to avoid confrontation with all peoples of the world and remain totally committed to Islam with all integrity among their-selves, without any care to all peoples of the world; Al-Hamdu Lillah; AAYAT-83 tells that when they (the NASAARA) hear that which has descended upon the Prophet PBUH (i.e. the Quran), the Muslims would see their eyes shedding tears because they recognize it to be the Truth and they call the true Lord that they have believed in the Truth so He should write them in the witnesses to the Truth; and they also state that what excuse they have not to believe in Allah and the Truth that has reached them and then expect that their true Lord would count them in the virtuous persons; Allah would provide them because of their good statement, JANNAAT beneath which the beautiful streams flow where they would reside forever; this certainly is the good returns to those virtuous persons who do their virtuous deeds as better as possible; but those

who hear the AAYAAT of the Quran but they disbelieve and reject those AAYAAT from Allah, they are the people of the hell-fire; the Ruku tells that those among the people of the Book who take the Guidance to the right path by the Quran, Allah appreciates them and He would care for them at AKHIRAT; Al-Hamdu Lillah.

MA'EDAH-The Twelfth Ruku

87. O you who believe - do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.

88. And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.

89. Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His AAYAAT so that you become grateful.

90. O you who believe - intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only uncleanness, the Satan's work; shun it therefore that you may be successful.

91. The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?

92. And obey Allah and obey the apostle and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our apostle.

93. On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).

This Ruku is mostly concerned with the foods that are unlawful to eat; the first AAYAT asks the Muslims not to make unlawful any such good thing that is lawful for them (this especially includes the pure foods) and not to transgress the limits as Allah does not appreciate such transgressors; so they would not take the pure foods even in excessive amounts; the AYAT ahead tells that they must eat such foods that are HALAAL (lawful) and TAYYIBAH (pure); the lack of even one of these properties (that are HALAAL and TAYYIBAH in something seemingly edible) prohibits the intake of it so the AAYAT tells all the peoples of the world to eat only that Allah has allowed them (HALAAL) and that which they understand to have purity (TAYYIBAH) according to the SUNNAH of the Prophet PBUH; this statement is interesting in the sense that the food taken-in does affect

the conduct of the person (his awareness of the good moral values); the Quran does indicate that the intake of anything affects the Man even in the spiritual sense; note that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it but the Satan pursued this first couple of the mankind to eat the prohibited fruit to affect them adversely so undoubtedly, he is the enemy of the mankind; the Muslims must have TAQWA to Allah whom they truly believe; this tells that the eating of any such thing that is unlawful and/or impure affects TAQWA to Allah adversely that is the highest of the spiritual values for the true Muslim; if someone takes a futile oath just as manner of speech that he would refrain from eating something HALAAL and TAYYIBAH, it would not be accounted for; note here that the taking of false oaths is one of the major sins and those persons who do that at the courts of law, they ought to see what fire they actually are buying for their-selves; note also that where the person has the habit of saying "by Allah" at statements randomly so this issue is of no consequence (though he would try to avoid this as best as he is capable of) and the ruling for this is that Allah does not account for this; likewise, if someone takes an oath on some past event that it has happened and it has not taken place but he is truthful in his oath according to the best of his knowledge, Allah does not account for that futile oath too (though he would improve his observation and would try to be most careful to state something that might have more than what he gathers); Allah takes such oaths only as accountable when the person takes them intentionally and they relate to the future to do

something or to refrain from something in clear terms; however, they would pay the expiation for the solemn oath that they had strengthened yet broke it or could not fulfill it; that expiation is to feed ten of poor persons two times such food that is fit for their own eating and for the eating of their family (both in quality and quantity); he is allowed to give each of them amounts equal to FITR if he wills and that would count as feeding them; however, he might choose to clothe them instead of feeding them and if so, then he must give such dress to each of them that might be simple yet worthy to present at the environment so that he might read his SALAH in it without any reservation; AAYAT gives another option for the expiation and that is to free a slave but that option is now obsolete; if the person is incapable to feed or clothe the poor as of now for the expiation of his oath then it tells ahead to provide the expiation by keeping three (consecutive) fasts as that would become the KAFFARAH (expiation) for their oaths that they had solemnized; but the Muslims would take care to their solemn oaths either by its fulfillment or either by its expiation if needed; in this manner, Allah makes clear to the Muslims His signs, that they may be grateful (the Surah had started by the command to the Muslims to fulfill their oaths so here Allah had clarified that command even more); AAYAT-90 ahead is significant in the prohibition of the KHAMR (wines) and it addresses few other issues too that are prohibited; it reads that, "O you who believe; intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are extreme filth that are from the Satan's work; therefore shun it so that you may be successful"; note that

the Quran gave three rulings that relate to steps in prohibition of the liquor/wines as their drinking leads to most unjust attitudes; AAYAT-219 of Surah BAQARAH had provided the first of them that the sin of them (at AKHIRAT) is greater than their benefits (at the world); the second came at Surah NISAA-43 that asked not to go near the SALAH when intoxicated and the third came here at Surah MA'EDAH-90 that finally prohibited it completely; this is significantly notable example for the prohibition of something in steps that had penetrated in the life-style of the peoples in Arabia at that time; Al-Hamdu Lillah; note that gambling (the games of chance) is totally prohibited too and Islam appreciates to put some mental or physical exertion to fulfill the economic needs; the AAYAT also prohibits the Muslims to provide sacrifices to idols (and this is a form of SHERK) so the Muslims have to keep away from it most necessarily; also, the AAYAT prohibits the dividing of things by arrows that was their way at Arabia at those times which sometimes even manifested in their business transactions (our study has seen one of its examples at the note at the first Ruku of the Surah MA'EDAH); the next AAYAT reads that, "Satan's plan is only to excite enmity and hatred between you (O Muslims), with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer - will you not then abstain"; this tells that the drinking of wines and the playing of gambles does bring enmity and hatred among the Muslims as the former affects to lose the awareness of the situation around and the other affects to lose the money (and even the self-respect) of the person who is involved in it; the other two that are the sacrifice to idols

and transaction by lots (for which arrows were used), these both are against the righteous true Belief and the righteous deeds respectively as the former is *SHERK* that hinders from the remembrance of Allah and the latter prevents from the most important thing in deeds that is *SALAH*; may Allah give all Muslims *TOFIQ* to stay away from these satanic things; the Muslims would obey Allah and His Messenger *PBUH* and must have caution (especially in what they take-in); but if they turn away from this obedience then they must know that the Messenger *PBUH* has only to present the Truth as it is clearly, and most certainly, he is not liable to see that they do come to the righteousness; most certainly, everyone has to face the outcome of his worldly life individually at *YAUMUL-HASHR*, the first day of *AKHIRAT*; *Al-Hamdu Lillah*; the last *AAYAT* of the *Ruku* clarifies the issue about those who had been drinking wines before its prohibition as it was mentioned among the extreme filth that is from the Satan's work; *SAHABA* (the companions of the Prophet *PBUH*) were worried about those of their fellows who had died before this prohibition of wines if they would be counted among the sinful persons for their drinking; the *AAYAT* elucidates that such is not the case as Allah has prohibited it at this time and not when they used to consume wines; however, the necessary condition for safety from sins is that the Muslim persons live their lives with *TAQWA* that asks to have the true Belief in Islam and do the good deeds accordingly with total attention towards Allah; note that the *AAYAT* has mentioned three good stages of righteousness for the Muslims to which adherence to *TAQWA* to Allah leads them; the first stage is of all Muslims generally that

they have the true Belief in Islam and do the most necessary deeds in the most ordinary manner that Islam asks of them; then the second stage is where (keeping their first stage intact) they are concerned with high number of issues and their TAQWA makes them care for the specific Islamic rulings in all those with ADL (the Islamic law); then the third stage is where (keeping their first and second stages intact) they are concerned with most high number of issues (and are at the good level of becoming guides to them with utmost care to Islam) and their TAQWA makes them care for the specific Islamic rulings in all those with EHSAAN (the care to Islam in the most beautiful manner); TAQWA to Allah is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; this leads the Muslim person to the last beautiful stage by the will of Allah; Al-Hamdu Lillah.

MA'EDAH-The Thirteenth Ruku

94. O you who believe - Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.

95. O you who believe - do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from

the cattle, as two just persons among you shall judge, as an offering to be brought to the KA'BAH or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of retribution.

96. Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered.

97. Allah has made the KA'BAH, the sacred house, the maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.

98. Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful.

99. Nothing is (incumbent) on the Apostle but to deliver (the message), and Allah knows what you do openly and what you hide.

100. Say: The bad and the good are not equal, though the abundance of the bad may dazzle you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.

Allah had clarified some issues in the previous Ruku that the first Ruku of this Surah had addressed and this Ruku starts with the same manner; the first Ruku had forbade Muslims to hunt when they are in EHRAAM (the dress and restrictions when they are on HAJJ) and now here the Ruku provides some detail for this; Allah tells them that He would test the Muslims by their proximity to the animals that they would be able to hunt with ease at this state of EHRAAM; they would be able to catch them by bare hands even and by their spears so that He brings at fore who really fears to disobey Him when he has not seen Him; whosoever transgresses after this, he certainly would receive the most severe punishment; the next AAYAT emphasizes that the Muslims would not kill the game when they are at the state of EHRAAM; note that it is prohibited too to hunt an animal if it is at the vicinity of HARAM i.e. the sacred area even if the man is not at the state of EHRAAM though he is allowed to kill those animals that might harm him or others nearby (like the wolf, snakes, scorpions etc.) even in EHRAAM; if someone at HAJJ does it intentionally then the compensation is that he provides the like of that animal that he has killed from among the domestic animals (goat or sheep against the deer and the cow against the wild buffalo) by the ruling of the two just persons among the Muslims; that animal in compensation would be sent as an offering towards KA'BAH or as expiation, he would feed the needy or he would fast accordingly so that he tastes the adversity of his wrong-doing; the AAYAT tells that Allah has forgiven what has gone-by; but whoever repeats such action (of hunting the game at the state of EHRAAM) now, Allah would inflict retribution to him; Allah is

Mighty (which means that He is able to provide for such happenings that keep the world to His will by His authoritative measures) and Able to take vengeance (at the AKHIRAT); Al-Hamdu Lillah; AAYAT-96 ahead permits to hunt the game of sea (fish) and the eating of it; it is the provision for the residents of HARAM and for the travellers to HARAM but the game of the land would remain prohibited upon them during the state of EHRAAM; the Muslims must have TAQWA to Allah to whom they would be gathered where they have to answer for all their deeds; the AAYAT ahead reads, "Allah made the KA'BAH, the Sacred House, the standard (of peace) for the mankind, as also the Sacred Month (of ZIL-HAJJAH), the animals for offerings, and the garlands that mark them so that you (Muslims) may know that Allah has the knowledge of what is in the heavens and in the earth and that Allah is well Knowing of all things"; this tells that at HAJJ, Allah cares for the peace among the people as the time and the place of this righteous deed both are most holy; so He does not appreciate even the killing of the game at this virtuous time and place; Al-Hamdu Lillah; but the Muslims must remain mindful that though Allah is severe to punish on wrongs, He certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; they all must remain mindful that the Messenger PBUH only has the liability to provide the message of Allah in total and to explain it necessarily but what attitudes those persons take whom he has addressed, is not his responsibility; Allah certainly knows the factual status of attitudes that they manifest and that they conceal; the last AAYAT of the Ruku states that the evil and the good are not equal even though the abundance of the evil

might dazzle the addressee of the Quran; all persons that have high intelligence must develop TAQWA to Allah as that only would lead them to the true success (in AKHIRAT); it is not the high quantity of support for some viewpoint that makes it reasonable to accept but it is the worthy quality that it has by the teachings of the Quran and the SUNNAH that provides the value to it; note here that though democracy when it does not challenge the Islamic teachings, is fine to take for the establishment of the Islamic administration yet the notable thing is that its rulings would have their basis on the commands of Allah as He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; it works for the betterment of matters caring about AKHIRAT guiding the people to care for the same; it believes totally in Islam as presented by Muhammad PBUH, the last Prophet of Allah, that it would understand, apply and profess well with all affection to all the peoples of the world; this implies that the administration when it keeps to Islam, shall take up democracy by the two acceptable concepts in vogue as of now and leave two such unacceptable things that have been attached to it by the west; one of the two is that the administrative institutions shall remain separate in task though co-operative in essence to each other by Islam in the management of the administration and the other is that the common persons would have their say in the Islamic administration; as for the two unacceptable things, note that the Islamic administration shall necessarily reject secularism and the idiotic concept that the Man is but an animal; please

read my writing "The Islamic Guidelines" to understand the Islamic administration in much better way; Al-Hamdu Lillah.

MA'EDAH-The Fourteenth Ruku

101. O you who believe - do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.

102. Some people before you indeed asked such questions, and then became disbelievers on account of them.

103. Allah has not ordained (the making of) BAHIRA or SAIBA or WASILA or HAMI but those who disbelieve fabricate a lie against Allah, and most of them do not understand.

104. And when it is said to them - come to what Allah has revealed and to the Apostle, they say: That on which we found our fathers is sufficient for us. What - even though their fathers knew nothing and did not follow the right way.

105. O you who believe - take care of your souls; he who errs cannot hurt you when you are on the right path; to Allah is your return, of you all, so He will inform you of what you did.

106. O you who believe - call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; these two you should detain after the prayer; then if you doubt (them), they shall both swear by Allah (saying): we will not take for it a price,

though there be a relative, and we will not hide the testimony of Allah as then certainly we should be among the sinners.

107. Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit as then most surely we should be of the unjust.

108. This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.

The Ruku commences by the command to the Muslims not to ask such unnecessary questions which if answered, might cause trouble to them in their fulfillment; the example for such questions is that the Prophet PBUH was asked if the HAJJ is obligatory for the Muslims each year; the Prophet PBUH told the person who asked it that it is not but he added to warn him that if he had affirmed it, it would have become obligatory; the Quran provides the same guidance here that the SAHABA must be careful what to ask as the Quran is descending at this period of time and the answer that they get to the query, might put some burden upon them; the Bani-Israel had asked the detail about the cow that they were ordered to slaughter and that had led them to seek for it much as the detail for it was unique as we have seen at the eighth Ruku of Surah BAQARAH; if they had

taken the command then & there, they could have slaughtered any cow at the vicinity yet they tried to avoid the command after Allah had issued it; to complicate the issue, they asked about its age, about its color and about its looks; learning from Allah, Moses gave all the detail about the cow and even more, so they did not find any outlet to avoid the command and in fact, became liable to find such exceptional cow; so the AAYAT asks the Muslims not to ask such unnecessary questions as that is asking for trouble only; the AAYAT soothes the Muslims that Allah has forgiven the unnecessary questions that they had asked previously (with the care not to put burden on them); Allah certainly is Most Forgiving and Most Forbearing; Al-Hamdu Lillah; the AAYAT ahead tells that the nation before the Muslims asked such questions and then turned disbelievers to it (this means that they changed the guidance that Allah provided to them and rejected the actual guidance totally in their practice); the next AAYAT explains by telling about four such camels that the disbelievers assigned to their idols; they were BAHIRA (the slit-ear she-camel the milk of whom they assigned to their idols); SAEBAH (the she-camel that they set free and assigned to their idols); WASSILA (the she-camel that gave birth to few female offspring consecutively that they assigned to their idols); HAAMI (the male camel that had mated for quite many times that they assigned to their idols); the AAYAT reads after naming of these camels, "but those who disbelieve fabricate lies against Allah; most of them have no sense"; this tells that these were such disbelievers who did all this by their statement that Allah has guided them to it; may Allah keep all the Muslims to

Islam and save all of them from such evil doings; Al-Hamdu Lillah; the AAYAT ahead tells about those persons who adhere to the living manner of their fathers most erroneously that when these persons are asked to come to what Allah has descended (the Quran) and to the Messenger PBUH, they reply that enough for them is what they have found with their fathers; so it indicates that those who assigned camels to their idols were also actually following the customs of their fore-fathers; here the AAYAT responds to this reply that would they adhere to this extreme erroneous behavior even if their fore-fathers had no knowledge whatsoever and had no true guidance; AAYAT-105 ahead again soothes the Muslims that their task is to present the true guidance to all (and indicate the wrongs of the persons around) and when they have done it then they would care only about their own selves; those who choose to remain away from the true guidance would not be able to harm them when they themselves stay firm on the true guidance; all persons would return to Allah so then He would clarify to all persons about what they used to do; Al-Hamdu Lillah; the three remaining AAYAAT ahead in this Ruku relate to the ruling about making witnesses to the will when someone is at travel and there he faces death; this we have seen that the Quran when it asks to keep attention towards Allah by any of good deeds (especially SALAH), it also asks to keep away from all material pursuits that are caused by the attachment to the base worldly desires (see the note at twenty-third Ruku of BAQARAH for its last AAYAT); this attachment would cause the good deeds go to waste and the good Muslims must certainly remember that for Allah, we live-on and to Him, we

would return; Al-Hamdu Lillah; these AAYAAT tell that when at travel, the Muslim person sees that his death has approached him (and he has some valuable things with him), he would call two of his mates that he understands to be just persons, at travel from among the Muslims or if not available, then any two of others after the SALAH (that preferably would be ASR yet it might be any SALAH as due to it, Allah would provide blessing in the time and place) and make the will by their witness about those valuable things so that at their return, they deliver those things to his heirs and also provide the will; they would swear that they would not commit any wrong in delivering the valuables and they would not ask for any material gains by it or give benefits to any of their relatives by it as if they do such things, they would be extreme sinners; however, by some obvious sign, if they are found to be guilty of perjury then two such persons that are near to the deceased persons and have claim against them, would witness against them that their testimony is more worthy of acceptance than these two and they have not transgressed; in such case (if these two claimants lie), they would certainly be highly unjust persons; the last AAYAT of the Ruku reads, "this manner is most suitable so that they may give the evidence in its true nature or else they would fear that other of oaths would be taken against their oaths; but fear Allah (in the first place) and listen (to His command); for Allah certainly does not guide the rebellious people"; Al-Hamdu Lillah.

MA'EDAH-The Fifteenth Ruku

109. On the day when Allah will assemble the apostles, then say: What answer were you given? They shall say: we have no knowledge; surely You are the great Knower of the unseen things.

110. When Allah will say: O Isa son of Mariam - Remember My favor on you and on your mother, when I strengthened you with the holy Spirit, you spoke to the people in the cradle and when of old age, and when I taught you the Book and the wisdom and the Torah and the INJIL; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

111. And when I revealed to the disciples, saying, Believe in Me and My apostle, they said: we believe and bear witness that we submit (ourselves).

112. When the disciples said: O Isa son of Mariam - will your Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) Allah if you are believers.

113. They said: we desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it.

114. Isa the son of Mariam said: O Allah, our Lord - send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us,

and a sign from You, and grant us means of subsistence, and You are the best of the Providers.

115. Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.

The last of this Surah narrates about Jesus Christ-AS for NASARA to revise their unjust concepts about him and to take him as one among the mankind as it had mentioned at the tenth Ruku; as the Surah is deeply related to justice, it guides most highly here towards AKHIRAT where the justice would manifest and there at the Day of Judgment, it would prevail; Al-Hamdu Lillah; the first AAYAT here that is AAYAT-109 narrates about the Day of Judgment that when at that day, Allah would gather His Messengers and then ask them what were they answered (when they presented their teachings); note that Allah knows everything totally well yet to bring the matter at fore, he would question the Messengers there so that they clarify that they had provided His message well and the peoples that they had addressed, did get it undoubtedly; the Messengers would say then that (they did provide the message yet) they do not know (what their peoples did after their departure from the world); only Allah knows the matters of GHAYB (unseen hidden thing) for He is the Most Knowing of all GHAYB; Al-Hamdu Lillah; AAYAT-110 ahead tells that when Allah asks Jesus-AS, the son of Mary-AS, to remember His favor on him and on his mother, when He strengthened him with the

Holy Spirit (i.e. Gabriel) and he spoke to the people in the cradle (see Surah MARIUM-27 to 36) and in the old age (i.e. forty years when Allah took him up to heavens alive), and when He taught him the book and the wisdom that is the Torah and the INJIL respectively; and when he determined out of clay something like the form of bird by the permission of Allah and then he breathed into it and it became a (real) bird by His permission; and he healed the blind and the leprous by His permission; and when he brought forth the dead by His permission; and when He withheld the children of Israel from him when he came to them with clear arguments (see Surah NISAA-156 to 159), but those who disbelieved among them said that this is nothing but clear enchantment; AAYAT-111 tells that when Allah revealed the command to the disciples of Jesus that asked them to believe in Him and His Messenger, they replied that they do believe and they also said that O Lord --- "You bear witness that we have submitted (to You) as Muslims"; Al-Hamdu Lillah; these disciples of Jesus were among the most poor people of the land yet they were highly faithful to Jesus-AS (except for Judas) and even in much adverse situation that they faced after him, they did keep their word to Allah that they have submitted to Him as Muslims; Al-Hamdu Lillah; AAYAT-112 tells that the disciples asked Jesus if His Lord would care to send down to them MA'EDAH (table set with viands) from the heaven?; Jesus replied to them to have TAQWA to Allah (as to ask for such worldly things by the true Belief is not desirable) so they must abstain from it if they really have faith; this seems to be the event that relates to the very beginning of his TABLIGH (i.e. the delivering of the message

of Allah) as they had mentioned to Jesus about Allah as "your Lord" and at that time, there might not be all twelve of them that had asked for MA'EDAH; AAYAT-113 tells that the disciples said that they actually desire that they should eat of it so that their hearts should be at rest and that they may know that Jesus has undoubtedly spoken the truth to them and that they may be witnesses to it; this reply suggests that they actually intended to strengthen their true Belief upon AKHIRAT rather than to get any benefits of the worldly life; however, it is a moot point if the MA'EDAH ever descended and it seems here that it did not though Jesus did ask Allah for it; AAYAT-114 tells about the plea of Jesus to Allah that he asked Allah, the true Lord, to send down for them the table spread with food from the heaven that it may become feast for them for the first of them and for the last of them and a sign from Allah; he asked Allah to give them sustenance as He only is the Best of sustainers; the last AAYAT of this Ruku tells that Allah told him that He would send it to them but if any of his peoples disbelieves after this then He will punish him with penalty such as He has not inflicted on any one among all the peoples of the worlds; seemingly, this strict warning was the reason that made Jesus revise his asking and so the MA'EDAH did not descend; this tells that when Allah shows some miracle, He demands extreme commitment to Him because it brings the GHAYB near to observation; Allah has mentioned this at other of AAYAAT too and the complete destruction of THAMUD (to whom, Allah had appointed SALEH-AS as His Messenger whom they rejected totally even after seeing the

miracle that they had asked for), is one of the examples for this; Al-Hamdu Lillah.

MA'EDAH-The last Ruku

116. And when Allah will say: O Isa son of Mariam - did you say to men, Take me and my mother for two gods besides Allah, he will say: Glory be to You, it did not befit me that I should say what I had no right to (say); if I had said it, You would indeed have known it; You know what is in my mind, and I do not know what is in Your mind, surely You are the great Knower of the unseen things.

117. I did not say to them aught save what You did enjoin me with: That serve Allah, my Lord and your Lord, *and I was witness over them till the time I dwelt among them but when You took me up, You were the Watcher over them as You certainly do witness everything.*

118. If You should chastise them, then surely they are Your servants; and if You should forgive them, then surely You are Mighty, Most Wise.

119. Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them forever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.

120. Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things.

The last Ruku of this Surah implies that Jesus-AS would not come to the world for the second time as is expected by the Muslims in general; this makes the note on it very difficult as the authentic Hadith does point out that he would descend at the world near the last day of the world; insha-Allah, I would elaborate upon the statement that he would not come to the world for the second time without any disregard to the Hadith in any way about his descent but after the note on this Ruku; in the first AAYAT, Allah tells that He would ask Jesus, the son of Mary, at AKHIRAT if he had told the peoples to take him and his mother as two objects to worship besides Allah (when he was at the world); to this Jesus would reply "glory to You; I did not say any such thing that is not right for me to say; if I had said it, You would have known it certainly, as You know what is in my heart but certainly I do not know what is in Your Knowledge; You certainly are the truly Knowing of all things hidden; I never said anything to them except for what You had asked me to tell them and that was that they worship Allah only who is my Lord and your Lord; *and I was witness over them till the time I dwelt among them but when You took me up, You were the Watcher over them as You certainly do witness everything*; if You do punish them, they are Your servant and if You do forgive them, You are Mighty and Most Wise"; please note the words in italic here; Allah will say that this is the day on which the truthful will profit from their truth; for them are JANNAAT beneath which the beautiful streams flow in which they would reside forever; and Allah would be well-pleased with them and they would be well-pleased with Allah; this is the great triumph; the last AAYAT of the Ruku and of

the Surah states (and its words are very near to its AAYAT-17) that for Allah only, is the authority of the heavens and the earth and whatever is between them; and Allah certainly has all control over all things; Al-Hamdu Lillah.

Supplementary note on AAYAT-117 of MA'EDAH

There are authentic Ahadith that tell about the coming of Jesus Christ for the second time to the world near the last day of it; one of the most authentic Ahadith that directs to it is that "the Prophet (PBUH) said, ---by Him in Whose hand is my soul, Ibn Maryam (Jesus-AS) will soon descend among you (Muslims) as a just judge and he will break the cross, kill the swine and abolish the JIZYA and wealth will flow to such abundance that no one will take it---"; this means that he would show well that the Christianity (that is based upon his name) has no sound basis so its impression would end completely; due to this, ULAMA (the learned scholars in the Islamic teachings) have generally taken this to mean that Jesus would descend from heavens and at that time, he would kill that specific imposter who would be demonstrating feats by some worldly means that would seem like amazing feats that Jesus Christ used to present by the permission of Allah when he was here in the world; so the Muslims generally await the descent of Jesus (salaam on him), to challenge the imposter and end up the mess he would create, in the following of ULAMA; I, MSD, regret to write (as I respect ULAMA that are among my teachers too) that the arrival of Jesus-AS for the second time at this world does not seem possible as not only, it is against the natural laws of life on which Allah has established this whole universe but the Ruku

at study also presents the matter contrary to it; so the Prophet PBUH would not have meant it literally except by some other meaning but there are possibilities that our study would address here; note that the Muslims do believe that the Prophet Muhammad PBUH was the last of Messengers of Allah and that implies clearly that no Messenger is coming after him in any status whatsoever; note also that Allah does not intend disclosing the Truth explicitly that He has put in GHAYB (the unseen) as that would render the examination at the worldly life inadequate (see Surah BAQARAH-210 and see also Surah AN'AAM-158) so the Islamic teachings tell clearly that Allah and His angels would come at fore only at the time of judgment; very few of ULAMA have indicated this that there is no chance for his descent to the world again but they were scorned for their deviant viewpoint in this issue though they never disregarded the Hadith in any manner; note that generally, ULAMA of the past and of the present strictly adhere to this notion in the literal sense so whoever does believe in the coming again of Jesus (as the Muslims generally do), he has taken up the well-established notion and as such, he has not believed anything against the fundamental teachings of Islam; but with that, note also that I, MSD, do not take the deviant viewpoint in this issue as against the Islamic teachings, if that viewpoint is strictly based on valid reasoning by Islam; most clearly, this last Ruku of Surah MAE'DAH does provide that valid reasoning that is present in the words in *italic*; these words of Jesus that he states in front of Allah in his defense and that are related to the Day of Judgment, imply that Jesus never came to the world again or he would have most certainly mentioned it at

this juncture; so this omission certainly imply that there is never going to be such matter here; as for the Hadith, there is some probability that the Prophet PBUH has said it in the capacity of BASHAR (a man) and it is allowed to differ to him if he says something in that capacity; however, we have no way to know this for certain now so this makes it a difficult option to take while at such times, Allah did provide for that mistake to come at fore so that the Muslims know clearly that the matter is not binding; but the option still is considerable as Surah MAE'DAH did descend in the very last of the Prophet's worldly life on him; note that though it is placed as the fifth Surah yet by descent, it is among the very last ones; another option is that though Jesus Christ is certainly one of the major signs of QIYAMAT (see Surah ZUKHRUF-61 that mentions, ---And most surely Jesus is the knowledge for the hour, therefore have no doubt about it and follow me; this is the right path) but it is not that he is coming to the world again but it indicates that the happenings might trigger his good memories at that time; so it is better to see how events shape out with tolerance to each other as this time is highly crucial for the Muslims; we all must remember that Allah has the true Power over all things and certainly, He knows better; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Here our study of MA'EDAH ends; Al-Hamdu Lillah

Surah AN'AAM

(Consists of 20 Ruku)

(MK-9; came in total at single descent)

AN'AAM-The First Ruku

1. All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.
2. He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.
3. And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.
4. And there does not come to them any AAYAT of the AAYAAT of their Lord but they turn aside from it
5. So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.
6. Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.
7. And if We had sent to you writing on a paper, then they had touched it with their hands, certainly those who

disbelieve would have said: This is nothing but clear enchantment.

8. And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.

9. And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.

10. And certainly apostles before you were mocked at, but that which they mocked at encompassed the scoffers among them.

The Surah commences by the words "Al-Hamdu Lillah" and it is notable that all Surah that start by AL-Hamdu Lillah present uniformly at the Quran; it was the beginning of Surah FATIHA, then this Surah starts with it, then Surah KAHF and then Surah SABA and Surah FAATIR; there is nearly the same space in text between these SURAH (though SABA and FAATIR are successive as they are the thirty-fourth and the thirty-fifth Surah yet there is nearly the same space between them and the last of the Quran); note also that the first three Ruku of this Surah comprise of ten AAYAAT each and then each couple of Ruku (that are Ruku-4 & 5 and Ruku-6 & 7) have twenty AAYAAT and ten AAYAAT respectively; Ruku-8, 9 & 10 comprise of thirty AAYAAT together and Ruku-11, 12 & 13 have twenty AAYAAT together; Ruku-14, 15, 16 have thirty AAYAAT together and Ruku-17 & 18 have ten AAYAAT together while the last pair

(where we have the Ten Commandments) comprise of fifteen AAYAAT together; the Surah has 20 Ruku and 165 AAYAAT in total; the first AAYAT of the first Ruku reads, "all praise is due to Allah who created the heavens and the earth and made all darkness and the light; yet those who disbelieve set up equals with their Lord"; note that for the heavens and the earth, the word used is "KHALAQA" (He created) while for the all darkness and the light, it is "JA'ALA" (He made) so the verbs here come by respect to the tangible and the intangible; note also that the AAYAT mentions all darkness in plural while it mentions the light in singular; this tells that the shades of disbelief (i.e. all darkness) are many but the Truth (the light) is only one from ever to ever (see also BAQARAH-257); Al-Hamdu Lillah; the mention of heavens is in plural too as the Quran tells us that they are seven in all (see also BAQARAH-29); the last part of the AAYAT tells that even with such clear signs to see, there are many such people who take others as equal to Allah who is their true Lord; Al-Hamdu Lillah; the second AAYAT tells here that "He has created you from clay, and then decreed a stated term (for you); and there is another determined term in His knowledge; yet (many of) you doubt"; this tells that Allah created Adam-AS from clay and there are other AAYAAT of the Quran that also present this (as the AAYAAT explain other of AAYAAT at the Quran); Surah HIJR says at AAYAT-26, "We created man from the sounding clay, from mud molded into shape" and Surah MOMEN says at the beginning of AAYAT-67, "He has created you from dust"; so Allah changed it to clay by water (and it took the form as Allah willed for it) and with that, he created Adam; Al-

Hamdu Lillah; the AAYAT indicates that Allah has determined the time of death for each of persons (that someone might become aware of for his own self) yet there is another determined time for all the world to end (i.e. its last day) that He only knows; yet the disbelievers doubt in its occurrence; the third AAYAT ahead reads, "He is Allah in the heavens and in the earth; He knows both your secret and your utterance, and He knows what you earn"; He has created all and so all other than Him is His creation; He certainly knows the belief of every person and He certainly knows if he/she is presenting the self as he/she is inside; with all that, He certainly knows what deeds they are earning; and He certainly would call every person to account at AKHIRAT; that would be for his/her belief (and his/her utterance to manifest it) and all deeds that he/she had committed at the worldly life; the Man must care that now when Allah has created him, He wants his complete surrender to Him as the worldly life is an examination; so he must be careful for what he believes in, how he presents it and what deeds does he commit here; certainly, he must have the righteous true Belief and he must commit the virtuous deeds in accordance with that as that only would bring him the true success; Al-Hamdu Lillah; the three AAYAT ahead read, "but never did a single one of the signs of their Lord reach them, but they turned away therefrom; and they denied the truth when it came unto them; but there will come unto them the tidings of that which they used to deride; do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in

abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation"; Allah provides here in the most royal manner the message that this Surah takes-up ahead and the whole Surah elaborates on this; note that the disbelievers among the chiefs at Makkah were asking the Prophet PBUH for miracles but Allah had declared that He would not provide any such signs i.e. miracles now as the disbelievers had always rejected those signs that He had provided before Muhammad PBUH, the last Messenger of Allah; now He intends to provide the space to all peoples of the world to accept the message of Islam by observation of the Quran (that would remain the only miracle that He sends to Muhammad PBUH who is His last Messenger) and the other of amazing things that happened upon his hands were not miracles in the strict meaning of the term (please read my writing "The expressions of Quran" that is available at the net); note that when Allah provides any miracle to any of His Messengers and the disbelievers reject that, He gives no space for them to live on at the world then for even a small period of time and completely destroys them by His direct command; He is AZIZ which means that He is able to provide for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it or become such threat that causes FASAD (high difficulties to work upon Islamic teachings) for some high length of period; note that this Surah AN'AAM says ahead, "And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend

up) to heaven so that you should bring them an AAYAT (a sign; a miracle) and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant" (AN'AAM-35); Al-Hamdu Lillah; Allah tells these chiefs that they are denying the Quran and asking for miracles (other than it) so for now, He would give them the space but very soon, they would see what befalls on them if they do not come to accept it; they do not realize that Allah has destroyed many such peoples who were even more established at earth at their times with all abundance of worldly things in the set-up of those times than they are now at the current set-up even if they think that they are invincible; with all the set-up in the favor of those peoples, Allah did destroy them as they challenged His commands and took-up heinous sins; then He raised another of peoples to see if they realize by the history of the Man that their true Lord is Allah and to Him only, they must surrender; the Surah discusses TAUHID, AKHIRAT and RISALAT (see the note at the fifth Ruku of Surah BAQARAH for the explanation of these fundamental matters of belief); it tells all peoples that they need not miracles to come to the Truth but they must observe the universe around and observe their own-selves as these even would lead them to understand in essence the message of Islam that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord of all (Al-Hamdu Lillah RABBEL-AALAMIN); it tells all peoples that they should not take AKHIRAT (the Day of Judgment) lightly as it would prove very dreadful for them if they do not comply to the message of Islam; it tells all peoples that Allah has provided the

Messengers time and again to all peoples of the world so that when they address them, the realization of the Truth that is at their insides answers them and now He has sent the Quran so they ought to accept the message of Islam that is the same from ever fundamentally; note that the Surah provides the Ten Commandments (in its last but one Ruku minus the command of Sabbath as the Muslims have Friday as their most sacred day in the week) that the Muslims also value for their practice upon Islam; the four remaining AAYAAT of the Ruku refute their claim that if they get few specific miracles by Muhammad PBUH, they would accept him as the Messenger of Allah; these AAYAAT clearly state that even with miracles provided to them, they would still disbelieve; the AAYAAT read, --- "if We had sent unto you (O Muhammad PBUH) written (message) on parchment, so that they could touch it with their hands, these disbelievers would have been sure to say that -this is nothing but obvious magic; they ask -why is not an angel sent down to him?- if we did send down an angel, the matter would be settled at once, and no respite would be granted to them; if We made it an angel, We should have sent him as a man, and We should certainly have caused them (more) confusion in the matter which they have already covered with confusion; mocked were (many) Messengers before you (O Muhammad PBUH); but their scoffers were hemmed in by the thing that they mocked"; these AAYAAT clearly tell that they would never come to Islam with their demand of miracles and here, Allah mentions that He would not send any angel to them; if He had done so, that would be as one of the mankind as He has to take the examination of the Man and the Truth (the fundamental

matters of the Islamic belief) must remain in GHAYB; so their objection to the Truth would still have remained the same; certainly, the rejection of miracles leads to the immediate severe punishment to the disbelievers at the world as Allah ends their space of time to accept the Truth but even if they deny the Messengers of Allah (when the Messengers had not provided the disbelievers any of miracles) and with that denial, they even mock the Messengers upon his righteous teachings (that he provides to them as his liability), then also Allah destroys them at the world; note that the miracles are the works of Allah and though they happen manifestly by the Messengers of Allah (to prove their claim that they are the Messengers of Allah) yet they certainly are not their works; so Allah certainly does not bear any disrespect that the disbelievers show to His Messengers and He punishes all such disbelievers even at their worldly life with most severe chastisement; He certainly is totally Mighty and most certainly, He would punish them at AKHIRAT too; Al-Hamdu Lillah.

AN'AAM-The Second Ruku

11. Say: Travel in the land then see what the end was of the rejecters.
12. Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day--there is no doubt about it. (As for) those who have lost their souls, they will not believe.

13. And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

14. Say: Shall I take guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.

15. Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

16. He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is manifest achievement.

17. And if Allah touches you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.

18. And He is the Supreme, above His servants; and He is the Wise, the Aware.

19. Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him).

20. Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.

The opening AYAT of this Ruku asks the Prophet PBUH to tell the disbelievers to travel through the land and see what ultimately happened to the rejecters of the Truth so that

they accept the fundamental teachings of Islam and do not challenge Allah; note that they used to see the ruins of THAMUD en-route to TABUK and the ruins of AAD at the southern part of the Arabian peninsula when they traveled at that route; note that all of this Ruku tells directly about the power that Allah has over all His creation and warns most explicitly all those who challenge Him; the next AAYAT asks the Prophet PBUH to ask these disbelievers to answer to whom belongs whatever is in all the heavens and in the earth and then he must tell them that this all belongs to Allah; note here that generally the disbelievers at Makkah took Allah as the Creator of the heavens and the earth but they did not truly accept that He is managing His creation by His authority all the time as they had doubts at His attributes and also, they did not accept that He is their true Lord so they must obey Him as they are bound to His commands, the disobedience of which would certainly lead them to utmost disaster at the world and at AKHIRAT; their erroneous concepts had led them to take angels as involved with the authority of Allah in managing the worldly affairs (whom they most erroneously took as the daughters of Allah) and to take their idols (mostly in the shape of the female that their ancestors worshipped and whom they worshipped in their following) as able to save them at the Day of Judgment (while some of them did not truly believe in Resurrection and the Day of Judgment); note that angels only do what Allah commands them to do (see NAHAL-49 & 50) and idols do not have any authority for anything whatsoever; we would read about the most erroneous respect that the disbelievers gave to their idols without ever reflecting on their idiotic

behavior in the narration that this Surah presents relating to Abraham-AS at Ruku-9 insha-Allah; Allah tells all of them that He has decided Mercy for Himself (so He gives the necessary space to all peoples to accept the Truth); He certainly would gather all peoples of the world at the Day of Judgment that is most sure to come but those who have ruined their selves, they do not believe; the AAYAT ahead reads, "And to Him belongs whatever dwells in the night and the day; and He certainly is Most Hearing and Most Knowing"; so as night is always present at the earth somewhere (as is the day), He takes care of everything that He has created whether nocturnal or active by day; one of AAYAAT at Surah RAHMAAN says, "All that are in the heavens and the earth entreat Him; every day He exercises His Power" (RAHMAAN-29); Al-Hamdu Lillah; the next six AAYAAT (14 to 19) in this Ruku present the Islamic teachings that the Prophet PBUH believes in and has provided to the peoples (but AAYAAT-17 & 18 are the statements that Allah has given here to elucidate the teachings); these AAYAAT read; "say -shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth who feeds and is never fed?- say -I am ordered to be the first to surrender (unto Him) and be never (O listener) among the polytheists; say that -surely I fear, if I disobey my Lord, the chastisement of a grievous day - he from whom it is averted on that day, Allah indeed has shown mercy to him - and this is the manifest achievement- (AAYAAT-14, 15 & 16); and if Allah touches you with any affliction, there is none to take it off but He; and if He visits you with the virtuous touch so he does have the Power over all things; and He is Supreme,

above all His servants; and He is Most Wise and Well-Aware (AAYAAT-17 & 18); say -what thing is most weighty in evidence?-; say -Allah is witness between me and you (O disbelievers); this Qur'an has been revealed to me by inspiration, that I may warn you and all whom it reaches; do you really bear witness that there are other gods with Allah?-; say -nay! I cannot bear witness-; say -but in truth He is one Allah, and I truly am innocent of (your blasphemy of) joining others with Him-" (AAYAT-19); Al-Hamdu Lillah; these AAYAAT tell most explicitly that all authority actually belongs to Allah and if He intends then He is Able to make people believe in the Truth even by force but He intends their examination by the free-will that He has provided to them; all the peoples of the world must understand that Allah has created this whole universe and the earth and whatever is between them so He only is the Creator of all the creation and he never loses any of His attributes (i.e. He always has all of His QADEEM, ASL, LA-MEHDUD attributes totally so His authority is Absolute); and He only is the true Lord of all the creation; Al-Hamdu Lillah; those persons who get the favorable results there at AKHIRAT, they are truly successful as the success at the world is nothing of value for certain unless the person uses all his resources for the fulfillment of the commands of Allah; the Messenger would only provide the message of Allah with its necessary explanation as that only his liability but he is not liable to see that he is accepted by all the peoples he provides the message to so everyone would face the Day of Judgment alone; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that "those to whom We have given the Book know this as they

know their own sons; those who have ruined their selves, they do not believe"; previously at this Ruku, AAYAT-12 addressed the disbelievers that were the polytheists by the statement that "those who have ruined their selves, they do not believe" and here, AAYAT-20 that is the last AAYAT of the Ruku addresses the disbelievers among the peoples of the book by the same statement; the note on the last couple of AAYAAT at the seventeenth Ruku of BAQARAH provide well to understand this AAYAT and that are, "Allah tells that those whom Allah has provided the Book (Torah) recognize this (Quran) as they recognize their children; and there is a faction in them (of their learned persons) who conceal the Truth on purpose (so that Muslims remain unaware of the true knowledge and they, the Christians and the Jews, might claim supremacy in the sphere of knowledge) though they certainly know the Truth well"; note that even at these current times, they have given-in to this notion of becoming high among the peoples of the world though now, it remains on the basis of the know-how of the deadly weapons they have introduced just for the destruction of the world; when the spiritual knowledge is not the guard to the physical knowledge then it defies the actual status of the Man that is of the KHALIFAH at the world; may Allah provide wisdom to all peoples of the world before it is too late; Al-Hamdu Lillah; certainly, the Truth is from Allah (so no one is able to change it); the Quran guides all Muslims by addressing Muhammad PBUH that you all must not have any doubts in its acceptance; and you all must not have any reservation in its necessary application; Al-Hamdu Lillah.

AN'AAM-The Third Ruku

21. And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His AAYAAT; surely the unjust will not be successful.

22. And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?

23. Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.

24. See how they lie against their own souls, and that which they forged has passed away from them.

25. And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.

26. And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.

27. And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the AAYAAT of our Lord and we would be of the believers.

28. Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.

29. And they say: There is nothing but our life of this world, and we shall not be raised.

30. And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea - by our Lord. He will say: Taste then the chastisement because you disbelieved.

The first AAYAT states that those persons are the most unjust who forge lies against Allah or deny His AAYAAT that He has provided to them in the Quran and before that in the Torah; by these AAYAAT, Allah had asked these disbelievers to believe Him as the only Creator of all Who has attributes that express His total authority and to believe that He only is the true Lord but at this, the disbelievers used to say that their idols would provide them relief against the wrath of Allah as this is what they have learnt from their ancestors; so these extreme unjust persons would never get the true success at AKHIRAT; note that all the AAYAAT ahead in this Ruku tell about the Day of Judgment and the state of affairs of the disbelievers at the world and there at that first day of AKHIRAT; the Ruku tells that they would lie against themselves at the Day of HASHR when they would see those things that they denied at the world; but that would not save them from the extreme punishment that their disbelief and all the wrong-doings would have brought upon them; the couple of AAYAAT ahead (that are 25 & 26) explain further that they are at such state where they would never accept the Truth; this is because they do not even understand it so their listening to it would not do any good to

them; they would not come to the Truth even if they see the miracles they ask for as they argued that these only are the ancient tales that the Prophet PBUH have received and he is preaching that; they do not understand that by stopping others and themselves from accepting the Truth, they are putting the destruction upon their own selves and they would see that at AKHIRAT; the last four AAYAAT of the Ruku attend again to the situation of the disbelievers at AKHIRAT; these AAYAAT tell that the disbelievers knew at heart even at the world that the Resurrection is true where they would face their destiny alone yet due to their attachment to the world and the fear of loss of their status, they denied the Truth and so Allah would not grant them their extreme wish to return to the world (that is the place of examination for all); the last of AAYAT-28 tells clearly that they are such recognized liars that they would do the same all over again that has been prohibited upon them, even if they are sent back to the world; note here that generally the disbelievers at Makkah took Allah as the Creator of the heavens and the earth but they did not truly accept that He is their true Lord so they must obey Him as they are bound to His commands, the disobedience of which would certainly lead them to utmost disaster at the world and at AKHIRAT; they also generally believed in Resurrection (as they had some distorted concept that they have to answer for their lives that they spend at the world when they would be given life again) but here, they had the erroneous concept that their idols would provide them certain relief against the wrath of Allah at that time as this is what they have learnt from their ancestors; with all this, note this also that there

were some persons among them who disbelieved in the Resurrection and AAYAT-29 addresses such persons too; it tells that they would have no option there at AKHIRAT but to believe when they see the hell-fire in front of them that everybody would face the physical outcome to their lives that they had spent at the world; Allah certainly would bring every person to life again and He certainly would provide then every person what he/she deserves according to his/her belief (and deeds) as He certainly is totally Able to do all this most easily; Al-Hamdu Lillah.

AN'AAM-The Fourth Ruku

31. They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it - and they shall bear their burdens on their backs; now surely evil is that which they bear.

32. And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

33. We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the AAYAAT of Allah.

34. And certainly apostles before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the apostles.

35. And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.

36. Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.

37. And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.

38. And there is no animal that walks upon the earth, nor a bird that flies with its two wings, but (they are) genera like yourselves (O mankind); We have not neglected anything in the Book, then to their Lord shall they be gathered.

39. And those who reject Our AAYAAT, are deaf and dumb, in utter darkness; whoever Allah pleases He causes to err and whoever He pleases He puts on the right way.

40. Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?

41. Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).

The Ruku continues with the description of the disbelievers at AKHIRAT in AAYAAT-31 & 32; then in AAYAAT-33 to 36, Allah addresses the Prophet PBUH and soothes him not to worry about the things that the disbelievers say as they have nothing of the true knowledge and their observation in

getting the matters of Islam is extremely faulty; the last five AAYAAT (that are AAYAAT-37, 38, 39, 40, 41) imply that the disbelievers should observe the world around and their own selves if they really intend to get some AAYAAT as even this observation would provide those to them undoubtedly; the AAYAAT at the beginning read, "they are the losers indeed who reject the meeting of Allah, until when the hour comes upon them all of a sudden they shall say -O our grief for our neglecting it- and they shall bear their burdens on their backs and surely evil is that which they bear; and this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who are most righteous; do you not then understand?"; note that the meeting of Allah means when they would stand before Him to get the document of their doings at the first day of AKHIRAT; they would be most grievous there on their extreme foolish attitude that they had shown to this Day as they would be the extreme losers there for all times ahead when they physically pick up the load of their wrongs at their backs there; the worldly life is nothing but a plaything unless the person applies it to the righteous belief with all his attention towards Allah and does the righteous deeds according to it so such persons only would achieve the true success there; the AAYAT asks the disbelievers to their meeting of Allah why they don't see that this true success certainly is totally better than the most grievous situation there so they ought to believe and work for it; may Allah save all the good Muslims from all such grievous situation; Al-Hamdu Lillah; the four AAYAAT ahead read, "We know indeed the grief which their words do cause to you (O

Muhammad PBUH) but it is not you they reject, it is the signs of Allah, which the wicked contemn; so rejected were the Messengers before you (too) so patiently they bore their being rejected and being persecuted, until Our aid did reach them and there is none that can alter the words (the decrees) of Allah; already you have received some account of those Messengers; and if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to the heaven so that you should bring them an AAYAT (a sign; a miracle) and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant; only those accept who listen and (as to) the dead, Allah will raise them, then to Him they shall be returned"; Allah tells the Prophet PBUH by these AAYAAT that the Prophet PBUH only has to provide the message of Allah and the disbelievers are rejecting the Word of Allah actually (to which Allah certainly would punish them most severely); the Messengers that came previously were also rejected and troubled much but as they showed patience, the last of Messengers i.e. Muhammad also has to show patience on rejection and troubles he faces until the help of Allah comes; note here that there is the mention of previous of Messengers only as the Prophet Muhammad PBUH is the last of Prophets and the last of Messengers; Al-Hamdu Lillah; the AAYAT tells that Allah did help them but He knows when to send it so the Prophet PBUH has to be patient; Al-Hamdu Lillah; when the help of Allah comes to the Messengers then no one is able to stop it from saving the Messengers and from punishing the unjust persons; they were destroyed totally as the revelation has already told the

Prophet PBUH; AAYAT-35 is explicit that Allah would not send any miracles that the disbelievers ask for even if their words are grievous to the Prophet PBUH; these disbelievers would face extreme grief at the Day of Judgment but before that, Allah intends to give them ample space to believe in the Truth that the Quran has presented to them most explicitly; note that Allah only, provides the miracles by His power and it is not the Prophet who does; that is why the AAYAT addresses the Prophet PBUH in such manner that he gets the final decision of Allah in this matter that Allah would not send any miracles now; he would bear their adverse speech against him and he would not worry to bring them to Islam (which is not his liability); if Allah had intended, He would have gathered all upon the Truth so he must leave them on their own and not get into the anger of proving the Truth; those who do comply to the teachings of Islam are those who understand that well by their inclination to it; Allah certainly would raise the dead and they certainly have to return to Him at the Day of Judgment where He would provide all persons their respective accounts; Allah certainly is Able to do all this without any of difficulties in this matter; Al-Hamdu Lillah; the last five AAYAAT of the Ruku read, "and they say -why has not a sign been sent down to him from his Lord?, say -surely Allah is Able to send down a sign- but most of them do not know; and there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves (O mankind); We have not neglected anything in the Book, then to their Lord shall they be gathered; and they who reject Our AAYAAT (around them) are deaf and dumb, in utter darkness; whom Allah

pleases He causes to err and whom He pleases He puts on the right way; say -tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful? nay, Him only you would call upon, so He clears away that for which you pray if He pleases and you forget whatever partners you ascribed unto Him"; note that Allah replies to the persistence of the disbelievers (that they be showed the miracles they ask) that Allah does have the power to show that yet they do not know that Allah has cared for them by not showing any of them as they would but reject them; that is their certain destruction even in the world as then Allah would not give them any space to live on; if they need AAYAAT to believe in the Truth, they must observe the AAYAAT that are readily available to them; they must observe the animals of the land how beautifully they scatter at the earth (in their own communities at their own habitat) and the birds above them how beautifully they fly with their wings (in their own flocks at the environment they are capable to adopt); these are genera like the mankind; Allah has not left anything unwritten in the Book (that is the LAUHE-MAHFUZ, that contains the destiny of everyone and everything); then at the Day of HASHR, these disbelievers would certainly be gathered in front of their Lord; those persons who deny Our AAYAAT (that they find around them), are actually deaf and dumb as they are not using their ability to learn the Truth so they are lost in the utter darkness of disbelief; Allah sends astray whom he wills and He guides to the right path whom He wills; also, they must observe their attitude when some calamity falls upon them as

at that crucial time, they would call Allah only as they know that their idols are totally unable to help them and besides Allah, there is nobody who has any control on anything; Al-Hamdu Lillah; so the response to their demand for miracles is that they would see the signs at AAFAAQ (the environment that is around them) and at their own selves (their attitudes at times) so that they tell them about Allah as these are the AAYAAT that have the capability to guide them to the right path; note that AAYAT-55 at the sixth Ruku of BAQARAH tells that when the seventy persons who went with Moses-AS to the mount insisted to see Allah openly, He gave death to these seventy persons and at their death, they were watching the thunderbolt that killed them; so even if they did not see Allah, they did see the thunderbolt that Allah sent upon them; this implies that to believe in the authority of Allah, even the observation of the creation around does provide the necessary reasoning; so the AAYAAT here tell clearly that it is Allah only Who has the power to provide even the disbelievers the necessary safety that they need most; they must reflect on this and accept that undoubtedly all safety is in Islam, the whole Truth; Al-Hamdu Lillah.

AN'AAM- The Fifth Ruku

42. And certainly We sent (apostles) to nations before you then We seized them with distress and affliction in order that they might humble themselves.

43. Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Satan made what they did fair-seeming to them.

44. But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo - they were in utter despair.

45. So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.

46. Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the AAYAAT, yet they turn away.

47. Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?

48. And We send not apostles but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

49. And (as for) those who reject Our AAYAAT, chastisement shall afflict them because they transgressed.

50. Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?

The Ruku continues to tell the consequence that the disbelievers faced at the rejection of the miracles (and the Messengers of Allah); Allah had sent to them the Messengers from among them whom they rejected and He afflicted them by suffering (by shortage of foods) and by

disasters (that caused fear to them to lose their lives) so that they might humble themselves in front of Allah; why then did they not learn humility (and seek forgiveness) when Allah afflicted them to shake them on their obsession with the worldly lives; but their hearts hardened and the Satan made their deeds seem to them as most worthy to adhere to; when they became totally oblivious of the message that they had been provided, Allah gave them all the worldly things (to rejoice and fully involve themselves at the worldly issues); when they became most satisfied of their status that they have no shortage of foods and they have no threat to their lives so nothing would get them then Allah seized them suddenly; then they were in utter despair; so their roots were cut that these unjust persons never rise again; and the ultimate result that came at fore was that all the praise be to Allah, the true Lord of the worlds; Al-Hamdu Lillah; the AAYAT asks the Prophet PBUH to enquire of them how it would be if Allah takes their hearing and their seeing and puts the seal over their hearts; this means that if Allah intends, He is Able to end the space that they still have to accept the Truth by incapacitating them to see it or hear it and if that happens, there would be no one who could bring them to the righteous guidance; they must see the importance of accepting the Truth so they must reflect on how Allah is providing them the signs (revelations) unto them rather than ask for miracles; they must show gratitude as Allah only provides ease in the worldly life if He wills for it and He only provides the hardship if He wills for it, so nothing actually is co-incidence; yet still they turn away from the righteous guidance; O Prophet PBUH; ask them don't they

see that if the punishment from Allah falls upon them unawares or openly, who would perish except for the unjust persons; the answer is obvious that certainly Allah would save the believers if they had provided His message well to them and destroy only the unjust persons; Al-Hamdu Lillah; the last three AAYAAT of the Ruku ahead (that are AAYAAT-48, 49 & 50) present the point to note that Allah sends His Messengers to give good news and to warn for which they don't need to show miracles; the AAYAAT read, "We send the Messengers only to give good news (to the righteous persons) and to warn (the sinful persons) so those who believe and mend (their lives), upon them shall be no fear (at AKHIRAT), nor shall they grieve (at the worldly life); but as for those who deny Our revelations, torment will afflict them for that they used to disobey; say -I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel, I do not follow aught save that which is revealed to me-, say -are the blind (to the Truth) and the seeing one (of the Truth) alike? Do you not then reflect?-" ; these AAYAT explain the task that Allah assigns to the Messengers and explicitly tell that they are not liable to provide miracles for their task (and they are not liable to see that the persons they address, do accept the Truth that they present); they are the most ordinary persons (yet highly virtuous) living their lives most righteously and Allah certainly provides them with the Guidance to the right path by WAHI (His revelations) and He gives them this highest honor of AKHIRAT due to their highest of virtuousness that they adhere to by the blessing of Allah at their worldly lives; Al-Hamdu Lillah; AAYAT-50

that is the last AAYAT of this Ruku is notable due to its feature that it answers the queries that the disbelievers presented to the Prophet PBUH; note that there are three such things which the AAYAT asks the Prophet PBUH to clarify; so these three are that he does not have the treasures of Allah; that he does not know the unseen; that he is not an angel; these three statements are answers that are provided to the disbelievers on their demand of miracles; the argument in general here is that the Prophet PBUH has claimed that he is the Messenger of Allah and the demand of the disbelievers to him to present miracles to them is not in accordance to that claim; also, their demand to him to provide them with some worldly benefits is baseless too for the same reason that the Messenger asks to make things better at AKHIRAT by the righteous true Belief and by the good deeds that complement it and he does not care to make things better at the worldly life; the first Ruku of AALE-IMRAN tells us that the disbelievers have demanded from him to provide the written message on some parchment that might provide them the awareness of unseen (worldly) matters and an angel should have accompanied him or the Messenger himself should have been an angel; the next Ruku here also tell that they had this erroneous notion too that the Messenger ought to care for the status of the rich persons (so he must not ask the chiefs at Makkah to sit with the poor); see the note on the next Ruku and see also Surah ZUKHRUF-the third Ruku; so the AAYAT-50 presents clearly the answers to them by the argument in general that the Prophet PBUH has claimed that he is the Messenger of Allah and your demand to him for miracles is not in accordance to

that claim and it is not necessary for the Messenger to be one of the richest persons but he certainly would be the most virtuous persons among them all; Al-Hamdu Lillah; note that the AAYAT implies that whatever of the unseen the Prophet PBUH has told, it is what Allah has given him by the Quran and it certainly is not by his own knowledge; the Messenger remains the first among men at some given time and place to get the GHAYB by WAHI from Allah and he understands it to height so that gives him the prominence among them; note that Prophet Muhammad PBUH was the last of Messengers of Allah and there is no Prophet and no Messenger after him; the issue that the Prophet PBUH knows the GHAYB (the unseen) or not, sometimes becomes one of the burning issues at the subcontinent among the argumentative Muslim persons who do not much incline towards the refined facts of the issue; note also that all the attributes of Allah, Who only is the Creator of all the creation, are QADEEM (from ever to ever), ASL (His own) and LA-MEHDUD (without any limitation) so this denotes His authority that is Absolute and all of mankind must accept Him as their true Lord; Al-Hamdu Lillah; all of mankind (including the Prophet PBUH) are created and their attributes are provided by Allah as He willed and they certainly are limited by time and space; every Muslim knows and believes in this restriction well about the Prophet PBUH that he also is one among the mankind and so his knowledge also has limits yet the unnecessary argument to decide how much he knew makes the problem; however, it is fair to say that his knowledge of Islam was at the most refined level (and his SUNNAH is "Islam in practice" that is one of the

sources to the Islamic commands so when the Muslim person practices the clear directions in the SUNNAH, he practices the commands of Allah); with that, it certainly is much better to avoid all such unnecessary arguments that lead to nothing but do waste the precious time; Al-Hamdu Lillah.

AN'AAM-The Sixth Ruku

51. And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).

52. And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.

53. And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?

54. And when those who believe in Our AAYAAT come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

55. And thus do We make distinct the AAYAAT and so that the way of the guilty may become clear.

This Ruku has five AAYAAT and they are related to guide the Prophet PBUH to keep the company of those who are sincere to Islam (even if they are poor) rather than care for such wealthy chiefs (who have not yet accepted Islam), who intend to come at his TABLIGH (the teachings of Islam) on their own terms; the first two AAYAAT guide the Prophet PBUH to warn those Muslim persons who do fear that they would be gathered (at the Day of HASHR) in front of Allah, their true Lord, where except for Him, they will have no guardian nor any intercessor, so that they may develop TAQWA; and not to send away those who call their Lord morning and evening so that they may get His pleasure; the Prophet PBUH is not liable for those who think their selves too high to sit among the poor Muslim persons and they too are not liable to provide him their respective accounts of doings so if he opts for them leaving those who already are Muslims then it would be highly unjust on his part; these AAYAAT address the situation when the wealthy chiefs of Makkah had asked the Prophet PBUH that they are ready to come at his sermons but he would send the poor that have accepted Islam out at their gathering; note that AN'AAM is MAKKI Surah where the Muslims needed some manifest strength so the Prophet PBUH was considering the matter but the AAYAAT asked him not to do so but go on providing the message of Allah to those poor persons who have already accepted Islam without any care to those wealthy chiefs who have not yet taken up Islam and they intend to hear about Islam on their own condition; AAYAT-53 ahead tells about the attitude of the disbelievers among the chiefs that Allah has put them at such trial by each other that they retort

upon the poor Muslims on their true Belief -are these persons those that Allah has favored from amongst us?; does not Allah know best those who are grateful?- this statement was extreme disrespect to Allah but here Allah guides the Prophet PBUH to ignore them and whenever the Muslims who do believe in the AAYAAT of Allah come to him, he would say to them that peace be on them and their Lord has inscribed for Himself (the rule of) mercy; if anyone of them did some wrong in ignorance and then he repented and made his conduct better, Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; the last AAYAT here tells that this is the manner that Allah has set in such situation that those who are poor (yet true believers in Allah and the Day of Judgment) are most preferable upon those who do have the worldly possessions yet they do not have the true Belief; so by this, the attitude of the disbelievers comes at fore that they prefer the worldly achievements most highly upon the true success at AKHIRAT; may Allah save all the good Muslims from such erroneous preference; Al-Hamdu Lillah.

AN'AAM- The Seventh Ruku

56. Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires; for then indeed I should have gone astray and I should not be of those who go aright.

57. Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the judgment is only Allah's; He relates the truth and He is the best of deciders.

58. Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.

59. And with Him are the keys of the unseen treasures--none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.

60. And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

The Ruku tells that all the persons must care to follow the right path instead of asking for destruction; the Prophet PBUH does not have the power to bring that upon them but Allah certainly has the power to bring that upon them; they must avail the space they have to accept the Islamic fundamental teachings; Allah is recording their status of belief and their deeds and to Him is their return so then He will inform all persons what they were doing; the first two AAYAT read, "say O Prophet PBUH -I am forbidden to serve those whom you call upon besides Allah- say -I do not follow your low desires (O disbelievers) as then indeed I should have gone astray and I should not be of those who go aright-; say -surely I have manifest proof from my Lord and you call it a lie, I have not with me that which you hasten for, the judgment is only of Allah, He relates the truth and He is the

best of deciders-"; Al-Hamdu Lillah; note that the disbelievers at Makkah intended that the Prophet PBUH strike some kind of truce with them on the matter of belief and soften his attitude towards their idols, to which the AAYAT told him to clarify that he would never take those that they worship as partners to Allah (and would never be soft towards them); Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; they worship their idols taking them as partners to Allah just by their low desires that have led them astray into the evil; the AAYAT told the Prophet PBUH to tell them that he had manifest proof (i.e. the Quran) from Allah that he believes in but they take that as lies; if he had that which they were asking for (that is chastisement from Allah) on their disbelief, he would have put it on them but Allah is the only judge when to put it upon the disbelievers if He does intend to put it on them; He has provided them the Truth through the Prophet PBUH and now He has all authority to decide about His chastisement to them; it was sheer foolishness of the disbelievers that when Allah did not provide the miracles to them, they demanded that the destruction comes to them as they were the rejecters of the Truth; this again was the extreme disrespect to Allah near to the statement that they had made before -does not Allah know best those who are grateful?- and we have studied this in the previous Ruku; the AAYAT asks the Prophet PBUH to tell them categorically that if he had the authority to put their punishment upon them, he would have already done so but Allah knows who the unjust persons are and when He would finish them off; whenever He intends, their total

destruction would take no time for certain; Al-Hamdu Lillah; AAYAT-59 reads, "and with Him are the keys of the unseen treasures - none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green (wet) nor dry but (it is all) in a clear book"; this AAYAT tells that the knowledge of Allah is Absolute and He knows each and everything of His creation with total perfection; Surah HIJR tells us about His unseen treasures "and there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure" (Surah HIJR-21); and He knows all the creation at the land and even at the sea (though for us, these both creatures would seem uncountable); but even more amazing of His knowledge is that He knows all falling leaves all the time at all places and all the seeds that are at inside the ground and all the grains; the simple fact is that He knows all the wet things (that have life in them) and all the dry things (that are lifeless) in total that He has recorded in the Book that clearly mentions all things explicitly, that is named as LAUHE-MAHFUZ (it was mentioned at AAYAT-38 too of this Surah); the last AAYAT of the Ruku tells the manner in which Allah records the belief and deeds of each and every person; it reads, "And He it is Who takes you fully at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing"; note that taking fully here is denoted by the term "YATAWAFFAKUM" and this is relevant where we had studied how Allah had taken up Jesus Christ-AS above to

heavens with physique, spirit and consciousness as modifications of this term occur at the places where we find the mention of his ascent (see MA'EDAH-117 and AALE-IMRAN-55); thus, the term provides the meaning that the departure of the great man Jesus Christ who was one of the most respectful Messengers of Allah from the world was also as amazing as his coming to the world; Al-Hamdu Lillah; the AAYAT here tells that Allah takes fully the person at sleep (i.e. his consciousness) and updates his document of deeds according to what he has been doing at the day while he sleeps on and then He raises him from the sleep to complete his term of life; at his death, He takes fully his spirit too with his consciousness and then at the Day of Judgment, He would raise all the dead to life again and every one of them would be brought to Him and He would tell all of them about what they had been doing at the world; this implies that not only dreams occur at sleep but there is updating of the record too for every person at sleep; even the dreams might become the directions for the good persons to view where they need to address their issues that might better their document of deeds and Allah knows better; Al-Hamdu Lillah.

AN'AAM- The Eighth Ruku

61. And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our apostles cause him to die, and they are not remiss.

62. Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.

63. Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

64. Say: Allah delivers you from them and from every distress, but again you set up others (with Him).

65. Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the AAYAAT that they may understand.

66. And your people call it a lie and it is the very truth. Say: I am not placed in charge of you.

67. For every prophecy is a term, and you will come to know (it).

68. And when you see those who enter into false discourses about Our AAYAAT, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit after recollection with the unjust people.

69. And naught of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.

70. And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it;

these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.

The first AAYAT of the Ruku states that Allah has all control of all the peoples and because He has given them the worldly life to examine them, He has appointed angels with the command to protect the Man (see Surah RA'AD-11) and angels that write on his deeds and attitudes (see Surah QAAF-18); there are other angels too that do whatever Allah commands them to do (see Surah NAHL-50) as the AAYAT at study reports ahead that at the time of the death of someone, some of the angels take away his life and they do not commit any oversight; the AAYAT ahead says that they all then would be gathered in front of Allah, the true Benefactor; only He truly is Rightful to rule; and He would take all persons to account most swiftly; AAYAT-63 asks the disbelievers that who saves them when they are at extreme agony in the darkness of the land and the sea when they call Him most humbly and in secret; here darkness means when they see no way out of the issue that causes them extreme agony; tell them that it is Allah only Who saves them from that agony and all distresses but then they do SHERK (i.e. they attribute partners unto Him); if they have any doubts that once saved, now they would not face any such desperate situation, they must know well that Allah is fully Capable to send punishment to them from above of them (most heavy rainstorms or the fall of heavy stones) or from beneath their feet (the most deadly earthquake or drowning into waters) or

throw them into confusion by extreme dissension among them so that they taste the most distressful situation by combats to each other; observe how Allah provides His directions by different manners so that they get to all aspects of awareness; but O Prophet PBUH; your peoples still disbelieve in the Quran so tell such persons that you are not their in-charge (guardian); the AAYAT ahead again tells them about their asking for punishment that how foolish such demand is; AAYAT-67 says, "for every message is a limit of time, and soon shall you know it"; they did know how the punishment of Allah comes when they faced extreme distress by losing ground against the Muslims that occurred after HIJRAH; the Muslims even conquered Makkah in due time; the last three AAYAAT of this Ruku tell that to avoid the impression of the disbelievers, it is most necessary for the Muslims to avoid the physical proximity to them; the couple of them read, "and when you see those who enter into false discourses about Our AAYAAT, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit with the unjust people after recollection; on their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah"; this implies that the Muslim persons would not come close to those of disbelievers who are engaged in the disrespect of Islam in any manner (in fact, they would even ask them to keep away from the Muslims); the problem in this avoidance is that the Muslims have to give the message of Islam to all the peoples of the world and that is difficult if the Muslims do not get some closeness to them; however, in today's scenario, it is possible that the Muslims

provide them the message of Islam by the media that is available at hand and as such, the Muslims would not remain liable to develop any proximity to the disbelievers; it is very sad that many of the Muslims care to reside at such countries where the practice on Islam is extremely difficult as the people in general there do not appreciate the practice at Islam and their misunderstanding about Islam contributes highly to this difficulty; as the situation stands, those who show preference to their economic stability rather than firmness upon Islam, they would have to incline fully towards one thing or other sooner or later; may Allah give the wisdom to all the Muslims who really care to live upon Islam, to see the righteous preference; Al-Hamdu Lillah; the last AAYAT at the Ruku sums up the matter categorically that the best thing in such situation (where there is the company of those who care but little about Islam), is to keep totally away from such company and guide the attention totally towards Allah, the true Lord; it reads, "And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any true protector nor intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved"; the conclusive point here is that the Muslims have no other option but to keep away from all such disbelievers who never were (and it seems who never would

be except for whom Allah wills) respectful to the Islamic teachings; Al-Hamdu Lillah.

AN'AAM-The Ninth Ruku

71. Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Satans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.

72. And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.

73. And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is truly Wise, Most Well-Aware.

74. And when Ibrahim said to his sire, AZAR: Do you take idols for gods? Surely I see you and your people in manifest error.

75. And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.

76. So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.

77. Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

78. Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people - surely I am clear of what you set up (with Allah).

79. Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

80. And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

81. And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?

82. Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.

The seventh Ruku had told us that the disbelievers at Makkah intended that the Prophet PBUH strike some kind of truce with them on the matter of belief and soften his attitude towards their idols, to which the AAYAT there had told him to clarify that he would never incline towards them and he would never be soft towards them; AAYAT-71 here takes up the matter as it tells the Prophet PBUH to ask them

to consider what idiocy they are calling to; the earth here means the wild area and the AAYAT tells that the Satan tries to mislead the believer by leading him to doubts due to his lack of knowledge and then causes him to lose the way by misunderstanding; note that avoidance of the bad company is appreciable yet the person must adhere to the good company that would try to lead him to leave the baseless doubts and adhere firmly to the right path that is the true guidance that Allah has given; all persons are commanded to adhere to it only; with the righteousness in the concept, it is necessary to read SALAH that would lead to the development of TAQWA to Allah if the Muslim person adds sacrifice of the worldly possessions in it and takes them only for necessity; He only is the true Lord in front of Whom, all persons would be gathered so the Muslim person ought to have his attention to that Day; He only is the Creator of the heavens and the earth; and to bring the last day of the world when He would say 'BE, it would take place certainly; the speaking of His word is enough to bring it forth; and then at the Day of Judgment that would manifest when the trumpet is blown, He only would have all the authority (that He has even now yet it would totally manifest at that time); He knows the unseen and knows whatever is manifest; and He is truly Wise and Most Well-Aware; Al-Hamdu Lillah; note that He is truly Wise (HAKHEEM) means that He is able to provide for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it or become such threat that causes FASAD (situation of high difficulties to work upon Islamic teachings) for high

length of period and it is so manifest that everybody sees that by observation; He destroyed by events that we name as natural calamities many such nations that had challenged His authority and were causing FASAD at the world and we would study that ancient history at the next Surah insha-Allah (by the will of Allah); note also that Most Well-Aware (KHABEER) means that He knows what actions of the peoples of the world cause what effects to matters at hand and He keeps all the matters of life according to His will by adjustments by His authoritative measures and He knows how to lead on the world to the destination that He intends; certainly, He knows the unseen (that is not manifest to us as for Him, everything is manifest and nothing is unseen) and He knows well whatever is manifest (to us); Al-Hamdu Lillah; the next AAYAAT tell a notable event of Abraham-AS where he refuted the belief of his nation at Babylon; he was born at the city of UR and the people there worshipped idols and took stars even as objects to worship; their king asked unconditional obedience from them and demanded to consider him even like their idols to worship; Abraham challenged these aspects of their belief at different occasions as we find the mention at BAQARAH-258; at ANBIYA-the fifth Ruku and here at the Ruku at study from AAYAT-74 to AAYAT-83; it mentions that once Abraham asked his father AZAR why does he carve idols and took them as objects to worship; Abraham added boldly that he finds him and his nation in the manifest error; note that the Quran does not go into detail that is not relevant to the guidance of the Man yet here it has recorded the name of the father of Abraham as an exception to its manner of expression; it might be due

to correcting his name at Pentateuch (in Genesis) that records the name of his father as TERAH; or AZAR might be the actual name while TERAH could be another of his names as it was not unusual then to have different names; the narration goes on that Allah showed Abraham the kingdom of the heavens and the earth so that he becomes firm on his true Belief; he argued by them to guide his nation towards TAUHID of Allah (that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); Al-Hamdu Lillah; when the night fell upon him, he saw one of the bright stars (or it might be one of the bright planets that are Jupiter and Venus shining as the evening star); looking at it, he said that this is my Lord (Who has created this); note that the Quran asked those disbelievers that demanded miracles at AYAT-38 of this Surah that they must observe the animals of the land how beautifully they scatter at the earth (in their own communities at their own habitat) and the birds above them how beautifully they fly with their wings (in their own flocks at the environment they are capable to adopt); these are genera like the mankind; we have seen that AAYAT-55 at the sixth Ruku of Surah BAQARAH tells that when the seventy persons who went with Moses-AS to the mount insisted to see Allah openly, He gave death to these seventy persons and at their death, they were watching the thunderbolt that killed them; this implies that to believe in the true authority of Allah, even the observation of the creation around does provide the necessary reasoning; so Abraham mentioned the observation from his side that this beautiful star even (that you people of UR worship) lead to the true Belief in Allah

(while to them it seemed compliance to their belief); this is called TAURIAH (to state something that has more than one meaning and the person who states it take it in the righteous meaning while the listeners might take it in other meanings); Abraham took-up a form of TAURIAH even when he broke the idols putting the axe on the larger of them that he did not break and then he told his people (when they asked him about this all) that this larger one seems to have caused this destruction so do ask him about it to see if he informs (see Surah ANBIYA-62 & 63); then as the star set, Abraham-AS said that he does not appreciate those that set away of sight so he wisely stated his disapproval yet did not challenge their belief directly; then he saw the Moon (not necessarily at that very night) shining well and said that this is my Lord (Who has created this); then as it set, he said that -unless my Lord guide me, I shall surely be among those who go astray-; here he discarded some of the care in words but it seems that the people who heard them, ignored those taking it some deviation from the general stance that the youth may show; then as he saw the Sun and it shone well, he said that this is my Lord (Who has created this); then as it set, he said in clear terms that denoted his true Belief that -O my people; surely I am clear of what you set up as partners (with Allah); he said explicitly -for me, I have set my face firmly towards Him Who created the heavens and the earth, being upright, and never shall I be of the polytheists- Al-Hamdu Lillah; this led his people to argue with him to which he told them do you argue with me in TAUHID of Allah while He has provided me the Guidance to the right path; I do not fear those that you people take as partners to Him that they would cause any

trouble to me except for what Allah wills; Allah has all things in His knowledge (and under His control); so why don't you O my people become mindful to it; and why should I fear those that you people take as partners to Him when you people do not have any fear of Allah that you take them as His partners without any reason that He may have provided you; so reflect on this matter in this manner who is more worthy of security if you people really have some knowledge (of attitudes); take my word for it that those who do believe in Allah righteously and do not mix it up with the heavy injustice (SHERK), then for those only is the security as they certainly have the true guidance; only that true guidance has the worth to lead to security at AKHIRAT which for certain, is the true success; Al-Hamdu Lillah.

AN'AAM-The Tenth Ruku

83. And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whoever We please; surely your Lord is Wise, Knowing.

84. And We gave to him Isaac and Jacob; each did We guide, and Noah did We guide before, and of his descendants, David and Solomon and AYUB and Yusuf and Musa and Haroon; and thus do We reward those who do good (to others).

85. And Zechariah and YAHYA (John) and Isa and ILYAS; everyone was of the good;

86. And Ismail and Al-YASHA and YOUNUS and Lot; and every one We made to excel (in) the worlds:

87. And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

88. This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.

89. These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.

90. These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.

The first AAYAT continues to conclude the narration of the event related to Abraham-AS and the other AAYAAT at the Ruku mention the other of Messengers of Allah after him; AAYAT-83 states, "And this was Our argument which We gave to Ibrahim (Abraham) against his people - We exalt in dignity whom We please - surely your Lord is Most Wise and Most Knowing"; this tells clearly that Ibrahim-AS played this whole episode by the permission of Allah and He was totally attentive to Allah only; Al-Hamdu Lillah; the notable point here is that many of Messengers came in the lineage of Ibrahim-AS from his second son Isaac-AS (who also was the Messenger of Allah) except for Muhammad PBUH (the last of them) who was the descendant of Ishmael-AS, the elder son of Ibrahim (who also was the Messenger of Allah);

Muhammad PBUH was the only Messenger of Allah that came from the lineage of Ishmael and there is a gap of nearly 2500 years between them; the Ruku mentions seventeen of Messengers besides Ibrahim-AS that include Noah-AS, Lot-AS, Ishmael-AS and Isaac-AS; the five AAYAAT ahead (from AAYAT-84 to AAYAT-88) mention them (Salam on all of them) and they read, "We gave him Isaac and Jacob - all guided - and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron - thus do We reward those who do good; and Zachariah and John, and Jesus and Elias - all in the ranks of the righteous; and Ishmael and Elisha, and Jonas, and Lot - and to all We gave favor above the nations; and to their fathers, and progeny and brethren - We chose them, and we guided them to the right path; this is the guidance of Allah - He gives that guidance to whom He pleases, of His true slaves - if they were to join other gods with Him, all that they did would be vain for them even"; the AAYAT ahead declares that Allah gave them His commands by written Scriptures and the wisdom to all to put those in practice and the liability of being the Prophets of Allah; Allah guided them to the right path and kept them onto it; so if these people at Makkah disbelieve in it O Prophet PBUH, you do not worry as We have already entrusted with it those people who are not disbelievers in it; at the last of it, Allah directs Muhammad PBUH to keep firm on the fundamental teachings of Islam to which Allah had guided all His Messengers; it is the liability of the Prophet PBUH to provide the message of Allah to all the peoples of the world that reminds them of the word that they had given to Allah, the true Lord, that they would take

Him only as their true Lord (see Surah AARAAF-172); note well that after Muhammad PBUH, the last Messenger of Allah, we all Muslims have that liability to provide that message to all peoples of the world as best as we can in this given scenario; may Allah help us all in the fulfillment of our liability; Al-Hamdu Lillah.

AN'AAM-The Eleventh Ruku

91. And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, light and guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.

92. And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.

93. And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says that I can reveal the like of what Allah has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His AAYAAT.

94. And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.

After telling about how the message of Allah remained available to the peoples of the world from the ancient times (especially from the times of Abraham-AS), this Ruku tells four things relevant to its four AAYAAT that the Bani-Israel did not give Torah the respect they should have given to it though it had provided the message of Allah explicitly in its five books to them; they went so far away in their disrespect that there were such persons among them who even remarked that Allah did not descend anything on any of mankind; O Muhammad PBUH, ask them Who revealed the Book that Moses brought which was the light and the true guidance to the mankind; tell them that they have put it into different sheets so as to decide what they present at fore and what they hide (that is much of it); they and their forefathers were taught the Truth by it that they did not know; O Muhammad PBUH, tell them that Allah had descended that and then leave them in their mocking obsession; the second AAYAT of the Ruku tells that now Allah has provided this Quran as the blessing to all peoples of the world that verifies the Truth that Torah had presented before it so that O Muhammad PBUH you start

your work of TABLIGH (providing the message of Islam) to warn the dwellers of Makkah and the peoples around it; and so those who truly believe in AKHIRAT (that they show by their preference to it against the worldly things) do believe in it and they highly keep to practicing of SALAH; the third AAYAT states that who would be more unjust than that person who forges lie against Allah (by trying to distort the message of Allah) or who says that Allah directs him by WAHI while he does not receive any such directions - and such person is also among the most unjust persons who says that he would also present directions like what Allah has descended (that would challenge what He has provided by WAHI to His Messengers); this AAYAT also tells that the death of such persons would be extremely harsh when the angels of death would most severely take their life out of them with the information to them that today, they would receive the most unpleasant punishment as they used to say fibs against the message of Allah and used to belittle it as much as they could; the last AAYAT states explicitly that all persons would certainly come to Allah alone as He created them at first (naked and helpless), and Allah would address them that they have left behind their backs (at the world) the worldly things which Allah had given them and Allah would indicate that their intercessors are nowhere to be seen whom they asserted that these intercessors were associates to Allah for their safety; certainly the ties between them and those that they took as their intercessors are now cut off and what they asserted are lost away from them; thus, the Ruku tells that Allah has truly provided His message at all times by many of His Messengers so that the

Man takes it without any reservation or any inclination towards the worldly matters; he must develop the true Belief and do the good deeds according to it as he has to answer for his worldly life totally alone at AKHIRAT and he must never forget this at any time of his life; Al-Hamdu Lillah.

AN'AAM-The Twelfth Ruku

95. Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah - how are you then turned away.

96. He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.

97. And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the AAYAAT for the people who know.

98. And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the AAYAAT for a people who understand.

99. And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the

ripening of it; most surely there are signs in this for the people who believe.

100. And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe to Him.

The Previous Ruku asks to note that Allah provided the Guidance to the right path to the Man by descending the Holy Books for him; this Ruku tells that the Man would get the basic true Guidance even by pondering over whatever Allah has created around him and over his own self; the three opening AAYAAT (that are 95, 96 & 97) of the Ruku tell that if the Man considers the creation around him with observation, he would see that they manifest many of the Islamic teachings by different aspects (especially TAUHID as there is order in their working and no clash with each other); the next couple of AAYAAT tell that if the Man considers his own self with observation, he would see that it manifests many of the Islamic teachings (especially AKHIRAT); note that the AAYAAT indicate that the Man sees that many people are living on at the world and many have gone to graves so life is going towards some destination as the spirit of the person does not die; if he observes the rain, he would see that it brings forth from the earth different fruits and flowers that are similar to and vary with each other; just as they bloom out of the earth amazingly by the rain so the dead would rise from their graves and that would be the Day of Judgment; the last AAYAT states about

the disbelievers at Makkah (and such polytheists), "and they make the JINN associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He, most above what they ascribe to Him"; note that these polytheists took JINN as having powers to affect the worldly matters unconditionally so they took them as partners to Allah in the management of many of the worldly affairs; AAYAT-06 of Surah JINN tells, "and that persons from among men used to seek refuge with persons from among JINN, so they increased those JINN in their conceit"; and they also took angels as daughters of Allah so their belief depended on their whims only; may Allah save all Muslims from SHERK, the biggest in the major sins; the true Belief is that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

AN'AAM- The Thirteenth Ruku

101. Wonderful Originator of the heavens and the earth - How could He have a son when He has no consort and He created everything and He is the Knower of everything.

102. That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.

103. Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.

104. Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and

whoever will be blind, it shall be against himself and I am not a keeper over you.

105. And thus do We repeat the AAYAAT (by different aspects), and that they may say: you have read; and that We may make it clear to people who know.

106. Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.

107. And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.

108. And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.

109. And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?

110. And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.

This Ruku of Surah AN'AAM (that comprises of ten AAYAAT) tells about the authority of Allah and asks the Prophet PBUH (and all the Muslims) to remain firm upon Islam; the first four AAYAAT are explicit that Allah is Most Powerful and if He does not punish the disbelievers immediately, it is His mercy so that the disbelievers avail the

opportunity to take-up Islam; AAYAAT ahead explain these AAYAAT that Allah certainly is Able to make the disbelievers believe by force yet Allah has given this worldly life for the examination to all persons (and so he has provided them the free-will and also provided the Guidance to the right path to all persons); so the Prophet PBUH does have the liability to provide the Truth to all peoples yet he is not responsible to see that they do accept Islam; the three AAYAAT that come ahead clarify that there are two kind of persons among these polytheists who are called towards the AAYAAT of the Quran - one of them say that the Prophet PBUH has learnt these AAYAAT from other people while the persons that have capability to reflect upon them, they do accept them - the Prophet PBUH must not care for those who do not accept these AAYAAT but he would go on spreading them and follow the guidance that they provide - he is not responsible when he does justice to his task of providing the teachings of Islam; he would keep away from the polytheists once he has provided them the message of Islam as he certainly would not take any of worldly benefits from them; this tells the important thing that the Muslims would try their best to keep away from all disbelievers once they provide the message of Islam to them as their concern to them is that these disbelievers save their-selves from the agony of the hell-fire by the acceptance of Islam at AKHIRAT but they must not ask any of worldly benefits from them; Al-Hamdu Lillah; the next AAYAT tells the Muslims not to abuse those that they take as partners to Allah in His creation as then they would abuse Allah in enmity without any reason; this tells that the Muslims must not do

any such thing at surroundings that might lead the persons therein to mock Islam or take such things in practice that Islam strictly asks to refrain from; when such persons become slaves to their whims, their deeds seem most admirable to them yet when they would return to their true Lord, He would explicitly tell them of their doings; they take oaths on their statement that if the miracle appears to them, they would most undoubtedly believe in that (and then they would accept Islam); the AAYAT says that O Prophet PBUH - tell them that only Allah has the authority to show them any of miracles and they do not know that even if any miracle appears to them, they would still not believe; Allah would cause their hearts and even their observation to turn away from the acceptance of the Truth now (without providing any of miracles) just like they had disbelieved the Truth at the first place when the Messenger of Allah had explicitly presented that to them so Allah would leave them in the state of bewilderment; note that when the disbelievers reject the Messengers of Allah in final terms, that disrespect does cause the certain destruction to fall upon them; there is the point up-to where elasticity does apply and to there, the person might leave his wrongs and become right by taking up the fundamental teachings of Islam; but when some wrongful person passes that limit by his wrongs then that is the point of no return for him where Allah seals his ability to get to the Truth and he is destined to fall into the hell-fire; Allah cares most highly for His respectable Messengers and so He punishes the disbelievers to them in most severe manner; certainly, Allah only is truly Powerful; Al-Hamdu Lillah.

AN'AAM-The Fourteenth Ruku

111. And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.

112. And thus did We make for every prophet an enemy, the Satans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.

113. And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

114. Shall I then seek any judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.

115. And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.

116. And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.

117. Surely your Lord-- He best knows who goes astray from His way, and He best knows those who follow the right course.

118. Therefore eat of that on which Allah's name has been mentioned if you are believers in His AAYAAT.

119. And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you-- excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord-- He best knows those who exceed the limits.

120. And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.

121. And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Satans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

The Ruku starts by addressing the issue of the demand of the disbelievers to provide miracles to them; note that the Quran has the manner of expression that it puts emphasis on its teachings by repetition to bring them to light by their different aspects; we have studied in the previous Ruku at AAYAT-105, -"and thus do We repeat the AAYAAT (by different aspects) and that they may say that you have read - and that We may make it clear to people who know"- so this manner of expression examines the persons fairly and their inner position comes at fore clearly; Al-Hamdu Lillah; the opening AAYAT clarifies that the true Belief does not need miracles for it (but on the contrary, the demand for them

might become hindrance for the person to accept the Truth) but it comes when the person guides his attention towards Allah as then Allah would help him by saving him from the satanic influences and by guiding him to the right path; the AAYAT implies that the disbelievers must ask Allah for the righteous guidance rather than demand miracles; Al-Hamdu Lillah; the next AAYAT tells that Allah has allowed the satanic persons among the human beings and among the JINN to show their enmity to every Messenger of Allah that they did by putting evil thoughts into each other by deception; if Allah had not allowed them to do so, they would not have done so; so leave them and whatever forgery that they devise; note that Allah has allowed even the satanic persons to work against the Truth in whatever manner they intend and had granted them the ability to mislead each other by putting evil thoughts inside each other; He intends to take the examination of all persons (His Messengers included) and so He has given the satanic persons necessary liberty to do their evil work yet it does have its limit that He certainly decides perfectly well; Al-Hamdu Lillah; these satanic persons are unable to force anything to anyone but they do try to make the wrongs look beautiful and take-up arguments that seem to have some validity yet they are based on play of words; they try to promote the wrongful concept that takes something from the rightful concept and conceal some other from it to make their point; the spirit of the Man does not conform to any wrongs so they try to deceive all they address by their manner of speech; that is why the AAYAT mentions their manner as deception which they take-up among their colleagues; the next AAYAT

clarifies that they take-up such arguments so that such hearers to them who do not have their belief strong upon AKHIRAT, do incline to them and get into earning of activities that bind them to all wrongs; the next couple of AAYAAT tell the Prophet PBUH (and all Muslims) to adhere fast to the Quran and tell clearly all such persons (who try to mislead all by their speech) that it is most unfeasible to take anyone besides Allah as the true Lord; He has given us all the Quran that clarifies the Truth most explicitly and those who have received this Book with the ability to reflect on its teachings, know totally well that this Book is undoubtedly from Allah as it is the Truth in itself; Al-Hamdu Lillah; so no-one of the Muslims would become doubtful to it; the speech of Allah actually is the whole Truth that fully leads to the Justice; nobody is able to change the principles that the true speech of Allah has set; He certainly is the Most Hearing and the Most Knowing (so the Muslims would keep attentive to Him so that He cares for them that they are impressed not by anything but Islam); Al-Hamdu Lillah; the next six AAYAAT tell about the manner the wrong persons misguide the persons that have believed righteously and try to work their deeds in accordance to it; they tell that if you O Prophet PBUH (and O Muslims), hear to the majority of persons in the set matters, they would undoubtedly mislead you as they follow their base whims and in them, they engage their guesswork; Allah certainly knows well who stray away from His right path and He certainly knows those also who keep steadfast on that; this implies as we have studied that He let all the persons incline to wherever they intend so that everyone brings his colors inside at fore; He would end the

impression of those that follow wrongs as He would eliminate it from the world and he would punish at AKHIRAT most severely all those persons who lived upon it at their worldly lives; Al-Hamdu Lillah; note here that the disbelievers had devised an argument to mislead the Muslims as they asked them that why is it that the Muslims do not eat the animal valid to eat that Allah has killed while they eat what they kill (slaughter); the Quran tells about this manner in their speech that they argue to show the wrong stance as beautiful to take so they play with words without any righteous basis to their stance and the Quran presents this as an example to their manner of speech; they had mentioned such animal that dies by some extreme natural hit or dies by falling from some height that is disallowed to eat for Muslims (as we have studied at the first Ruku of MA'EDAH); the Quran does not even care to refute such idiocy and by AAYAT-118 asks the Muslims to go on eating of the HALAAL (allowed to eat) animal without any worry when that had been slaughtered properly and on which the name of Allah had been taken at the slaughter without any care to disbelievers; note that to leave the name of Allah at such time on purpose disrespectfully disallows its use in any manner; the AAYAT tells the Muslims that there is no reason that you do not eat from the HALAAL animal when the name of Allah is recited on it at its slaughter while Allah has clearly mentioned those animals that you are disallowed to eat and at the situation of IDHTIRAR (the situation of utmost necessity) you might even eat from them to save your lives up-to necessity; you Muslims must remain aware that there are many such persons who misguide on the basis of their whims without any

knowledge; Allah certainly has given them some liberty to do their evil work yet it has its limit; many of them go beyond that limit and Allah knows such persons (and He would punish them most severely); the Muslims would leave the sin, manifest or not so manifest, that relate to the eating of animals; those who commit such sin, they would get the return to their commitment to wrong; the Muslims would not eat from any such animal on which the name of Allah is not taken as that is highly wrong (AAYAT-138 at Ruku-16 ahead clarifies this); but the evil ones pursue their companions by putting evil thoughts in them so that they dispute with the Muslims by base arguments; if any of Muslims obey their whims, they too would become polytheists; may Allah save all Muslims from such extreme wrongs; Al-Hamdu Lillah.

AN'AAM-The Fifteenth Ruku

122. Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the disbelievers.

123. And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.

124. And when some AAYAT comes to them they say: we will not believe till we are given the like of what Allah's apostles are given. Allah best knows where He places His message. There shall befall those who are guilty, humiliation from Allah and severe chastisement because of what they planned.

125. Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his inside for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his inside strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.

126. And this is the path of your Lord, the right (path); indeed We have made the AAYAAT clear for the people who mind.

127. They shall have the abode of peace with their Lord, and He is their guardian because of what they did.

128. And on the day when He shall gather them all together: O assembly of jinn - you took away a great part of mankind. And their friends from among the men shall say: our Lord - some of us profited by others and we have reached our appointed term which You did appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.

129. And thus do We make some of the iniquitous to befriend others on account of what they earned.

The Ruku clarifies about when Allah sends His wrath to some nation after they reject His message; it tells about the peace that the righteous persons have inside them and the tension that the sinful persons have to bear at their insides (it is as if someone goes on climbing high where he feels his inside constricted); it tells about the righteous ones and those who become companions to the evil ones that are among JINN; so it tells all to accept the teachings of Islam before

it is too late and work for the betterment of own and for all persons around; Al-Hamdu Lillah; the first AAYAT states about the person whom Allah has given life (brought to the true Belief after disbelief) and given the light (of the true guidance) inside which he carries among all persons that how could he be like that person who is in utter darkness (of disbelief) and there seems no chance that he would get out of it; this is because the wrongs of the disbelievers are adorned (by base arguments) in such manner to them; that is the punishment of the wrongs of the disbeliever at the world that he becomes totally negligent to the righteous teachings of Islam but when Allah intends to punish some nation for its sinful lifestyle, then He makes the prominent people in it extremely negligent to the righteous teachings of Islam so that they conspire against each other (by the desire to gain more of the worldly things) without care to Islam; they actually are conspiring against their own selves and the outcome to it would be their total destruction; note that the destruction of an individual is that he falls into the sinful manner of living as the end-result when he becomes firm in rejection of the teachings of Islam and the destruction of a nation begins when their prominent persons reject the teachings of Islam openly; among these prominent sinful persons, there are such persons who (if they care to hear about the message of Islam) say that they are liable to receive this directly from Allah if this is the right path and if they are to accept it; the AAYAT says that Allah knows better where to send His message so He chooses His Messengers as He wills; note that as Muhammad PBUH was the last of them, there are no Messengers after him and

certainly the Quran has provided the Guidance to the right path totally well; Al-Hamdu Lillah; soon these prominent sinful persons would get extreme disgrace in front of Allah at AKHIRAT and utmost wrath from Allah even in this worldly life because of their conspiracies by abuse of the status they have achieved; Allah opens the inside for Islam for every such person whom He intends to keep on the true guidance (due to their firmness on righteousness) and He constricts the inside of every such person to extreme constriction whom He intends to keep on the misguidance (due to their firmness on sinful manners) as if someone climbs above at heights (where the breathing becomes extremely difficult); this denotes that the sinful lifestyle causes the individual to get more and more oblivious to the Islamic teachings and he gets nearer to the death inside living in such darkness where he is unable to distinguish the right from the wrong; that is how ignominy falls on the disbelievers (that disgraces them in their own view); and Islam only is the right path that leads the Muslims to Allah; Allah has given the AAYAAT in detail for those who really intend to take heed; these persons would receive DAR-US-SALAM (the residence of peace i.e. JANNAT) in front of their Lord and He is the true Friend to them due to their righteous deeds; Al-Hamdu Lillah; note that when the Ruku mentioned the prominent sinful persons (AAYAT-124), it said that soon these prominent sinful persons would get extreme disgrace in front of Allah; but here for those Muslims who really take heed, AAYAT-127 says that these persons would receive DAR-US-SALAM in front of "their Lord"; this difference of terms shows that the Muslims believe that

Allah is their true Lord Who leads them to the true peace inside at the worldly life and to the residence of peace at AKHIRAT when they obey Him totally; Al-Hamdu Lillah; the last couple of AAYAAT of the Ruku say, "and on the Day (of HASHR) when He shall gather them all together -O assembly of JINN - you took away a great part of mankind-, and their friends from among the men shall say -our Lord - some of us profited by others and we have reached our appointed term which You appointed for us- He shall say -the fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing-; and thus do We make some of the iniquitous to befriend others on account of what they earned"; the last AAYAT here tells the concept that is named as TOFIQ which means that the good deeds of the believer leads him to more good deeds and the evil deeds of the disbeliever leads him to more evil deeds; this would clearly show at the Day of HASHR when all persons would be grouped according to their deeds and among them also, would be sub-groups by deeds; note that whenever the JINN turn malicious, they are termed as satanic beings and the Satan that challenged Adam-AS was one among the JINN (see Surah KAHF-50); with time, he has got the assistance of many other JINN (and even human beings) in his evil work; these satanic beings have misled many of persons among the human beings by putting evil thoughts inside each other and by forming doubts inside; however, as he also is the creation of Allah, he had asked for an extremely long life when Allah disgraced him (and Allah granted him that though not up-to the last day of the world as he intended); see the note at the fourth Ruku of BAQARAH; Al-Hamdu Lillah.

AN'AAM-The Sixteenth Ruku

130. O assembly of jinn and men - did there not come to you apostles from among you, relating to you My AAYAAT and warning you of the meeting of this day of yours? They shall say: we bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were disbelievers.

131. This is because your Lord would not destroy towns unjustly while their people were negligent.

132. And all have degrees according to what they do; and your Lord is not heedless of what they do.

133. And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

134. Surely what you are threatened with must come to pass and you cannot escape (it).

135. Say: O my people - act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.

136. And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah-- so they assert-- and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.

137. And thus their associates have made fair seeming to most of the polytheists the killing of their children that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.

138. And they say: These are cattle and tilth prohibited, none shall eat them except such as We please-- so they assert-- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forging a lie against Him; He shall requite them for what they forged.

139. And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.

140. They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.

The Ruku continues telling about the JINN and the human beings at AKHIRAT and Allah would remind them that He had provided His message through His Messengers that this Day of Judgment would certainly take place; the Ruku relates to this subject that the Messengers of Allah guided the peoples to care about AKHIRAT whereas its last five AAYAAT indicate the erroneous rulings that the disbelievers had invented about AN'AAM (cattle) which also has relevance to this subject as the Quran explicitly tells that whatever

the person eats or drinks, that does affect him spiritually; Allah would ask the JINN and the human if His Messengers did not come to them who gave them His message and warn them about this Day when they would meet Allah; they would witness against their-selves as they would consider that such witness might give them some relief because in the world, acceptance of the crime unconditionally affects the punishment positively for the person who committed the crime yet there, this attitude is nothing but idiocy that arises from the adherence to worldly manners; note that these JINN and these persons from the mankind that would be their companions, would be such disbelievers who had totally become oblivious to AKHIRAT and note also that it is disallowed for any person among the man to try to control any of JINN by his spiritual power and it is disallowed for any of JINN to try to control any of the mankind by his physical power; this world is the place of examination and AKHIRAT is the place of getting the results; Allah would remind them that He sent His Messengers so everybody remains aware that He does not destroy any place while its residents are not aware of the consequence of their erroneous belief and their sinful deeds; every group (and the sub-groups each have) would have its own status and Allah certainly is not unaware of whatever they used to do; note that there would be those who would not accept their erroneous belief (see Surah AN'AAM-23) and there would even be those who would need their own parts of the body to witness against them (see Surah YA-SEEN-65); Allah is GHANI (i.e. not in need of praise from the JINN or the mankind though they all must praise Him and obey Him as

their true Lord by their own free-will as other of His creation does by their natural set-up) and He also has REHMAT (merciful care) towards the JINN and the mankind so He provides them the space to accept the Islamic teachings and work in accordance to them; He is fully Able to finish off the peoples (that inhabit some place now) and bring others whom He wills after them as he had brought them from the peoples that were living before them at the place; that which has been promised to all (i.e. the Day of Judgment) would certainly come and certainly, when Allah has decided for it to come then no one is able to stop it occurring; AAYAT-135 tells the Prophet PBUH to tell all the people he is sent to, that they do whatever they can and he will do whatever he must (at his part): soon will they know who it is whose end will be the best in AKHIRAT: it is most certain that the unjust wrong-doers do not prosper (but they live in mental anguish at the worldly life and they would face certain dreadful punishment at AKHIRAT) while the righteous Believers would find peace at the worldly life and the residence of peace at AKHIRAT; Al-Hamdu Lillah; the AAYAAT ahead discuss the erroneous rulings of the disbelievers, specially about AN'AAM (cattle); note that though the making of pottery and clothing were given their share at the ancient world yet it had most of its paid professions besides armed ventures, much related to crops and cattle (and this position stayed to about some 150 years back or so until inventions of different items came about and the industry in general made high impressions at the living manner of the Man); we have learnt by our study at MA'EDAH-02 that the commands about foods that it

mentions were the last of commands in the Quran according to IBNE-ABBAS-RA (one of the foremost SAHABA that had prominence in TAFSIR); so it is notable that the first AAYAAT that had descended twenty-two years back had commanded to read (accept, understand, apply and spread the teachings of the Quran) while this last of commands had asked to refrain from impure foods; these two are the basic necessities for the spirit and the body respectively so the former must receive the Quran for its actual safety while the latter must avoid filth in all manner that might in turn, affect the spirit adversely; Al-Hamdu Lillah; we have also learnt by our study at AAYAT-87 & 88 at the twelfth Ruku of MA'EDAH that the Muslims would only incline to foods that are HALAAL (allowed to eat) and TAYYIBAH (pure to eat); the lack of even one of these properties (that are HALAAL and TAYYIBAH in something seemingly edible) prohibits the intake of it so the AAYAAT tell all the peoples of the world to eat only that Allah has allowed them (HALAAL) and that which they understand to have purity (TAYYIBAH) according to the SUNNAH of the Prophet PBUH; this statement is interesting in the sense that the food taken-in does affect the conduct of the person (his awareness of the good moral values); so the Quran does indicate that the intake of anything affects the Man even in the spiritual sense; note that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it but the Satan pursued this first couple of the mankind to eat the prohibited fruit to affect them adversely so undoubtedly, he is the enemy of the mankind; AAYAT-88 there also tells that the Muslims

must have TAQWA to Allah whom they truly believe and this implies that the eating of any such thing that is unlawful and/or impure affects TAQWA to Allah adversely that is the highest of the spiritual values for the true Muslim; Al-Hamdu Lillah; the four AAYAAT ahead read, "and they set apart a portion for Allah out of what He has created of tilth and cattle, and say -this is for Allah - so they assert - and this for our associates- then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates - evil is that which they judge; and thus their associates have made fair-seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion - and if Allah had pleased, they would not have done it, therefore leave them and that which they forge; and they say -these are cattle and tilth prohibited, none shall eat them except such as we please - so they assert - and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name - forging a lie against Him - He shall requite them for what they forged; and they say -what is in the wombs of these cattle is specially for our males, and forbidden to our wives-, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing"; these four AAYAAT present the erroneous rulings of the disbelievers specially about the cattle and in sequence of AAYAAT, the first of them was that they set portions from the crops and cattle aside for Allah and for their idols and then they merged both in the name of their idols with the argument that Allah does not need anything from these; the second

was that they killed their children that was because there were such persons among them who thought it shame to father the female child and the other reason was that they took it as an economic burden upon them; the third was that they specified some of the cattle and crops that these would not be consumed except for whom they allow and they specified some of cattle that they disallowed riding or putting loads upon, and specified other of them upon which they prohibited to recite the name of Allah at slaughter, only because they needed to challenge Allah (and we have just studied that the Quran commands not to eat such slaughtered animal at the last AAYAT of Ruku-14 of AN'AAM); the fourth was that if at the slaughter of an animal, its calf came out alive from it, they would slaughter it too and allow its consumption for men only, but if it came out still, they allowed both men and women to eat from it; these erroneous rulings that they had formulated by their whims challenged Allah so the last AAYAT that is AAYAT-140 of the Ruku tells clearly that these disbelievers have strayed totally away from the right path and they have lost all the opportunity to become the righteous men; it reads, "they are extreme losers indeed who kill their children foolishly without any knowledge, and forbid the foods that Allah has allowed to them forging a lie against Allah - they have indeed gone astray, and they undoubtedly are not the followers of the right path"; may Allah keep all the good Muslims most determined onto the right path of Islam; Al-Hamdu Lillah.

AN'AAM- The Seventeenth Ruku

141. And He it is Who produces gardens (of vine), trellised and un-trellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.

142. And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Satan; surely he is your open enemy.

143. Eight in pairs-- two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.

144. And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

This Ruku provides the righteous manner in which the Muslims would consume the crops and the cattle and provide from that to the poor too; the Ruku starts by the statement that Allah has produced gardens with trellises (as few of the fruits do need them) and without (most of the fruits are of such manner), and He has produced the date-palm, and crops of diverse flavor, and the olive and the pomegranate that are

like and unlike (this quality is found in all fruits that each of their stocks looks alike or even somewhat different but their taste though basically near to each other, varies slightly) so when the produce is ready then the Muslims would eat from it and give from it as due on the day of its harvest but they would not waste the produce (by unworthy distribution giving not to the needy or providing him from them what seems lesser in quality or providing him so much of them that the owner himself is left with very small quantity of it or eating them in extreme) because Allah does not appreciate such wasters; note that this AAYAT had descended at Makkah where Allah had not commanded for the payment of ZAKAH (and so it was valid to pay by will whatever quantity suited the owner), yet after the command for ZAKAH, the Muslims have to pay it according to that and that is named as USHR whenever they take it on harvest; AAYAT-142 tells that the cattle has two main categories which are those that stand high above the ground (as camels and even cows) while the other is much near to the ground in their built (sheep and goat); the Muslims might eat from them as Allah has provided them to the Muslims for this too but they must not eat any of things that are disallowed or impure because they must not follow the steps of Satan who had misguided Adam and Eve when they ate the prohibited fruit; Satan is indeed the enemy of the Man evidently; the cattle are divided into eight as pairs (male and female) so there are two among the sheep and two among the goat; note that the foolish rulings of the disbelievers about the cattle were so out of place that the AAYAT ahead tells the Prophet PBUH to ask them if the respective males of them are prohibited or if that is the

respective females of them or if that is what the wombs of the respective females contain; then the Prophet PBUH would ask them to relate the validity of their response with reasoning if they do have any and if they are truthful in their rulings; this was hit on them to reflect what rulings they were taking in their practice and how foolish these rulings were as they certainly have no basis to them; the AYAT ahead tells that there are two among the camel and two among the cow; it tells the Prophet PBUH to ask about them too if the respective males of them are prohibited or if that is the respective females of them or if that is what the wombs of the respective females contain; this time Allah hits them by asking them were they present when Allah had commanded this ruling to them; and who would be more unjust than that person who ascribes such lie to Allah with the sinful intention to mislead all the people without any knowledge; Allah certainly does not guide such unjust gathering of disbelievers (because He certainly is helpful to the most righteous persons who care to follow only His commands at their worldly lives); Al-Hamdu Lillah.

AN'AAM-The Eighteenth Ruku

145. Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring

nor exceeding the limit, then surely your Lord is Forgiving, Merciful.

146. And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

147. But if they give you the lie, then say: your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.

148. Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.

149. Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.

150. Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our AAYAAT and of those who do not believe in the hereafter, and they make (others) equal to their Lord.

At this Ruku, AAYAAT present those things explicitly that are disallowed to consume and the answer to the irrelevant

excuses that the disbelievers took-up to justify their doings; the opening AAYAT names the things that the Muslims are disallowed to eat; these include the carrion and the flowing blood and the meat of swine (in-fact, every part of swine as it is mentioned as filthy here) and all such animal (or such bird) that has been sacrificed for someone other than Allah; however, at the extreme necessity (the situation of IDHTIRAR), Allah allows the Muslims to eat from any of these things that only are filth but then that only must be up-to necessity; note that IDHTIRAR allows the consumption of some filth to necessity for the time being to save the life yet it does not allow to disrespect any such thing that Islam has provided sanctity; Al-Hamdu Lillah; note that we have studied at the first Ruku of MAE'DAH that the carrion are those animals that are MUNKHANIQA (its death is by suffocation intentionally or unintentionally) and MAUQUDDHA (its death is by some extreme hit or beating; also included here is its death from the stone, from the gun-shot or from the collision with some vehicle as these all are extreme hit) and MUTARADDIYA (its death is by some fall from height) and NATHIHA (its death is by goring of horns of other animals); AYAT-146 tells of the additional animals that Allah had prohibited upon the Jews that were those that have claws; Allah also prohibited their fat except such as was on their backs or the entrails or what was mixed with bones; this was their punishment that Allah provided to them due to their rebellion against Allah; Allah certainly is the Most Truthful; O Prophet PBUH - if they deny to accept you as Prophet then tell them that Allah is full of Mercy that extends to all His creation and that is why they are still

getting the space to accept the Islamic teachings; but His wrath will never be withdrawn from the guilty persons; the next two AAYAAT (that are 148 & 149) tell about the excuses that the polytheists make even if they do not voice it most openly or just say it half-heartedly; some of them would say that openly soon that had Allah willed, they would not have ascribed (unto Him) partners neither had their fathers, nor had they forbidden anything (upon their-selves); by such excuses, those also disbelieved who were before them until they had some taste of the wrath of Allah; ask them if they have any reasoning to their statement and if so, they should present it; the fact is this that they follow their conjectures and so they engage their-selves only in extreme fibs; note that the disbelievers tried to reason for their wrongs by TAQDIR (the destiny that is the will of Allah) and AAYAT-149 answers it; it implies that Allah certainly has all authority to do as He wills and all the universe is working perfectly in accordance to His guidance; however, no person is allowed to reason for his deeds by the concept of TAQDIR as He has given the free-will to all persons that is manifest to all; nobody knows His will (and all have to believe it) but everyone would understand His pleasure by the Quran (and all have to do all tasks to achieve that) so Allah asks to care for His commands by the free-will He has provided to all persons among the mankind and the JINN rather than reason by TAQDIR; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the Prophet PBUH to ask them to bring forward their witnesses to prove that Allah forbid so and so; and if they do bring such (untrue) witness then you would not accept such witness; the AAYAT ends by the direction to the Prophet

PBUH (and all the Muslims) that he would not follow the whims of the disbelievers who deny the AAYAAT of Allah and do not truly believe in AKHIRAT; they are such persons who deem (others) equal with their Lord; may Allah, the true Lord, save all good Muslims from SHERK; Al-Hamdu Lillah.

AN'AAM- The Nineteenth Ruku

151. Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

152. And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice-- We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

153. And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).

154. Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making

plain all things and guidance and mercy, so that they should believe in the meeting of their Lord.

This Ruku provides the Ten Commandments that Allah gave to Moses in Torah (Chapter-20 of Exodus); Allah has provided these Commandments to the Muslims too (leaving Sabbath) so they would take them by the Quran only; it reads, "say O Prophet PBUH -come I will recite what your Lord has forbidden to you- (remember) that you do not associate anything with Him (this covers the First, Second and the Third Commandments) and show EHSAAN (kindness) to your parents (the Fifth Commandment) and do not slay your children for (fear of) poverty, We provide for you and for them (the Sixth Commandment in part) and do not draw nigh to indecencies, those of them which are apparent and those which are concealed (the Seventh Commandment) and do not kill the soul which Allah has forbidden except for the requirements of justice (the Sixth Commandment), this He has enjoined you with that you may understand (end of AAYAT 151); and do not approach the property of the orphan except in the best manner until he attains his maturity (the Eighth Commandment in part; this asks to avoid the unjust taking of any property especially of the weaker persons in a given society) and give full measure and weight with justice - We do not impose on any soul a duty except to the extent of its ability (the Eighth Commandment and the Tenth Commandment and note that giving the full measure and weight also means to care about the rights of others that they have on the person including especially his relatives,

neighbors and all people in touch in the best possible way according to its Tafsir); and when you speak, then be just though it be (against) a relative (the Ninth Commandment) and fulfill Allah's covenant (these Commandments); this He has enjoined you with that you may be aware (of righteous deeds)- (end of AAYAT 152)"; note that the fourth commandment has not been included here; for one thing that Friday is the holy-day by Islamic teachings and not Saturday while the Muslims are bound to fulfill the guidance provided here in these AAYAAT; for the other, here the prohibitions only have been stated as the beginning tells that "say -come I will recite what your Lord has forbidden to you-", and as such does not include the command for Friday here; the other positive command of taking-up EHSAAN for the parents is seemingly an exception here but the notable thing is that if the parents command something against the command of Allah, the Muslim person would not obey them though he would still take the attitude of EHSAAN for them (that is why the Quran has asked for EHSAAN to them at different places and not to obey them as that is not unconditional); Al-Hamdu Lillah; note that the Muslims would obey these Commandments by the Quran only as this Ruku has presented it clearly though even Torah asks for it; however, please note that the Muslims are bound to obey Allah by the Quran and by the SUNNAH of the Prophet Muhammad PBUH, the last Messenger of Allah, as these are Islam in theory and Islam in practice respectively; so we Muslims understand totally well that these Commandments are related directly to us Muslims and we would care to practice them as the Islamic Commands only; the last two AAYAAT of the Ruku read, "verily, this is

My way, leading straight (so) follow it and do not follow other of paths as they will scatter you about from His straight path, thus does He command you so that you may be righteous by TAQWA; then We gave Moses the Book (Torah), completing it to those who would do right, and explaining all things in detail and guide and mercy so that they might believe in the meeting with their Lord"; note the change of pronouns at the AAYAAT (which is named as ITIFAAT) and this change frequently occurs at the AAYAAT where the person has to understand the indication by his wise deductions and that is not difficult once the person acquaints himself with the expressions of the Quran though he would remain always attentive to Allah; Al-Hamdu Lillah; the AAYAAT tell us that these Commandments provide the righteous deeds that Allah asks from His true slaves as herein lies His pleasure; the practice of these good Islamic Commandments would lead His true slaves to achieve and to remain to TAQWA; the AAYAT implies that He had provided them to Moses too and had given him whole of Torah (the Pentateuch) so that those who do intend to live upon the righteousness, find the good manner to live upon it by the detail of these Commandments in it and it guided them to remain to the right path and it provided mercy to them from Allah, the true Lord; this would certainly lead them to the true Belief upon Him and upon the Day of Judgment where they would meet Him; Al-Hamdu Lillah.

AN'AAM- The Last Ruku

155. And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

156. Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.

157. Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's AAYAAT and turns away from them? We will reward those who turn away from Our AAYAAT with an evil chastisement because they turned away.

158. They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.

159. Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.

160. Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

161. Say: Surely, (as for) me, my Lord has guided me to the right path; (to) the most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.

162. Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;

163. No associate has He; and this am I commanded, and I am the first of those who submit.

164. Say: What - shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

165. And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.

The Ruku starts by the statement that this Quran that Allah has provided (to the Man through Muhammad PBUH, His last Messenger), is the blessing to all peoples of the world; they must follow its teachings and especially the Commandments recited to them (in the previous Ruku) so that they achieve TAQWA to Allah and that would lead them to achieve mercy from Allah; to provide His message, Allah sent His Messengers and He sent Torah to Moses-AS to provide that; but as it was amongst the descendants of Isaac (and they did not keep to it as they should have) so now, Allah had sent the Holy Book Quran upon Muhammad PBUH, the last of His Messengers to provide His message to all the peoples of the world for all times to come and at all places ahead; Allah provided the Quran so that the descendants of Ishmael do

not state that the two sects (Jews and Christians) before them did get the Book (Torah) and they remained unaware of its content; and the descendants of Ishmael do not state that if they had received the Book from Allah, they would have proved themselves better in accepting its true guidance so now there has come to them the Quran that is the Proof of the righteous teachings from their Lord (for those who challenge Islam), and the Guidance to the right path (for those who ask for it by its acceptance) and the Mercy from Allah (for those who put it into their practice); who would then be more unjust than that person who rejects the AAYAAT of Allah and turns away from them?; Allah would certainly provide those who turn away from His AAYAAT an evil chastisement because their turning away from the blessing of Allah would show their extreme disrespect to Allah that He would punish even in the world; AAYAAT-158 to 165 (the last of the Surah) mention the matters that are related to AKHIRAT and they guide that the Man must not forget that he would face the Day where all persons would see the outcome of their belief and the deeds they did at the worldly life; Allah has sent the Messengers and descended the holy Books upon them so that all the persons accept the righteous teachings of Islam and do their deeds accordingly; so whatever space of time the Man does have, he should use it most positively for the true success at AKHIRAT; Al-Hamdu Lillah; the certain of the signs mentioned here indicate towards the most strange animal (DAABBATUL-ARDH) that would come out from inside the earth at Makkah and it is one of the most amazing signs that would prove upon all persons at that time that the last day of

the world is extremely near; note that the Quran has told miraculous occurrences at different places related to birds, animals, reptiles and even fish that present the fact that Allah is Able to provide his directions well even by these of His creation too; Al-Hamdu Lillah; Allah would not accept the repentance after that of those who repent on their disbelief or sinful deeds (see Surah NAML-82 with some authentic Tafsir); the AAYAAT elucidate that Allah had presented the righteous path to every person at the times of Abraham-AS but after that many persons (who claimed to respect Abraham most highly, claimed to take the teachings of Abraham as their belief and claimed to strictly follow the path of Abraham) strayed away from the righteousness and formed their own sects with their own respective sets of belief (see the note on the sixteenth Ruku of Surah BAQARAH); O Prophet PBUH; you would not be concerned with what they believe (but you would remain steadfast upon Islam); note that the infidels at Makkah and Bani-Israel and Christians all held Abraham-AS in most high esteem yet they were not adhering to his true guidance that even Torah has presented to them; if they develop the true Belief (i.e. they accept Islam), Allah would write the goodness of the true Belief ten-fold for them but if they remain to their own respective manners then their punishment would be equivalent to whatever they present in their belief and their deeds; O Prophet PBUH; tell them plainly that my Lord has guided me unto the right path, the righteous religion that brings me onto the community of Abraham, the upright, who was no idolater; note that this statement relates to all true Muslims but in the Surah that descended at Makkah, Allah

does advise the Prophet PBUH to say such statements individually that relate to all Muslims too in general and that the Muslim person would easily deduct by some observation; at the Surah that descended at Madinah, Allah provides the commands even directly to Muslims; Al-Hamdu Lillah; AAYAT-162 tells that the Belief and the deeds of the Prophet PBUH were totally based on the attention towards Allah; the AAYAT also implies that to keep the life beautifully to Islam and even the death, it is necessary for the Muslim person to keep to his SALAH and remain prepared to sacrifice the worldly pleasures as much as possible for Allah, the true Lord; this in brief, is the introduction to Islam as SALAH and NUSUK keep the Muslim person steadfast at the right path of Islam; Al-Hamdu Lillah; we have learnt this important teaching of the Quran at BAQARAH-153 (Ruku-19) where the AAYAT says, "O you who believe; seek assistance through SABR (patience) and SALAH (prayer); surely Allah is with the patient"; the term NUSUK here at AAYAT at study is related to SABR; by these, the Muslim person would surely prove that Allah has no partner; He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; the person must recognize Him only as the true Lord (RABB) and do according to His commands; he has to answer for his belief and his deeds at the Day of Judgment at the ground of HASHR which would be established at this very earth; all persons would return to their true Lord and then Allah, their true Lord, would judge everything amongst all of the peoples there; it is for that Day that Allah has provided this worldly life and settle peoples one after another; He has

given status to some over some as that is how He asks their test at the world by whatever status and possession He has provided to the peoples; they must see well what they strive for because He, the true Lord, certainly is swift in providing the punishment and He certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Here our study of AN'AAM ends; Al-Hamdu Lillah

Surah AARAAF

(Consists of 24 Ruku)

(MK-4; MK-5)

AARAAF-The First Ruku

1. Alif-Lam-Mim-Suad.
2. A Book revealed to you-- so let there be no strait at your inside on account of it-- that you may warn thereby, and a reminder close to the believers.
3. Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.
4. And how many a town that We destroyed, so Our punishment came to it by night or while they slept at midday.
5. Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.

6. Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles;
7. Then most certainly We will relate to them with knowledge, and We were not absent.
8. And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;
9. And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our AAYAAT.
10. And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.

The Surah starts by MUQATTA'AAT (that means the 14 of disjointed letters that are among the Arabic alphabet, that come at the commencement of 29 SURAH in specific combinations; the meanings of these are not evident but they are not necessary to know in the understanding of the Quran); just after the disjointed letters that form the first of its AAYAAT, the Surah tells the matter it concerns with; note that when the term "book" occurs inside any Surah (as we find here at AAYAT-2) that has some volume then it means that very Surah; rather, this whole Ruku indicates the subject-matter of this Surah as the Surah narrates the events related to many of the Messengers of Allah and it tells how Allah destroyed nations when they did not comply to the Message of Allah but He saved the believers from the

destruction; it also tells about AKHIRAT where every person would get whatever he deserves according to his belief and deeds as Allah has set the world for the examination of all peoples of the world and seeing the wrath of Allah that fell upon the disbelievers, all persons must care to live their lives in the most righteous manner; Al-Hamdu Lillah; at the next five AAYAAT (from AAYAT-3 to AAYAT-7), the points to note are that Allah only is the true Lord so the Muslims must obey His commands only; the second notable point here is that by the phrase "how little do you mind", Allah guides the attention of the Muslims to those who were destroyed that how relaxed they were when the Message of Allah had reached them ignoring that with no care to the consequence that their ignorance might bring upon them; the third notable point is that when Allah decided for their destruction, they were unable to stop it in any manner and their destruction related to the times when they were most relaxed of all times; the fourth notable point is that at that time of destruction, their repentance on their wrong-doings and their confession to them did not help them a bit; the fifth notable point is that though Allah would question them upon their wrong-doings yet He would ask those Messengers too about their liability whether they had provided the message of Allah and about wrong-doings of their respective peoples to whom they were sent (the Messengers had the liability to provide the message of Allah to their peoples which they did and that was because no peoples plead ignorance there); the sixth notable point is that though Allah would call the Messengers to witness upon them yet Allah knows all what they had been doing as He always watched over them and

they would remain unable there too to save themselves from the most severe punishment of the hell-fire; so this Ruku emphatically relates to TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); note that when the nations rejected the message of Allah, He saved His Messengers that He had sent to them and all the believers with them and He destroyed the disbelievers completely so this we would see explicitly at this Surah; Al-Hamdu Lillah; the next couple of AAYAAT present AKHIRAT where the scales would be brought that would weigh the belief and deeds of all persons; so they would be such scales that would be able to weigh even the belief of any person (the last Ruku at Surah MOMINOON is clear on this); if the scales show favorable result by being heavy, such person would attain the salvation; and if the scales show unfavorable result by being light, they would be such persons who have put the most heavy loss upon their selves as their attitude to the AAYAAT of Allah was most unjust in their worldly lives; the last AAYAT states that now, Allah has provided you people (O dwellers of the land) that very place at earth where some other persons than you people used to live recently and there He has provided you people the sustenance to life; the AAYAT subtly warns that if you people (O dwellers of the land) do live the same way denying the Guidance to the right path, the same fate awaits you people too; the AAYAT states the fact plainly that the care that Allah had always shown to the mankind

asked for the most high obedience of them to Allah but the peoples at the world showed very little of gratitude to Allah as mostly they have been highly disobedient to Him; may Allah give TOFIQ to all good persons of the world to accept the fundamental teachings of Islam and to show their righteous gratitude to Allah only, Who is the only true Lord; Al-Hamdu Lillah.

AARAAF-The Second Ruku

11. And certainly We created you, then We fashioned you, then We said to the angels: Prostrate to Adam. So they did prostrate except IBLIS; he was not of those who prostrated.

12. He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: You have created me of fire, while him You did create of dust.

13. He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth therefore surely you are of the abject ones.

14. He said: Respite me until the day when they are raised up.

15. He said: Surely you are of the respited ones.

16. He said: As You have caused me to remain disappointed I will certainly lie in wait for them in Your straight path.

17. Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and You shall not find most of them thankful.

18. He said: *Get out of this (state), despised, driven away; whoever of them will follow you then I will certainly fill hell with you all.*

19. And (We said): *O Adam - Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.*

20. But the Satan made an evil suggestion to them that he manifests to them what had been hidden from them of their evil inclinations, and he said: *your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals.*

21. And he swore to them both: *Most surely I am a sincere adviser to you.*

22. Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: *Did I not forbid you both from that tree and say to you that the Satan is your open enemy?*

23. They said: *our Lord - We have been unjust to ourselves, and if You forgive us not, and have (not) mercy on us, we shall certainly be of the losers.*

24. He said: *Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.*

25. He (also) said: *Therein shall you live, and therein shall you die, and from it shall you be raised.*

The second Ruku of this Surah relates the event of Adam and Eve that has occurred seven times in the Quran and we all have studied it at the fourth Ruku of Surah BAQARAH too so this is the second time that it occurs here in Surah AARAAF; the other five places are Surah HIJR-28 onwards, Surah Bani-Israel-61 onwards, Surah KAHF-50, Surah TA'HA-116 onwards and Surah SUAD-71 onwards; the first AAYAT of this Ruku reads, "and certainly We created you all, then We fashioned you all, then We said to the angels - Prostrate to Adam"; Allah speaks in plural for Himself to indicate the royal manner of speech and here this speech indicates that Allah certainly knew all that were to come till the last day of the world; note also that the object of the sentence is all of the mankind so it denotes that as Adam was the first one of the mankind whom Allah created so his descendants too (that come to the world by the union of the male and the female) are in actual the creation of Allah only; only Jesus Christ was an exception to this rule (though he also was among the creation of Allah) for whom the AAYAT at AALE-IMRAN says, "the likeness of Jesus in the sight of Allah is as the likeness of Adam; He created him of dust then He said unto him - Be - and he is" (Surah AALE-IMRAN-59); note that as the Quran relates the event of creation of Adam very clearly at this particular Ruku, I, MSD, would present the whole event in detail at the supplementary note ahead here that would insha-Allah clarify this whole Ruku just by reading it; in fact, it would insha-Allah provide Tafsir of the event wherever the Quran relates it; Al-Hamdu Lillah.

Supplementary note on AAYAT-11 of AARAAF

The Quran has narrated the event of Adam-AS at different places that include Surah BAQARAH, Surah AARAAF, Surah HIJR and other places; it relates that when Allah created Adam (Salam on him) He ordered the angels to give regards to him and to prostrate in front of him; now, angels never disobey Allah and they do whatever He orders, so they fell to fulfill the order given; there was a Jinn among them (as Surah KAHF tells explicitly) who did not obey this order; he was named as IBLIS and he was allowed to be in angels due to his obedience and worship of Allah but at this time, when with angels he also was included in this command, he showed extreme pride and refused to obey; Allah asked him why he did not obey (so Allah gave him the chance so that he may ask for mercy & obey); in reply, IBLIS said that he was better as Allah had created him by fire and Adam, Allah had created by mud; this was the reason he gave and refused to obey; on this answer, Allah canceled the permission He had given to him to stay in the angels and He put His verdict on him for JAHANNUM (the hell-fire); hearing that verdict, IBLIS the Satan, got very angry and finding himself totally incapable of challenging Allah, the true Lord, he turned his anger towards Adam (the cause for his extreme insult there) and for his degraded position for which he himself was to be blamed, he became the sworn enemy of the Man; this tells us an important thing that when the satanic person does wrong by his own doing, he puts the blame on someone else and tries to take his revenge due to his psyche of "I" and "me" from that person when that person seems to him lesser in power than him; he asked for the extension in time of his life that

it may become a very long one so that he can misguide the people and make them also get the same verdict which he had received for his own self; however, Allah did not allow him to live at the worldly life up-to the day of the Resurrection as he had asked but allowed him his life up-to the day of the appointed time (see Surah HIJR-36, 37, 38) and this provides the hope that he would die much before the last day of the world insha-Allah; at that time, he had said that he would try to take the mankind that Allah had created for His worship only, to the hell-fire; he knew that they have physical needs and if he guides them to physical pleasures at height, he would be able to pursue them towards their base desires (to remain obsessed in seeking the pleasures of the worldly life mostly with the wishful thinking that they already have achieved salvation at the Day of Judgment because they believe in such persons that would provide them their salvation at the Day of Judgment); Allah gave him that extension but also told him that those who take My shelter for safety, you will not be able to misguide them but whoever takes your way, they will all go with you in the hell-fire; after this, Allah gave Eve, Salam on her, to Adam, Salam on him, as his companion and put them both into JANNAH; they were allowed to live there as they wish and eat & drink whatever they like but a certain fruit was not allowed for them and that is why they were not even allowed to go near its tree; the Satan somehow entered the place and he with his power of speech persuaded them to eat the prohibited fruit; note that he is not visible to the human eye as the evil JINN (that are also termed as Satans) have the power to remain hidden and then blow suggestions to the inside of the human beings

as they find the opportunity (the term used here is WASWASA that implies that he blew suggestions to both Adam and Eve i.e. to their insides); as the angels protect the human beings by the command of Allah, the JINN do not find ease in attacking them and the Prophet PBUH used to ask the protection of Allah as he attended the wash room; see also the note at the fourth Ruku of Surah BAQARAH; Al-Hamdu Lillah; note also that AAYAT-20 at AARAAF provides the reason that the Satan had for this persuasion that he intended to bring the hidden parts of their respective bodies in front of the view of each other as he knew that this would be the initiative that would lead them to many wrongs ahead; this reason needs such elucidation that might take many of pages yet at these brief notes, I, MSD, would only state briefly about this highly important issue; note that when the person takes-up Islam and avoids SHERK then there are two categories of major sins that he has to avoid necessarily (Allah forgives the minor sins of the true Muslim even by WUDHU and even by SALAH; Al-Hamdu Lillah); these two categories are the injustice (in which the biggest of sins is to intentionally kill someone unjustly) and the shameful attitudes (in which the biggest of sins is to commit adultery/fornication); note here that Allah has shaped the circumstances in such manner that Islam is the only challenger today to all the injustice (mostly initiated by the wrongful men so they have more of liability to become better and to see that no injustice takes place) and to all the shameful attitude (mostly initiated by the wrongful women so they have more liability to become better and to see that nothing of shameful wrongs takes place) and when the person

asks Allah to help him in all adverse situations then only he would be able to avoid all major sins; note also that Allah gave the respect to the Man due to the spirit he had blown inside him and the Satan intends to make him oblivious of its beauty and to plunge him into such of his base desires that lead him to care for the physical pleasures only; that was the reason that he wanted them to eat the prohibited fruit so that in-turn leads them to see their hidden parts (before that they did not need to take-off their beautiful clothes of JANNAH and their respective private parts remained hidden but the prohibited fruit had the feature inside it that led both of them to take-off their clothes); they lost their clothes of JANNAH and needed to cover themselves by the leaves of the JANNAH; note that when the male and the female persons among the mankind disregard the command of HEJAB (the attitude of reservation that the Muslim women have to take with respect to all men), it leads to extreme shameful attitudes gradually and that is why Islam asks to keep away from all such things too that have much high potential to lead to such attitudes; the Muslims would not eat anything impure or/and prohibited as it affects the inside adversely (and that is why Allah prohibited proximity even, to Adam and Eve to that tree that had the prohibited fruit and eating of which caused their respective private parts to come into the view of the other); the Muslim men would not talk without some necessity at the Islamic living-manner to unrelated women (and those women also would care to talk to them by necessity only and in some strict manner); the Muslim women would not leave their homes without some necessity and would return as they have attended to that and

they would never wear such dresses that Islam takes as the most indecent clothing for them at any time and at any place (though at leaving their homes, they would see to it particularly) so they would not take any such attitude that Islam takes shameful at any time anywhere for them; please note well that Islam asks Muslim women to take HEJAB (that Allah has commanded for them at Surah NOOR and Surah AHZAAB by asking the Prophet PBUH to give that message to them, besides other places where the command of HEJAB is indirectly implied by the AAYAAT) and this term has three aspects to it; the first aspect is that a Muslim woman must not leave her home except for some necessity (the decision about necessity would be hers, when she does care in practice about the basic teachings of Islam); the second aspect is that when she goes out of her home at some necessity and the environment is such that in general, the men care not to trouble her in any way then she might go out with her face, hands up-to wrist and feet up-to ankles uncovered though even then she would cover the whole body plus hair necessarily but if the environment is otherwise, then she would take care to cover her face too except for eyes; the third aspect is connected to the first that as soon as the necessity ends, she would return to her home without any waste of time as the basic place for her activity is her home for sure; please note well that the Satan works to this ultimate outcome that the Man takes himself as an animal only in all manners and he even swears deceptively again and again that he wants to make his attitudes better; he wants that the man and the woman come to such living of animals that they view their respective private parts at ease as that

is the biggest of his achievements against the Man; that undoubtedly would lead them to many of extreme wrongs ahead so please note that only the tie of marriage justifies the most specific intimate relation of the man and the woman and no other; note that though Adam and Eve were husband and wife yet they were unaware of their hidden private parts and Allah had prohibited the specific fruit so that they remain in this status of unawareness to it; may Allah save all of the Muslims and even all of the mankind from such situation where the Satan puts them to the slavery of their most adverse desires; Al-Hamdu Lillah; AAYAT-22 at the second Ruku of AARAAF tells us that they fell for his talk and ate the fruit so at this, Allah addressed them that why did they eat it when they were ordered not to do so, only because of the argument that the Satan presented to misguide them; Allah had clearly warned them that the Satan was their open enemy; Adam & Eve both asked for His forgiveness and asked for His blessing to them so Allah forgave them but told them that they would only get His blessing when they pass an examination at the world; they would have the true Belief and the righteous deeds according to that true Belief so that is how they would get their dwelling place JANNAH again; they all would be obedient to Allah and must remember that IBLIS, the Satan, is their open enemy; so this is how Adam & Eve came to the earth and this is how the life of the Man commenced here; note that the idea of evolution is totally against the Islamic teachings and the known history does not support it in any way; the clash of the good & the evil has been taking place in all the history of the Man in which the good always came out as the

winner and the Satan who presented the evil in many different colors time and again, always lost his challenge to the Man; Surah AARAAF explicitly proves this statement by the narrations of the Messengers of Allah that it has presented in it in much detail; though today, it seems that the Satan is near to having things his way yet in truth, the matter is heading towards the complete win for the good and as such, the complete loss for the evil as the clash has achieved an international character; it needs TAUBAH (the true repentance of the Man towards Allah) to save himself from the main attack of the Satan and that insha-Allah would lead ultimately to the death of the Satan; let us now view some of the salient features of this event of creation besides the important teaching that it provides for the necessary concealment of the respective private parts from the opposite gender; the first thing to note is that "the beginning of the man's life was in the light of knowledge and not in the darkness of illiteracy" so it is the awareness inside of all of the mankind that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord who helps us in every difficulty when our attention is only towards Him and the total light of Guidance to the right path is only from Him indeed; Al-Hamdu Lillah; the second thing to note is that "every person, man or woman, is going through an examination in which he or she has to fulfill the duties laid for him or her according to Islam and that is to get back the true living place of the Man i.e. JANNAH; if they fail to be obedient to Allah, then like Satan, they will be in the hell-fire"; note that Allah gave the command to Adam & Eve to go down from the most beautiful

garden twice and when some matter is repeated by similar text near to it in the Quran, it denotes some difference in both of them in some particular manner; here there is the mention of acceptance of their asking for forgiveness in between the repeated command of Allah to go down; so Allah gave the command at first as punishment to both yet He changed the designation of the command (without changing the command itself) to become examination for both of them and their offspring at the world, where the righteous persons would not actually be enemies to each other but they would guide all towards the right path; so we find ahead that Allah told Adam that He would provide His Guidance to the right path to all the peoples of the world (through His Messengers and after the last of them i.e. Muhammad PBUH, by the Muslims at the world that have the knowledge of the Quran); the Muslims need to develop TAQWA inside which means that they would fear that nothing from their side leads to the displeasure of Allah and they would hope that Allah would save them from the satanic manners of living; those who accept the true guidance, they would neither fear about anything of the future (that might cause the anxiety), nor they would have to grieve upon anything of the past (that might cause the depression); but upon those who reject it, His wrath would certainly fall and as they rise from dead, they certainly would abide at the hell-fire as the inmates therein; Al-Hamdu Lillah; the third thing to note is that "the difference between the Man and the Satan is not that one does not make mistakes and the other does but in fact, the difference lies in the fact that INSAN (the human being) accepts where he is wrong and the Satan (IBLIS; the devil)

does not, even when his mistake is clearly indicated to him so that it becomes quite obvious; he rather defends himself at such occasions"; may Allah save all the good Muslims from this satanic attitude; Al-Hamdu Lillah; the fourth thing is that "the Satan asked for a very long life to mislead the people so this tells that to influence people, it is necessary to have the permission by Allah"; note that he asked permission to mislead the people but the Holy Book Quran clarifies that His permission is necessary also for guiding the people towards the Truth (See Surah AALE-IMRAN-152, Surah IBRAHIM-1, Surah ASH-SHURA-51); note also that the Satan can encourage to cause evil but he is unable to force a person to commit any wrong as he does not have the power to make a person accept or reject something by force though he does have a persuading ability; everybody must see to his own to save himself/herself from all evils but always with the true Belief in Allah, the true Lord, asking Him for safety as this is the only way to remain safe from all evils; Allah did not allow him to live at the worldly life up-to the day of the Resurrection as he had asked but allowed him his life up-to the day of the appointed time so insha-Allah, he would die much before the end of the world; Al-Hamdu Lillah; the fifth thing is that "there must be hope towards Allah and the Muslim person must not lose hope or feel such depression that prevents him/her from asking the mercy of Allah as the loss of hope will certainly cause the loss of the right path indeed as no person is immune from sins, light or heavy"; Al-Hamdu Lillah; the sixth thing is that "though it seems that Satanic argument had some weight at face that Allah created him by fire and He created Adam by mud so why he bow to

such lower creature but his argument was completely based on misunderstanding"; note that when Allah had created Adam, He had blown such spirit in Adam that he qualified for KHILAFAT & had given him the great knowledge of surroundings (but with the spiritual purity to enforce His law) so there was no way to disobey for IBLIS but he only saw the physical things and totally disregarded the spiritual side; now, he wants the Man to disregard his spiritual side as the Satan did then, so that the huge number of the mankind follows him to the hell-fire; note well that it is most impossible for a person to get to the Truth, neglecting the spiritual side totally; as the satanic objection was much disrespect to Allah that denoted his idiocy, He ignored it and put His wrath upon him on such haughty behavior; Al-Hamdu Lillah; the seventh thing is that "Adam knew issues related to the physical side of the life (as Allah had already taught him that) yet when he needed to ask Allah for forgiveness and for mercy, he had to get such words from Allah by which he could ask the needed (we find these words at Surah AARAAF-23)"; so for all the Guidance to the right path, the person needs WAHI (the direction of Allah towards the right path and that Allah has provided to all explicitly in the Quran) but he certainly would ask Allah for it though Allah might give him the understanding of the physical side of the life if He wills with whatever efforts he does by his own; the Man needs the spiritual purity even more than the physical ability for the status of KHILAFAT; Al-Hamdu Lillah; there still are so many other points to note in this beautiful event of the creation of Adam and Eve so the good observant Muslim person needs to ponder over it most deeply for

certain to get them with all his attention towards Allah only;
Al-Hamdu Lillah.

AARAAF-The Third Ruku

26. O children of Adam - We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty; and the clothing that guards (against evil), that is the best. This is of the AAYAAT of Allah that they may be mindful.

27. O children of Adam - let not the Satan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Satans to be the guardians of those who do not believe.

28. And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?

29. Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.

30. A part has He guided aright and (as for another) part, error is justly their due, surely they took the Satans for guardians beside Allah, and they think that they are followers of the right.

31. O children of Adam - attend to your adornments at every time of prayer, and eat and drink, and do not be extravagant; surely He does not love the extravagant.

The Ruku asks all the peoples of the world to care for the necessary covering to the body; note that Islam takes the SATAR (the parts of body necessary to cover by some garment) for the man as from the belly to the knees, both parts included, all round; for the woman, it is all her body except for the face, hands up-to wrists and feet up-to ankles; so her SATAR is the same as her HEJAB in the Islamic environment though HEJAB asks her to take some additional clothes too upon her and it also denotes her attitude of reservation towards the men-folk while it gets highly strict at the environment that challenges the practice of Islam where she would cover her face too except for her eyes to fulfill the demands of HEJAB; Al-Hamdu Lillah; the opening AAYAT tells that every person of the world needs to take the necessary clothing upon him/her and that would be at-least according to the SATAR; the AAYAT provides the reason for the clothing that it is the covering to the body for the mankind and it also brings beauty to the mankind; there are such persons who have taken up the manners of the Satan so much that though they accept the clothing as adornment to the body yet they do not give it the credit that it conceals the SATAR which is its primary task; due to such views, they care but little about concealing of SATAR and their views relate much to make space for the women-folk to manifest their physique in the most shameful manner; may

Allah save all the Muslim persons totally from such satanic views; Al-Hamdu Lillah; the AAYAT also tells that the clothing of TAQWA is the best so it means that the person would take it well to fulfill its principal task (the concealment of SATAR) and would keep all the attention towards the fulfillment of all the commands of Allah to the best of his/her ability; Al-Hamdu Lillah; the last part of the AAYAT that reads that "this is of the AAYAAT of Allah that they may be mindful" implies that the uncaring attitude towards the concealment of SATAR leads to ignore the most important commands of Allah including SALAH; the next AAYAT explains the last part of the previous AAYAT that all the peoples of the world would care that the Satan does not put them into extreme trouble as he was able to expel Adam and Eve from the beautiful JANNAH where he made such situation that they needed to take-off their clothes where their respective private parts came in view of each other; the Satan and all of his tribesmen see the mankind remaining hidden from them; this means that he has got the assistance of many of his evil followers among the JINN (and even among the human-beings) in misguiding the mankind; it is necessary that all persons take the shelter of Allah Who is the true authority for safety from the evil ideas that Satan and his tribesmen put into the inside; Allah has made these SHAYATIN (the plural of Satan) as friends to the disbelievers so they listen to the ideas that these put inside of them and get misguided and then misguide others; so whenever these disbelievers commit any shameful wrong, they say that their forefathers had done it and Allah had asked them for it; note that with other of their shameful crimes,

this specially relates to the practice they used to take-up at HAJJ that many of their men used to circumambulate the KA'BAH naked at that occasion as they thought it to be more virtuous; tell them O Prophet PBUH, that Allah never commands for shameful things; do the disbelievers say such things against Allah for which they do not have any knowledge at all; tell them that Allah only asks for the just issues and this tells that Allah provides His commands against all the injustice and against all the shameful practice (as these two enfold all the major sins besides the greatest of sins that is SHERK though that also actually is related to extreme injustice); all of the peoples must worship Allah only and at all occasions of worship especially at SALAH at the mosques, they should care that their attention remain towards Allah as to worship Him being naked is not something virtuous but the inside of the person needs to remain attentive to Allah; this would happen that all persons would rise from dead as Allah had created them at the first place (i.e. they would be naked and weak yet matured in age but every person would be extremely concerned about his own account there); note that Allah would provide the clothes only to those good believers in Allah who had lived as virtuous persons at the world caring to their SATAR in the most committed manner; Al-Hamdu Lillah; AAYAT-30 ahead reads, "A part has He guided aright and (as for another) part, error is justly their due, surely they took the Satans for guardians beside Allah, and they think that they are followers of the right"; note that when Allah speaks of the guidance, He takes it as the act that He has done yet where the mention is of the disbelief of the disbelievers, He tells that this wrong

came upon them as they had taken SHAYATIN as their friends who made their wrongs seem as righteous to them so that they take their-selves as the guided persons; at AAYAT-27 of this Ruku, Allah had told us that He has made these SHAYATIN (the plural of Satan) as friends to the disbelievers and this AAYAT explains it; when they had left care to Allah and had committed wrongs continuously, Allah did not give them TOFIQ that they get better and at such situation, the SHAYATIN got the chance to mislead such persons and remaining near to them, they put wrong ideas into their insides to which they ultimately gave-in and became firm on their disbelief; note that Allah does not misguide or does not put any trouble to anyone as punishment unless he/she asks for such from Him by their committing of major sins time and again specially of the most shameful nature; so then He stops His blessing from them due to which they become susceptible to the sinful ideas that the SHAYATIN get the chance to blow into their insides; the last AAYAT tells all the peoples that they would take their adornment (one of their clean dresses) at the time they read SALAH at the mosques and they would eat that is lawful and pure to eat, and drink that is lawful and pure to drink; the AAYAT tells that they would not become extravagant in eating or drinking anything so this also implies that their eating and their drinking not only would remain according to the Islamic teachings but also would not become much more than their genuine needs; they would avoid all the unlawful and all the impure things totally; this is interesting in the sense that it tells that the food taken-in does affect the conduct of the person (his awareness of the good moral

values); the Quran does indicate that the intake of anything affects the Man even in the spiritual sense; note that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it but the Satan pursued this first couple of the mankind to eat the prohibited fruit to affect them adversely so undoubtedly, he is the enemy of the mankind; the Muslims must have TAQWA to Allah whom they truly believe and the eating or the drinking of any such thing that is unlawful and/or impure affects TAQWA to Allah adversely that is the highest of the spiritual values for the true Muslim; all the Muslims would certainly avoid all the unlawful and all the impure things totally; Al-Hamdu Lillah.

AARAAF-The Fourth Ruku

32. Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the AAYAAT clear for a people who know.

33. Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.

34. And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before.

35. O children of Adam - if there come to you apostles from among you relating to you My AAYAAT, then whoever shall guard (against evil) and act aright-- they shall have no fear nor shall they grieve.

36. And (as for) those who reject Our AAYAAT and turn away from them haughtily-- these are the inmates of the fire they shall abide in it.

37. Who is then more unjust than he who forges a lie against Allah or rejects His AAYAAT? (As for) those, their portion of the Book shall reach them, until when Our apostles come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were disbelievers

38. He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister, until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord - these led us astray therefore give them a double chastisement of the fire. He will say: Every one shall have double but you do not know.

39. And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the chastisement for what you earned.

The first AAYAT of this Ruku inquires who has prohibited the clothes that adorn the mankind which Allah has brought out to all persons (which they get with little of efforts by

the silkworm, by the crops, by the animals etc.) - and it also inquires who has prohibited the pure and lawful provisions of foods; the AYAT notes that these all actually are for the believers in the life of this world (though others do take their custody unjustly) and they would be assigned purely to them only on the resurrection day as there all would clearly see the actual ruling about them; note that those who are entered in the hell-fire, would get most filthy things to eat and drink there (see Surah SAAFFAAT-62 to 68); according to Islam, the man does not need to leave the things that he requires for the ordinary living of his life so he would take lawful and pure foods and wear necessary clothes to conceal the SATAR without care to saying that "clothes make the man"; his necessary clothes would also save him from the adversity of the weather and would also be an adornment to him though he must not wear such clothes that incline to showing-off; please note that Islam asks to eat and drink well from the lawful and pure foods, to wear necessary simple and clean clothes and to show gratitude to Allah living in the most simple manner; that leads to the virtuous character and not tortures to the physique as that is ingratitude to what Allah has provided for the mankind; Al-Hamdu Lillah; the AAYAT ends by the statement to the effect that this is how Allah states the facts for those who are truly able for the good judgment of matters; Al-Hamdu Lillah; note that the three major categories in which all the sins fall are SHERK, injustice and most shameful things; the Quran has told to avoid all these major sins at different places together and among these places were the AAYAAT-168 & 169 that we have read at the twenty-first Ruku of BAQARAH and still

ahead is AAYAT-90 at the thirteenth Ruku of NAHL, the sixteenth Surah; one of such places is AAYAT-33 at this Ruku in our study currently; it reads, "Say that my Lord has only prohibited indecencies (FAWAHISH), those of them that are apparent as well as those that are concealed, and sin (ITHM) and rebellion (BAGHYUN) without justice; and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know"; note that any rebellion against Allah is always without justice and so the AAYAT clarifies the term BAGHYUN by two ways "and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know"; it is to challenge His authority and to disregard him as the true Lord while the Islam tells that the true Muslim would obey any of the creation only when he does not give any command against the commands of Allah and so he must understand Islam, the right path of Allah; Al-Hamdu Lillah; note that FAWAHISH include all major sins that relate to the most shameful deeds and the biggest of them is adultery/fornication; note also that ITHM include all such major sins that relate to abuse of authority that is provided by Allah and the biggest of them is to kill someone unjustly; may Allah save all from SHERK, FAWAHISH and ITHM; Al-Hamdu Lillah; the AAYAT ahead tells that every nation has its appointed term and as it comes, the disbelievers become unable to save their-selves from it even for an hour and that falls on them at its most due time; AAYAT-35 tells about the promise that all of the persons that were to come at the world at any time and any place had made with Allah at the world of spirits when He

had told them that whenever any Messenger comes to them from amongst them, who provides them the AAYAAT of Allah, (they would accept him) so whoever takes TAQWA to Allah and makes himself better, he would have no fear and would have no suffering; note that AAYAAT mean commands of Allah here; Al-Hamdu Lillah; and whoever rejects the AAYAAT of Allah and takes haughty attitude to them, they would be inmates of hell-fire where they would remain forever; AAYAT-37 implies that no-one is more unjust than such persons who forge lies against Allah and reject the true meanings of His AAYAAT; they lie for the benefits of the worldly life so the AAYAT tells them explicitly that whatever they would receive, though that be ease in life from Allah or be troubles in life due to their own wrongs from Allah, that is predestined; until the appointed time to the end of their lives comes and the angels come to take their lives from them, then they realize that those whom they had trusted at their lives that they would get them to safety have no authority and they would have to accept that they were disbelievers; note that many of hidden things become manifest at the time of death and that is the reason that the belief of the person at that time is futile in saving the person; at the day of HASHR too, the disbelievers would admit their disbelief totally but everything that is hidden now, would be manifest there so that admittance would be futile in saving them; at that day, Allah would command them to enter into the hell-fire among the nations that have passed away before them from among the JINN and the mankind; whenever a nation would enter there, it would curse those that were its ancestors at the world that because of

their misguidance, they had come to this extreme punishment; note that AAYAT-28 told us that whenever they committed an indecency they said that they had found their fathers doing this, and Allah has enjoined it on all of them; there we see that Allah tells them through the Prophet PBUH to tell them that surely Allah does not enjoin any indecency (such extreme shameful attitudes); the AAYAT had told us that they are saying against Allah just by their whim, such things for which they have no knowledge; here at AAYAT-38, we see that as all those enter the hell-fire and find their ancestors there, they would curse them that they had set the rulings to which they followed and as the result to it, they had come to the hell-fire likewise; when they all gather there, these descendants coming later to the hell-fire would ask Allah to give their ancestors the punishment two-fold as they are responsible for their plight; though Allah would not even talk to these inmates of the hell-fire yet at this time, when they had just entered and had given the reason to their plea, Allah would answer them that every group of them has the punishment two-fold; this answer means that if their ancestors had misled them by their wrong rulings, they also as the next group of their people, did so by taking those wrongs and passing it on-to their descendants; they had to consider what they are receiving from their elders as they had their judgment of things (whereas the Messengers have guided them) and if they followed their erroneous ancestors on whatever they received from them most religiously, they themselves are fully responsible to it; on the rejection of the plea of this next group, their ancestors would remark to rejoice upon their sorrow as the

last AAYAT of the Ruku tells us, "and the foremost of them will say to the last of them - so you have no preference over us; therefore taste the chastisement for what you earned"; the fact of the matter is this that the near-relations at the world where the evil persons show their high care to each other, even those also would turn to become most biting to each other at AKHIRAT and that is how Allah punishes the evil persons; may Allah save all the good Muslims from the grievous loss at AKHIRAT and bring all the good-natured persons to Islam, the right path of Allah; Al-Hamdu Lillah.

AARAAF-The Fifth Ruku

40. Surely (as for) those who reject Our AAYAAT and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.

41. They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.

42. And (as for) those who believe and do good We do not impose on any soul a duty except to the extent of its ability--they are the dwellers of the garden; in it they shall abide.

43. And We will remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say: All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the apostles of our Lord brought the truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did.

44. And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.

45. Who hinder (people) from Allah's way and seek to make it crooked, and they are disbelievers in the hereafter.

46. And between the two there shall be a veil, and on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope.

47. And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord - place us not with the unjust.

The Ruku starts by telling the end-result of all such disbelievers who had rejected the AAYAAT of Allah and had turned away from them haughtily that the doors of the heavens would not be opened for them and they would not enter JANNAH until a camel passes the needle's eye; this tells that they would never enter JANNAH and another thing that this implies is that JANNAH is somewhere above in the heavens; Allah punishes such sinful persons in this strict manner; they would have the bed of the hell-fire and their covering above too would be of it so the hell-fire would be all around them; Allah punishes such unjust persons in this strict manner; as for the believers who had done the good deeds sincerely to the extent of their ability, they would be the

dwellers of JANNAH at AKHIRAT where they would abide forever; if some of them had grudges with each other at the world, Allah would remove all such ill-feelings from their insides towards each others as at JANNAH, there would be no enmity; this tells that it is possible that such people that have grudges to each other, many of them find some place at JANNAH; there is an indication in Ahadith that if some disbeliever killed one of the good Muslims and then Allah gave him TOFIQ to accept Islam where he does all the good deeds sincerely, they both would receive JANNAH; Al-Hamdu Lillah; beneath which flow the beautiful streams and there, they would say that - all praise is to Allah Who had led us to this blessed placement as we were not able to get the true guidance by our own; so this blessing is the result of His tremendous kindness to us; He sent His Messengers to us and we accepted the message of Allah; these dwellers of JANNAH would be called that this is the JANNAH of which they are made heirs for what they did; so when they show all their gratitude to Allah that He provided them the clear opportunity to accept the Truth, Allah would let them know that their virtuous deeds also count for the good destination that they have received; Al-Hamdu Lillah; and it would happen that the dwellers of JANNAH would call-out to the inmates of the hell-fire that they have found the blessing that Allah had promised them so what about the inmates of the hell-fire; they would answer in affirmative that they also have found the severe punishment that Allah had promised them; there a caller (from among the angels) would call that the curse of Allah is on the unjust persons (of the hell-fire); those were the persons who used to keep away from the

right path of Allah and used to seek ways to present it in the negative manner to stop others too to accept it; and they disbelieved in AKHIRAT; note that their disbelief in AKHIRAT had different aspects as some of them denied it outright, some of them thought that they have such intercessors who would save them from the wrath of Allah, some of them claimed that they were the chosen persons of Allah and if the hell-fire touches them, it would only be for some of days and some of them had other notions to relax their-selves that AKHIRAT would cause them no troubles in any manner whatsoever; AAYAT-46 tells that between JANNAH and the hell-fire, there would be the veil (i.e. named as AARAAF); this is such place from where the view of both JANNAH and the hell-fire is possible and it has the quality that it does not let the effect of JANNAH pass to the hell-fire and it also bars the effect of the hell-fire to pass to JANNAH without taking any effect from any of them upon it; there at AARAAF, would be many persons who would recognize all persons by their looks and they would call the dwellers of JANNAH whom they would present SALAM from them; so this AAYAT tells that all persons would be easy to recognize there as the looks of the dwellers of JANNAH would be most pleasing while the recognition of the inmates of the hell-fire would be through their evil marks on them; though the people at AARAAF would avoid looking at the inmates of the hell-fire yet whenever their view would fall to them unintentionally, they would pray to Allah that He does not put them with these unjust persons; note that they would associate their-selves to the dwellers of JANNAH because of their good expectation that they would enter it soon; Al-

Hamdu Lillah; note also that due to some reason, these persons at AARAAF would not be put into the hell-fire and they would not be fully qualified to enter the JANNAH but they would have hopes to get it soon (and AAYAT-49 ahead tells that Allah would allow them to enter JANNAH); though speculations to them are possible yet as there is nothing much in their mention at the KITAB (the Quran) and the SUNNAH about their identity so the better thing is to take silence here; note that Allah has given the remark for them at AAYAT-49 that- "are these they about whom you (O inmates of the hell-fire) swore that Allah will not bestow mercy on them?" -but this statement does not disclose their identity though it does tell that they ultimately would get JANNAH; Al-Hamdu Lillah.

AARAAF-The Sixth Ruku

48. And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassing and your behaving haughtily:

49. Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.

50. And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the disbelievers.

51. Who take their religion for an idle sport and a play and this life's world deceives them; so today We forsake them,

as they neglected the meeting of this day of theirs and as they denied Our AAYAAT.

52. And certainly We have brought them a Book which We have made clear with knowledge, guidance and mercy for the people who believe.

53. Do they wait for aught but its final sequel? On the day when its final sequel comes about, those who neglected it before will say: Indeed the apostles of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls and that which they forged has gone away from them.

The first AAYAT states that the persons at the elevated places (AARAAF) would call the inmates of the hell-fire whom they would recognize by their marks that their amassing of wealth was of no use to them and their behaving haughtily to the message of Allah too was of no use to them; at the AAYAT ahead, Allah asks the inmates of the hell-fire that - are these they about whom the inmates of the hell-fire swore that Allah will never bestow mercy on them? - He would tell all the persons at AARAAF to enter JANNAH where they would have no fear and where they would never grieve; and the inmates of the hell-fire would call-out to the dwellers of JANNAH to pour some water to them but they would reply that Allah had prohibited that upon the disbelievers who had taken their path of life as a sport and as a plaything and the worldly life had engaged their

attention to it by deception; note that AAYAT-32 had asked the Prophet PBUH to tell all the peoples about the lawful and the decent clothes and about the lawful and the pure foods that "these are for the believers in the life of this world, purely (theirs) on the resurrection day"; so AYAT-32 had noted that these all actually are for the believers in the life of this world (though others do take their custody unjustly) and they would be assigned purely to them only, on the resurrection day as there all would clearly see the actual ruling about them; Al-Hamdu Lillah; so Allah would ignore them as they had neglected the meeting of this day of theirs and as they had denied the AAYAAT of Allah; AAYAT-52 gives the message that Allah has provided the Quran to the benefit of the true believers with clarity to the knowledge of the Islamic teachings so that they take it in practice as the Guidance to the right path and achieve the mercy of Allah by their commitment to it; Al-Hamdu Lillah; note that the Quran says at Surah YOUNUS, "O men- there has come to you indeed WARNING from your Lord and HEALING for what is at the insides and GUIDANCE and BLESSING for the believers; say that in the Grace of Allah and in His Blessing, in that they should rejoice; it is better than that which they gather (of wealth)" (YOUNUS-57 & 58); so according to benefits that the people get from the Holy Book Quran when they do turn their attention towards it, there are four of them; one is that it is WARNING to those who live being oblivious to the Truth in their concepts and practice, second is that it is HEALING of spiritual diseases to those who live challenging the Truth by their concepts and practice, third is that it is GUIDANCE to those who intend to live upon the

Truth in their concepts and practice and fourth is that it is BLESSING (and mercy) to those who live understanding totally the reason to their lives and so live totally to that viewpoint accepting the Truth well in their Belief and practice; these last couple of persons are the good recipients of the highest benefit from the Quran and these good recipients are at focus here at AAYAT-52 of AARAAF; they must rejoice that Allah has provided for them the Truth in such manner that they do respect Muhammad PBUH truly who is the last Messenger of Allah and who is the Grace of Allah to them, and they do have the true recognition of the Blessing that is the Holy Book Quran; Al-Hamdu Lillah; the last AAYAT of the RUKU asks them if they await the final outcome but when that comes, on that day all such persons who had ignored it in their worldly lives, would exclaim that the Messengers of the true Lord did come to them with the Truth and now, either they get some such intercessor who does stand by them to save them or either they are sent back to the worldly life so that they do other of deeds that they used to do there; they undoubtedly have lost their souls (so now there is no return to the worldly life) and that which they forged has gone away from them (so they would get no intercessors to save them from the hell-fire); certainly Allah is the true Lord Who has set everything in the most beautiful order; Al-Hamdu Lillah.

AARAAF-The Seventh Ruku

54. Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He rose firm at ARSH;

He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

55. Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.

56. And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do the good (to others).

57. And He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.

58. And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We repeat the AAYAAT for the people who give thanks.

The first AAYAT of this Ruku tells about the creation of the heavens and the earth that Allah created them in six periods; Allah knows better about the longevity of each period but note here that these are not the earthly days and in these periods, He created all things that are between them; He created Adam at the last of these periods; Al-Hamdu Lillah; then He rose to ARSH (i.e. the Throne) about which no-one knows what that is and how He rose to it so we all would say to it that "we Muslims believe in it and Allah

knows better"; He covers the day by the night in such manner that it continuously follows it so the night falls as the day ends at different places covering it delicately; and the Sun and the Moon and the stars all are bound to His command; Al-Hamdu Lillah; I, MSD, would take the advantage of the mention here of the heavenly bodies to present the ruling that relates to astrology; please note that if someone takes-up astrology and learns it well to understand the character of persons (which it does tell as I, MSD, have gathered by reading it much) and does not ask any financial benefits from it but uses it to assist Psychology then, with his belief that everything takes place only by the will of Allah, it is not questionable; if Allah wills, He would provide the future insight from this even, to the virtuous person, yet such virtuous persons must keep away from its study by their own intention who are unable to resist the study of future from it as it would lead them to wishful thinking or it would lead them to some unplaced fear; please note also that many of ULAMA do not appreciate the study of astrology as those who study it, they relate it to the future; the Islamic teachings tell clearly that whatever happens, it happens by the will of Allah that is TAQDIR so the most notable thing about astrology is that it too is bound to TAQDIR without being its reason in any way as nothing of creation of Allah is able to affect Allah Who only is the true authority; Al-Hamdu Lillah; AAYAT-54 here says that "and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; and Surah SAAFFAAT-88 & 89 read, "then did he (i.e. Abraham-AS)

cast a glance at the stars; and he said that I am indeed sick"; these AAYAAT guide well that the person who is aware of astrology might understand the issues of his own self that relate to the present when he is truly attentive to Allah; certainly, Allah only is the true authority; Al-Hamdu Lillah; please note also this important thing here that the human beings do not need to conquer any of things around as Allah has already put them to serve the human beings but they have to understand their benefits to them and put them to their service keeping to the commands of Allah; the virtuous persons would certainly show all their gratitude to Allah sincerely for all His blessings upon them; Al-Hamdu Lillah; the AAYAT tells that "surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; Al-Hamdu Lillah; note that this tells most explicitly that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah RABBEL-AALAMIN; so this tells that not only has He created all things but He also has assigned the specific task to each of it by His authority, for which He has created it; Al-Hamdu Lillah; so it also tells that there are two worlds, one of which is this physical world and that is KHALQ (the creation) which exists by His will while the other is the world of spirits and that is AMR (the command) which also exists by His will; He only is the Lord of all the worlds; Al-Hamdu Lillah; the first one is bound to time while the other is not, so the angels rise and descend to & from the heavens in no time as they are one of those that relate to the world of spirits (see NAHL-102) and the pure spirit of the Man that Allah has blown unto him, also relates to it (see Bani-Israel-

85); Al-Hamdu Lillah; AAYAAT-55 & 56 ahead relate to the manner of supplicating to Allah and guide the Muslims to take the virtuous manner in all their deeds; they read, "call on your Lord humbly and secretly; surely He does not love those who exceed the limits; and do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do the good (to others)"; DUA (the supplication to Allah) needs asking it humbly to Allah, secretly with all attention towards Allah, fearing that Allah might not accept it and hoping that He would certainly make things easy when the person cares for the fellow-beings; Al-Hamdu Lillah; it is most necessary that person lives in the virtuous manner as Ahadith have told this clearly that whoever takes-in unlawful and impure things habitually, Allah would not accept his plea; this also is notable that whoever asks Allah for worldly things much more than his genuine necessities or asks Allah for such status that He would not provide to anyone now (as asking Him that He makes him one of His Messengers) or asks for safety of AKHIRAT without keeping to the commands of Allah by whatever free-will he has in his given situation, then he is one of the transgressors and Allah would not accept his plea; the blessing of Allah is for those who are truly virtuous as they do not ask for FASAD (the situation where to care for Islam in deeds becomes extremely difficult) just to impose their authority; Al-Hamdu Lillah; the last couple of AAYAAT provide the example of the good Muslim persons in contrast to all the evil persons; they read, "and He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land,

then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful; and as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We repeat the AAYAAT for the people who give thanks"; Al-Hamdu Lillah; the Quran has taken the land in examples for the resurrection of the dead at different places and one of these is this at our study; the notable point is that the water in the normal body is nearly the same as in the earth i.e. 71.11% and the Holy Book Quran gives the example of the dead land that is resurrected by the rainfall indicating that the dead bodies would be resurrected in such way so those have been mentioned with reference to the dead land (see also ROUM-50 and HA-MEEM AS-SAJDAH-39); Al-Hamdu Lillah; the last AAYAT points-out that the good land (that is the good person who has the true Belief), provides the abundant vegetation (i.e. does many of good virtuous deeds so he is liable to safety at AKHIRAT) by the will of Allah as He actually decides for everything; Al-Hamdu Lillah; and the land that is bad (the evil person), produces herbage that is totally useless (i.e. does such deeds that only cause FASAD around and that are completely futile for him too, as they are not able to save him at AKHIRAT); this is how Allah repeats the AAYAAT for those who are aware that they certainly have to give thanks to Allah, the true Lord; Al-Hamdu Lillah.

AARAAF-The Eighth Ruku

59. Certainly, We sent Noah to his people, so he said: O my people - serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.

60. The chiefs of his people said: Most surely we see you in clear error.

61. He said: O my people - there is no error in me, but I am an apostle from the Lord of the worlds.

62. I deliver to you the messages of my Lord, and I offer you good advice and I know from Allah what you do not know.

63. What - do you wonder that a reminder has come to you from your Lord through a man from among you, that he might warn you and that you might guard (against evil) and so that mercy may be shown to you?

64. But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our AAYAAT; surely they were a blind people.

From here, the Surah tells us the narratives of the Messengers; it tells us how they gave their nations the message of Allah and how their nations were punished even at the world when they rejected that message; note that after sending any of the Messengers to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death; we all have studied at the Surah in its second Ruku about Adam & Eve and that is explicit that the worldly life is an examination to the mankind so all persons must keep to the three fundamental teachings of Islam that all the Messengers of Allah have guided to; the five of these narratives in sequence

are of Noah, HOODH, SALEH, LOT and SHOAIIB (SALAM on all the Messenger of Allah) and they all gave the same message that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); note that Al-FATIHA, the opening Surah of the Quran, guides to all these three fundamental teachings of Islam; Al-Hamdu Lillah; in Surah SHUA'RAA, these narratives of the Messengers are repeated in the same sequence as here from the sixth Ruku; it tells clearly that the message that all of these Messengers of Allah gave, has this repeatedly that "I am a faithful messenger unto you so keep your duty to Allah, and obey me"; so all the Messengers did try their best to guide their nations as Allah has asked them; however, their nations did not comply and so Allah destroyed them completely at the world and they certainly would be among the severely punished peoples at AKHIRAT; Al-Hamdu Lillah; this eighth Ruku of AARAAF tells us that Noah-AS told his nation who were idolaters that "O my people - serve Allah, you have no god other than Him"; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT; note that his nation lived at Southern Iraq not much far from where the city of KUFAN is situated today; they had made idols of the persons that had passed in them and they thought that their worship would save them from the wrath of Allah; Noah guided them that they must worship Allah only and if they do not take

Him as the only One to worship, they would get the most severe punishment at the Day of Judgment (and even at the world); he asked them to worship Allah only as they believed in idols that challenged the worship of Allah so he guided them that He only is the true Creator of all the creation with all His good attributes and all peoples must worship Him only; he did not ask them to obey the commands of Allah at first but he told them to obey him (as Surah SHUA'RAA tells explicitly) because he knew that as he guides them to the Truth then his obedience would cause them to obey the commands of Allah, once they accept Him as the only One to worship; Al-Hamdu Lillah; the Ruku tells that the nation of Noah took him as in clear error and the result of their rejection to him was that except for the believers with him, they all were drowned; the last AAYAT of the Ruku reads, "But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our AAYAAT; surely they were blind people (that they did not see that Noah was plainly speaking the truth)"; we see at Surah HOODH-44 that the ark of Noah stopped at the mount JUDI (that faces Ibn-UMAR island at the junction of Syrian and Turkish borders, on the eastern bank of Tigris River); from thence, human beings spread all over the world; certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Ninth Ruku

65. And to AAD (We sent) their brother HOODH. He said: O my people - serve Allah, you have no god other than Him; will you not then guard (against evil)?

66. The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars.

67. He said: O my people - there is no folly in me, but I am an apostle of the Lord of the worlds.

68. I deliver to you the messages of my Lord and I am a faithful adviser to you:

69. What - do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Noah's people and increased you in excellence in respect of make (in physique); therefore remember the benefits from Allah, that you may be successful.

70. They said: Have you come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring to us what you threaten us with, if you are of the truthful ones.

71. He said: Indeed uncleanness and wrath from your Lord have lighted upon you; what - do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait.

72. So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our AAYAAT and were not believers.

The second narrative of these Messengers presented at AARAAF is of HOODH-AS; his nation was named as AAD and he gave them the same message as Noah has given to his

nation; this ninth Ruku of AARAAF tells us that HOODH told his nation who were idolaters that "O my people - serve Allah, you have no god other than Him"; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT; note that his nation lived in the area of curved sand-hills in the southern part of the Arabian peninsula; they were very strong in physique and had handsome height and looks; their total preference was for the worldly life so HOODH told them that they must show gratitude to Allah; in Surah SHUA'RAA, the AAYAAT read that HOODH told his nation that "I am to you a messenger worthy of all trust; so keep your duty to Allah and obey me; and I do not ask you any reward for it; surely my reward is only with the Lord of the worlds; do you build a landmark on every high place to amuse yourselves? -and seek you out strongholds, that haply you may last forever? - and when you lay hands (on men) you lay hands as tyrants -rather keep your duty to Allah, and obey me" (SHUA'RAA-125 to 131); AAYAT-69 here tells the statement of HOODH in answer to them, "what - do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? and remember when He made you successors after Noah's people and increased you in excellence in respect of make (in physique); therefore remember the benefits from Allah, that you may be successful"; the Ruku tells that the nation of HOODH took him as in grave folly and the result of their rejection to him was that except for the believers with him, they all were destroyed; the last couple of AAYAAT of the Ruku read, "HOODH said - indeed uncleanness and wrath from your Lord have lighted upon you; what -do you dispute

with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait-; so We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our AAYAAT and were not believers"; note that they had given their idols different names and had become such idolaters that they did not bear anything against them; they were punished by furious violent wind that stayed upon them for seven nights and eight days as the wrath of Allah upon them; Surah-HAQQAAH says that this punishment was such "which Allah imposed on them for seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees" (HAQQAAH-7); certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Tenth Ruku

73. And to THAMUD (We sent) their brother SALEH. He said: O my people - serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you-- a sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.

74. And remember when He made you successors after AAD and settled you in the land-- you make mansions on its plains and hew out houses in the mountains-- remember therefore benefits from Allah and do not act corruptly in the land, making mischief.

75. The chief of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that SALEH is sent by his Lord? They said: Surely we are believers in what he has been sent with

76. Those who were haughty said: Surely we are deniers of what you believe in.

77. So they slew the she-camel and revolted against their Lord's commandment, and they said: O SALEH - bring us what you threatened us with, if you are one of the apostles.

78. Then the earthquake overtook them, so they became motionless bodies in their abode.

79. Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.

80. And (We sent) Lot when he said to his people: What - do you commit an indecency which anyone in the world has not done before you?

81. Most surely you come to males in lust besides females; nay you are an extravagant people.

82. And the answer of his people was no other than that they said: Turn them out of your town - surely they are a people who seek to purify (themselves).

83. So We delivered him and his followers, except his wife; she was of those who remained behind.

84. And We rained upon them a rain; consider then what the end was of the guilty.

The tenth Ruku narrates the events of SALEH-AS and Lot-AS; it tells that SALEH gave his nation that is named as THAMUD, the same message as Noah & HOODH had given to their nations; they were polytheists and gave total preference to the worldly life; they used to build mansions at plains and carved houses at the mounts; it tells us that SALEH told them that "O my people - serve Allah, you have no god other than Him"; note that his nation lived between HIJAZ and Syria in the south-eastern part of MADYAN (that is at the east of Gulf of AQABAH) and their stone dwellings are still preserved; note also that these five Messengers that Allah has mentioned here had their dwelling places near to each other with difference of their periods at the world as Noah, HOODH and SALEH were before Abraham-AS while Lot was his nephew and SHOAIIB was among his descendants from his third wife within three hundred years of his time; Allah gave the nation of SALEH a she-camel as miracle so that they believe in Allah as the only One to worship and prefer AKHIRAT over the worldly life; Allah commanded them not to trouble it so that she might easily eat from wherever she intends; if they do otherwise, they would receive extreme punishment even at the world; AAYAT-74 reads, "(SALEH said) and remember when He made you successors after AAD and settled you in the land - you make mansions on its plains and hew out houses in the mountains - remember therefore benefits from Allah and do not act corruptly in the land, making mischief"; their ruling elite rejected his message and asked others too to reject it; some of their youth killed the she-camel and that was the clearest disobedience to Allah; they even asked for the

punishment from which SALEH had warned them if they disrespect the she-camel; the last couple of AAYAAT for this narration here read, "then the earthquake overtook them, so they became motionless bodies in their abode; then SALEH turned away from them and said - O my people - I did certainly deliver to you the message of my Lord, and I gave you good advice - but you do not love those who give good advice"; certainly, Allah only is the true authority; after this narration, the Ruku provides us the narrative of Lot-AS who had been sent to the peoples living at Sodom and Gomorrah at south of the dead sea; they were extremely filthy persons who used to commit the heinous sin of sodomy among the men; Lot who actually did not belong to that nation but had been sent to them as the Messenger of Allah tried his best to reform them of this heinous sin but to no avail; in fact, they intended to expel him from their city just because he challenged their filth; AAYAAT-80 to 84 tell the narrative, "and (We sent) Lot when he said to his people - what - do you commit an indecency which anyone in the world has not done before you?; most surely you come to males in lust besides females; nay you are an extravagant people; and the answer of his people was no other than that they said - turn them out of your town - surely they are people who seek to purify (themselves); so We delivered him and his followers, except his wife; she was of those who remained behind; and We rained upon them a rain (of stones); consider then what the end was of the guilty"; note that he had taken his wife from amongst that nation and she did not disapprove of their heinous sin so she was most disobedient to Lot and so she

was punished too with that extremely sinful nation; certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Eleventh Ruku

85. And to Madyan (We sent) their brother SHOAIIB. He said: O my people - serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers:

86. And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked; and remember when you were few then He multiplied you, and consider what was the end of the mischief-makers.

87. And if there is a party of you who believe in that with which I am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of Judges.

88. The chiefs, those who were proud from among his people said: We will most certainly turn you out, O SHOAIIB, and (also; those who believe with you, from our town, or you shall come back to our faith. He said - What - though we dislike (it)?

89. Indeed we shall have forged a lie against Allah if we go back to your religion after Allah has delivered us from it, and it befits us not that we should go back to it, except if Allah our Lord please - Our Lord comprehends all things in His knowledge; in Allah do we trust: Our Lord - decide between

us and our people with truth; and You are the best of deciders.

90. And the chiefs of those who disbelieved from among his people said - if you follow SHOAIIB, you shall then most surely be losers

91. Then the earthquake overtook them, so they became motionless bodies in their abode.

92. Those who called SHOAIIB a liar were as though they had never dwelt therein; those who called SHOAIIB a liar, they were the losers.

93. So he turned away from them and said: O my people - certainly I delivered to you the messages of my Lord and I gave you the good advice; how shall I then be sorry for an unbelieving people?

The last narrative in the narratives of the five Messengers is of SHOAIIB-AS; he gave his nation at MADYAN the same message as Noah & other Messengers had given to their nations; they were polytheists and they also gave their total preference to the worldly life and did not care to obey the commands of Allah; they did not have any concern for the rights of their fellow-beings and tried to gain more worldly profits by trying to give lesser returns to the amounts of the buyer; they mismanaged their measures and weights just to get these unfair profits and the AAYAT implies that this wrongful attitude leads to FASAD at the surroundings that means to live upon Islamic teachings most difficult; note that if a person abuses his authority without any care to the commands of Allah at any level where he is at the business of

life, he makes the living on the Islamic teachings difficult by his attitude at that level; the first three AAYAAT of the Ruku say, "and to Madyan (We sent) their brother SHOAIB; he said - O my people - serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief (FASAD) in the land after its reform; this is better for you if you are believers; and do not lie in wait in every path, threatening and turning away from the way of Allah him who believes in Him and seeking to make it crooked; and remember when you were few then He multiplied you, and consider what was the end of the mischief-makers; and if there is a party of you who believe in that with which I am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of Judges"; Al-Hamdu Lillah; it confused the persons at his nation that they have to care for the commands of Allah at the material profits they make at the market as they took the belief as something that relates to the concepts of the individual at the spiritual level with no impression at the collective living of the peoples that live in huge number together; note here that the Islamic teachings challenge the concept of secularism head-on and the statement of these disbelievers in the nation of SHOAIB, is mentioned at Surah HOODH that "they said - O SHOAIB - does your SALAH enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property?; you are undoubtedly the forbearing, the right-directing one" (HOODH-87); note that they did credit SHOAIB as one of the most intelligent

persons among them yet they did not accept his message and that led to their destruction; Al-Hamdu Lillah; note also that THAMUD also took SALEH as an intelligent person yet they also had not accepted his message that challenged their erroneous belief and that had led to their destruction; the statement of these disbelievers in the nation of SALEH, is mentioned at Surah HOODH that "they said: O SALEH - surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped?; and as to that which you call us to, most surely we are in disquieting doubt" (HOODH-62); the conceited ruling elite of the nation of SHOAIIB told him that they would turn him and the believers with him out by force if they do not come to their concepts of living; SHOAIIB who was good at speech, told them that it would certainly be extreme injustice when they disapprove of their concepts clearly and they would not take them; Al-Hamdu Lillah; he told them that it would be as if he and his companions had said lies about Allah after He has provided them the true guidance if they return to their concepts of living; it certainly is unsuitable to them that they return to their concepts except if Allah wills; Allah certainly has the knowledge of all things which He has in His complete control; but we do have TAWAKKUL (complete trust) in Him that He would keep us to the right path; note here that SHOAIIB did not show any pride on his own self but mentioned the power of Allah that He only is able to bring and keep to the true guidance; confidence on the self would come only after the TAWAKKUL in Him; SHOAIIB then asked Allah to decide between them and their nation providing each side what it

deserves rightly and He certainly is the best of deciders; Al-Hamdu Lillah; the ruling elite that had disbelieved told the peoples that following the path of SHOAIIB means that they are complete losers; the last three AAYAAT tell the result of their disbelief to them that read, "then the earthquake overtook them, so they became motionless bodies in their abode; those who called SHOAIIB a liar, were as though they had never dwelt therein; those who called SHOAIIB a liar, they were the losers; so he turned away from them and said - O my people - certainly I delivered to you the messages of my Lord and I gave you the good advice; how shall I then be sorry for an unbelieving people?"; so with all said and done, the good preacher of the Truth has to bear such calamity to the sinful persons whom he has preached that for a long time; note that Noah had tried to bring his nation to righteousness for 950 years as Surah ANKABUT notes, "and verily we sent Noah (as Our messenger) unto his people, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrong-doers" (ANKABUT-14); the Quran gives the message most explicitly that those who challenge Allah are doomed to destruction; certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Twelfth Ruku

94. And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.

95. Then We gave them good in the place of evil until they became many and said that distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive.

96. And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.

97. What - do the people of the towns then feel secure from Our punishment coming to them by night while they sleep?

98. What - do the people of the towns feel secure from Our punishment coming to them in the morning while they play?

99. What - do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.

This Ruku tells about the sequence of events for such towns where Allah sent His Messengers and the dwellers there generally rejected that message; the AAYAAT narrate that whenever Allah sent any of His Messengers to a town, He examined them by trials putting them in distress by the need of resources to fulfill the necessities and by physical afflictions of different sort so that they understand that these are the results to their wrong-doings and turn their attention to Allah, the true Lord; Al-Hamdu Lillah; but when they did not change their selves to better, Allah gave them ease in their lives by change of their troublesome situation and this implies that they got more than enough for their necessities and they turned immune to many of their physical

afflictions; note that the ease in living with extreme resources to manage at hand might also be the manner of trial from Allah, the true Lord; Al-Hamdu Lillah; such ease they had in their worldly lives that they boasted that distress and happiness did indeed befall their fathers (but they have managed to live at happiness only); so Allah suddenly caught them unawares but if they had believed and they had developed TAQWA inside them towards Allah, then Allah would have opened the BARAKAAT (the blessings) upon them of the heaven and of the earth but they disbelieved the Prophets so Allah put on them the most severe punishments due to their wrong-doings (because Allah does not put troubles to any person unless he asks for that by his own wrong-doings though He provides His blessings even without any counts to whom He wills); Al-Hamdu Lillah; the last three AAYAAT of the Ruku imply that all the persons must fear Allah if they choose the sinful path for their lives because when the punishment of Allah gets them, it would be either at night when they would be at sleep or either at the morning hours when they would be at their playful activities relating totally to their worldly lives; so they chose to remain oblivious of the plan of Allah, but none feels secure from Allah's plan except the people who shall perish; note that Allah is AZIZ that means that He provides for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it to complete FASAD and He also is HAKEEM that means that He shapes all things towards the way He intends even by the works of the Man and when some nation challenges His will by working against

His commands, that displeases Him and that is where the destruction strikes that nation; its adverse impression ends from the world and that elimination of its adverse impression causes the peoples of the world to get the good space then and there to repent on their wrongs and to become better by accepting the true fundamental teachings of Islam, the right path to Allah; Al-Hamdu Lillah.

AARAAF-The Thirteenth Ruku

100. Is it not totally clear to those who inherit the earth after its (former) residents that if We please We would afflict them on account of their faults and set a seal on their hearts, so they would not hear.

101. These towns-- We relate to you some of their stories, and certainly their apostles came to them with clear arguments, but they would not believe in what they had rejected at first; thus does Allah set a seal over the hearts of the disbelievers.

102. And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors.

103. Then we raised after them Musa with Our AAYAAT to Pharaoh and his chiefs, but they disbelieved in them; consider then what the end was of the mischief makers.

104. And Musa said: O Pharaoh - surely I am an apostle from the Lord of the worlds:

105. (I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord therefore send with me the children of Israel.

106.He said: If you have come with a sign, then bring it, if you are of the truthful ones.

107.So he threw his rod, then lo - it was a clear serpent.

108.And he drew forth his hand, and lo - it was white to the beholders.

The Ruku commences by the query if it still is unclear to those who have inherited these places of the previous nations that were severely punished that Allah would punish them too on their wrongs if He wills; and He would seal their hearts (if they persist on their wrongs) so that they become incapable to accept the fundamental teachings of Islam; these are the narratives of the towns that Allah has told you O Muhammad PBUH; their Messengers did come to them with all signs that what they are telling them is clearly the Truth but they did not accept it when they had initially rejected it so they did not reflect on that message after they had disbelieved in it; that is how Allah seals the hearts when the disbelievers persist on their wrongs; Allah did not find any care in them for the oath they had taken at the world of spirits to believe in Allah only as their RABB i.e. the true Lord (see AARAAF-172) and He only saw them totally sinful i.e. most disobedient to His commands to them; AAYAAT ahead narrate the events related to the life of Moses-AS who was one of the most prominent Messengers of Allah; the last six AAYAAT of the Ruku tell that Allah sent him after the five Messengers that He has mentioned before and there is the gap of around 540 years between Abraham-AS and Moses-AS; note that Moses was raised up from amongst the

Bani Israel at Egypt where on the command of Allah, he asked the Pharaoh to release the Bani-Israel from captivity so that they all leave Egypt with him (and Aaron-AS); Moses told Pharaoh that he was the Messenger of Allah and as such, he would never say anything except the truth about Allah; so he has come with such clear sign that tells that whatever he is saying is clearly the Truth; Pharaoh told him to prove his words by some manifest reasoning so he put his staff at the floor where it became the most obvious large snake; and he drew forth his hand that glowed in whiteness for the onlookers; these were among the nine signs that proved that Moses was the Messenger of Allah but as Pharaoh and his followers did not accept the truth, they were drowned (see the sixteenth Ruku ahead in Surah AARAAF that insha-Allah, we all would study soon); certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Fourteenth Ruku

109. The chiefs of Pharaoh's people said: most surely this is an enchanter possessed of knowledge:

110. He intends to turn you out of your land. What counsel do you then give?

111. They said: Put him off and his brother, and send collectors into the cities:

112. That they may bring to you every enchanter possessed of knowledge.

113. And the enchanters came to Pharaoh (and) said: We must surely have a reward if we are the prevailing ones.

114. He said: Yes, and you shall certainly be of those who are near (to me).

115. They said: O Musa - will you cast, or shall we be the first to cast?

116. He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment.

117. And We revealed to Musa, saying: Cast your rod; then lo - it devoured the lies they told.

118. So the truth was established, and what they did became null.

119. Thus they were vanquished there, and they went back abased.

120. And the enchanters were thrown down, prostrating (themselves).

121. They said: We believe in the Lord of the worlds,

122. The Lord of Musa and Haroon.

123. Pharaoh said: Do you believe in Him before I have given you permission? Surely this is a plot which you have secretly devised in this city that you may turn out of it its people, but you shall know:

124. I will certainly cut off your hands and your feet on opposite sides then will I crucify you all together.

125. They said: Surely to our Lord shall we go back:

126. And you do not take revenge on us except because we have believed in the AAYAAT of our Lord when they came to us - Our Lord: Pour out upon us patience and cause us to die in submission.

The Ruku tells that when Pharaoh and his courtiers saw the two amazing miracles, those courtiers among the nation of Pharaoh consulted the prominent persons (at the Bani-Israel) to advise them about the course of action to take against Moses by telling them that he is the most adept magician who intends to take the Bani-Israel out of their lands; they advised them to send some official collectors to different cities from whence they would bring every such magician who is adept in his magic (so when they compete with Moses in magic, they would show that it only is the spell of magic with which he intends to enchant all persons to accept his demand); the collectors informed the skilled magicians to attend the gathering at the specific day of celebration to challenge Moses and they did so at the presence of Pharaoh; they were so confident of their win that they asked Pharaoh if they would get their due prize if they win; Pharaoh assured them of that and also told them that they would be among his near ones getting high respect among the people; they had said that Pharaoh would get more of honor as they win (and it automatically implied that he would get most high disrespect if they lose) and then they asked Moses who among them would begin the contest; he asked them to open the show so they threw their ropes and canes that seemed as the wriggling serpents to the onlookers; it certainly was the most skillful demonstration of their spell of magic; but Allah commanded Moses to put his staff at the ground and as he did so, it turned into the huge serpent that swallowed up all the falsehood that they faked; so the Truth manifested and their doings became vain so they were vanquished there and Pharaoh and his courtiers became lower; the skillful

magicians gathered there fell to ground in prostration to Allah and said that they believe in the Lord of the worlds Who is the Lord of Moses and Aaron; note that they totally clarified that by the Lord they mean Allah whom Moses and Aaron believe so that Pharaoh and his people have no doubts about their words as Pharaoh presented his own self as the lord to the people; note also that the reason to their immediate belief was their view that the huge serpent ate up their doings which they knew clearly would not be any magic in any manner as they were most skillful at spells of magic; it plainly was the most amazing miracle that Moses had presented so this led them to believe in the words of Moses then and there; Pharaoh changed his stance at once that they have believed in the miracle before Pharaoh has allowed them to believe; note his arrogance that he wanted the people under his authority to believe only that which he intends that they should; he blamed them of being associates of Moses as the face-saving statement for him amongst the people and told the people that they all have united as they intend to expel the people set at their lands out of that; he told the magicians that he would punish them severely by cutting off one of their hands and one of their legs (opposite sides) and then he would crucify them all; their answer plainly was that they would surely return to their true Lord and what else the Pharaoh had found in them except that they had believed in the miracle from Allah when it has come to them; they made DUA to Allah, the true Lord, to pour out upon them patience and to cause them to die in submission to Him only; Al-Hamdu Lillah; their statement tells that when the person guides the asking of goodness in his self to the righteous direction, that

even does lead him to the right path as just a little while back, they were asking the worldly benefits from Pharaoh but when they saw that the true benefits is where Moses is calling them to, they did not take any time to accept it and to become firm on it; they had consulted each other well when Moses had advised them to leave their stance and to accept the righteousness, before the contest and then only they had taken-up his challenge (see Surah TA-HA-61 to 64); certainly, Allah guides whom He wills and He only is the true authority; Al-Hamdu Lillah.

AARAAF-The Fifteenth Ruku

127. And the chiefs of Pharaoh's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them.

128. Musa said to his people: Ask help from Allah and be patient; surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).

129. They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land then He will see how you act.

This Ruku tells that Pharaoh intended to apply the same treatment to the Bani-Israel as the previous Pharaoh (presumably his grandfather) had done i.e. to kill their male

children and let their female children live-on (though it seems that this scheme did not materialize this time); Moses assured the Bani-Israel that they only need to ask help from Allah (especially by SALAH remaining firm upon the Truth) and must remain patient on troubles that they face without any care to the worldly possessions; the land belongs to Allah and He gives the authority at it to whom He wills from among His creation (but He does not let them cross such limit where they are able to cause the people under them to lose all space to accept the Truth); so the final success is only for the MUTTAQIN; they replied to Moses that they were troubled even before his coming (that is before his birth when the Pharaoh of the time ruled to kill their male children leaving their daughters alive) and even now they are troubled, as it seems that would be handled by the same ruling, when he has come as the Messenger of Allah for them; Moses told them that it would happen that their true Lord Allah would destroy their enemy and He would provide them authority over the land and then He would note how they do their deeds; so when someone gets wealth, knowledge, authority, good skills or/and high status among the people by the will of Allah, these things do not mean in themselves that Allah is pleased with such persons who have them but when such persons use them in the way of Allah sincerely according to His commands, then they achieve the pleasure of Allah; so all the things that are assets to some person denote the will of Allah but His pleasure is in living in accordance to His commands only that we all know by the Quran and the SUNNAH; Al-Hamdu Lillah; the Bani-Israel failed miserably in this test and due to their failure, Allah disqualified them

from the status of the chosen people to spread the Truth among the peoples of the world; we have studied this at Surah BAQARAH and it gives the account of their disrespect to the commands of Allah explicitly; it was two thousand years after Moses-AS that Allah gave the Muslims the status to spread the teachings of Islam to all the peoples of the world by the Holy Book Quran that He had sent to His last Messenger Muhammad PBUH; Al-Hamdu Lillah.

Supplementary note on AAYAT-129 of AARAAF

Before proceeding ahead, it is better that we all view the significant events in the life of Moses briefly as that knowledge would enable us to understand the AAYAAT about him at the Quran much better insha-Allah; please see also the note at the sixth Ruku of Surah BAQARAH; Al-Hamdu Lillah; when Moses was born, it was the time of trial for the Bani-Israel as the Pharaoh Thutmose- II, the weak Pharaoh, had ordered to kill all the male children born that year at Bani-Israel so as to reduce their large population and so at the birth of Moses, his mother put him in some crib and put him with measures that the crib floats on the water of Nile (and it was his wife Hatshepsut known as AASIYAH in the literature of Muslims, who had saved Moses-AS when he was floating at the waters in his crib); it happened that Moses did not take the milk of any women so his sister (MARIAM) who knew that Moses has been saved by the royal family, told the staff there that she knows a woman who is able to feed the child; so the mother of Moses was appointed to feed him; Surah QASAS states that "and We ordained that he refused to suck any foster mother before, so she (his sister) said:

shall I point-out to you the people of the house who will take care of him for you, and they will be benevolent to him?; so We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know" (QASAS-12 & 13); note also that seemingly the grandson of Thutmose- II (that was Amenhotep-II) was the "Pharaoh of the Exodus"; his reign was but for a few years only (against what normally is assumed and I, MSD, have commented on that at "Pentateuch by the Islamic view") and he died by drowning when he followed Moses and his people with the army he had, in his youth around 24 years of age; there was yet another Pharaoh, the son of Thutmose-II (and the father of Amenhotep-II), in between these two and he was the one who had played with Moses at childhood; he had come about 1500 BC at the throne and ruled for about 50 years to 1450 BC (the first 22 years or so of which, his step-mother Hatshepsut shared his rule up-to her death as when he came to authority, he was too young to manage the matters of the state); so there were three Pharaoh that Moses-AS encountered though he had little to do with the first who died when he was at his childhood and the second was not much hostile to him as they had been playful mates at the royal palace of the Pharaoh at childhood; it was the third Pharaoh (Amenhotep-II) to whom Moses presented the message of Allah when He made him His Messenger to the Pharaoh and he was the Pharaoh who drowned with his army; please see also my writing "Pentateuch by the Islamic view" available at www.saleemdada.weebly.com; this is how I, MSD, deduct the issue of timing as calculated guess yet keeping to

the safe side, please note that this timing might be incorrect and certainly, Allah knows better; it happened that Moses-AS attached himself to the Bani-Israel in whom he belonged when he came at his adolescence; it happened that once he saw one of the Egyptian persons beating one of the persons of Bani-Israel and as the man called him for help, he punched the Egyptian person so hard that he died by that blow on the spot and he regretted that at that very time; Al-Hamdu Lillah; the second and the third Ruku of Surah QASAS narrate the incident that the next day, the same man from the Bani-Israel was calling him to help him against another person from amongst the Egyptians; Moses scolded him by harsh words and as he advanced to hold the Egyptian back, the man from the Bani-Israel said to him that it seems that Moses does not intend to become someone to better things; this is because he thought that as Moses has scolded him, he would now take him to task and not the Egyptian; the secret came into open that it was Moses who had accidentally killed the Egyptian the previous day and the news reached the palace; before the end of the day, a man sincere to Moses having access at the court of Pharaoh came hurriedly to Moses and told him that the courtiers are consulting to kill him so he must depart from there fast; note that he did not state that the Pharaoh also was included in this consultation and this gives the hint that this was the one who had played with Moses at their childhood; he then left for Madyan fearful and vigilant and his plea to Allah tells how severe the Egyptians were to those persons among the Bani-Israel who acted harshly against someone of them (while Moses had killed one of them though that was an accident); he had

asked Allah "O my Lord - deliver me from the unjust folk" (Surah QASAS-21); he did reach Madyan and there it happened that he found the place to settle; Al-Hamdu Lillah; when Moses reached Madyan, he saw two young girls with their sheep who were standing away from the crowd that was providing their cattle and animals water to drink from the well; he asked them about their-selves and they said that they wait till these farmers provide water to their cattle then they advance and give the drinks to their sheep; and their father is a very old man; this answer gives some clue to the living manner of the household of those ladies; the first is that they were so refined as not to mingle with the men at such gathering where they had to attend; second is that they had such natural care to HEJAB that they did not begin talks with any unrelated man unless they were spoken to or unless they found it totally necessary; third is that their answer is brief yet comprehensive and they had the understanding that Moses need to know why no man from their household has attended to this task rather than these two ladies; fourth is that their answer clarifies that there was only their father as their caretaker and he is extremely old so with the state of morals of these farmers, the best thing was that they take the task of providing the waters to their cattle to their own selves; fifth is that they did not ask Moses to do the task for them yet Moses had the etiquette to water their cattle when they did need it (and they did appreciate it as the AAYAT ahead implies that they had mentioned him to their father in good terms); the old man called him through one of his two daughters and she gave him his message with necessary care to HEJAB; when Moses told the old man

about his plight, he soothed him that he is out of troubles with him insha-Allah; note that this old man was one of the believers in the true guidance he had received from SHOAIB-AS who had long passed away; the other of his daughters told her father to keep him at service because he is QAVI (capable to do the necessary tasks needed) and AMIN (trustworthy with honesty); note here how sharp her observation was about Moses and the Quran relates the words of ZELIKHA at Surah YOUSUF (AAYAT-53) and the words of the Queen of Sheba at Surah NAML (AYAT-34) that denote the high understanding of the human nature which both of these women had in their own respective manner; note also that for the Muslim person, these two qualities are the basis to the service that is asked from him as when he is capable to serve according to his liability, he would honestly put that capability to the best use; Surah NAML-39 also tells the need for these two qualities as the JINN who offered to bring the throne of the Queen of Sheba for Solomon-AS mentioned these two that he is capable to do the job and he is so trustworthy that he would bring it directly to him for sure; now, her father accepted her request and asked Moses to serve them for eight years if he finds it well in return of which he would marry one of his daughters to him; and if he would serve for two more years, that would be good by his own will; so Moses accepted the deal and served him for ten years at the place; he might have stayed for few more years at MADYAN by his own intention but the Quran has kept silence on that; then, he took his family and intended for some other place to reside when on the route, he saw some light as fire at the side of

the Mount TOOR; those were the cold nights and he told his family that he had seen some fire so they would wait as he brings some news of the way and better still, some brand of fire that they might be able to get warmth for themselves; when he got near to that place, he heard the voice of Allah, the true Lord, that "O Moses - I am Allah, the true Lord of all the worlds"; Al-Hamdu Lillah; there he got the two significant signs from Allah that his staff changed to the huge serpent as he put it down and became his staff as he picked it up and when he put his hand inside his bosom and pulled it out, it lighted without any affliction; Allah told him to draw his hand near to him if he fears anything so that would soothe him; with these signs, Allah sent him to Pharaoh and his people and on his request, his brother Aaron was also appointed as one of the Prophets with him (as Moses had the issue of stutter); Allah told him that Pharaoh and his people would be unable to harm any of them even though he had accidentally killed one of their men; the Quran tells clearly that the Pharaoh and his people did not believe in the message of Allah that Moses and Aaron brought to them and they rather mocked him; he showed them the two amazing miracles but they took it as plain magic and rejected the message; even though they brought the skilled magicians of the time against him, they lost the contest and in fact, they accepted the message of Moses and Aaron as they saw plainly that what they have just encountered is miracle and certainly not magic; note that one of the men from among the family members of Pharaoh at the court (who had become the true Muslim and until now, had concealed his belief) had defended Moses at the court when there was an advice to kill him and

he even cited the punishments that had come upon the nation of Noah and AAD and THAMUD; he even reminded them that Yusuf-AS (Joseph) had guided them to the Truth and they had ignored his guidance; when Yusuf died, they thought with pleasure that there would be no one to guide them to the right path again; now when Moses is providing the message of Allah to them and asking them to free the Bani-Israel from captivity, they are reluctant to do it; this is the most lengthy speech of this good person that the Quran has recorded at Surah MOMEN (that means the true believer) from its fourth Ruku onwards; Al-Hamdu Lillah; there were nine of signs that Allah showed Pharaoh and his people yet they did not accept the fundamental teachings of Islam; besides his staff that changed to the huge serpent and the shining hand, there were (iii) draughts (shortage of crops), (iv) diminution of fruits (this also means lesser returns to efforts) (v) TOOFAAN (hail-storm), (vi) locusts, (vii) lice, (viii) frogs and (ix) blood; the sixteenth Ruku of AARAAF provides this clearly; Al-Hamdu Lillah; as they persisted on the disbelief, Allah told Moses to lead the Bani-Israel to safety and they crossed the Red Sea that gave way to them all when Moses struck the waters there with his staff by the command of Allah; but the Pharaoh and his army that followed them were drowned there while the Bani-Israel looked on to it; certainly, Allah only is the true authority; Al-Hamdu Lillah; Allah had commanded Moses to lead them to Canaan but fearing the strong persons there, the Bani-Israel refused to challenge them and asked Moses to fight them for the Bani-Israel; they had seen how amazingly Allah had rescued them by the staff of Moses and wanted him to get the land for

them so he became very sad and he said to Allah, the true Lord, that he has power only over himself and his brother so now Allah separates them from the rebellious people; Allah told him that the land would remain forbidden to them for forty years and they would wander about at earth (see Surah MA'EDAH-25 & 26); they made their base at Sinai and their generation grew there that had not seen slavery who conquered the lands in the command of Joshua-AS as Aaron and Moses had died there during this period; at Sinai, Allah told Moses to hit his ASA (Staff) upon the huge specific stone there and by that strike, twelve springs gushed out of that (see the note at the seventh Ruku of Surah BAQARAH); it is interesting to note that when Moses was leading Bani-Israel to safety when the Pharaoh and his army were following them, it was this ASA the strike of which produced the way at the river so it parted the waters then; now the strike of the same at the huge stone brought forth the twelve springs of the fresh water from it; Al-Hamdu Lillah; there were twelve tribes of Bani-Israel (as Israel-AS had twelve sons and the descendants of each one became a tribe of Bani-Israel) so each of the tribes assigned one of the springs to them; Allah asked them to eat the MANN (the sweet that manifested there) and SALWA (the small birds that used to come there) and drink from the springs; that would keep them safe from making such mischief that might lead to FASAD so the taking-in of these wonderful edibles and the miraculous water certainly had some blessing from Allah in them that these would have kept them away from all such mischief by the permission of Allah; so the intake of anything affects the Man even in the spiritual sense and the

Quran asks at places to take care about what he eats; Moses hurried to the Mount TOOR to meet Allah leaving the charge of Bani-Israel to Aaron where Allah provided him the Ten Commandments at tablets about which we have studied at the Nineteenth Ruku of Surah AN'AAM; he said to Allah that he wants to see Him but Allah told him that it is not possible; He told him to look at the mountain, if it remains firm in its place, then he would see Him; but when Allah, the true Lord, manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon; when he recovered, he praised Allah and said that he was the first of the believers; Allah told him that the Bani-Israel had taken a calf that the magician SAMIRI had made for them (using ornaments in it) as something to worship and he returned to them in anger and grief; he asked Aaron about the event and he told him that he tried his best to stop them but they would not listen and came near to killing him; Moses told SAMIRI that he would be wandering about asking people not to touch him (so it seems that he was affected by some affliction in which any touch to his physique gave him pain) and then Moses destroyed the calf (see Surah TA-HA-90 to 98); after that, he taught the Bani-Israel the Ten Commandments that they were reluctant to accept as the word of Allah at first and only accepted them when seventy of their men vouched for them; it was here at Sinai that Moses had gone away for some period of time to meet the man whom Allah had given the knowledge of some future events and who was one of the Prophets (called as KHIDR with differences in spelling and pronunciation); the incidents that took place at their meeting are reported at Surah KAHF; Bani-Israel certainly were

highly difficult people to guide yet Moses (& Aaron) did their best in providing them the true guidance though Moses undoubtedly had temper against their wrongs; he lived for about 120 years (and Aaron had died even before him) and it was only after his death at Sinai that the Bani-Israel managed to fight the enemy to conquer them after residing there for the period of forty years; we have studied much about the wrongs of Bani-Israel at Surah BAQARAH and now we need to keep the significant events in the life of Moses in view where the AAYAAT relate to them as that would make their Tafsir insha-Allah most convenient; Al-Hamdu Lillah.

AARAAF-The Sixteenth Ruku

130. And certainly We overtook Pharaoh's people with droughts and diminution of fruits that they may be mindful.

131. But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know.

132. And they said: Whatever sign you may bring to us to charm us with it-- we will not believe in you.

133. Therefore We sent upon them the flood, and the locusts and the lice and the frog and the blood, clear signs; but they behaved haughtily and they were a guilty people.

134. And when the plague fell upon them, they said: O Musa - pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.

135. But when We removed the plague from them till a term which they should attain to - they broke (the promise).

136. Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.

137. And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Pharaoh and his people had wrought and what they built.

138. And We made the children of Israel to pass the sea; then they came upon a people who kept to the worship of their idols, they said: O Musa - make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly:

139. (As to) these, surely that about which they are shall be brought to naught and that which they do is vain.

140. He said: What - shall I seek for you a god other than Allah while He has made you excel (all) created things?

141. And when We delivered you from Pharaoh's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

This Ruku tells about the seven other signs besides his staff that changed to the huge serpent and the shining hand, that Allah showed to Pharaoh and his people and their reaction to it; they took it all the effect of the spell of magic that they

thought Moses was putting on them and said this openly that whenever Moses enchants them, they would not believe in him; when they found anything good to them, they claimed that they are rightful to it and when some affliction took them over, they attributed its responsibility to Moses; this was the trend of the disbelievers that they blamed Messengers on their afflictions and there were such disbelievers even at the times of Muhammad PBUH who took him responsible for their afflictions (see Surah NISAA-78); we have learnt at the narrative of Adam-AS that the Satan blamed Adam for his fall; the seven other signs that Allah showed to them were draughts (extreme shortage of crops), diminution of fruits (scarcity of fruits and this also means lesser returns to efforts), TOOFAAN (hail-storm that killed them in most high numbers), locusts (that attacked their crops), lice (that attacked their cattle and infected them), frogs (that were all over their place in hundreds) and blood (that manifested at their drinking water); though they had mentioned that they would never believe in Moses yet at each of their afflictions, they asked Moses to ask Allah to remove this trouble and they would not only believe in him but they would also send the Bani-Israel with him; but whenever Allah removed their affliction till the time they had to reach (to attain their destruction by drowning), they broke their promise; so Allah drowned them all that were following Moses and the Bani-Israel because they had rejected many of His signs with most uncaring attitude to them; then He provided the people who were deemed weak to inherit the eastern lands and the western ones which He had blessed (that was at Syria); and His good word proved fulfilled for the Bani-

Israel because they bore up all the sufferings patiently (though it was after their stay at SINAI for forty years); and He utterly destroyed what Pharaoh and his people had wrought (to keep the Bani-Israel in their slavery) and (their benefits of) whatever huge towers they had built; and Allah brought the Bani-Israel across the sea, and they came unto a people who were worshipping the idols which they had; they asked Moses to make for them a god as they have these idols as gods; he told the Bani-Israel that they still were such people who took even the sober matters ignorantly; for these idolaters, note well that Allah would destroy their way and so whatever that they are doing is totally in vain; he told them clearly that it is complete disbelief in Allah if he asks them to worship any other than Allah and they must remember that He has made them excel all the peoples of the world so it is most sinful for them to ask for such idiocy; Allah reminded them that He had rescued them from the Pharaoh and his people who had put such affliction to them that they slew their male children and let their female children survive; that period was the most trying time when Allah, the true Lord, tested their endurance; after such times of extreme slavery, now when they are free to set their lives by the true guidance with Moses-AS and Aaron-AS among them, they must remain attached to the directions of these Messengers of Allah without any care to their base desires that would only lead them to the total disgrace at the worldly life and to the most severe punishment at the Day of Judgment; Al-Hamdu Lillah.

AARAAF-The Seventeenth Ruku

142. And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Aaron: Take my place among my people, and act well and do not follow the way of the mischief-makers.

143. And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord - show me (Thyself), so that I may look upon You. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to You, I turn to You, and I am the first of the believers.

144. He said: O Musa - surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.

145. And We ordained for him in the tablets admonition of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will show you the abode of the transgressors.

146. I will turn away from My AAYAAT those who are unjustly proud in the earth; and if they see every sign they will not believe in it; and if they see the way of rectitude they do not take it for a way, and if they see the way of error, they take it for a way; this is because they rejected Our AAYAAT and were heedless of them.

147. And (as to) those who reject Our AAYAAT and the meeting of the hereafter, their deeds are null. Shall they be rewarded except for what they have done?

The AAYAAT tell that Moses hurried to TOOR as Allah had taken the promise from him to be there for thirty days and Allah gave him the Ten Commandments at that time; he stayed there for thirty days and then Allah asked him to stay for ten more days so it became forty days; note that forty days and forty years is such period that is often mentioned by the ULAMA of Islam as significant for the spread of Islamic teachings because it has some latent capability to purify the self when the person is attentive to Allah; the Quran tells us, "and We have enjoined on the Man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee and surely I am of those who submit" (Surah AHQAAF-15); Al-Hamdu Lillah; note also that it is forty centuries at these current times that have passed since Abraham-AS taught the fundamental teachings of Islam at the ancient Babylon; Al-Hamdu Lillah; the AAYAT tells that Moses had appointed Aaron to care for the Bani-Israel so he was not worried about them; however, from the times they had seen the

idolaters worship their idols, many of them had developed some love for idols and that led them to take the calf that SAMIRI magician built for them as an object to worship in the absence of Moses and the Ruku ahead presents their most unjust attitude at its first AAYAT; this Ruku at study tells us that Moses asked Allah to show His presence to Moses and to that request, Allah told him that he is unable to see Him; note that nobody is able to see Allah at the worldly life and He is such that our perception is not able to perceive Him; the Quran says, "no vision can grasp Him, but His grasp is over all vision - He is above all comprehension, yet is acquainted with all things" (Surah AN'AAM-103); it is only at AKHIRAT that the persons that have received JANNAH would see Him and that is the best of His blessings there and He only knows how that would take place; Al-Hamdu Lillah; Allah told him to see the mount so if it would hold then he would be able to see Him; as Allah manifested His glory to that place at the mount, it crumbled and Moses fell in swoon; when he recovered, he praised Allah and said that he was the first of the believers that it is not possible to see Him at the worldly life (it is the place of examination where the true Muslim person has to believe in the GHAYB); to believe in the GHAYB means to believe in the fundamental teachings of Islam that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; and the Day of Judgment would come most certainly; and all the Messengers of Allah have given this same message and Muhammad PBUH, the last of Messengers, has provided it for all persons that come at the world from his time to ahead and at any of places there; Al-Hamdu Lillah; Allah told him

that He has chosen him over all the persons by giving him the status of one of the Messengers and by speaking to him directly so he would take whatever is given to him and would be grateful to Allah (so when the person remains firm in the fulfillment of the commands of Allah, he would see Him); Al-Hamdu Lillah; the AAYAT ahead tells that Allah wrote (or asked Moses to write) Torah at the tablets which had the ten Commandments that were necessary advises and elucidation to all the necessary commands of Allah; He asked Moses to remain most committed to these Commandments and ask his nation too to remain committed to it in practice; if they remain committed, AYAT-145 tells that "Allah will show them the abode of the sinful persons" (that means He would provide authority to them at that abode ultimately); it took them forty years to get authority there at that particular area in the ancient Syria and the AAYAAT present the matter in such manner that for those that were with Moses at that time did come near to seeing that land but for their descendants, it meant that they would get their authority there; Allah told him that He would turn all such persons away from understanding of His AAYAAT (signs, miracles, the true guidance) who have extreme arrogance (as they adhere to disbelief) for which they have no right, so whenever they would see any sign that leads clearly to Allah, they would not believe it and whenever they would see the true guidance, they would not make it their way; but whenever they see such manners that lead them to challenge the commands of Allah, they would take that wrongful manners as their way to follow; that is because they adhered with extreme adherence to the disbelief of the AAYAAT of

Allah and ignored its application totally; note that we get the concept of TOFIQ here that whoever remains committed to the AAYAAT of Allah, he would achieve total relevance to the true guidance; but whoever adheres totally to disbelief and has the arrogance to state that he undoubtedly is on the right, he would come to that position inside where he would become totally unable to see the right path and would become totally unable to make his deeds right; so the Muslim person who believes in all Islamic concepts truly and he really wants to achieve firmness in the world of knowledge, he would keep to those concepts and he would state humbly about his own observations that this he reckons fair and Allah knows better; Al-Hamdu Lillah; the last AAYAT of the Ruku plainly puts the matter that those who disbelieve in AAYAAT of Allah and on the Day of Judgment, their seemingly good deeds would go to waste; shall they be rewarded except for what they have done?; the worldly life is an examination where the person has to show that he certainly is worthy of getting JANNAH that certainly is his actual dwelling place; Al-Hamdu Lillah.

AARAAF-The Eighteenth Ruku

148. And Musa's people made of their ornaments a calf after him, a (mere) body, which gave a mooing sound. What - could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust.

149. And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us we shall certainly be of the losers.

150. And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother - surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.

151. He said: My Lord - forgive me and my brother and cause us to enter into Your mercy, and You are the most Merciful of the merciful ones.

This Ruku relates about the extreme wrong of those persons amongst the Bani-Israel who took the calf that SAMIRI magician had made by the ornaments in their possession; it was only a body that made a mooing sound that meant nothing, so obviously it neither spoke to them nor guided them to the right path; they took it only because they were most unjust persons but when they realized that they had made an extremely idiotic mistake and have undoubtedly gone astray from the right path, they asked Allah for mercy and forgiveness as without them, they knew that they would become extreme losers at AKHIRAT; Allah ordered that their near ones would execute them by death as that certainly would be better for them (see AAYAT-54 of BAQARAH at its sixth Ruku); when Moses returned towards them angry and grieved that the idiotic mistake that they had committed behind him, shows that they had not awaited the command of Allah that would have kept them to the right

path; so in his anger, he put the tablets at one side and he took Aaron by head dragging him to himself; he told him that he tried his best to guide them to the right path but they considered him as naught and came near to killing him (and he feared that Moses would consider him as the cause of division amongst the Bani-Israel if he left them and followed to Moses) so he should not make those persons rejoice over him who had taken enmity to him just because he told them clearly to leave all of their extreme wrong-doing; they would undoubtedly rejoice that they had belittled him in the eyes of his brother; therefore, Moses should not count him amongst these most unjust persons that were involved in this extreme idiocy; note that even when Aaron saw that Moses was in the state of anger and grief, he gave his valid reasoning to his calculated stance in plain words and Moses accepted it without any more complaints; both certainly were the most honorable Messengers of Allah; Al-Hamdu Lillah; the last AAYAT states the plea of Moses to Allah, "he said - O my Lord - forgive me and my brother and cause us to enter into Your mercy, and You are the most Merciful of the merciful ones"; Al-Hamdu Lillah.

AARAAF-The Nineteenth Ruku

152.(As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.

153. And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful.

154. And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord.

155. And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord - if You had pleased, You had destroyed them before and myself (too); will You destroy us for what the fools among us have done? It is naught but Your trial, You make err with it whom You please and guide whom You please: You are our Guardian, therefore forgive us and have mercy on us, and You are the best of the forgivers.

156. And ordain for us good in this world's life and in the hereafter, for surely we turn to You. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our AAYAAT.

157. Those who follow the Apostle-Prophet, the UMMI whom they find written down with them in the Torah and the INJIL (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.

The Ruku continues the narration of those persons among the Bani-Israel who worshipped the calf; Allah put His wrath upon them (that He commanded their execution to death) and they were disgraced (by the humiliation of submission to death for their unjust doing); so this is how Allah punishes those who devise extreme lies; and Allah, the true Lord, forgives those (at AKHIRAT) who repent truly after they had committed extreme wrongs and come to the true belief because after its commitment and TAUBAH (repentance), Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; AAYAT-154 tells that when the anger of Moses calmed down, he picked up the tablets and in its written text, were the Guidance to the right path and the blessing of Allah for those who truly feared their Lord; Al-Hamdu Lillah; the next AAYAT tells the incident when Moses took seventy of men from Bani-Israel by the permission of Allah so that they might conform going with him to TOOR that the tablets truly have the message of Allah in them; see also the note at the sixth Ruku of Surah BAQARAH where we had studied this; Moses asked Allah to write for all of them the goodness of the worldly life (that they get their necessities easily) and the goodness of AKHIRAT (that is JANNAH which is the true success) when they are attentive only to Allah; He told Moses that His wrath gets those only whom He wills but His blessing is on everything; He also told Moses that it would only be written for those persons who have TAQWA to Allah and they give SADAQAH (the charity to the poor and to the needy in the way of Allah) and they truly believe in His AAYAAT (so they care for their SALAH and show patience

where that is needed); Al-Hamdu Lillah; AAYAT-157 tells that whoever from the people of the Book, believe and follow the last Messenger Muhammad PBUH, they certainly would receive the success at AKHIRAT; the last Prophet Muhammad PBUH is introduced here by some significant qualities; the first of them is that he is that Messenger (RASUL) who is the Prophet (NABI) that is unable to read or write; note the difference between RASUL and NABI that RASUL is sent to some nation specifically to provide them the message of Allah emphatically (that is the same in essence that all Messengers of Allah had provided) while NABI provides more elucidation to that message that the RASUL had provided to that nation (and as RASUL is NABI also so he conforms the previous RASUL too by the message of Allah that he gives); Al-Hamdu Lillah; the second of them is that they find him written in Torah and mentioned in INJIL; note the verses of Deuteronomy that say, "and the Lord said to me (O Moses), they have well [spoken that] which they have spoken; I will raise them up a prophet from among their brethren (from the descendants of the brother of Isaac) like you (note that there is much similarity between Moses-AS and Muhammad PBUH), and will put My words in his mouth (he used to repeat the words of the Quran as they descended on him); and he will speak to them all that I will command him (in the Quran) - (Deuteronomy 18 - 17&18); another of verses say, "and this [is] the blessing, whereby Moses, the man of God, blessed the Children of Israel before his death; And he said that the Lord came from Sinai (where He revealed Torah to Moses-AS), and rose up from Seir to them (where He provided the wisdom of INJIL to Jesus-

AS); He shined forth from Mount Paran (QARAN at al-Hijaz) and He came with ten thousands of saints (that was at Makkah where Muhammad PBUH entered at its conquest with ten thousand of SAHABA), from His right hand [went] a fiery law for them (Deuteronomy 33 - 1&2); Jesus Christ-AS too had given such statements that according to us Muslims refer to Muhammad PBUH (please see also my writings "the Expressions of Quran" and "Pentateuch - the Islamic View"); Al-Hamdu Lillah; the third of them is that he instructs them to the good deeds and prohibits them from the bad deeds; so he guides those who accept the Truth towards the right path and stops them from going away from it by asking them to keep away from all wrongs; Al-Hamdu Lillah; the fourth of them is that he makes the pure things (in edibles) lawful to them and impure things unlawful; note that the Muslims would not eat anything impure or/and prohibited (by the Quran and the SUNNAH) as it affects the inside adversely (and that is why Allah prohibited proximity even, to Adam and Eve to that tree that had the prohibited fruit and eating of which caused their respective private parts to come into the view of the other); so by accepting Muhammad PBUH as the last Messenger of Allah, they would take-in only the pure things and not any impure things inside; Al-Hamdu Lillah; the fifth of them is that he removes from them their burden and the shackles which were upon them; this fact is highly significant to note that when the person lives with such manner that is affected by the disregard to the practice of the Islamic manner of living, then Allah puts different troubles on such living-manner (and even such environment) as there the rule applies that only the "might is right"; so

there are troubles to get even the necessities of living fair due to the policies of the administration there and even due to the dealings that the individuals take-up with each other; the observant person would see that documentation that asks for the registration of properties, the registration of different assets, the registration of businesses, the registration of the off-spring and the registration for the person of his own self even, at the Government institutions due to the law of the land does prove very burdensome to the common man; this is because the teachings of Islam are given value but little in practice there and this certainly is most significant to note well that Islam does not ask or even appreciate such documentation; the teachings of Islam that the last Messenger Muhammad PBUH taught all the peoples of the world provide the most convenience in keeping the life to normal manner rather than bound to such useless burdens and futile shackles that trouble the life; may Allah give some good understanding to the peoples of the world for the true betterment of the whole of the world; Al-Hamdu Lillah; the AAYAT culminates into the statement that those who believe in him truly and honor him highly (by standing by him in most difficult times) and help him with all things that they do have (tangible or intangible), and follow the light (i.e. the Quran) which has been sent down with him, these it is that are truly successful (and this certainly would manifest at the Day of Judgment); Al-Hamdu Lillah.

AARAAF-The Twentieth Ruku

158. Say: O people - surely I am the Apostle of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His apostle, the UMMI Prophet who believes in Allah and His words, and follow him so that you may walk in the right path.

159. And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.

160. And We divided them into twelve tribes, as nations; and We revealed to Musa when his people asked him for water: Strike the rock with your staff, so out came from it twelve springs; each tribe knew its drinking place; and We made the clouds to give shade over them and We sent to them manna and quails: Eat of the good things We have given you. And they did not do Us any harm, but they did injustice to their own souls.

161. And when it was said to them: Reside in this town and eat from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will forgive you your wrongs: We will give more to those who do good (to others).

162. But those who were unjust among them changed it for a saying other than that which had been spoken to them; so We sent upon them a pestilence from heaven because they were unjust.

The Ruku starts by asking the last of Messengers of Allah that is Muhammad PBUH to state plainly for all peoples of the world that he is the Messenger of Allah to all of them;

Allah sent other of His Messengers to their specific nations but Muhammad PBUH is His last Messenger to all peoples of the world as there would be no one else to come now and the Quran is His final message to the world that Muhammad PBUH has defined well by his SUNNAH; Al-Hamdu Lillah; Allah is the true Lord Whose kingdom is the heavens and the earth (and all that is between them); there is no god but He; He brings every living thing to life and causes it to die therefore believe in Allah and His Prophet, who is UMMI (i.e. unable to read and write) who believes in Allah and His words (so Allah has blessed him with highest of wisdom), and follow him so that you may walk in the right path; Al-Hamdu Lillah; the AAYAT states that there certainly are some of the persons in the people of Moses who have followed the Truth and have taken commands according to it only; the AAYAT notes them by the term "the people of Moses" rather than by the term "Bani-Israel" here and this indicates that the true followers of Moses are those who have adhered to the Truth; Al-Hamdu Lillah; the three AAYAAT ahead tell that Allah divided them into twelve tribes and He commanded Moses to hit the rock by his staff that provided twelve springs for them to drink water, each of them for each of their tribes; Allah reminds them now of the shade of the cloud that He provided them at the desert and the MANN (the sweetmeat that manifested in the mornings at the trees) and the SALWA (the small edible bird that came in the evenings near to the area where they resided) that He provided them to eat there; these were the pure edibles that Allah gave them but they asked for different vegetables that they used to take-in at Egypt so in a way, they rejected what Allah has

provided for them and that was injustice to their own self; they cared for the worldly life more than AKHIRAT and when at the times of Joshua-AS, Allah commanded them to enter the land of ARIHA with the most humble attitude and say words to the effect that denoted their plea for the forgiveness of their wrongs, they mocked the command to take up the humble attitude by posing some disgraceful manner to enter the gates of it and instead of the plea for forgiveness, they uttered such words that showed their total inclination to get the produce of the land; at this attitude, Allah put His wrath on them and many thousands of them died at the place that they took over, due to the deadly plague sent over them which they encountered there; it was the city that they conquered before the conquest of Jerusalem (that also occurred in the command of Joshua); if they had spoken the term that denoted that they repent on their wrongs, then Allah would have forgiven their wrongs and had given them more of His mercy yet they chose to become sinful and so Allah sent the punishment of the deadly plague over them; we all have studied this before and so these AAYAAT are most clear that tell that Allah chose them to remain firm on His message and to spread it well, yet they chose to be most sinful to Him, Who is the true Lord, and that ultimately led to their extreme disgrace; Allah removed them from their prominent status and provided the task of keeping to the Truth with firmness and of providing the message of Allah to the whole world, to the Muslims at the times of the last Prophet Muhammad PBUH; certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Twenty-First Ruku

163. And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.

164. And when a party of them said: Why do you admonish with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard (against evil).

165. So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed.

166. Therefore when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes, despised and hated.

167. And when your Lord announced that He would certainly send against them to the day of resurrection those who would subject them to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving, Merciful.

168. And We cut them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them with blessings and misfortunes that they might turn.

169. Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life

and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the hereafter is better for those who guard (against evil). Do you not then understand?

170. And (as for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.

171. And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).

This Ruku tells about the inclination of the nation of Moses towards the worldly life and uncaring attitude towards the AKHIRAT in different ways; it commences with the incident that took place among a faction of them which had resided in a town near ARIHA that was near waters; as Sabbath (Saturday) was the holy day for them in which they did not take up any works for the worldly finances so they were disallowed to catch fish at Sabbath; now it happened that the fish used to come in plenty at the water near to them on that day and refrained from the site at other days; they saw this obvious issue every Sabbath and this annoyed them and many of them devised some plan to get the fish on that day even though prohibited; the plan generally was that they made channels to deep ditches that they had dug at other

days than Sabbath and opened the way to it on Fridays; this led the fish to come with the waves to their ditches at that day from which they were unable to escape; on Sundays, they collected those fish and so they disobeyed the commandment to them yet acted as if they are most obedient to it; the other of those among them who had not participated in such act of atrocity, divided in two groups with respect to them of which one guided them that this excuse that they have devised is worthless and would bring the wrath of Allah upon them and the other felt secure in taking silence upon it (in fact, they were dissatisfied of the guidance that the former provided to the wrong-doers whom also they wanted to remain silent upon it); the latter told them that Allah would bring death to them or punish them in some other way severely so why do they worry but they replied that they do guide them to the right attitude because it would bring on record that they did what was obligatory on them and also, the wrong-doers might see the light and repent on their doing; Allah did put His wrath upon them when they got totally involved in their wrong-doing but saved those who guided them to the right attitude; Allah turned them to disgraced monkeys not only in manners but also by looks (with no connection to actual apes as they all died within 3 days); they were unable to speak yet they were conscious of their condition; Allah designated this remarkable event as lesson to all such persons of Bani-Israel that were present at that time and even to all of them that came afterwards that needed the warning; for others, it was something to remember to remain steadfast as MUTTAQIN (persons that have TAQWA); Al-Hamdu Lillah; note that the AAYAAT do

not state the fate of the group that kept silent on their wrong-doings so mostly the comment for them is that Allah gave them the space to better themselves and speak out the righteousness where necessary; though it does seem that they got the safety from the severe punishment that got the wrong-doers yet they only were liable to it because there were some very good persons in them who were providing the guidance in this issue quite well; in absence of that, Allah would certainly have punished them too most severely; certainly, He only is the true authority; Al-Hamdu Lillah; AAYAT-167 foretells their fate to which their history bears the testimony; it says, "and when your Lord announced that He would certainly send against them to the day of resurrection those who would subject them to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving (to those among them who do show adherence to the Truth) and Merciful (to those good persons who are not of them but who have some dealings with them so He would keep them safe from their evil)"; Allah settled this as their constant punishment at the worldly life because they highly disobeyed the commands of Allah and highly disrespected the Prophets that came into them; Al-Hamdu Lillah; Allah divided them into sects wherein there were good persons and also otherwise and Allah examined them by the good effect of their good deeds and the bad effect of their evil deeds so that they might reflect on their doings; but ultimately their descendants gave-in to the pleasure of the worldly life and though they did inherit the teachings of Torah yet they changed some of its teachings to their benefits in the worldly life and replied to any doubt

that was raised to that attitude that they would undoubtedly be forgiven; and in them, there are such persons too that if they get the total of worldly amounts in exchange to the total of teachings of Torah, they would take it without any remorse; they all were bound to the covenant by the command of Allah in it that they would never even speak about something that it is the word of Allah except what is true and they did read it well; Allah had clarified to them that the abode of the hereafter is better for those who keep to TAQWA; but their doings show clearly that they do not understand the consequence of their wrong-doing; but for those who really did keep to the teachings of the book (Torah) and remain attentive to Allah by SALAH, Allah is not going to waste their good deeds and He would provide the total good returns to all such persons who did try their best to better the people near to them up-to their ability; Al-Hamdu Lillah; the last AAYAT of the Ruku relates the event when Allah placed some light earthquake at their site that caused fear to them as that shook some portion of the Mount of TOOR which they thought, might fall upon them; thereby, He bound them by the covenant to obey Torah with all vigor and to spread its teachings far and wide so that they do achieve TAQWA to Allah and do get the true success at AKHIRAT; there certainly is no compulsion to accept the true guidance and everyone would face the consequence of what he/she believes and does at the worldly life as all would see at AKHIRAT yet the notable point here is that Allah imposed this forced agreement to them because they already had accepted to fulfill the commands of Allah but had

stepped back due to the hardship they caused to them; certainly, Allah is the true authority; Al-Hamdu Lillah.

AARAAF-The Twenty-Second Ruku

172. And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes - we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.

173. Or you should say: Only our fathers associated others (with Allah) before, and we were an offspring after them: Will You then destroy us for what the vain doers did?

174. And thus do We make clear the AAYAAT, and that haply they might return.

175. And recite to them the narrative of him to whom We give Our AAYAAT, but he withdraws himself from them, so the Satan overtakes him, so he is of those who go astray.

176. And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our AAYAAT; therefore relate the narrative that they may reflect.

177. Evil is the likeness of the people who reject Our AAYAAT and are unjust to their own souls.

178. Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers.

179. And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones.

180. And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did.

181. And of those whom We have created are a people who guide with the truth and thereby they do justice.

The first three AAYAAT of the RUKU relate to the oath that all persons among the mankind took in front of Allah; when He asked them, "Am I not your Lord? They said: Yes - we bear witness"; Allah took this oath at the world of spirits and the AAYAT provides the reason explicitly that Allah took this oath so that there remains no excuse for any person that he had no awareness towards this most important issue; all persons have this awareness at their inside that is named as FITHRAT in the Islamic teachings; Al-Hamdu Lillah; so the actual path for the Man is the virtuous path of Islam and he certainly has the inclination to this Truth inside that the whole of creation manifests that Allah only is the true Lord; so if he ponders upon the universe outside and upon his inside asking Allah for the Guidance to the right path, he would insha-Allah achieve it; Surah HA-MEEM AS-SAJDAH indicates this by the AAYAT-53 that says, "We shall show them Our signs in the horizons and in themselves until it

would become manifest unto them that this only is the Truth; does not your Lord suffice, since He is Witness over all things?"; though there is huge advancement in the awareness of matters that relate to science yet the peoples of the world have ignored much of the moral values that ask to keep the usage of the scientific gadgets to their specific sphere in practice; as this huge advancement took place at Europe initially where they cared for the Islamic teachings but little, it needs now at these current times, the good power of observation especially at the fields of astronomy, medicine and psychology to take the needed from the huge advancement and to discard what challenges the Islamic moral values due to SADDE-ZARA'E (the stopping of means that have the high potential to lead to the major sins); the Muslims need to remain cautious about what to take and what to leave here as there are attitudes and acceptance of attitudes in these three fields that Islam does not appreciate; note that much of the teachings of Islam are ignored at such astronomical ventures in the name of learning that use-up much huge resources whereas they could have been employed at the betterment of the grave economic conditions of the needy persons at the world; note also that much of the teachings of Islam are ignored at the health-care at hospitals due to its management by the male and the female staff there together; note also that much of the Islamic teachings are ignored at the study of the attitudes of the humankind in the name of psychology where there is no respect given to the fact that there is the natural inclination inside all men (and women) towards the fundamental teachings of Islam as the physique has the

natural tendency to its homeostasis; with adverse attitudes, we find amazingly deadly weapons just due to the desire to rule and be at the head of things (and what foolishness this attitude is), that has put all the peoples of the world into an unplaced fear so apart from atrocities in the fields of astronomy, medicine and psychology that clearly denote moral deterioration, there are other fields too that show this negativity due to this fact that the students to those have shaped themselves in the name of secularism to give-in to attitudes that undoubtedly ignore the commands of Allah, the true Lord and have shaped themselves by taking the humankind as among the kinds of animals to give in to attitudes that undoubtedly lead to the living-manner of animals only; these both attitudes lead to extreme injustice and to extreme shameful manner of living the worldly life respectively; may Allah provide the good sense to all the peoples of the world to see the Truth as it is; Al-Hamdu Lillah; the next four AAYAAT from 175 to 178 state plainly that the good righteous person needs to keep his attention to Allah that keeps that person steadfast on the righteousness as when the Satan affects him adversely at some moment, Allah saves him from the Satan totally; Al-Hamdu Lillah; they present the example of such person who had knowledge of the commands of Allah and he was leading his life on them but then it happened that his love for the worldly status, finances and say among his people led him to avoid those commands and he became as one of the greedy dogs that pursue only the worldly pursuits; some of the ULAMA of Tafsir have mentioned that the name of this person was BAL'AM bin BA'URA who was attached to the

righteous teachings in practice but by taking of bribes from his people to curse the Bani-Israel at the command of Joshua-AS that have challenged them at the battlefield (whereas he knew that Joshua was the Prophet of Allah), he lost all his spiritual standing and then he went on to live away from the righteous teachings, in the pursuit of the worldly status; however, note that the AAYAAT relate to all such people that practice the commands of Allah yet have little attention to ask Allah for their safety from the practice of satanic whims that the Satan blows into them; AAYAT-178 states clearly that "whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers"; Allah leads the whole universe and even all the works of the human by His will as only Allah is the true Lord and undoubtedly, all of the virtuous persons need to attach themselves totally to Him; Al-Hamdu Lillah; the last three AAYAAT of the Ruku state that the Man and the Jinn are in the most urgent need to attain the true success at AKHIRAT to save themselves from the hell-fire; Allah had sent His Messengers to guide towards the fundamental teachings of Islam but many of them disbelieved by ignoring their teachings so such disbelieving persons have such eyes that they do not use to see the Truth and such ears that they do not use to hear about it; that is why their hearts do not attach to it and they live on with such attitudes that denote that are completely oblivious to it; so they are like the cattle in animals that go on eating their provisions without much care to observe the surroundings that might lead them to understand the dangers that might fall upon them; in fact, they are even more oblivious as the

cattle do raise their heads while they ruminate while these disbelievers go on with their pursuit of the worldly things without care to see the right path for their true success; AAYAT-180 states that Allah has many of good names and the Muslim person would call Him by any of them as he undoubtedly would call Him only; one of the Ahadith tells that "Allah has 99 names and whoever memorizes them, shall enter JANNAH" (BUKHARI); so this means that whoever among the good Muslims attaches himself to Allah by calling Him by different of His names asking Him for safety from the satanic whims, would certainly enter JANNAH though all such persons who call Him by many of His names yet do not care to ask Him for the safety of their selves from the Satan, they would see the punishment of their doings very soon; Al-Hamdu Lillah; the persons who as one group, do attach their selves to Allah truly, Allah gives them the TOFIQ to spread the teachings of Islam and they always live-on their lives by deciding all issues of the life only by the commands of Allah; Al-Hamdu Lillah.

AARAAF-The Twenty-Third Ruku

182.And (as to) those who reject Our AAYAAT, We draw them near (to destruction) by degrees from whence they know not.

183.And I grant them respite; surely My scheme is effective.

184.Do they not reflect that their companion has not unsoundness in mind; he is only a plain warner.

185.Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that may

be their doom shall have drawn nigh; what announcement would they then believe in after this?

186. Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.

187. They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say that its knowledge is only with Allah, but most people do not know.

188. Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no harm would have touched me; I am nothing but a warner and the giver of good news to a people who believe.

The Ruku tells about those persons who disrespect Muhammad PBUH, the Last of Messengers, in any manner; it starts by the statement that those who reject the AAYAAT of the Quran, Allah would take them gradually to destruction in such way that they would never be aware of it till they face it; it happens that the most sinful persons receive wealth, status and even authority at times and they become proud that they undoubtedly are so deserving of these all; but this happens only because Allah takes them to such state where all the doors to betterment close on them; they live by ignorance of the Islamic teachings and even with all their

wrongs, sometimes even claim that as everything is so positive towards them, Allah is most pleased with them; Allah gives them the space to commit to wrongs totally and so punishes them in this manner; it is only when the calamity hits them head-on that they understand the adverse effect of their wrongs upon them but then it is too late; they never did reflect on the matter that the Messenger PBUH had no touch of lunacy and he was plainly providing them the warning of severe punishment to them if they did not leave their disbelief; also, they never pondered upon the kingdom of the heavens and the earth (that they see about them at outside) and whatever things Allah has created (for them at inside), and that their doom (i.e. their death) shall have drawn nigh; what announcement would they then believe in after this (when they are seeing that everything faces death yet they do not care that they would die too and then they would face the effect of their doings too)?; when Allah misguides someone due to his wrongs then there remains no one to guide them to the right path and He leaves them in that in such manner that they remain most committed to their wrongs; Allah certainly is the true authority; Al-Hamdu Lillah; there were such disbelievers who could not see the reason for the occurrence of the last day of the world and therefore they asked the Prophet PBUH when it would occur; note that the last day of the world and the first day of AKHIRAT both are often mentioned as QIYAMAT (though it actually is the first day of AKHIRAT i.e. the Day of Judgment); the Holy Book Quran uses other terms for QIYAMAT in the former meaning that are SAA'AH (the Hour), HAAQQAAH (the Certain Happening), WAAQIAH

(the True Event), GHAASHIAH (the Overwhelming Calamity), QAARIAH (the Knocking Calamity) and others; the terms that the Holy Book Quran uses in the latter meaning of QIYAMAT (i.e. the Day of Judgment), are expressed by the addition of YAUM (DAY) as YAUM UD-DIN (the Day of Result with Justice), YAUM UL-AAKHIR (the Last Day which means the first day of AKHIRAT), YAUM UT-TAGHABUN (the Day of Gain & Loss), YAUM UL-HISAAB (the Day of Account), YAUM UL-QIYAMAT (the Day of QIYAMAT) and others; Allah only knows when the last day of the world (i.e. SAA'AH) would occur and He only knows the gap between the last day of the world and the YAUM UL-QIYAMAT; Al-Hamdu Lillah; Allah asks the Prophet PBUH to tell the disbelievers that only Allah, the true Lord, knows when it would occur; only Allah would bring it at fore when its time does come and it would become most heavy upon the heavens and upon the earth; it would occur in the most sudden manner on all the peoples at that time; they ask you O Muhammad PBUH as if you could be well-aware of its time of occurrence so tell them that its knowledge is only with Allah; the notable point is that most people do not understand that they need to believe in Allah, the true Lord, and they need to fulfill the commands of Allah as all persons have to stand in front of Him at the Day of Judgment and they need to worry about that; O Muhammad PBUH - tell them that you do not control any benefit or harm for yourself except as Allah wills; and tell them that if you did know the unseen then you surely would have gathered even much more of the benefits at AKHIRAT and nothing harmful would have ever touched you at the worldly life; tell them that you actually are the warner

to the bad persons and the giver of the good news to the good persons who believe; Al-Hamdu Lillah.

AARAAF-The Last Ruku

189. He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; --- so when he covered her she bore a light burden, then moved about with it; but when it grew heavy, they both called upon Allah, their Lord: If You give us a good one, we shall certainly be of the grateful ones.

190. But when He gave them a good one, they set up with Him associates in what He had given them; but high is Allah above what they associate (with Him).

191. What - they associate (with Him) that which does not create anything, while they are themselves created!

192. And they have no power to give them help, nor can they help themselves.

193. And if you invite them to the guidance, they will not follow you; it is the same to you whether you invite them or you are silent.

194. Surely those whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful.

195. Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.

196. Surely my guardian is Allah, Who revealed the Book, and He befriends the good.

197. And those whom you call upon besides Him are not able to help you, nor can they help themselves.

198. And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see.

199. Take to forgiveness and enjoin good and turn aside from the ignorant.

200. And if some false imputation from the Satan afflicts you, seek refuge in Allah; surely He is Hearing, Knowing.

201. Surely those who guard (against evil), when a visitation from the Satan afflicts them they become mindful, then lo - they see.

202. And their brethren increase them in error, then they cease not.

203. And when you bring them not some revelation they say: Why do you not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and guidance and mercy for the people who believe.

204. And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.

205. And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones.

206. Surely those who are near to your Lord are not too proud to serve Him, and they declare His glory and prostrate in humility before Him.

The first AAYAT of the Ruku has two parts according to its meaning whereas the first part of it goes to "that he might incline to her" and the second part goes to the last; note that the AAYAT opens by telling about the creation of Adam-AS and Eve-AS that Allah created them both in other manners than how the person gets his/her life and then it relates to how their descendants got it; we studied at the first AAYAT of Surah NISAA about the creation of the mankind where we found the mention of three types in that creation; first that Allah created Adam by clay and then He created Eve from the rib of Adam; afterwards He spread on all the persons, male and female, at the world by the reproduction process that He has allowed to the mankind (except for Jesus-AS who also was among the mankind yet whose arrival to the world and even departure from the world was most exceptional); the first part here also implies that the woman (Eve-AS) was such virtuous companion to her husband (Adam-AS) in whom he found solace so she was one of the most virtuous gifts of Allah to him; note that we need to relate the other part to any such couple in their descendants who committed SHERK when the woman conceived a child and felt it, because Adam and Eve were never ever involved in SHERK; Al-Hamdu Lillah; so the interpretation needs utmost care at this place which accepts such gap here among the parts that changes the persons that this AAYAT addresses; Al-Hamdu Lillah; the Ruku continues the narration that "but when He gives them a pleasant child (in physique and in looks and even in spiritual traits), they ascribe to others a share in the gift they have received but Allah is exalted high above the partners they ascribe to Him"; these polytheists should

realize the extreme idiocy of SHERK so the Ruku tells them by the three AAYAAT ahead - "do they indeed ascribe to Him as partners things that can create nothing and they even are created? (AAYAT-191)- nothing of aid can they give them, nor they can aid themselves (AAYAT-192)- and if you invite them to the guidance, they will not follow you; it remains the same for you whether you invite them or you are silent (AAYAT-193)"; so the first of these AAYAAT tell that Allah only is the Creator of all the creation and no other; the second of these tell that Allah always has all His attributes so He only would provide help to the distressed person if He wills and no other is capable of providing any help to anyone or even to his own self; the third of these tell that if the true Muslims call them towards the true guidance that Allah only is the true Lord Whom they shall obey in all walks of life, they would not follow the guidance of the Muslims; note that it is wrong to give-in to desperation when most of the people do not care to get the true guidance but the Muslim person must always have the hope towards Allah that He would bring such persons at fore who would work-on for Him and change the world for the better; also it is wrong for someone to despair because of the number of sins he has committed; Surah ZUMAR says, "say - O My servants - who have acted extravagantly against their own souls - do not despair of the mercy of Allah; surely Allah forgives all sins; surely He is the Forgiving, the Merciful" (Zumar-53); so when they truly repent with all attention towards Allah, He would not only forgive all their sins but He would also give them TOFIQ to bring others too towards the righteousness; Al-Hamdu Lillah; AAYAT-194 here tells that those whom the

disbelievers call to help them in troubles, they themselves are among the creation of Allah and are not immune from troubles themselves so their call to them to end their troubles is totally useless; the AAYAT ahead tells that as for the idols that the idolaters worship, they only are carved by stones so they are unable to walk anywhere by their feet and unable to hold anything by their hands and unable to see or hear anything; ask them O Prophet PBUH to call their associates and do whatever they intend against you and tell them not to give any respite to you as they undoubtedly would get the severe setback and the harsh punishment to their own selves by such thing; Allah, Who has sent the Holy Book Quran to you, is the true Friend to you O Prophet PBUH; and He certainly befriends the righteous persons; Al-Hamdu Lillah; these idolaters should realize that those whom they call upon besides Him are not able to help them in any manner, nor can they help themselves; Al-Hamdu Lillah; these also are like other such persons who commit SHERK and if the true Muslims call them towards the true guidance that Allah only is the true Lord Whom they must obey in all walks of life, they would not follow the guidance of the Muslims; sometimes, it would seem that they are paying attention to the guidance that the Prophet PBUH provides to them but that does not touch their hearts; they see and hear yet their hearts do not grasp the true guidance; the next four AAYAAT here provide the manner to get safety from the satanic persons and even from the Satan; they ask Muhammad PBUH and all the Muslims to keep their cool at the troublesome situation they face without any physical challenge to the disbelievers (note that AARAAF is one of

the MAKKI Surah); they read "keep to forgiveness, and enjoin kindness, and turn away from the ignorant (the AAYAT asks to take the attitude of avoiding such persons without any care to them who are totally uncaring to the message of the Quran); and if a slander from the Satan wound you, then seek refuge in Allah; He is Hearer, Knower (the AAYAT asks to seek the shelter of Allah from the Satan that is necessary so that the person stays firm on the right path); those who have TAQWA to Allah, when a thought of evil from Satan assaults them, they remember Allah, then they see aright (so even when the Satan tries to mislead them by blowing some delusion inside them, they become aware of his wrongful pursuit by the blessing of Allah and then Allah provides them safety as they ask for it by remembering Him much); and their brethren increase them in error, then they cease not (so all the Satanic persons near to those who commit SHERK mislead them and take them much far away from the right path where they become totally unable to respond positively to the message of Islam); may Allah save all the good Muslims from all the major sins; Al-Hamdu Lillah; AAYAT-203 states, "and when you bring them not some revelation they say: Why do you not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and guidance and mercy for the people who believe"; so the Quran is the only miracle of Muhammad PBUH and the peoples of the world need to come to the Islamic teachings by that only; Al-Hamdu Lillah; note that the chiefs at Makkah asked the Prophet PBUH to provide miracles as (according to them) his claim needed that and if he is one of Prophets then he would choose any of miracles

and provide that; they had asked for miracles and we have studied at AN'AAM-35 that Allah had told clearly that He would not send any of miracles now and they have to accept the teachings of Islam without asking for miracles but only by the teachings of the Holy Book Quran; the AAYAT reads, "and if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign (a miracle) and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant"; note that the miracle is never the work of the Messenger of Allah but it is something that Allah only provides from Him for His Messenger so that the people around him accept him as His Messenger; the last one among the Messengers of Allah, was Muhammad PBUH whom Allah sent to all peoples of the world and after him, the Muslims carry-on the work as his UMMAH that they would spread the teachings of Islam by the Holy Book Quran to all peoples of the world; Al-Hamdu Lillah; though there are persons that have the notion that the Messenger would necessarily provide the miracles yet that notion is incorrect; AN'AAM-50 reads "say that I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me; say -are the blind and the seeing one alike? Do you not then reflect?"- Al-Hamdu Lillah; the last three AAYAAT of the Ruku and of the Surah relate to the recitation of the praise of Allah; the first of them reads, "and when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you"; Al-Hamdu Lillah; note that the Muslim needs five things

to take towards the Holy Book Quran; he would believe in it, he would recite it, he would understand it by Tafsir, study and consideration, he would apply it in his life and he would call all the peoples of the world towards it; Al-Hamdu Lillah; so when the Muslim person reads the Quran, he would ponder upon its AAYAAT and ask Allah to provide him its better understanding so as to apply it better to his life and to call towards it; Al-Hamdu Lillah; that needs total attention towards its recitation when he recites it himself or some good Muslim recites it and he is among those good Muslims who hear its recitation; Allah would provide His mercy to all such good persons and take them more towards the righteousness; Al-Hamdu Lillah; and every good Muslim must remember Allah when he recites the Quran, with care humbly that he is totally weak in front of Allah and with care in reverence that he is totally weak in front of Allah keeping his voice low in this recitation instead of keeping it loud at the mornings and at the evenings so that he does not become one of the heedless persons; Al-Hamdu Lillah; the last AAYAT of the last Ruku of Surah AARAAF states that "surely those who are near to your Lord (i.e. the angels) are not too proud to serve Him (by recitation of His good name), and they declare His glory (as He only is the true authority) and prostrate in humility before Him (as they know that they are totally weak in front of Allah)"; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Here our study of AARAAF ends; Al-Hamdu Lillah

Surah ANFAAL

(Consists of 10 Ruku; H-2)

ANFAAL-The First Ruku

1. They ask you about the windfalls (ANFAAL). Say: The windfalls are for Allah and the Apostle. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Apostle if you are believers.
2. Those only are believers whose hearts become full of fear when Allah is mentioned, and when His AAYAAT are recited to them they increase them in faith, and in their Lord do they trust.
3. Those who keep up prayer and spend (benevolently) out of what We have given them.
4. These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance.
5. Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;
6. They disputed with you about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).
7. And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should

he yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the disbelievers.

8. That He may manifest the truth as the truth and show the falsehood as the false, though the guilty disliked.

9. When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.

10. And Allah only gave it as the good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.

This Surah commences by providing the ruling for ANFAAL (the spoils of war that the Muslims achieve by the war against the disbelievers); when the Muslims won the battle of BADR, there arose some disputes among the Muslim warriors about the distribution of spoils as this was the first real confrontation of the Muslims against the disbelievers while before this, the warrior used to take into his own custody whatever he received from the opponent he killed at the war; for this the first AAYAT descended that clarified upon the Muslims that they have no rights to ANFAAL (and the word GHANIMAT is also very near to this term while FAI is the term used for those spoils that the Muslims get without any war against the disbelievers) but Allah and His Messenger PBUH would decide for it; the practical ruling to apply for ANFAAL is given at AAYAT-41 of this Surah that we would study ahead insha-Allah; the AAYAT asks the Muslims in general for TAQWA to Allah and asks those Muslims that fell in disputes to better the attitude towards each other as

it is AKHIRAT that they would have their attention to and not the worldly life; the three AAYAAT ahead tell the qualities of the true believers in Islam and they are addressed at the last of the Surah too; this settled the dispute well and all such Muslims who had some inclination towards the worldly gains in any manner revised their attitudes well; the notable thing here is that the whole of Surah ANFAAL is related to the battle of BADR that was the first disciplined confrontation between the Muslims and the disbelievers of Makkah that resulted due to couple of factors then; note that the Muslims at Madinah had made the trade of the disbelievers extremely difficult as this was the thing that had given them the strength to affect the tribes at Arabia adversely; one of their trade routes (to Syria) brought them much near to Madinah and that had become most unsafe and the other thing was that on the command of the Prophet PBUH, the Muslims were keeping watch over the disbelievers at Makkah; now, it happened that the Prophet PBUH had sent a few SAHABA (companions of the Prophet PBUH) to NAKHLA that was between Makkah and TA'IF where they had a confrontation with a few of disbelievers whom they challenged and the fight that occurred, resulted in the death of one of the disbelievers; SAHABA returned with the spoils and one of the disbelievers as prisoner; the Prophet PBUH did not appreciate this at that time as they were asked to keep away from any confrontation against the disbelievers yet it had been done; another thing that was even more notable as the reason for the disbelievers at Makkah to challenge the Muslims at BADR was that ABU-SUFYAN (one of the prominent figures at

Makkah) was leading the trade caravan to Makkah returning from Syria with most high profits of transactions that they all have made there in which all the rich persons at Makkah had their share; the Prophet PBUH decided to intercept this returning caravan en-route but as ABU-SUFYAN got the information of this advance of Muslims, he changed route and passed by the area without any confrontation; however, he managed to send the message with some person that had one of the fastest of camels to Makkah where he gave the news of the advancement of the Muslims towards the caravan in the most adverse manner to the disbelievers there; the informant from NAKHLA also came there near to his arrival and there was a commotion at Makkah; they immediately gathered 1000 persons with necessary weapons that were able to fight with 100 horses (and hundreds of camels) and under the command of ABU-JAHL marched towards Madinah; at the place called SAFRA, the Prophet PBUH learnt that the force of disbelievers is advancing towards Madinah; Allah informed him that among these two (the caravan and the attacking force of Makkah), Allah would provide him and his companions victory over the one they would confront; the Prophet PBUH consulted the SAHABA and though some of them were reluctant to fight the force of Makkah (as they were not prepared for any battle when they left Madinah but had in mind that they had to challenge the caravan returning from Syria), the Prophet PBUH finally decided to face the force of Makkah head-on; at this consultation, there were among SAHABA such persons who told the Prophet PBUH that they would not leave him as Bani-Israel had told Moses-AS that Moses and his Lord go to fight and they would sit on

at their place (see AAYAT-24 of MA'EDAH) while even the ANSAAR (the basic residents of Madinah) assured their total assistance too; it was the 17th day of Ramadan of 2nd year of Hijrah when the Muslims faced the disbelievers at BADR (about 140 Km Southwest from Madinah); the Muslims were most inadequately prepared by weapons at BADR to fight the disbelievers with only 313 persons with them against the 1000 men that had come with all preparation to fight them; but Allah turned all things in favor of the Muslims and they finally came out victorious of this confrontation with 70 of the disbelievers dead (including many of their chiefs particularly ABU-JAHL) and the same number of them falling in the custody of Muslims; the day of BADR was named as YAUMUL-FURQAN (the day that distinguished the Truth from all wrongs); from AAYAT-5 to AAYAT-19 (i.e. the last AAYAT of the second Ruku), the Quran narrates the scene prior to and at the battle of BADR; at the first Ruku, the six AAYAT ahead (from the fifth to the tenth) tell that Allah had decided to provide space to Muslims to spread the teachings of Islam and to live upon them well with such challenge only that does not become extreme hindrance to this task to stop it; the term used at AAYAT-5 is BIL-HAQQ (i.e. "with the Truth" and here it means the Fundamental Islamic teachings) so even when Allah led the Prophet PBUH out of his home at Madinah towards the disbelievers, He had decided for the Muslims to fight the disbelievers at BADR (as AAYAT-6 tells and AAYAT-7 also tells this by using the same term) and the AAYAT-8 tells by using the same term that He had decided for the Truth to reign upon the wrongs manifestly then; that is why He

assisted the Muslims at BADR with angels and provided for such environment by the rain that Muslims were able to set their feet remaining steady at the ground they chose (while the ground that the opponents chose as their station became much wet); as such, the Muslims achieved the upper hand from the very beginning; keeping this all in view, we all would go on ahead with the finer study of Tafsir of Surah ANFAAL; Al-Hamdu Lillah; the AAYAAT from the fifth to the tenth provide that when some of the Muslims disputed with the Prophet PBUH about the Truth after it had become clear (that this would be so and though they went forth yet) as if they were being driven to death while they are seeing it; and when Allah promised the Muslims that one of the two parties (either the caravan or either the attacking force from Makkah) shall be theirs and the Muslims loved that the one not armed (i.e. the caravan) should be theirs but Allah intended to manifest the Truth as it is so that it becomes easy to grasp by His commands when they come in practice and to cut off the root of the disbelievers; note that this manifestation of the Truth practically came about in final terms when the AAYAT-3 of MA'EDAH declared to Muslims that - this day have I perfected your DEEN for you and completed My favor unto you, and have chosen for you as DEEN al-Islam -; at BADR, the Prophet PBUH made intense DUA to Allah so He answered this DUA that He will assist the Muslims with a thousand of the angels following one another (against the force of a thousand persons of the disbelievers) and He gave it as good news (prior to the victory) and that the hearts of the Muslims might be at ease thereby (that they have already won the field); and the

victory is only from Allah; surely Allah is Mighty (so He can check the power of the disbelievers no matter how invincible they take their-selves) and He is Most Wise (which means that He is shaping all things towards the way He intends even by the works of the Man and it takes many years sometimes for us to see how things have turned much favorable for Islam practically); Al-Hamdu Lillah.

ANFAAL - The Second Ruku

11. When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Satan, and that He might fortify your hearts and steady (your) footsteps thereby.

12. When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.

13. This is because they acted adversely to Allah and His Apostle; and whoever acts adversely to Allah and His Apostle-- then surely Allah is severe in requiting (evil).

14. This-- taste it, and (know) that for the disbelievers is the chastisement of fire.

15. O you who believe - when you meet those who disbelieve marching for war, then turn not your backs to them.

16. And whoever shall turn his back to them on that day-- unless he turn aside for the sake of fighting or withdraws to a company-- then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.

17. So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.

18. This (happened), and that Allah weakens the struggle of the disbelievers.

19. If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.

The Ruku tells that Allah provided the Muslims with some drowsiness (slumber) that was to give some relief to them in this tense situation (and this drowsiness would take hold of them at UHUD too that would be fought the next year where it would be during the battle as we have studied at the sixteenth Ruku of AALE-IMRAN) and He sent rain upon them for the four things to them; note that He provided the Muslims all of these four things by the descent of angels that came with the blessed rain for the Muslims for their aid by the command of Allah; He provided them the spiritual purity from it, He took away the satanic stain from them, He strengthened their hearts and He steadied their feet that they do not turn away from the battle; Allah commanded the angels that He would assist them so they shall provide strength to the Muslims; very soon, Allah would put extreme fear (of the situation at the battle) inside the disbelievers

so the angels would hit above their necks and hit them on each of their fingertips; this is their punishment at the world as they opposed Allah and His Messenger PBUH; and whoever opposes Allah and His Messenger PBUH, then Allah certainly is Most Strict in providing the punishment; this is their worldly punishment and those who remain on disbelief till their deaths, they would get the punishment of hell-fire at AKHIRAT; the Ruku tells explicitly that once the battle takes place then there is no way for any of true Muslims to run-away from the battlefield; the only leave is that he may change his posture even by some displacement without any compromise on the fight that is on; he may also leave his place just to join his mates at the battle to reinforce his position at the fight; except for these, if he runs-away from the battlefield, he would face the wrath of Allah (in the worldly life) and his destination would be the hell-fire (at AKHIRAT) and that certainly is the worst place to enter; the Ruku goes on to tell that it was the help of Allah that made the Muslims achieve this most amazing feat of the victory at BADR and Allah actually killed those whom the Muslims killed at the battlefield and He actually threw the handful of dust which it seems that the Prophet PBUH has thrown upon them; note that during the fight, the Prophet PBUH threw that handful of dust towards the disbelievers that penetrated into the eyes of many of them and due to it, they were unable to see for some moments where they were at the mercy of the Muslims; this all occurred so that Allah may provide the Muslims the space to examine them in the ease to work upon Islam due to this happening; Allah certainly is the Most Hearing and the Most Knowing; Al-Hamdu Lillah;

this has happened and at the times ahead too, Allah would weaken the planning of the disbelievers (if the Muslims keep to Islamic teachings without care to the worldly assets except for the necessity); everyone has seen that the decisive outcome has taken place for Islam and if the challengers to Islam do not take the heed, Allah would do the same to them and they would face the same fate as they had faced today at the YAUMUL-FURQAN; they need to understand that the massive quantity of their warriors (and even the impressive quality of their deadly war-weapons) is ultimately useless against Islam as the help of Allah is totally with the true Muslims; Al-Hamdu Lillah.

ANFAAL-The Third Ruku

20.O you who believe - obey Allah and His Apostle and do not turn back from Him while you hear.

21. And be not like those who said, We hear, and they did not obey.

22.Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.

23.And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw.

24.O you who believe - answer (the call of) Allah and His Apostle when he calls you to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered.

25. And fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil).

26. And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.

27. O you who believe - be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know.

28. And know that your property and your children are a temptation, and that Allah is He with Whom there is a mighty reward.

This Ruku addresses the hypocrites that had reservation obeying the Prophet PBUH when he asked all the Muslims to face the enemy at BADR; note that the Quran does not address the polytheists directly but asks the Prophet PBUH to address them for necessary talks and as for the hypocrites, it addresses them as all Muslims that is "O you who have believed"; it is because at the worldly life, the oral acceptance of Islam is enough by ruling to consider the person as among the Muslims; note that the basis to the decision at AKHIRAT depends on the true Belief that relates to heart and only the true Muslims would be counted among the Muslims there; note that the Ruku addresses the Muslims (hypocrites included) three times as those persons who have believed and all three of these AAYAAT guide all Muslims to accept the commands that Allah has given to them and which His Messenger has elucidated well for them;

the Ruku guides that the Muslims would obey Allah and His Messenger PBUH and would not turn away from the obedience when they have listened to the command most clearly; they must not present themselves as such persons who say that they have heard and then they disobey, clearly denoting that they have not heard it (as the rightful hearing asks for obedience); this statement asks them to reflect on the attitude they took up when the direction of the Prophet PBUH told them to leave for BADR; they need to understand that in the view of Allah, the worst of the beasts are those that are deaf and dumb and do not understand anything; note that the AAYAT has mentioned here that the hypocrites are among the animals if they do not obey the good commands of Allah and for their practice, the good commands of His Messenger PBUH, so they are deaf and dumb who are given to the worldly life that affects their understanding and they care little if any about other things; note here that the Man is created at the status above the animals and below the angels but he has such inclinations by his creation that respectively relate to both; he might fall by his wrongs below the animals by caring to his physical needs extensively or he might rise even above many of angels if he cares about his spiritual asking much keeping his attention towards Allah only as that attitude is TAQWA; Al-Hamdu Lillah; the AAYAT says that if Allah had seen any goodness in the hypocrites, He would have let them hear (i.e. would have let them obey) but many of them are such persons that even if Allah makes them hear, they would ultimately turn away from the obedience and practically become rejecters to it; AAYAT-24 guides the Muslims that they must respond positively to the

commands of Allah and to the clarification of them for their practice by His Messenger PBUH when he calls them to such thing that provides the safety of their spiritual life (this thing is the retaliation by the Muslims against the disbelievers by TABLIGH of Islam to them or if necessary, by JEHAD for Islam against them); the Muslims must be mindful that as they get the directions from the Messenger PBUH to practice the commands of Allah and they see the wisdom behind that practice, they must take it then and there because Allah takes away the TOFIQ for the righteous obedience to Islam when there is useless lapse of time after seeing the spiritual benefit that the practice of those commands provide; they must remember that all persons would be gathered at the ground of HASHR (the first Day of AKHIRAT) where they would receive their sheets that would reflect their belief and also their deeds; all the Muslims (including hypocrites) must fear the FITNAH (the trial that affects the true Belief most adversely) at their worldly lives that would not affect those only that are liable of leading the situation to it but even those too that have not retaliated at the appropriate time & place to the situation by TABLIGH or if necessary, by JEHAD; at such times, even SADAQAH counts most highly to all needy persons to save the self if Allah accepts it; and all the Muslims must remain aware that Allah certainly is Most Strict in providing the punishment even at AKHIRAT; AAYAT-26 reminds the Muslims that they were so very weak at their place (i.e. Makkah) when they accepted Islam and had fears that their opponents would treat them by most unjust manners but Allah provided for them to live in peace

(at Madinah) and assisted them in the most beautiful manner and gave them their sustenance by the pure & permitted things to see if they do really show gratitude (i.e. the obedience to Allah and His Messenger PBUH); note that when Allah provides the Muslims by His will the worldly things (especially peace at some place by their just attitudes, easy provision of pure edibles and of high necessities and their own good authority to apply Islam in all walks of life) then He sees what attitude the Muslims show; they have to be grateful by heart to Allah and show it in their attitude as He is the true Provider of all things even at the worldly life; see also the note on the 15th Ruku of AARAAF; Al-Hamdu Lillah; AAYAT-27 guides the Muslims not to betray Allah and His Messenger and also not to betray the trust among their own-selves; they know Islam that comprises of the commands of Allah (that the Quran presents clearly and that the authentic SUNNAH clarify for practice) and they are aware of the rights of each other too among them quite well; the Muslims must understand that their worldly assets and their offspring both relate to FITNAH as their love for both is capable to affect the true Belief most adversely so they must care highly to apply the Islamic commands in issues that relate to both of these as this is the asking of the gratitude they must show towards Allah; He certainly has the highest of good returns for them at AKHIRAT if they do keep to His commands at their worldly lives; Al-Hamdu Lillah.

ANFAAL - The Fourth Ruku

29.O you who believe -if you are careful of (your duty to) Allah, He will grant you the distinction and do away with your wrongs and forgive you; and Allah is the Lord of highest grace.

30.And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.

31. And when Our AAYAAT are recited to them, they say: we have heard indeed; if we pleased we could say the like of it; this is nothing but the stories of the ancients.

32.And when they said: O Allah - if this is the truth from You, then rain upon us stones from heaven or inflict on us a painful punishment.

33.But Allah was not going to chastise them while you were amongst them nor is Allah going to chastise them while yet they ask for forgiveness.

34.And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.

35.And their prayer before the House is nothing but whistling and clapping of hands; taste then the chastisement, for you disbelieved.

36.Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell.

37. That Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers.

The first AAYAT of the Ruku tells about the result that TAQWA brings to the Muslim person in the world and in AKHIRAT; note that TAQWA means the attitude of the heart that comes by the true Belief upon Allah with both fear and love towards Him when he has totally thrown away all the worldly base desires and that leads to the most righteous deeds; Al-Hamdu Lillah; the AAYAT reads, "O you who believe -if you are careful of (your duty to) Allah, He will grant you the distinction (FURQAN) and do away with your wrongs and forgive you; and Allah is the Lord of highest grace-"; note that the distinction means to see the righteous solution of any problem by Islam when the critical observation of matters at hand is utmost difficult; so TAQWA provides an immediate blessing to the Muslim person that it provides the Muslim person to distinguish the righteous attitude by Islam and he goes on to become firm at the practice of the righteous teachings of Islam; AAYAT-30 reminds that there has passed such time recently when the disbelievers at Makkah were planning to confine you O Prophet PBUH to some specific place or to slay you or to drive you away but Allah was Well-Aware of their plans and He planned otherwise; most certainly, Allah is the best of planners; this AAYAT indicates the HIJRAH (the migration of the Prophet PBUH from Makkah to Madinah) that was one

of the most historical events; the Prophet PBUH had migrated by the command of Allah to Madinah with his closest of companions ABU-BAKR-RA at that very time when the disbelievers were prepared fully to slay him and they even searched him at the way to Madinah but all their efforts were futile; this AAYAT elaborates upon the statement that due to care for TAQWA, Allah provides the way to salvation; He had always saved His Messengers when their nations did not accept them and they went on to take the most disrespectful attitude towards them as our study of AARAAF has shown clearly; the AAYAT ahead reminds that there were such persons at Makkah who had become so disrespectful to the Prophet PBUH that they mentioned that they have heard the Quran and they even are able to say such things as these are only the tales from the ancients; though they never were able to do so and their hearing of the Quran never led them to accept it, they tried to misguide the attention of the people to such gatherings where the singing women provided entertainment to them so that they do not incline towards the Quran (read also the Tafsir of AAYAT-6 of Surah LUQMAN); the four AAYAAT ahead state their wrongful speech and manners and the reason why Allah does not finish them off once and for all when they had shown that they would not take-up Islam; they challenged the teachings of the Prophet PBUH by asking for severe chastisement upon them at the world if those were the Truth as they had no inclination to believing them; Allah tells the reason in AAYAT-33 to all peoples for not accepting their asking and note that this is the clear ruling of Allah in this issue; Allah would not punish any nation in the worldly life

while the Messenger resides in them and the other reason is that He would not punish them when they verbally ask for forgiveness; note that ISTIGHFAAR (that is the term implied here at the AAYAT and it has the positive connotation) means to repent verbally while TAUBAH relates to repent truly by heart leaving the wrong totally with the intention not to do the wrong again and the intention to provide the compensation to it by TOFIQ from Allah, the true Lord; note that TAUBAH has ISTIGHFAAR too inside its fold; note also that though the AAYAT addresses the disbelievers yet if we look at the world today, it seems that ISTIGHFAAR to Allah of the Muslims in general have provided some safety to them at this moment of time from such wrath of Allah that might have destroyed them totally otherwise, as many of them (even with the claim that they are Muslims) have attached their-selves totally to the worldly gains without care to AKHIRAT and as many of them lack much of the fervor towards Islam; but the fact of the matter is this that the righteous repentance needs that Muslims make TAUBAH towards Allah at this moment of time for safety not only at the worldly life but also at AKHIRAT, and not just ISTIGHFAAR though even that counts much in making the Muslim person better as it might lead him to his TAUBAH; Al-Hamdu Lillah; note that ultimately the limit would manifest with this attitude where the Muslim person would need to surrender his will totally to the commands of Allah, the true Lord; Al-Hamdu Lillah; the AAYAAT ahead say that what the disbelievers have presented as their deeds, that certainly do ask for trouble to them; they have shown disrespect to the places where the true Muslims do

recite the name of Allah by heart and they have shown disrespect even to SALAH by their mocking attitude; they would get their punishment at the due time (and that happened at the battlefield while the Muslims even conquered Makkah at the eighth year of Hijrah); though the disbelievers spend their amounts to stop the persons around from the right path of Allah yet that would only prove sorrow to them (and they would regret to see it wasted) as they would soon be overcome; and those that keep to disbelief in them, they would be gathered at the hell-fire; the tussle that goes on between the Muslims and the disbelievers at all times is the manner by which Allah separates the impurities that try to make way into the pure teachings of Islam; it is because everything goes to its place and so that He does pile the impurities together and fasten them and throw them all at the hell-fire; such persons who have attached their-selves to impurities would be extreme losers at the Day of HASHR; Allah certainly is the true Lord; Al-Hamdu Lillah.

ANFAAL-The Fifth Ruku

38.Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.

39.And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

40.And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.

41. And know that whatever thing you gain, the fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.

42. When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but-- in order that Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing;

43. When Allah showed them to you in your dream as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.

44. And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about the matter which was to be done, and to Allah are all affairs returned.

The first AAYAT tells the Prophet PBUH to tell the disbelievers that if they accept Islam, their sins would be forgiven; but if they go on with their disbelief, they would ultimately meet the same fate as those disbelievers that have passed (that was the most severe chastisement at the

world by different disasters that fell upon them); this was the answer to their call to Allah to bring the painful punishment upon them if by rejecting Muhammad PBUH, the last Messenger of Allah, they are rejecting the Truth (see AAYAT-32 of this Surah); the AAYAT ahead asks the Muslims to fight them on until the FITNAH is over; note that the Quran uses the term FITNAH in the meaning of extreme wrongs that denote extreme deviation from the true Belief that Islam asks for the Man; whereas FASAD denotes all such extreme wrongs that relate to such deeds that cause deviation from Islam so FITNAH attacks the true Belief (and it enfolds FASAD inside it) and so the situation of some place, where to live with the Islamic belief becomes extremely difficult, is the situation of FITNAH; where the Muslims do have the space to live upon Islam and to work for Islam as the disbelievers might listen to the Muslims there, then it is not feasible for the Muslims to challenge them unless they provide the Islamic teachings in total to the disbelievers and the disbelievers reject it completely; if they respond positively coming to Islam and work for its spread in their own way, the Muslims lose the option to challenge them but if they do not respond positively then ultimately (in good time) in today's scenario, it is better for the Muslims to keep totally away from them and ask Allah, the true Lord, for mercy upon the weakness of the Muslims; they must not live-on with the disbelievers once it is clear that even after understanding Islam, they would not come to it; may Allah give the Muslims the wisdom to understand the Islamic attitudes and to learn how to apply that in the collective manner in today's scenario; Al-Hamdu Lillah; AAYAT-41 gives

the ruling of ANFAAL that the fifth of it is for Allah and for the Apostle and for the near of his kin and the orphans and the needy and the wayfarer; the other four parts would be distributed among the Muslim warriors; the Muslims would accept this ruling as they truly believe in Allah and on the command provided to them (at YAUMUL-FURQAN i.e. BADR) when both the sides (the Muslims and the disbelievers) had faced each other at the battlefield; that command relates to the first AAYAT of ANFAAL where Allah told the Muslims that ANFAAL are for Allah and the Apostle so this AAYAT clarifies that the fifth part would be for Allah and for the Prophet PBUH and others mentioned here (so it would be deposited at the treasury for its proper use) while the Muslim warriors would get the other four parts; Allah certainly has the true power of all things (and He showed it at BADR when he sent the angels for the aid of the Muslims so it was this direct help that led the Muslims to victory and they must show gratitude to it rather than consider their power the reason for their victory); Al-Hamdu Lillah; the AAYAT depicts the scene of BADR when the Muslims took their station at the place near to Madinah and the disbelievers at the far-end from it while the caravan was proceeding towards Makkah by the alternate path near to the river; if the Muslims had intended to set the timing to the battle with the disbelievers, both the sides would not have made it practically but Allah had decided that Muslims do challenge the disbelievers at BADR where both the sides reached near to the same time (it was the middle of Ramadan at the second year of Hijrah that corresponds to the middle of March 624 AD); He had decided that the Muslims achieve

decisive victory over the disbelievers; this happened because Allah intended that Islam gains the grounds manifestly where the Muslims would spread its teachings without much hindrance so that if someone destroys himself by living in some other manner than by Islam, he would know well that he has taken the life of destruction to himself; and who lives by taking-up Islam by heart would know well that he has taken the life that would lead to peace and at AKHIRAT, it would bring the pleasure of Allah for him in which he would reside forever; Allah certainly is Hearing (to the seeker of the right path) and Knowing (how to provide its clarity to him); Al-Hamdu Lillah; although by the standard of today, it would seem that BADR was just another petty armed conflict at inside of Arabia like others that showed up at that time yet it was never so because it was the clash of the Truth and the utter disbelief; due to it and from there, Allah made possible the teachings of Islam to come into practice at Madinah (that turned into the base for its practice) that gradually led all of Arabia to come to Islam near to the end of the Prophet's life; after his death, the Muslims went on to spread its teachings all over the known world then so its message reached even the remote places at Africa and even the far-off places in the land of Asia and that specifically is the reason that it was named as YAUMUL-FURQAN; Al-Hamdu Lillah; the AAYAT tells that Allah showed the quantity of the disbelievers less in your dream O Prophet (PBUH) so that you remain aware that their quality to fight the Muslims is much lesser and the Muslims have the upper hand; note that the lesser quantity at dreams of something relates to the lesser quality of that thing; if He had showed them to you much in

quantity at your dream (against the usual trend of dreams as in dreams, the quantity relates to the quality) that would have weakened the intention of the Muslims to fight the disbelievers and they might have fallen into disputes with each other whether to challenge the disbelievers at this time or not to; but Allah saved you (and all Muslims) from the trouble to consider the enemy as having any worth at the battlefield and showed you the true dream that they are unable to fight the Muslims; the truthful persons do get the true dreams so you got the message right that the disbelievers with all their quantity and the high armor to fight the Muslims are much lesser against the true Muslims in their quality to fight; Allah certainly knows whatever is at the inside; the last AAYAT emphasizes the point that Allah showed them lesser to you Muslims (in quality to fight) and He showed you Muslims lesser to them (in quantity to fight) as He intended this fight to take place so that the matter He intends is done (i.e. Islam gains the grounds); and all matters are ultimately decided by Him as without His authorization, nothing takes place; Al-Hamdu Lillah.

ANFAAL-The Sixth Ruku

45.O you who believe - when you meet a party, then be firm, and remember Allah much, that you may be successful.

46.And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.

47. And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.

48. And when the Satan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).

There are few things that are most essential at all times for the Muslims but they have to enhance these when they face the enemy at the battlefield; the first AAYAT of the Ruku tells about two of them while the second AAYAT tells the others; when the Muslims face the enemy at the battlefield, they must remain steadfast against the enemy putting all efforts against them without any thought of running away from the battlefield and they must remember Allah much (and make as much DUA to Him as possible); and they must obey Allah and His Messenger as the unity of command matters especially at this crucial occasion; quarrels among each other at this time would lead to the extreme trouble as then the power that they had by unity would change to weakness and they would become unable to fight their best; they need to be most patient at this time as care to any attachment to the worldly things would lead them to certain disaster; note that SABR for the Muslims denotes in the Quran to attach the self to something praiseworthy by Islam (even though that needs to put some strain to the self)

against the option to take something that is blameworthy; that is why it enfolds the meaning of patience keeping to Islam at some incident that causes agony and also enfolds the meaning of living upon necessities at the worldly life with the avoidance of all major sins; Al-Hamdu Lillah; Allah certainly assists such persons having SABR at all difficult situations; the Muslims should not become like the disbelievers of Makkah who departed from their homes with such jubilant manner as they have won the field and showing-off their-selves and stopping all persons from the way of Allah; but Allah does have all their doings in control so He would finish-off their adverse effect and would bring out the Muslims as victorious; comparing the attitude of the Muslims and of the disbelievers, we do get the meaning of SABR again; the conceit of the disbelievers and their total trust on the physical things is their difference to the Muslims who trust Allah at all times and at all places remaining humble to Him; Al-Hamdu Lillah; in the challenge to Muslims, the Satan suggests such notions to the disbelievers that with such weaponry that they have provided for them and with their control on issues facing them, they are invincible; and Satan makes them believe that he is with them and with his support, they are sure to win the field; as he is among the JINN (the creation that is mainly created by fire), he sees the angels if they descend from the heavens and here, as he saw a thousand of them descending, he ran away from the field as fast as he could manage crying that he has nothing to do with the disbelievers; he understands that with angels at the side of Muslims, there is no chance for the disbelievers to win the battlefield; he even cries out that he does fear

Allah and he is able to see that Allah would provide extreme punishment to the disbeliever today; note that though Satan has been cursed in such manner that he would certainly be put at the hell-fire yet he knows for certain that all power belongs to Allah and he gives company to disbelievers only where his own safety at the world does not come in danger; the disbelievers care but little about the spiritual challenge that would destroy all their physical elements they trust and so ultimately it is the decision of Allah that rules whether they get further space for their change to better or whether they become another of those nations that rose much for the time and then ultimately lost all their impression; He is the true Lord and even now, His will is done upon the earth as in the heavens; Al-Hamdu Lillah.

ANFAAL - The Seventh Ruku

49. When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah then surely Allah is Mighty, Wise.

50. And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.

51. This is for what your own hands have sent on before, and because Allah is not in the least unjust to the slaves;

52. In the manner of the people of Pharaoh and those before them; they disbelieved in Allah's AAYAAT, therefore Allah destroyed them on account of their faults; surely Allah is strong, severe in requiting (evil).

53. This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;

54. In the manner of the people of Pharaoh and those before them; they rejected the AAYAAT of their Lord, therefore We destroyed them on account of their faults and We drowned Pharaoh's people, and they were all unjust.

55. Surely the vilest of animals in Allah's sight are those who disbelieve then they would not believe.

56. Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment).

57. Therefore if you overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.

58. And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.

At the occasion of BADR, the hypocrites and the Muslims that were weak in their belief said about the true Muslims that their adherence upon Islam have deceived them that they are prepared even to fight the disbelievers of Makkah who are much strong in the battlefield than they are; but whoever has complete trust upon Allah then Allah is truly Mighty (so He would provide such strength to the Muslims that they would defeat the force of Makkah) and Most Wise (so He would see that now the world gets the message of Islam loud and clear providing the Muslims the peaceful

environment); note that TAWWAKKUL (having trust in Allah) means to do whatever possible in a given situation, according to the Quran & the SUNNAH and then leave the result to the true Lord Allah as He knows better; His will is TAQDIR (destiny); the second AAYAT is notable as here it becomes clear that from the time of death, the hypocrites are mentioned as the disbelievers though they had been addressed with the Muslims at their lives (and with them, this AAYAT also refers to the disbelievers that were killed at BADR); note that the space ends to accept Islam truly when the person sees his death and the death of the hypocrites is very painful; the angels that come to take out life from them severely beat them on their faces and on their backs and tell them that they would enter the hell-fire very soon; the Muslims might learn much about this AAYAT if they observe such person at his death who had presented himself as one of the Muslims yet had lived on mostly his life against the life that Islam demands from its adherents; this immediate punishment of severe beating is only because of the evil deeds they had sent ahead at their document of deeds and certainly, Allah is not unjust to His slaves; note that all persons are actually His slaves yet those who accept it by heart by accepting Islam and by working in accordance to it, they actually would receive the true success at AKHIRAT; Al-Hamdu Lillah; AAYAT-52 mentions that these disbelievers (hypocrites) are much like the Pharaoh (of the oppression) and his people who disbelieved the AAYAAT of Allah and so Allah punished them severely due to their disbelief; this implies that even that Pharaoh (whose wife saved Moses at his birth) and his near relatives knew about

the fundamental teachings of Islam and Allah had given them all the most severe punishment due to their disbelief of the AAYAAT of Allah as He had given to those before them, who had shown disbelief to those teachings (see also the note at the sixth Ruku of Surah BAQARAH); note that when the Quran mentions some issue twice and they are very near to each other, there is some delicate difference in both so as AAYAT-54 mentions the Pharaoh and his people again so here the mention relates to the Pharaoh of the Exodus; this is notable that here the AAYAT relates this matter too that they were drowned though AAYAT-52 does not mention that specific punishment; Allah gave the command to Adam-AS & Eve-AS to descend to the earth twice so they differ in nature as the first denoted the punishment to them but after Allah forgave them, the second denoted their examination (see Surah BAQARAH-35 to 39); AAYAT-53 tells the rule that Allah provides all persons with peace and all ease in getting their worldly necessities as He has set the world, the place of examination, in such manner that there remains no deprivation of necessities to any of His creation yet when they are deprived of the necessities, it is the outcome of their own doings; when the persons fall to live at the level of animals with care only to their physical needs and care but little for their spiritual need that is the Guidance to the right path then Allah punishes them by hunger and by fear of all sorts as this is what concerns the animals (see Surah NAHL-112); they involve all their efforts to get the economic stability even if it puts high burden to other peoples and involve all their mental capability to find ways by the development of sophisticated weapons even if it causes

extreme fear to other peoples, to avoid the fear that they do not become bound to the authority of some other peoples but they come to control their matters without any right to it; note that Allah, the true Lord, has taken the charge to provide for the basic physical need that is food & water to every person who does ask for it from Him (see Surah HOODH-6) and He has also taken the responsibility to provide for the basic spiritual need that is Guidance to the right path to every person who does ask for it from Him; Al-Hamdu Lillah; the AAYAT ahead says that there are disbelievers (among the Jews) who are the worst of animals in view of Allah and so they would never believe in the teachings of Islam; they are such persons who make treaties with Muslims and then break them every time and they have no fear of Allah to guide them; O Prophet PBUH - if you find someone from these persons assisting the enemy at the battle (against the treaty) and you get the control of him, give him such punishment that scatters the Jews (i.e. affects them to avoid such treacherous acts) so that they are mindful to act by the treaty; if you find them all treacherous that are inclined to breach of the treaty, then throw it to them on such equal terms that you might challenge all of them if and when necessary; Allah certainly does not appreciate the treacherous persons (so neither you bear such treachery nor you take anything against the treaty while it is valid; finish it off so you might challenge them at necessity); Al-Hamdu Lillah.

ANFAAL-The Eighth Ruku

59. And let not those who disbelieve think that they shall come in first; surely they will not escape.

60. And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.

61. And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

62. And if they intend to deceive you-- then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers

63. And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.

64. O Prophet - Allah is sufficient for you and for such of the believers as follow you.

The Ruku commences by the statement that the disbelievers must not think that they have saved their-selves as they have escaped death at BADR; they would not be able to prevent the wrath of Allah to fall upon them if they do not come to Islam; and O Muslims - you would prepare against the disbelievers the strength to fight them as much as possible for you and the horses at watch that you would remain capable to frighten the enemy of Allah (the disbelievers) and your enemy (the hypocrites) and others besides them (this includes all that are unseen to them i.e. the JINN that are

evil and have taken as their task to misguide the Muslims; the Persians; the Roman Dynasty and all persons to come ahead at the world that might challenge the Muslims); you Muslims do not know them but Allah knows them and whatever you spend in the way of Allah that would bring rewards to you at the worldly life and at AKHIRAT so it would be returned to you in much better manner; and certainly you would not be dealt unjustly; as horses are mentioned categorically here so whatever be the technique of the war, the Muslims would have such battalions at all their forces against the enemy where they would have their trained horses to combat; the trained war-horses for the combat do have some capability to detect the unseen danger (sometimes even much prior to its manifestation) and they must remain the necessary element in the forces of Muslims; and O Muslims - if the disbelievers incline to the pact of peace, make that pact with them and do not worry that they would do against their word at some crucial time but you only have TAWAKKUL towards Allah; He is Most Hearing (of their planning against the Muslims) and Most Knowing (how to make things better for the Muslims); Al-Hamdu Lillah; if the disbelievers try to deceive you then Allah would help you and His help is enough to limit them in their planning and action; He would provide that help directly (by the angels) and by the true Muslims that accompany you; it is Allah Who has put attraction in their hearts for each other and if O Muhammad PBUH - you were to spend whatever amounts of wealth the earth holds, you would not have put such attraction into their hearts; but Allah has united them with affection for each other and certainly, Allah is Mighty (so He brings the matters of the

world as He intends by His commands in the direct manner) and Most Wise (so He makes those impressions take hold that lead the world to His intended destination and no other); Al-Hamdu Lillah; O Prophet PBUH - the help of Allah is most sufficient for you and for all those who follow you among your companions and they are the true Muslims; Al-Hamdu Lillah.

ANFAAL-The Ninth Ruku

65. O Prophet - urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

66. For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient.

67. It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.

68. Were it not for an ordinance from Allah that had already gone forth, surely there would have befallen you a great chastisement for what you had taken to.

69. Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.

The first AAYAT of the Ruku asks the Prophet PBUH to urge the Muslims for QITAL (the fight against the disbelievers) and gives this good tiding that even the true Muslims are twenty only, they would be enough to win the field against two hundred of disbelievers; if the true Muslims that are hundred and face a thousand of disbelievers, the Muslims would even then defeat them; the quantity of disbelievers would not stand against the quality of the Muslims to fight them for the simple reason that they are not aware of the blessing of the Islamic teachings when they are in practice clearly; this AAYAT though statement, provides this as command that the Muslims (if they face disbelievers that are ten times more in quantity) have to fight them and they would not back-out from the combat though if the disbelievers are much more, then the Muslims have the option to withdraw their-selves from QITAL; the next AAYAT gives concession in the command and makes the Muslims liable to fight the disbelievers necessarily when at maximum, they are double in number to the Muslims and beyond that, the Muslims have the option to withdraw; the reason for this concession is given at the AAYAT that they do have some weakness (in the power to fight) yet Allah would assist them if they do relate themselves to SABR; note that this AAYAT-65 is among the five AAYAAT the command of which has changed and so it is an AAYAT which Allah has caused to be forgotten (see the note at the thirteenth Ruku of Surah BAQARAH); for the AAYAT ahead, note that the Prophet PBUH had decided to free the captives of BADR

that had come at the custody of the Muslims by taking FIDYAH (the ransom amount); the Muslims were in hard situation and needed some economic stability so this seemed fine to get the situation better but Allah did not endorse this decision; the AAYAT tells that it is not fit for the Prophet PBUH to let these captives free but without making them captives, he should have ordered their execution; the Muslims intend to get the worldly assets yet Allah intends to give JANNAH to them at AKHIRAT; and things would gradually get better for the Muslims that would lead to their financial prosperity; Allah certainly is Mighty (so He would provide their necessities even in much hard times) and Most Wise (so He would lead the circumstances to such position where the Muslims would find ease in their economic necessities); Al-Hamdu Lillah; if Allah had not provided you O Muslims - the command relating to the captives that might come in your custody at war, you would have faced a severe punishment at the worldly life for whatever you have taken against the release of the captives; the command mentioned here at the AAYAT relates to AAYAT-4 of Surah Muhammad (PBUH) which has such direction that it might be interpreted as allowed for the Muslims to decide for their freedom by claiming some amounts from them; note that Surah Muhammad (PBUH) had descended before ANFAAL though its placement in the Quran is as the forty-seventh Surah; the last AAYAT tells that you Muslims may put into use the amounts of ANFAAL that you have taken (and even the ransom amounts) so use it as best as you can according to Islam; and develop TAQWA to Allah; and Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

ANFAAL-The Last Ruku

70.O Prophet - say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful.

71.And if they intend to act unfaithfully towards you, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.

72.Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped-- these are guardians of each other; and (as for) those who believed and did not migrate, not yours is their guardianship until they migrate; and if they seek aid from you in the matter of religion, aid is incumbent on you except against the people between you and whom there is treaty, and Allah sees what you do.

73.And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.

74.And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honorable provision.

75. And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things.

There were such persons among the captives of BADR who were unhappy on the amounts asked from them for their release (and Abbas, the paternal uncle of the Prophet PBUH, was among them); everybody had to pay the ransom amount except for ABUL-AAS who was the son-in-law of the Prophet PBUH (who had not yet accepted Islam) and provided a necklace as the ransom amount; that necklace belonged to Khadija-RA, the first wife of the Prophet PBUH, who had always cared for him as his loving companion for twenty five years at Makkah and the last eleven years or so of which were the most trying times for them; he returned the necklace to ABUL-AAS with the permission of his SAHABA at BADR but asked him to send ZAYNAB, his wife who was the eldest of daughters of the Prophet PBUH, to Madinah when he returns to Makkah which he did (and afterwards he also accepted Islam and came to Madinah); AAYAT-70 tells the Prophet PBUH to tell the captives that if Allah knows any good in their hearts, He would provide them TOFIQ to come to Islam and He would forgive them and that most certainly is better than whatever is taken from them as ransom; Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; if any of these captives intend to deceive the Muslims (by the breach of their agreement) then before this, they have tried to ignore the word that they gave to Allah at the world of spirits (see AARAAF-172) so Allah gave the Muslims the control over them (as they became captives) so the Muslims do not need to worry and they would keep TAWAKKUL on Allah; and Allah certainly is Knowing and Most

Wise; AAYAT-72 tells that both the distinctive sides of the Muslims that are MUHAJIRIN (the Muslims that had migrated from Makkah to Madinah) and ANSAAR (the basic residents of Madinah), these all are true friends to each other; and MUHAJIRIN have no rights to the inheritance with those who had accepted Islam yet they have not migrated to Madinah until they do migrate; but if those Muslims who had not yet migrated, ask help from the Muslims at Madinah in the matters of Islam, they need to help them unless it is against such people with whom the Muslims have some treaty of peace; certainly, Allah sees what they all do; the disbelievers are guardians to each other against Muslims so if the Muslims do not care for their agreements with any of them, that would cause extreme trouble to the Muslims as it would lead to FITNAH (that would make keeping to the true Belief most difficult) at the place and that would also lead to FASAD (that would make keeping to the righteous deeds most difficult); AAYAT-74 tells, "and (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly, they shall have forgiveness and honorable provision"; so here the general status of both MUHAJIRIN and ANSAAR has been confirmed that both of these distinctive sides of Muslims are true Muslims; the AAYAAT at the beginning of this Surah has provided the introduction to the true Muslims that tells, "they ask you about the windfalls (ANFAAL); say - the windfalls are for Allah and the Apostle, so be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Apostle if you are believers; those only are believers whose hearts become full

of fear when Allah is mentioned, and when His AAYAAT are recited to them they increase them in faith, and in their Lord do they trust; those who keep up prayer and spend (benevolently) out of what We have given them; these are the believers in truth; they shall have from their Lord exalted grades and forgiveness and the honorable sustenance"; now this last but one AAYAT of the Ruku provides the degree to both the distinctive sides of Muslims that they both fulfill the criteria of being the true Muslims; Al-Hamdu Lillah; the last AAYAT reads, "and (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things"; this implies that those Muslims that accepted Islam late and left Makkah and they also faced the trying times with the Muslims at Madinah, they too are good Muslims as other of SAHABA; however, the inheritance is the rights of the near relatives so even if MUHAJIRIN and ANSAAR are very close to each other, they would not inherit amounts from each other as Allah has given this ruling among the Muslims; their relation asks for the spiritual strength and Allah certainly knows all things; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Here our study of ANFAAL ends; Al-Hamdu Lillah

Surah TAUBAH

(Consists of 16 Ruku)

(H-8; H-9; H-10)

TAUBAH-The First Ruku

1. (This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement.
2. So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the disbelievers.
3. And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.
4. Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).
5. So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.

6. And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

This is the only Surah that does not have BISM-Allah prefixed to it though it is better that after reading of its first Ruku, its reader takes a gap of some moments and then recites the BISM-Allah; the Surah begins with the mention that Allah and His Messenger have ended the treaty of peace that was among the Muslims and the disbelievers; there were four months that the disbelievers at Makkah had to either accept Islam or either leave the area of HARAM; if they do not avail any of these options, the Muslims would kill them as after sending the Messenger to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death and now Allah would provide this destruction to the disbelievers by the hands of the Muslims; it also mentions the battle of HUNAYN and mostly the battle of TABUK (towards which the Muslims marched on at Rajab of 9th year of HIJRAH i.e. October/November 630-AD and the temperature at that time at Madinah was extremely hot); it mentions TAUBAH (the Repentance) of three of SAHABA-RA that Allah accepted, who did not attend TABUK without any valid reason; note that all the Muslims had taken-up the social boycott of these three on the direction of the Prophet PBUH; note also that though before TABUK, it was not necessary for every Muslim man to attend the battles fought

against the disbelievers when there was enough force of the Muslims to challenge them yet the Prophet PBUH had clearly ordered all of the Muslims that were able to fight, to become the part of the force that would advance to the place named TABUK necessarily as that advance was their challenge to the force of the Roman Empire; these three did not attend it due to their slackness so that was without any valid reason and so they faced their punishment; Allah accepted their repentance that is mentioned in this Surah and then their social boycott ended after fifty days of their trial; Al-Hamdu Lillah; note this interesting thing about this first Ruku that many of Ruku ahead in this Surah had descended before it yet as this Ruku is most important to the subject-matter of this Surah (that is the command of Allah to the Muslims that they have to challenge the disbelievers finally in the most direct manner), it comes first at the Surah; note here that this Surah is the last of Surah to descend and at that time, the end of the worldly life of the last Prophet Muhammad PBUH was very near; to understand this Ruku better that opens the Surah, we need to remember that though Muhammad PBUH was sent to all peoples of the world of all times to come, yet he especially belonged to Arabia and as such, Allah sent him especially to the Arabs of that time; our study of Surah AARAAF shows us that when some nation disbelieves the Messenger that Allah has sent to them, then Allah saves the Messenger and the believers with him and He puts some deadly destruction on that disbelieving nation; now, when Allah had given rise to the voice of Islam from Arabia and the Muslims had become a strong force of Allah then due to the manner of Allah, He

commanded Muhammad PBUH to tell the idolaters (especially at Makkah) in final terms either to believe in Islam or either to face the force that Allah had raised (i.e. the Muslims) against such disbelievers of Islam (see AAYAAT-13, 14 & 15 ahead of the next RUKU); however, they were allowed if they did not intend to accept Islam to leave Arabia and go away to anywhere else in the four months at progress from the days of HAJJ at the 9th year of Hijrah; though the Emir that led the procession to that HAJJ was ABU-BAKR-RA yet the Prophet PBUH also sent his first cousin who also was his son-in-law Ali-RA towards Makkah to announce this message at the 9th day of the month of HAJJ at Makkah (the Prophet PBUH performed his only HAJJ the next year that is named as HAJJATUL-WIDA i.e. the farewell HAJJ); Ali-RA joined the procession en-route to Makkah and made sure that all the disbelievers get this message well there that from now on, the disbelievers would not perform HAJJ ever and it would remain totally decent (note that the disbelievers at Makkah that were idolaters used to perform HAJJ not only with SHERK but in extremely indecent manner too); all treaties of peace that the Muslims had made with them would now become null and void except for those agreements that were bound to specific timing and the other party to it has shown commitment to it without any troubles to the Muslims as they never provided aid to any of challengers to the Muslims; so it is the asking of TAQWA to Allah for the Muslims to care for those agreements to their culmination; the message was clear that if the idolaters did not intend to accept Islam, they had four months to leave the land and go away from HARAM and this direction had the subtle

indication that very soon, the land of Arabia would remain pure and far-away from all SHERK and disbelief; Al-Hamdu Lillah; all of the disbelievers must know well that they are unable to stop Allah from whatever He intends to bring forth and He would certainly put all of the disbelievers to extreme disgrace; so the idolaters, even if they manage to escape the punishment of death at the world, would certainly face the most agonizing punishment at AKHIRAT; AAYAT-5 tells most explicitly that when the sacred months have passed away, then the Muslims would slay the idolaters wherever they find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up the SALAH and pay the ZAKAH, then only they would leave their way free to them; surely Allah is Forgiving (so He would accept their asking for forgiveness) and He is Merciful (so He would provide them TOFIQ to better themselves in their belief and in their deeds); any such person from among the idolaters who needs to learn the fundamental teachings of Islam under the protection of the Prophet PBUH, he would accept his plea and the Muslims would provide him those teachings as best as they are able to, and then leave him to his place of security so that he may reflect on what he has learnt of Islam with convenience as there are persons among the disbelievers who are yet unaware of the fundamental teachings of Islam; note here that this command to either accept Islam or to either leave the HARAM (with their families who believed the same as they believed) for some place much far-away, was the most specific treatment to the idolaters of Makkah; Allah had sent His last Messenger Muhammad PBUH in them and He had left no option for them

to disbelieve by providing them the total clarity for the Islamic teachings by the Quran; Al-Hamdu-Lillah; so this is not an example to cite for the command of JEHAD (or in better words for the command of QITAL as that term actually means the fight against the disbelievers who challenge the Islamic teachings and though the term JEHAD enfolds it yet it is much more wide in its meaning than QITAL) as that example would cause extreme misunderstanding to its ruling; note that by the blessing of Allah, I, MSD, have provided the ruling for QITAL explicitly at the twenty sixth Ruku of BAQARAH when the Muslims need to attack the enemy, and here, I would provide that ruling again; Al-Hamdu Lillah; there are conditions for the issue of QITAL/JEHAD by attack and I, MSD, would presently state its five most notable conditions by using here the term JEHAD only; Al-Hamdu Lillah; the first is that it is necessary for Muslims to convey the basic Islamic Teachings explicitly to the enemy before the JEHAD that the Muslims initiate; the second is that the enemy they fight against, has not only rejected Islam but even the offer to formulate a respectable pact with Muslims in clear terms either with the agreement to pay JIZYA (monetary tax for their protection) or without it; if they break-up their agreement especially without information, that would bring them at the position where, with other conditions of the aggressive JEHAD intact, the Muslims would have to challenge them immediately as this breach even asks for the defense of Muslims at such occasion; the third is to fight that strictly under the command of the wise & courageous Islamic commander with full sincerity to him in that JEHAD; the fourth is that each

of the warrior himself shall be such Muslim who avoids major sins with high commitment to Islam and the fifth is that Muslims have gathered the necessary physical force to fight the enemy with high caliber; there is much detail to these conditions at the books of FIQH for those who intend elaboration on these; note that missing of any of these five conditions renders the initiative to JEHAD unnecessary though Muslims would fight JEHAD in defense most enthusiastically against the enemy where they are challenged and they certainly have no such conditions to see at such defensive JEHAD; note also that the Quran does ask for JEHAD (in the meaning of QITAL) at different places but sometimes it takes-up the matter with the understanding that the disbelievers have rejected the message of Islam and sometimes advises the Muslims where the disbelievers have broken their pacts with the Muslims while showing explicitly by their attitude that they have rejected the message of Islam; here at TAUBAH, Allah commands the Muslims to kill those idolaters of Makkah who neither accept Islam nor keep away from HARAM after the given four months so it relates to the specific place and the specific time; this asks for the highest of caution in comments upon the AAYAAT related to JEHAD to which sadly those who do not understand the expressions of the Quran, do not pay any attention and as such, come to such meanings that challenge the teachings of the Quran rather than interpret it correctly; they certainly must keep the Ahadith in view with high observation to how it presents the issue; in this important discussion, please note also that the true Muslims actually are the force of Allah upon the earth and they

certainly have committed their-selves to see that His authority is never challenged in any manner; please note well that though at necessity, they might call JEHAD against the disbelievers even if they have to initiate it yet there are valid reasons as of now that the Muslims would avoid the initiation of JEHAD; the foremost of these valid reasons is that it would kill the most high quantity of innocent persons at both sides due to the most deadly weapons in use (though they certainly are not truly the weapons of war) and Islam does not appreciate to kill any of innocent persons in this manner (even by the name of JEHAD) especially when they are among the most weakest persons of their respective nations; Al-Hamdu Lillah.

TAUBAH-The Second Ruku

7. How can there be an agreement for the idolaters with Allah and with His Apostle; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).

8. How (can it be) - while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.

9. They have taken a small price for the AAYAAT of Allah, so they turn away from His way; surely evil is it that they do.

10. They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.

11. But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We make the AAYAAT clear for the people who know.

12. And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of disbelief-- surely their oaths are nothing-- so that they may desist.

13. What - will you not fight a people who broke their oaths and aimed at the expulsion of the Apostle, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.

14. Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of the believing people.

15. And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Most Knowing, Wise.

16. What- do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken any one as closest besides Allah and His Apostle and the believers; and Allah is aware of what you do.

The RUKU tells the Muslims that they must not trust the idolaters in the agreements that they have made with them; they would break their agreement most conveniently without care to the Muslims (and they would not even care for the

blood relations that they have with them) if they see that they would manage to save themselves from the Muslims even after the breach of the agreement; they intend to deceive the Muslims by their speech that does not agree with what they have in their hearts for the Muslims so that the Muslims care about them though they would never care for the Muslims if they get some control over the Muslims, neither even due to the blood relations nor even due to the agreements that they had made, so many of them are most sinful; note that the disbelievers at Makkah had assisted their allies at the tribe of Bani-BAKR against the allies of the Muslims at the tribe of KHUZA'A that was against the agreement that they had made with the Muslims at HUDAYBIA and that led to the end of that agreement to the detriment of the disbelievers; however, the Muslims would care for those agreements up-to their culmination with the disbelievers who have kept their word and so as they care for that, the Muslims too would care for that; Allah appreciates this attitude of TAQWA; AAYAT-9 tells that there are such disbelievers among them who incline extremely to the worldly base desires so instead of believing in the AAYAAT of Allah, they stop their selves from following the right path most intently; certainly, whatever they do is extremely bad; they are more inclined to disregard the blood relations with the Muslims or the treaties that they have made with the Muslims so they certainly are the most unjust persons; the AAYAT ahead goes on to tell the Muslims that if these idolaters leave all wrongs and take-up Islam truly by heart (that would manifest by their true repentance upon wrongs and by their reading of SALAH and

by their paying of ZAKAH) and fulfill other of the duties that Islam puts on them, with high commitment then they are like brothers to other of the Muslims due to the righteous belief so in this way, Allah elaborates AAYAAT for those who do understand; AAYAT-12 tells that if the disbelievers break their treaty with the Muslims and blame the Muslims on taking-up the teachings of Islam, the Muslims ought to fight these persons at Makkah who have become chiefs to lead the people in disbelief; they have no care to their treaties so when the Muslims fight with them, that might lead them to check their wrongful attitudes towards the Muslims for their own safety; and why the Muslims not fight such wrong persons who had already broken their oaths and had decided to expel the Prophet PBUH from his residing place (Makkah) and they initiated this all at the first place; the Muslims would not fear them but fear Allah (with His love inside) that He does not punish them if they disobey Him; the Muslims must fight them and Allah would punish them by the hands of the Muslims (as He does punish severely all those who totally reject His message) and He would bring them to extreme disgrace (in their worldly lives), and He would assist the Muslims against them (by angels) and heal the hearts of the believing people (that they would not go on suffering at the hands of the disbelieving persons); Allah would clear the hearts of those believing persons who had been wronged by the disbelievers and He would even give TOFIQ from among those disbelievers to whom He wills to accept Islam; and He certainly is the Most Knowing and the Most Wise; the last AAYAT explicitly tells that the Muslims would have to discard all fears of the disbelievers and fight

them to express the authority of Allah in clear terms so that Allah brings at fore those persons from among the Muslims who have struggled hard and have not taken anyone as closest to them besides Allah and His Apostle and the believers; and Allah certainly is aware of all the deeds that the Muslims do; Al-Hamdu Lillah.

TAUBAH-The Third Ruku

17. The idolaters have no right to visit the mosques of Allah while bearing witness to disbelief against themselves, these it is whose doings are null, and in the fire shall they abide.

18. Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.

19. What - do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.

20. Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).

21. Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;

22. Abiding therein forever; surely Allah has a Mighty reward with Him.

23. O you who believe - do not take your fathers and your brothers for guardians if they love disbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.

24. Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.

The Ruku starts by the statement that the idolaters have no right to become caretakers to the Mosques (specially the MAJIDUL-HARAAM where the KA'BAH is located) and due to their disbelief, all of their deeds have become waste so they would be the dwellers of the hell-fire where they would remain forever; the caretakers to them would only be those good Muslims who truly believe in Allah and the Day of Judgment and they read SALAH and pay ZAKAH and they do not fear anyone except Allah so these may be those who are among the guided persons; note that the Quran sometimes uses "may be" as here to denote that there is hope from Allah that He would accept the persons for the good task in the discussion and it sometimes uses the past tense for the future events to emphasize that whatever is mentioned is most certain to occur; there were such persons among the disbelievers who boasted that they provide the drinking water to the persons who come to visit the KA'BAH and they

are the caretakers to that most respectable Mosque so Allah states that in front of Allah, the provision of the drinking water or even the caretaking of the Mosque does not compare with the true believer who believes in Allah and the Day of Judgment and takes-up JEHAD in the way of Allah (note that the term JEHAD means here to say the SALAH and pay the ZAKAH with total attention towards Allah); and Allah certainly does not guide those who are most unjust of the disbelievers; AAYAT-20 tells clearly that the true believers who believe in Allah and have made the Hijrah (the migration to Madinah from Makkah) and have taken-up JEHAD by their wealth and with their selves (their abilities and their efforts) in the way of Allah, they are most certainly better in status and they actually are those who achieve the true success; Al-Hamdu Lillah; their true Lord tells them that they would get mercy from their true Lord and His pleasure that would lead them to JANNAAT where they would have the eternal blessing for them; they would live in such blessing for eternity never to end so the certain of all things is that Allah only has the greatest of the good returns for the true belief of the Muslims; Al-Hamdu Lillah; AAYAT-23 guides the Muslims not to take their fathers or their brothers as guardians if their fathers or their brothers prefer the disbelief over the true belief; this AAYAT guides those Muslims who had not yet taken-up the Hijrah to revise their preferences as their near ones in relatives are the reason for their slackness so with this attitude, they also would become the unjust persons; the next AAYAT asks the Prophet PBUH to tell the Muslims explicitly that if the Muslims prefer their fathers, their

children, their brothers, their spouses, their near-family members and the property which they have acquired, the trade in which they fear loss and dwellings which they like much, over the love of Allah and His Apostle and striving in His way, then they shall wait till Allah brings about His command about such persons who have such adverse preferences; and Allah certainly does not guide the most sinful persons; note that the AAYAT is very strict for the Muslims who have yet to set their preferences in the best of manners and implies clearly that the Muslim person would be most clear about his attitudes that the eight things mentioned do not become more important to him than the three things that are the commands of Allah, the good directions of the Prophet PBUH for their practical application and JEHAD in His way (that means to take up QITAL where necessary and also the reading of SALAH and the paying of ZAKAH with total attention towards Allah); the Muslim person must be committed to all three as that only would lead him to attaining the true success; Al-Hamdu Lillah.

TAUBAH-The Fourth Ruku

25. Certainly Allah helped you in many battlefields and on the day of HUNAYN, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.

26. Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the disbelievers.

27. Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.

28. O you who believe - the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He pleases; surely Allah is Knowing, Wise.

29. Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

The first AAYAT of the Ruku states that Allah helped the Muslims at many occasions against the disbelievers and among them, was the battle of HUNAYN too where the force of the Muslims (that consisted of 12000 warriors) marched on after the conquest of Makkah; note that some of the Muslims had boasted about their number that was advancing towards HUNAYN and Allah intended to remind them that not the quantity but the quality of the warriors matters as they had seen at the combats they had before with the disbelievers when the disbelievers had attacked Madinah; it happened that after the conquest of Makkah, the Prophet PBUH got the report that the tribe of Bani-HAWAZIN that lived at the vicinity of HUNAYN near to TA'IF with other of tribes (in which the notable tribe was the Bani-THAQIF) was making preparations to attack the Muslims; not to give them the opening to attack, the Prophet PBUH marched on towards

HUNAYN with his ten thousand of SAHABA that had come with him from Madinah plus two thousand more of Makkah who had accepted Islam just then; Bani-HAWAZIN had such persons that were adept in archery and they all had placed their selves in such strategic position at the mountain from where they could shower their arrows fast as much surprise to the Muslims; as the Muslims came near to their strategic camp, they threw their arrows extremely fast as they had planned and it did cause panic among the Muslims at the initial stage of the battle and they dispersed at the field; however, the Prophet PBUH managed the situation then and there by reciting that he surely was the Prophet of Allah (so it is not possible insha-Allah to defeat him decisively at the battlefield) and note here that Allah sent angels too at that occasion; he commanded his uncle ABBAS-RA (who had an impressive voice) who was near to him then, to call out to Muslims that they discipline themselves and attack; the Muslims did so and the outcome was that they did get the victory over the tribe of Bani-HAWAZIN; however, Allah showed them clearly that they would not be relaxed by the quantity of the warriors they have, but they would develop the quality of their good belief inside them by their good deeds as that would insha-Allah lead them to victory; Al-Hamdu Lillah; though the Muslims achieved thousands of slaves from HAWAZIN as was the custom of the day yet the Prophet PBUH ordered the release of all of them as they accepted Islam and asked for that release; note that the Prophet PBUH had announced general amnesty for all of the people of Makkah too when the Muslims had conquered it; after getting the battle of HUNAYN, the Prophet PBUH

marched on to TA'IF that was nearby and many of the warrior persons of HAWAZIN had retired there; the tribes there locked their-selves inside the fort there and in spite of high efforts of the Muslims did not show any sign to come out from there; after about 20 days of siege, the Prophet PBUH ordered the SAHABA to retreat to Makkah but he prayed to Allah that even the peoples there at that vicinity who had not yet accepted Islam, come to Islam; Allah accepted his DUA and the next year the delegation from Bani-THAQIF came to Madinah where they accepted Islam and showed its acceptance for the whole of their tribe; Al-Hamdu Lillah; AAYAT-26 tells that Allah sent down calmness from Him at that occasion of chaos upon His Prophet PBUH and upon all the true Muslims, and He sent down angels to assist the Muslims which they did not see, and He chastised those who disbelieved so in this way he provided extreme punishment to the disbelievers; the AAYAT ahead tells that Allah would accept the repentance of persons from among them after the battle is over for whomsoever He wills; Allah certainly is Most Merciful and Most Forgiving; the last couple of AAYAT again guide the Muslims what attitudes they would take about the disbelievers whereas the first of them gives the ruling for the idolaters and the second gives the treatment they would extend to the people of the Book; the first of them says that the Muslims ought to note that the idolaters are most unclean inside, so they shall not approach the sacred Mosque where the KA'BAH is located, after this year; and Muslims need not worry about poverty when the quantity of visitors to Makkah falls temporarily as Allah will enrich them by His grace if He wills; note here that the

wealth did pour in by booty and by JIZYA (monetary tax against the safety that the Muslims provide to the disbelievers); Allah certainly is Most Knowing and Most Wise; the last AAYAT tells that the Muslims would fight those who do not believe in Allah, nor in the Day of Judgment and they do not prohibit what Allah and His Apostle have prohibited nor follow the right path i.e. Islam; the AAYAT clarifies that these persons are among those who have been given the Book (Torah) so the Muslims would fight those until they pay the tax (JIZYA) to acknowledge the superiority of the Muslims over them; they must necessarily remain committed to the treaty of peace without any challenge to the Muslims and they also must necessarily show the clear acceptance of their inferior state of subjection; Al-Hamdu Lillah.

TAUBAH-The Fifth Ruku

30. And the Jews say: UZAIR (Ezra) is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!

31. They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Mary and they were enjoined that they should serve one Allah only, there is no god but He; far from His glory be what they set up (with Him).

32. They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the disbelievers are averse.

33. He it is Who sent His Apostle with the Guidance and the true code of life, that He might cause it to prevail over all religions, though the polytheists may be averse.

34. O you who believe - most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,

35. On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.

36. Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists together as they fight you together; and know that Allah is with those who guard (against evil).

37. Postponing (of the sacred month) is only an addition in disbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fair-seeming to them; and Allah does not guide the disbelieving people.

The first AAYAT of this Ruku tells that not only the Christians but the Jews also said about one of the Prophets

i.e. Ezra-AS that he was the son of Allah (may Allah save all the Muslims from such statements); note that the word used here is IBN and not WALAD and though the latter denotes the son specifically yet IBN is such term that is also applied to show some closeness as IBN-US-SABIL literally means "the son of the way" and it means the traveler in speech; the difference between the Christians and the Jews was that the former took Jesus-AS even as WALAD to Allah (may Allah save all the Muslims from such statements; see Surah KAHF-4) while the Jews gave much high respect to Ezra as he provided Torah to them again when it was lost and some faction of them did use such term for him (it is mentioned that the dead sea scrolls have an indication to this statement from some faction of the Jews at certain time); note that it needs utmost care that no one speaks such terms for Allah (especially it must not happen that some significant number of persons take them in their speech) as that might be given some erroneous meanings as the time passes on and it is most probable that such terms mislead the coming generations; so the AAYAT mentions their statement with the like statement of the NASARAA (the Christians) though there is much difference in them; it is something that they do say giving no thoughts to it but it has no validity (that the Christians say) and as it has the most erroneous meaning to it (that the Jews say); the AAYAT tells that the disbelievers at Makkah have also followed them in this statement as they have taken angels as daughters of Allah (may Allah save all the Muslims from such statements); so the AAYAT implies that Allah puts His curse upon all such persons who take such manner that misleads not only them but even others too; note

that this Ruku especially tells about the wrongs of those persons who come to some status among their people that seemingly is due to their spiritual standing; these people of the Book have taken their religious scholars and their monks as lords, and even Messiah ibn Marium, leaving the true Lord Allah; note that they were commanded strictly to worship Allah only that there is no god but He; they set-up others as equal in authority to Him but far from His glory is what they set up; Al-Hamdu Lillah; after these couple of AAYAAT, the two AAYAAT ahead that are 32 & 33 at this Ruku tell that whatever the disbelievers try, they would never be able to stop the spread of the teachings of Islam as Allah intends that they do spread all over the world providing the light of guidance to all peoples of the world (though its acceptance or its rejection depends upon their own free-will); Al-Hamdu Lillah; please see the supplementary note at this issue after the note at this RUKU; the couple of AAYAAT ahead tell the Muslims about the position of such of the religious scholars and monks of the Jews and the Christians at AKHIRAT who, though seemingly pious, used to take amounts from the people because of their status in their eyes at the world and did even avoid to provide any of the true guidance where they saw their material gains in that avoidance so they even stopped the people from the right path of Allah; they preferred to gather huge amounts of money rather than care to guide the people spiritually according to the commands of Allah; their attitude of gathering gold and silver would result in such punishment to them on that day when they do not spend it in the way of Allah (though taken by wrongful means) that it would be heated at the hell-fire and then their

foreheads and their sides and their backs would be branded with it; and they would be told that this is what that they used to hoard so now their hoarded treasure specifically would become their chastisement; by the words of the AAYAT, it seems that even the paper money would be given such manner (and that might be converted to gold as that does represent it) where it would not burn but would be heated at the hell-fire (that has much more heat than the ordinary fire at the world) to brand them; note that even if they had spent huge amounts from what they had taken sinfully, that might have saved them from such painful chastisement at AKHIRAT (though they might have faced other of punishments there) yet their intense love for the material gains (when they had to present the spiritual benefits by providing the true guidance to all people who took them as their guides) would lead them ultimately to such disgrace and such extremely painful chastisement; the last couple of AAYAAT tell the ruling about the months and addresses the wrong that the disbelievers used to commit related to them; the first of them tells that Allah has set the number of months to twelve months and that is since the day when He created the heavens and the earth and four of them are sacred (ZIL-QA'AD, ZIL-HAJJ, Muharram and Rajab; these are the eleventh, twelfth, first and seventh month of the Lunar calendar respectively) so the Muslims would not become unjust to their-selves but they would fight the polytheists together as the polytheists fight them together, at other of months; note that now, the Muslims might challenge the disbelievers even in these months whereas at the times of the Prophet PBUH, it was not

allowed to them but near to the last of his worldly life, they had marched towards TABUK in Rajab; and all must know that Allah is with those who take-up TAQWA to Him; Al-Hamdu Lillah; to understand the last AAYAT, note that the disbelievers used to change the sequence of months at times as the prohibited month (where they considered fighting as prohibited) came at such time when they had planned to fight their opponents; so to remove this hindrance, they displaced it to some other month by will that they brought here and went on with their plans so this was double displacement; Allah disapproved of this practice (that was termed as NASI) and it is notable that the year when the Prophet PBUH performed the HAJJ, every month was at its place in perfect order; since then, they have remained at their order and change is disallowed in them as the commands of Allah about SAUM and HAJJ and even others relate to these lunar months; the Muslims have the responsibility to see that the lunar calendar remains intact so that they keep their practice upon Islam totally intact; Al-Hamdu Lillah; the AAYAT indicates that NASI (the postponing of the sacred month) only adds to their disbelief, and with it those who disbelieve are led more astray; they violate its sanctity one year and keep it sacred at another so that they may give the impression that they have fulfilled the number (of months) that Allah has made sacred but this attitude only violates what Allah has made sacred; their wrong-doings seems fair to them but this is so that Allah does not guide the disbelieving people; Allah certainly has all authority over all things; Al-Hamdu Lillah.

Supplementary note on AAYAT-33 of TAUBAH

Note that ADL (the attitude of Justice) is related mostly to the Man while EHSAAN (the attitude of doing good without any outside pressure but by inner inclination only) is related mostly to the Woman; Al-Hamdu Lillah; today the betterment of the situation needs much of the betterment of women that they come to practice the Islamic Values as the Satan is trying his level-best to tempt the women-folk, especially the Muslim women-folk, to challenge the Islamic values in these present times and EHSAAN is the right keyword to call the women-folk towards the Islamic values; Al-Hamdu Lillah; note that there was JAHILIYYAT (the era that had the darkness of ignorance) at Arabia when the last of Messengers Muhammad PBUH came to them and that went away as the light of the Quran (that is the light from Allah that He has provided to the mankind) went on spreading there; Allah sent the Prophet PBUH into them with the true guidance (that is the Quran) and with the true code of life (that are the fundamental teachings of Islam that all the Messengers of Allah have provided to the mankind by the command of Allah) and He tells all the peoples of the world that this code of life would achieve manifest supremacy (when the Muslims do adhere to it in practice fervently) as it rises to height over all other codes; note that the Word of Allah (that is Islam) already has the supremacy over all the words even now yet it would achieve manifestation in practice totally though the disbelievers, particularly the polytheists, detest its practical supremacy at the world; it was by ADL then as the SAHABA challenged the world by the will of Allah and spread Islam all over the known world after Muhammad PBUH; they asked the

disbelievers to accept Islam but as Islam has allowed the Muslims clearly, they gave them the option if they do not accept it then they shall strike the treaty of peace with the Muslims or/and agree to pay JIZYA; if they do not even do that then they shall come at the battlefield so as the last option, the sword may decide the difference between them; as the force of Allah, the Muslims would see that the authority of Allah is not challenged and if the disbelief does survive, it does so with total disgrace; it is sad that the disbelievers do not understand Islam (and still they criticize its teachings they get at face) or else they at-least would have told the Muslims that they are still considering the teachings of Islam and that would have bound the Muslims to give them all the space they need (and it would have much relaxed the liability of the Muslims to challenge them at necessity) unless the Muslims themselves had marked the end of this space by their own-selves; so the significant issue here is that though the Muslims have the utmost liability to provide the fundamental teachings of Islam to all the peoples of the world and that provision relaxes it, yet when there are such disbelievers at the world that challenge the Truth in such manner that it does not practically manifest at the world then they would ultimately need to take-up even the fight against them where necessary; note that providing of the Truth to all peoples of the world, then asking the disbelievers (if they do not accept it) for the clear peace-treaty with or without JIZYAH (so that they do not remain any challenge to the true Muslims and to the fundamental teachings of Islam), then even to fight them at the battlefield i.e. QITAL if they do not comply to this demand,

all are included in the term JEHAD; it also denotes to speak the truth according to the Quran at most adverse situations at the environment in which the Muslim person lives to make things better by his total attention towards Allah (that is included in TABLIGH) and to fight the desires inside at the individual level that ask him to challenge Islam in his practice but he resists all such satanic temptations by his total attention towards Allah (that also is named as MUJAHIDA); though QITAL (that also is included in JEHAD) is the ultimate outcome when the Muslims provide the Islamic teachings and that arises some of the disbelievers to challenge Islam in all manners to resist its practice yet in these current times, this JAHILIYYAT that we see around is even more dangerous than before as the first one did not have many of satanic concepts behind it yet this one has satanic concepts in different walks of life that it is presenting in an organized manner and also appreciating its forced practice at places without any care to morality; as there seems little if any chance for the disbelievers to come to Islam in huge numbers (except if Allah wills) as of now and as it seems unfeasible for the Muslims to ask the disbelievers for any treaty of peace with or without JIZYA as of now, there remains to challenge the disbelievers by QITAL as the only option and that also is unfeasible as it certainly would cause the death of the most huge number of the most innocent persons by such challenge; so for now, the only genuine option for the Muslims at this issue is that they call Allah, the true Lord, by heart to better things by His absolute authority; He certainly is AZIZ (so He provides for such happenings that keep the world to His will by His

authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it) and He certainly is HAKEEM (so He shapes all things towards the way He intends even by the works of the Man and it sometimes takes many years for us to see how things have turned favorably for Islam practically); see also the note at the fifteenth Ruku of BAQARAH for AAYAT-129; Al-Hamdu Lillah; note that the satanic concepts of this second JAHILIYYAT ask that the Muslims keep the matter of their belief limited to their own individual selves and there, it must remain without asking for any good morality at the environment as the Man is but an animal; these two things that are the satanic concept of secularism that asks not to mention the true authority of Allah at the collective level so that the Satan finds ways to take the hold of the life at the collective level and the satanic concept that the Man is but an animal only that asks to let the animal desires come at fore at the individual level so that the Satan finds ways to take hold of the life at the individual level, are the two most dangerous things to Islam as the former stops the virtues to spread on and the latter asks for the practice of vices without any challenge to them; if the Muslims study the teachings of the renowned professors at the west, they would see that some have presented him as bound to his sexual drive, some have taken him as the caretaker of his territory and he would destroy all those most ferociously without any rhyme or reason who challenge his authority there if he is able to do so; some have taken him as adherent only to his economic necessities to which he would remain totally concerned; some have left even the minimum care to

morality declaring that the Man is one of the descendants to animals and as such, nothing but an animal himself; these foolish renowned professors at the west include other of such persons too who have other of such concepts that present him as nothing but an animal and this tells that there is undoubtedly some problem at their psyche in general (so they fear each other intently and fear the Muslims even more); due to this adverse psyche, even taxonomy as of now presents him as being one of animals as it does not have any regards to his spirit and due to this psyche, Allah has punished them by the problems that relate to animals that are the problems of hunger (the economic problems) and by the fear of each other; see Surah NAHAL-112 that is explicit on this; the Muslims certainly need to be extremely careful that they keep away from these foolish assumptions of the foolish professors of the west as they certainly challenge the Islamic good teachings head-on; note that Islam tells us that Allah has created the Man between the Angelic-Character and the Animal-Character so he has both the aspects in his Humane-Character; he must either live at the Angelic-Character by the spiritual development that is the asking of EHSAAAN or either live at-least at the same Humane-Character at which he was basically born (named as FITHRAT) that is the asking of ADL; he must never live at the Animal-Character and the point to note here is that he is allowed by Islam to fulfill his physical needs up-to necessity by valid means according to the Islamic Viewpoint as that would let him remain on the Humane-Character with no adversity to that; strange it is that the western foolish professors ask him to live at only the Animal-Character that

challenges all the good morality while they all consider the development of the bronze, copper, iron, wood and other of materials that the earth has provided them by the will of Allah, as the development of the Man; if this problem of their psyche in consideration would have remained to them only, its negative effect would have not reached to other of the peoples of the world yet with their rise, the problem has become manifold in its impression; however, the Holy Book Quran clearly indicates to us that if we go on presenting the true guidance i.e. the Holy Book Quran according to the SUNNAH of the last Prophet Muhammad PBUH to clarify how the Man and the Woman would live upon Islam in all walks of life, that continuous effort in TABLIGH (that actually is related to JIHAD) would end this JAHILLIYAT insha-Allah as QITAL (that also actually is related to JIHAD) ended that JAHILLIYAT in the known world of yore and the Truth would manifest for certain all over the world totally even at these current times insha-Allah; note that Allah changed the world by ADL at those times yet He might change the world by EHSAAN now as the true Islamic teachings go on spreading all over the world that finish-off the impression of the Satan at the environment in these present times by His will; Al-Hamdu Lillah; we Muslims have to go for TABLIGH of the fundamental teachings of Islam collectively to all for the Guidance to the right path and for their practice in all fields of life now as we Muslims have this obligation collectively after Muhammad PBUH, the last of Messengers; AYAT-33 reads that -"He it is Who sent His Apostle with the Guidance and the true code of life, that He might cause it to prevail over all religions"- this has also come at two other places of

the Holy Book Quran that are Surah Al-FATH-28 and Surah SAFF-9; may Allah guide all the peoples of the world towards the fundamental teachings of Islam; Al-Hamdu Lillah.

TAUBAH-The Sixth Ruku

38. O you who believe - What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little.

39. If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things.

40. If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

41. Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.

42. Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they

cause their own souls to perish, and Allah knows that they most surely are liars.

From here, the AAYAAT relate the battle of TABUK and its after-effects and this narration goes on to the last of the Surah; it is the area adjacent to Syria where HIRACLIUS, the Roman Emperor of that time, was present then; it is interesting to note that though HIRACLIUS was renowned for his intelligent war-tactic and he had one of the strongest armies at that time yet he avoided to fight the Muslims at TABUK when the Prophet PBUH himself headed the Muslims towards that place; his avoidance gave the message throughout the known world then that the Arab Muslims are no longer weak but they have changed to such formidable nation that are totally able to challenge any political power of the time; the Roman Emperor did not embrace Islam due to the love for his kingdom yet he feared that the Muslims would gain much of the area at Arab lands that is in the control of his empire; it is mentioned that he knew that Muhammad PBUH was truly the Messenger of Allah and if he fights the Muslims when the Messenger himself is at their command, he would certainly lose; his fear did come true when the Muslims got the control of Syria and other of the Arab lands that was in the control of the Roman Empire in the years ahead, especially by the war at YARMOUK; note that the Prophet PBUH had told the Muslims that they would conquer the Romans and even the Persians, the two formidable powers of that time and that happened within the few years of his death; YARMOUK proved to be the

beginning of the end of the Roman Empire in all that territory that they never regained from the Muslims; the opening AAYAT at the Ruku asks the Muslims that had some reservations for TABUK, the reason for their avoidance of departure to TABUK; why they are pleased to prefer the life at the world over AKHIRAT while its assets are extremely meager in comparison to what they would receive at AKHIRAT if they adhere totally to Islam; if the Muslims do not go forth, Allah would punish them by some grave punishment even at the world and He would replace them by some other people that do His task and they would be unable to put any harm to Him; He certainly has everything under His control; Allah only is the true authority and He is leading the world as He wills; He had taken Bani-Israel as His force to keep to the fundamental teachings of Islam and to spread them and if they achieve authority somewhere, to implement His word there but they failed miserably so the Muslims were given the task; even among the Muslims, when some did slack in spreading of Islam as Islam asked of them, Allah provided other of Muslims the authority to take-on the work to spread the teachings of Islam; Al-Hamdu Lillah; if the Muslims do not stand by the Prophet PBUH at these trying times, they must remember that Allah had helped him when he was one of the two at the cave (the other was ABU-BAKR-RA at cave of THAUR and that time was when the Prophet PBUH had left with his good companion for Madinah so the disbelievers of Makkah were searching frantically for him and they almost had him); he had said to his companion not to worry as Allah is with them so Allah provided him tranquility and helped him by the forces that were unseen to them all;

and He made the word of the disbelievers fall to the lowest (disgraced) position and the word of Allah remained the uppermost; certainly Allah is Mighty and Most Wise; Al-Hamdu Lillah; AAYAT-41 commands the Muslims to go forth to face the enemy at TABUK, even if they are short of weaponry or loaded with that and fight against the enemy with their resources and with their manual power in the way of Allah; if they knew the true benefits of this, they would have said themselves that this certainly is better for them; note that TABUK was much far-away from Madinah and the temperature had risen much at Madinah though it was about the last decade of October; the notable thing is that though the opponent was the Romans yet the Muslims cared but little for their opponent as they had all TAWAKKUL (trust upon Allah) and with that, they had developed their martial skills to height; Al-Hamdu Lillah; the Prophet PBUH usually did not disclose the destination when he led the Muslims and did not ask the compulsory participation in it of anyone yet TABUK was different as he told about it to all; each and every Muslim at Madinah who is able to fight would join in with awareness that it is the far-away TABUK that the expedition heads to and with the awareness that the force departs to challenge the Roman Empire; no doubts to it and that would bring the hypocrites known to all; the last AAYAT tells that there are such persons among the Muslims that had it been an expedition that got them the spoils of the combat early and a journey that had been short, then they would certainly have followed all the Muslims for their personal gains; from here till the last of the Surah, the mention of these persons that are given to hypocrisy, goes on

but with AAYAAT that tell about the good traits of the true Muslims too in contrast; these persons that are given to hypocrisy need those gains due to their greed yet they also ask for convenience to get those by time and place; the fact of the matter is that this tedious journey was too long for them in time and place and they swear by Allah that if they had been able, they would certainly have gone forth with the Muslims; they cause their own souls to perish, and Allah knows that they most surely are liars (so Allah would punish them when and where He intends); Al-Hamdu Lillah.

TAUBAH-The Seventh Ruku

43. Allah pardon you - Why did you give them leave until those who spoke the truth had become manifest to you and you had known the liars?

44. They do not ask leave of you who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil).

45. They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.

46. And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those who hold back.

47. Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among

you, and among you there are those who hearken for their sake; and Allah knows the unjust.

48. Certainly they sought (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it).

49. And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the disbelievers.

50. If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed we had taken care of our affair before; and they turn back and are glad.

51. Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.

52. Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait; we too will wait with you.

53. Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

54. And nothing hinders their spending being accepted from them, except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

55. Let not then their property and their children excite your admiration; Allah only intends to chastise them with these in this world's life and (that) their souls may depart while they are disbelievers.

56. And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).

57. If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.

58. And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo - they are full of rage.

59. And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Apostle too; surely to Allah do we make our petition.

This Ruku starts by the statement that though Allah provides the pardon to you O Prophet PBUH yet why did you permit them leave from attending TABUK (whoever asked for it) before it had become clear to you who is speaking the truth and who among them, are the liars; so this was the time when everyone would have seen the hypocrites most clearly; the persons who truly believe in Allah and the Day of Judgment would never ask you leave from striving hard with their property and their persons, and Allah knows the MUTTAQIN (those persons who have TAQWA to Allah); this is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all

times and at all places; they believe in Islam with fervor without any doubts about any of its fundamental teachings and do all good deeds by SABR that is uncaring attitude towards the worldly possessions except for necessity and by SALAH that leads them to care totally for AKHIRAT; Al-Hamdu Lillah; the six AAYAT ahead from AAYAT-45 explicitly tell about the persons that were given to hypocrisy and so they tried in all manners to avoid the participation at TABUK; the AAYAT says that these persons that ask the Prophet PBUH for the leave, are such persons who do not believe truly in Allah and the Day of Judgment and their hearts are in doubts about the fundamental teachings of Islam that have left them perplexed; if they really had intended to go forth at the expedition, they would have made some preparations to it but Allah did not like their participation at TABUK so He withheld them, and they were told to keep on sitting with women at home; if they had left with the Muslims at this expedition, they would have only tried to cause some trouble by seeking some dissension among the Muslims that might affect their belief and their deeds adversely; there are still persons among the Muslims who hear them caring for them but this is an unjust attitude for such person who incline towards them; and Allah knows all these unjust persons; they had sought for dissension among the Muslims before this expedition too and they had set plots against the Muslims until the truth came at fore (that is the ultimate defense of their-selves that the Muslims managed at UHUD by the will of Allah and especially the conquest of Makkah), and the commandment of Allah prevailed though they had highly detested that Islam gets

the upper hand; Al-Hamdu Lillah; to understand AAYAT-49, note that among the persons who asked leave from TABUK, was such person too who gave the stupid excuse that as he is most inclined towards beauty so the Prophet PBUH grant him the leave from TABUK as the Roman women are most beautiful so he might fall in some FITNAH; the AAYAT says that he has already fallen into FITNAH (that actually means the most high challenge to the true belief and even to the righteous deeds at some time & place) and this tells that the true Muslim would not leave the virtuous act that is necessary for him on the assumption that he might fall into some extreme wrongful act so he would stop himself by SABR to all wrongs and do the virtuous deed by TAWAKKUL upon Allah; note that it means that the true Muslim person trusts Allah completely for the results but after doing whatever is possible for him at the time and place; Al-Hamdu Lillah; the hell-fire has seized such disbelievers in such manner that they do such tasks that leads them towards the hell-fire only; the AAYAT ahead tells that if the Prophet PBUH achieves some blessing, that grieves them and if he is touched by some trouble, they say that they already had been cautious in this matter and turn away and become happy; Allah gives the hypocrites the answer in the three AAYAAT ahead through the Prophet PBUH (all three start by the command for him to tell them); it says that O Prophet PBUH; tell them - Allah has already written for us Muslims whatever comes to us; He is the true Friend to us and upon Him only, the true Muslims must have TAWAKKUL-; this AAYAT is explicit on the belief in TAQDIR (destiny) that the Muslims must have in them for certain; note that

everything is going on in the heavens and in the earth even by the doings of the Man according to the will of Allah (that is TAQDIR); the true belief in that keeps the Muslim person hopeful and he never gets depressed though he must provide to better his matters by his free-will without questioning TAQDIR as Islam asks to take-up belief in the will of Allah yet work for the pleasure of Allah with total TAWAKKUL over Him; Al-Hamdu Lillah; O Prophet PBUH; tell them - do they await for the Muslims anything else but one of the two good things (that are the victory over the disbelievers or the SHAHADAT i.e. giving lives for Allah at the battlefield); but the Muslims await for them who have shown hypocrisy at this crucial time either the severe punishment from Allah directly or either He provides them that severe punishment through the hands of the Muslims; so they should go on waiting for the Muslims to get any one of the blessing and the Muslims also would wait for their total destruction -; Al-Hamdu Lillah; tell them - whether they spend anything willingly or unwillingly that seemingly is in the way of Allah, it shall not be accepted from them as most surely, they are the most sinful persons -; the remaining six AYAAT of the Ruku tell about the attitudes of the hypocrites and how they are punished and how they might be able to remove the curse from them if they really intend for it; AAYAT-54 reads, "And nothing hinders their spending being accepted from them, except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling"; this implies that good deeds even if they seemingly are done for Allah, are not accepted when there is disbelief in Allah and

His last Messenger; even their SALAH that they read seemingly for Allah was not by attention towards Him but they read it with laziness just to show that they are among the Muslims; let not their wealth and their sons excite your admiration as these are the very things (that they take their assets) that would prove extreme liability to them; by these, Allah intends to punish them in the worldly life as their obsession to amass wealth would keep them oblivious to AKHIRAT and as their sons would be such disobedient unworthy heirs to them that instead of providing any worldly gains, they would provide only losses to them and that would keep them in grief; Allah intends them to remain in these troubles that seize them until their death gets hold of them; it would happen that if they could remove their most heavy burden of engagement to amass wealth and if they could stop their sons from inflicting any losses to them, by getting some shelter even if that be some cave or be some place safe to enter then they would have rushed hastily to it; among them, are such persons who blame the Prophet PBUH on the distribution of alms so if they get from that as they wish, they are happy with him and if they don't, they become angry; the last AAYAT tells how they could still better things for their selves; it tells them that it would have been much better for them if they were content with whatever Allah and His Prophet PBUH had provided them; this also implies that they would obey Allah and His Prophet PBUH without any complaints; if they do say with all good intentions that the care from Allah is sufficient for them then Allah will soon give them much more out of His grace and even His Prophet PBUH too will provide for them their needs by the

will of Allah; they should remain most attentive only towards Allah, the true Lord; Al-Hamdu Lillah.

TAUBAH-The Eighth Ruku

60. Alms are only for the poor and the needy, and the officials over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.

61. And there are some of them who molest the Prophet and say: He is one who believes everything that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those who molest the Apostle of Allah, they shall have a painful punishment.

62. They swear to you by Allah that they might please you and, Allah, as well as His Apostle, has a greater right that they should please Him, if they are believers.

63. Do they not know that whoever acts in opposition to Allah and His Apostle, he shall surely have the fire of hell to abide in it? That is the grievous abasement.

64. The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.

65. And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His AAYAAT and His Apostle that you mocked?

66. Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.

The first AAYAT of this RUKU names the eight rightful persons to get ZAKAH (and from all other of SADAQAH that is the amount given in charity to the needy persons) to answer the statement of such hypocrites who blamed the Prophet PBUH on the distribution of SADAQAH; the mention of the hypocrites continues after this AAYAT in the Ruku to the last and beyond; note that ZAKAH is obligatory to pay so the Muslim person (who has most high amounts left with him even after providing for his necessities) would pay it to only the needy Muslim persons as the AAYAT-60 tells here though he might pay other of SADAQAH even to the non-Muslims if they are needy; note also that it is necessary that he makes the needy Muslim person owner of the ZAKAH that he has given to him; ZAKAH purifies the amounts that the Muslim person has more than his necessity (though those amounts must not be in extreme); in the Islamic teachings, it means to give the amount (that is the fraction of the total value of gold, silver, stocks in trade and cash amounts at hand) to the needy to purify his/her assets as this is the command of Allah; the command for ZAKAH as an obligatory matter came in the second year of the HIJRAH; in the same year, SADAQAH of FITR also became obligatory to pay for Muslims at the EID that comes after RAMADHAN; the command to keep SAUM in RAMADHAN also descended the same year; there are five very important questions in respect

to ZAKAH that need answers; on what possessions must he pay ZAKAH, on what quantity of those must he pay it, when must he pay it, where must he pay it and how much of ZAKAH is payable on him; the Quran has guided to pay ZAKAH and Ahadith address these questions in detail for its practical application; the point of importance is whereas the Quran gives Islam in total for all times and all places in its text, Ahadith give it in total for all times and all places in practice; without addressing any minor difference, note for the first question that there are four things at possession that ask for ZAKAH; these are gold, silver, the stocks-in-trade and cash (and kind) as it represents gold and as it is the most acceptable medium of exchange in transactions; note also that gold and silver are always subject to ZAKAH in their own capacity in whatever form they are in possession and the surplus cash at hand and its like also have the same ruling as gold; an important point here is that the Muslim person would assess his share of stocks-in-trade and cash & kind involved at his business as a personal asset even though by the accounting viewpoint the business concern is a separate entity; note also that Sole-Proprietorship, and even Partnership, is fine but it is much better to avoid Joint-Stocks Company due to valid Islamic reasons but I, MSD, would not elaborate on this statement here except for the indication that in matters of ZAKAH, a person must have an acceptable information about the possessions he is paying the ZAKAH on at the specific date and his good control over those possessions on that specific date; for the second question, note that the amount on which the Muslim person becomes liable to pay ZAKAH is called NISAAB and by the

amount that is reported at Ahadith, it is 87.5 grams of gold as of today and for silver it is 612.5 grams and even if the Muslim person does not have gold or silver up-to NISAAB individually but these both together amount to the value of NISAAB by the market-value of lesser valuable of the two in cash (that is the market-value of 612.5 grams of silver as of today) even then he would pay ZAKAH as the NISAAB completes even by addition; if all four are individually not equal to NISAAB, they all would be added and if they come to it, the Muslim person would pay the ZAKAH so if the value of any two of cash, gold, silver and stocks-in-trade (or any three of them or even all four of them) sums-up to NISAAB i.e. the market value of 612.5 grams of silver in cash, the person would pay ZAKAH; as for the questions when to pay ZAKAH and where to pay it, note that it is to be paid yearly by cash or kind and the Muslim person liable to it must specify some date of the year of Hijrah by his intention for his ZAKAH; mostly the wealthy Muslims set such date to be some specific day of RAMADHAN when there are very high returns to every good deed done; it must not be changed then except for some totally genuine reason; when the Muslim person has amounts equal to NISAAB at that specific date and also had NISAAB at that specific date the previous year, he would pay ZAKAH, no matter what has come and has gone in between upon his finances; he must care not to change his finances drastically by taking steps to it before that specific date when he really intends to pay; note here how important the intention is and it is said in one of the authentic Ahadith that surely, the deeds depend upon intentions; as to where it would be given, note briefly that it

basically would be given to the poor and the needy and the AAYAT-60 here of Surah TAUBAH names eight of the rightful persons for ZAKAH; for the last important question, note that for the cash (& kind), gold, silver and stocks at trade, he would pay 2.5 per cent of the amount of them that results by the total of their value; however, the Muslim person has to pay amounts as his obligation on his cattle too that graze on its own and on his agriculture too at its harvest but not only their NISAAB, their mode of payment also is most unique; Al-Hamdu Lillah; the AAYAT reads, "SADAQAH are only for the poor (who has no resources for his necessities) and the needy (who is short of resources for his necessities), and the officials over them (that are not given to corruption), and those whose hearts are made to incline (so that they accept Islam due to its care for them but at these current times, this is feasible only when extremely needed) and the (ransoming of) captives and those in debts and in the way of Allah (for TABLIGH and JEHAD that occurs as the defense for the practice of the Islamic teachings) and the wayfarer (the traveler who has spent his money with him and has become penniless with inability to call some of his amounts from his homeland); an ordinance from Allah; and Allah is knowing, Wise"; Al-Hamdu Lillah; the next AAYAT tells that they say such things about the Prophet PBUH that offend him and among them, is their statement that the Prophet PBUH accepts any excuse that he is given (for the permission for absence from TABUK); O Prophet PBUH; tell the hypocrites - that if the Prophet PBUH hears their (lame) excuses, it is due to his leniency towards them and it is because of their benefit that he does not disclose

their identity so that they still remain in the Muslims; he believes in Allah and believes in what the true Muslims state and he is most lenient to the true Muslims among all persons that claim to be Muslims; they should be mindful that all those would face extremely severe punishment even in this world who offend the respectable Prophet PBUH; they swear in their lies so as to please the Muslims yet they should have pleased Allah by truly believing in Him by the acceptance of His commands, and should have pleased His Prophet PBUH by obedience to him in their practice if they really were true Muslims; the AAYAT ahead asks if they are unaware that whoever acts in opposition to Allah and His Prophet PBUH, his eternal abode would be the hell-fire; that certainly is the grievous abasement at AKHIRAT; these hypocrites are always at stress that such Surah does not descend that tells about the matter at their inside so then all would know that they are actually disbelievers to Islam; O Prophet PBUH; tell them - go on mocking, surely Allah would bring forth whatever they fear so they would remain in extreme disgrace among all persons they reside with; when they say something that challenges Islam head-on and it does come at fore, they change that by saying that they stated all this in jest only and only with playing gestures; ask them - did they mean that they are mocking at Allah and His AAYAAT and His Prophet PBUH; note that to disrespect Allah or the Quran or the Prophet PBUH is certain disbelief of the most rude nature that offends the Muslims highly and the Muslims certainly would challenge all such persons in all the manner possible, who commit such act of disbelief; these hypocrites must not make such foolish excuses as they certainly have disbelieved

after they had claimed that they had believed; if Allah does pardon a faction of them (by providing them TOFIQ to accept Islam truly), He shall punish severely the other faction directly or by the hands of the Muslims at the world, as they certainly are most guilty of the extreme disbelief; Al-Hamdu Lillah.

TAUBAH-The Ninth Ruku

67. The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.

68. Allah has promised the hypocritical men and the hypocritical women and the disbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment.

69. Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers.

70. Has not the news of those before them come to them; of the people of Noah and Aad and Thamood, and the people of ABRAHAM and the dwellers of MADYAN and the overthrown cities; their apostles came to them with clear arguments; so

it was not Allah Who should do them injustice, but they were unjust to themselves.

71. And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Apostle; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.

72. Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement.

The Ruku continues with the description of the hypocrites and this Ruku also states the traits of the good Muslims in contrast; the main feature of the hypocrites, men and women, is that they advise for the wrongs and forbid the righteousness and they withhold their hands i.e. they do not spend anything on the needy and they avoid JEHAD; they have forsaken Allah (and do not put His commands into practice that puts some burden to their-selves) so Allah has forsaken them (so He would not provide them tranquility in the world and at AKHIRAT, they would be severely punished); these certainly are the sinful persons; the AAYAT ahead implies that Allah has promised these hypocrites, men and women, and other of the disbelievers the hell-fire to abide therein; that would be the worthy punishment to them providing enough of that what they really deserve; and Allah has cursed them and they shall have the lasting punishment;

these hypocrites are like those persons who were before them and were stronger than them and had more of possessions and more of sons than them; so they enjoyed their parts at the world at their times and the hypocrites also have enjoyed their parts at the world at these times, and the hypocrites too indulged in futile things as they did; their deeds have perished at this world and at AKHIRAT; and they certainly are the losers (as AKHIRAT truly matters where they would be the extreme losers when they would be entered into the hell-fire); AAYAT-70 reminds them of the nations that were destroyed even in the world too so if they want worldly benefits, that also they would be unable to achieve ultimately as to oppose any of Prophets when he is present in the nation and providing the message of Allah with all fervor, certainly leads the disbelievers ultimately to destruction; their deaths would certainly be violent and most untimely for their liking; it was not Allah that was unjust to them (as He never gives troubles to anyone unless his own belief and the deeds that he does, ask for that) so it is that they were themselves responsible for their destruction; certainly, Allah is truly Powerful; Al-Hamdu Lillah; the last couple of AAYAAT of the Ruku tell about the true Muslims in contrast to hypocrites; they read, "And (as for) the believing men and the believing women (that are the true Muslims), they are guardians of each other; they enjoin the good and forbid evils and keep up SALAH and pay ZAKAH (while the hypocrites withhold their hands to say their SALAH in the proper manner that denotes that they have forsaken Allah and that is the reason they do not care about JEHAD and they also do not care to pay anything to the needy); the true

Muslims obey Allah and His Prophet PBUH (so as for) these, Allah will show mercy to them; surely Allah is Mighty (so He would provide such ways at the world for them that they keep to the obedience of Allah in all His commands and practice them as His Prophet PBUH had directed) and He is Most Wise (so He would lead the world to such manner that they would find convenience in keeping to Islam); Allah has promised to the believing men and the believing women JANNAT beneath which flow the beautiful streams, to abide in them, and (also) goodly dwellings in gardens of perpetual abode; and best of all is the goodly pleasure of Allah; that is the most grand achievement"; Al-Hamdu Lillah.

TAUBAH-The Tenth Ruku

73. O Prophet; strive hard against the disbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.

74. They swear by Allah that they did not speak, and certainly they did speak, the word of disbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Apostle enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.

75. And there are those of them who made a covenant with Allah - If He gives us out of His grace, we will certainly give alms and we will certainly be of the good.

76. But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.

77. So He made hypocrisy to follow as the consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.

78. Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?

79. They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.

80. Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Apostle, and Allah does not guide the transgressing people.

In the first AAYAT of this Ruku, Allah asks the Prophet PBUH to strive hard against the disbelievers especially the hypocrites; note that Allah has used the term that relates to JEHAD but here it does not mean QITAL as the Prophet PBUH never took-up that against the hypocrites while the Muslims in general are disallowed to name someone as hypocrite; note that it means to strive hard here against them taking such steps that they are unable to affect the Muslims adversely and remain cautious of their negative plans against the true Muslims; Allah has asked the Prophet PBUH

explicitly to remain most strict in attitudes against the disbelievers especially the hypocrites; their abode is the hell-fire and that is the most evil destination; they swear by Allah that they did not speak the words that denote disbelief in them (though they claim to have accepted Islam), and they are most intent on causing troubles to the Muslims but they have remained unable to do it, and instead of showing gratitude to Allah because Allah and His Apostle enriched them out of His grace, they show ingratitude; if they repent, it would be good for them but if they turn back, Allah would punish them most severely in this world and the hereafter, and they shall not have on the earth any true guardian or any true helper; the next four AAYAAT (from 75 to 78) tell about a person that was among the hypocrites (and about all such persons who ask Allah for personal benefits taking an oath by the name of Allah that they would then remain one of the most charitable and one of the most virtuous persons but they do otherwise); this hypocrite person was TAHLIBA Ibn HATIB who asked the Prophet PBUH to make DUA for him to get huge amounts of money and swore by the name of Allah in front of the Prophet PBUH that he would remain one of the most charitable and virtuous persons afterwards; the Prophet PBUH told him not to put himself into such examination but he did not listen and persisted; the Prophet PBUH ultimately made DUA for him and soon he became one of the richest persons in Madinah with huge quantity of land just outside Madinah that had huge number of cattle there; he became oblivious of the Islamic commands and even became lazy to read SALAH that he used to read before though he was among the hypocrites and with that, he

became extremely worldly and niggardly; so with the absence of SALAH, he became uncaring to AKHIRAT and with the absence of SADAQAH (amounts given in charity in which the most important is ZAKAH), he became totally attached to the worldly matters; Allah tells in AAYAT-77 & 78 about all such persons that Allah put hypocrisy as the consequence into their hearts till the day (of Judgment) when they shall meet Him because they lied even when they had promised in front of the Prophet PBUH that their intentions are most righteous; this means that they would never receive the good TOFIQ to repent and to become true Muslims, so that is to remain their worldly punishment and as Allah knows their hidden thoughts and their secret counsels, He would certainly punish them most severely even at AKHIRAT; note that TOFIQ means the effect of deeds that the good deeds bring more of them and the evil deeds bring more of them; among these hypocrites, there are such persons who blame the good Muslims who give huge amounts in SADAQAH (that was collected for the expedition of TABUK) calling them as show-off and the good Muslims who only have some small amounts to give into SADAQAH that they had earned by extreme labor mocking them as miserly and useless; note that one of SAHABA (the companions of the Prophet PBUH) by the name of ABU-AQIL-RA worked hard to earn some amounts of dates in return for it and gave half of it into the SADAQAH for TABUK; when the hypocrites mocked at this SADAQAH that the Muslims would win the war against the Roman Empire by this amount of SADAQAH, the Prophet PBUH asked the true Muslims to spread those dates all over the SADAQAH that was received then telling them that

certainly these dates would bring the blessing of Allah to all of it; Al-Hamdu Lillah; Allah does mock the hypocrites because He certainly would provide them most grievous punishment at their worldly lives and even at AKHIRAT; the last AAYAT of the RUKU tells the Prophet that even if he asks forgiveness for the hypocrites seventy times, Allah would not forgive them; as the words did not forbid him explicitly, the Prophet PBUH did ask Allah to forgive ABDULLAH ibn UBAYYE (who was the foremost character among the hypocrites) and even gave one of the KAMEEZ that he used to wear, as the wrapper to the body of that hypocrite when he died at Madinah so the AAYAT-84 at the next Ruku forbade him to ask for their forgiveness most explicitly; note that even with such care of the Prophet PBUH to one of the hypocrites due to the leniency in his good nature, that hypocrite still would be severely punished at AKHIRAT so it is the true Belief and the good deeds according to it (and that surely includes the obedience to the Prophet PBUH too) that count as that truly leads to TAQWA to Allah (the inner direction towards Allah) and that certainly is important at AKHIRAT; Al-Hamdu Lillah.

TAUBAH-The Eleventh Ruku

81. Those that were left behind were glad on account of their sitting behind Allah's Apostle and they were averse from striving in Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat - Would that they understood.

82. Therefore they shall laugh little and weep much as a recompense for what they earned.

83. Therefore if Allah brings you back to a party of them, and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.

84. And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in transgression.

85. And let not their property and their children excite your admiration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are disbelievers.

86. And whenever a chapter is revealed, saying: Believe in Allah and strive hard along with His Apostle, those having amplex of means ask permission of you and say: Leave us (behind), that we may be with those who sit.

87. They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.

88. But the Apostle and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.

89. Allah has prepared for them gardens, beneath which rivers flow, to abide in them; that is the great achievement.

The Ruku continues telling about the hypocrites and in the last couple of AAYAAT, it tells in contrast, about the

blessing that the true believers receive from Allah; the first AAYAT of the Ruku tells that they are pleased to stay behind the Prophet PBUH and they detest to make JEHAD (in the meaning of QITAL) with their property and their persons in the way of Allah and even tell others not to leave Madinah for the expedition of TABUK in such high temperature of heat; tell them O Prophet PBUH that the heat of the hell-fire is even more high in temperature; only if they could understand what troubles they are putting themselves into; the hypocrites think that the avoidance of JEHAD is better for them yet the Muslims must remain aware that the total absence of JEHAD would lead to their annihilation as there are such evil persons at the world who have given themselves to the Satan in such manner that he leads them to abuse their extreme worldly power against all good morality to consolidate their own evils of morality upon which he already has brought them; the better thing for the hypocrites is that they come to Islam and fight such evil power without any care to consequence and Allah would provide them all the safety at the world and the true success at AKHIRAT; if they do not come to Islam, then let them laugh all they like at the worldly life for they have to weep many times more when they would get their punishment at AKHIRAT; that surely would be the due consequence of all their doings; Al-Hamdu Lillah; so O Prophet PBUH, if Allah brings you back to any party of them which asks your permission to go forth at any JEHAD, tell them most clearly that by no means shall they ever attend any JEHAD with you and by no means shall they ever fight the enemy with you; surely they had chosen to sit the first time at the most

crucial time of TABUK, therefore they would stay behind now with those who remain behind at wars (that are the women, the children, the disabled persons); AAYAT-84 asks the Prophet PBUH never to make DUA to Allah (plea to Allah) for the forgiveness of hypocrites and never attend their burial; this tells that his attendance would lead the Muslims to take such persons as worthy of some esteem and that also tells that they do receive some of their punishment just as they are buried; the reason is that they had actually disbelieved in Allah and His Messenger and they died in that extreme sinful state; AAYAT-85 is like AAYAT-55 of TAUBAH that we studied at its seventh Ruku so the note there suffices that Allah intends to punish them in the worldly life as their obsession to amass wealth would keep them oblivious to AKHIRAT and as their sons would be such disobedient unworthy heirs to them that instead of providing any worldly gains, they would provide only losses to them and that would keep them in grief; Allah intends them to remain in these troubles that seize them until their death gets hold of them; it would happen that if they could remove their most heavy burden of engagement to amass wealth and if they could stop their sons from inflicting any losses to them, by getting some shelter even if that be some cave or be some place safe to enter then they would have rushed hastily to it; the AAYAT ahead tells that whenever any Surah descends that asks to believe in Allah and to take-up JEHAD with His Prophet PBUH, those hypocrites that have resources to attend it, ask the Prophet PBUH their leave from it and ask with no remorse to let them stay behind with those that stay behind; they are pleased to stay with the women at homes and such

seal is put on their hearts that does not let them understand the Truth as it is; but the Prophet PBUH and the true Muslims with him do take-up JEHAD by their properties and by their persons so for them are all of goodness; they certainly are the successful persons as the true success is of AKHIRAT only; it comes by the recognition of the only aim of life that is to worship Allah truly with total obedience to Him when the good person keeps to it in his good belief and in all his good deeds; Al-Hamdu Lillah; Allah has prepared for all the true believers JANNAAT (the most beautiful gardens) beneath which flow the beautiful streams and that certainly is the true success; Al-Hamdu Lillah.

Supplementary note on AAYAT-81 of TAUBAH

It is significant that the Quran uses the terms according to their meanings yet in the context, they express their meanings by different manners and all these meanings are totally valid by Arabic; I, MSD, would insha-Allah provide how some word relates to its different meanings at the Quran yet with the advise to all those who study this Tafsiri-Guide to read my writing "the Expressions of Quran" too which also presents the different aspects by which the Quran provides its beautiful message at different places; here we see that the term JEHAD applies to the combat with the disbelievers while at AAYAT-73, it applies to striving hard against the disbelievers and the hypocrites; it is used at both places in the meanings that ask the Muslims for practice; there are three sets of significant words at the Quran that are near in meaning to each other; these are Muslim and MOMEN (the Muslim and the true Muslim), QITAL and JEHAD (physical

combat against the disbelievers and utmost physical/spiritual efforts against the disbelief), NABI and RASUL (the Prophet and the Messenger of Allah; the notable thing here is that Allah sends His Messenger to some specific nation); note also that the second term of all these words includes the first respective term at its fold so it is more significant than the first; it is possible that any of the terms in these sets is taken for its respective companion word wherever the text permits that and this needs good insight; Al-Hamdu Lillah; note that in Surah YOUSUF (Joseph), there are the same words that occur by the literal sense and at other places in the same Surah, they have the specific meanings (and these specific meanings are the righteous meanings that agree with Islam); for the clarification of this statement, I, MSD, would give the example from Surah YOUSUF where the literal meanings of these important words are connected to Egyptians while the specific meanings guide towards the righteousness; these include the word RASUL (means the messenger in literal sense and it denotes any of the Messengers of Allah specifically); AAYAAT (means the signs in the literal sense and it denotes the signs/miracles of Allah specifically, and AAYAAT are also the verses of the Quran specifically); DEEN (means the practical system of life in the literal sense and it denotes Islam that is the righteous DEEN i.e. the righteous system of life to practice specifically); RABB (of any person - means the owner of that slave-person in the literal sense and it denotes Allah, the true Lord, specifically); consider AAYAT-50 and AAYAT-110 where AAYAT-50 reads, "And the king said - bring him unto me - and when the messenger (in the literal sense) came unto him,

he (Joseph) said - return unto your RABB (in the literal sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile" and AAYAT-110 reads, "until when the Messengers (in the specific meaning) despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people"; consider AAYAT-35 and AAYAT-1 where AAYAT-35 reads, "then it occurred to them after they had seen the AAYAAT (in the literal sense) that they should imprison him till a time" and AAYAT-1 reads, "Alif-Lam-Ra - these are the AAYAAT (in the specific meaning) of the Book that makes (things) manifest"; consider AAYAT-76 and AAYAT-40 where AAYAT-76 reads, "so he began with their sacks before the sack of his brother, then he brought it out from his brother's sack; thus did We plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the DEEN (in the literal sense) of king unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one" and AAYAT-40 (where Yusuf-AS speaks to his mates at the jail for TABLIGH) reads, "you do not serve besides Allah but names which you have named, you and your fathers - Allah has not sent down any authority for them; judgment is only by Allah; He has commanded that you shall not serve aught but Him; this is the righteous DEEN (in the specific meaning) but most people do not know"; consider AAYAT-50 that reads, "And the king said - bring him unto me - and when the messenger (in the literal sense) came unto him, he (Joseph) said - return unto your RABB (in the literal

sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile" so this single AAYAT has the term in both the literal sense and in the specific meaning; it actually implies that the JINN and the mankind, the two of the creation of Allah that only have the free-will, must obey Allah in all walks of life for He truly is their RABB; Al-Hamdu Lillah RABBEL-AALAMIN; note that YAUMUD-DEEN as it comes at Surah FATIHA, is the day when the true system of life that Allah has set for the mankind (and even the JINN) would manifest i.e. the Day of Judgment that is the first day of AKHIRAT which is of one thousand years by our count and in it, every person would receive that to which he had worked at the worldly life; there are other words too that have high significance in understanding of the Quran that have been used in different of its good meanings at different places that especially include KITAB (i.e. Book and it means at places the Quran and even Torah and even the LOHE-MAHFUZ i.e. the book of Allah that have all things written in it; it also means the commands of Allah and even the Surah in which the word is placed and this tells that the context for it and for other such significant words is most important in getting the meaning of the word) and also include WAHI (the revelation that Allah provides to the Messengers whereas it also means some natural direction that He puts inside any of His creation); due to the difference in meanings by the context, the Muslim person who takes-up TAFSIR must have the awareness of how the ancient good students and the recent good students of TAFSIR have interpreted AAYAAT that have such words; please note that even the text of the

Quran has utmost significance in getting to its message so when the Muslim person (who has studied Islam with fervor) takes-up TAFSIR, he would have total attention towards Allah and he would ask for mercy from Him before he asks for any blessing from Him; Al-Hamdu Lillah.

TAUBAH-The Twelfth Ruku

90. And the defaulters from among the dwellers of the desert came that permission may be given to them and they sat (at home) who lied to Allah and His Apostle; a painful chastisement shall afflict those of them who disbelieved.

91. It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;

92. Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.

93. The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know.

94. They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Apostle will see your doings, then you shall

be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

95. They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.

96. They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.

97. The dwellers of the desert are very hard in disbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Apostle; and Allah is Knowing, Wise.

98. And of the dwellers of the desert are those who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing.

99. And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Apostle's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.

The Ruku is mostly related to the dwellers of the desert at Arabia who also were asked to join the expedition of TABUK; the opening AAYAT of the Ruku states that many of them came to Madinah to ask the Prophet PBUH for leave from the expedition; it tells that those who had spoken lies to get the leave would receive most severe punishment in the worldly

life and at AKHIRAT if they remain to disbelief till their deaths; however, there is no blame to those who really are weak and to the invalid and to such persons among them who really do not have the proper resources for the expedition when they are most sincere to Allah and His Messenger PBUH; there would be no blame on those who truly are virtuous Muslims; and Allah certainly is Most Forgiving and Most Merciful; there is no blame even upon those who come to you O Prophet PBUH so that you may provide them some animal to ride for this long route and you tell them that there is nothing of that sort with me; so they turn away with tears in their eyes due to agony that they do not have this much even, to spare on JEHAD at this crucial time; the blame is upon those who have the resources and they still ask the Prophet PBUH for leave from TABUK; they are pleased to stay with the women at homes and Allah has sealed their hearts so they do not understand the Truth and so they do not get to know the consequence of this avoidance at their worldly lives and at AKHIRAT; in the dwellers of the desert, there are two groups so among them are such persons who would swear to you O Prophet PBUH, as you return to them, on their excuses so tell them that the Muslims would not accept their lame excuses as Allah has informed the Muslims (through the Prophet PBUH) all about them; so now Allah would see their deeds and the Prophet would too (till the time he is at the world) and if they do develop some sincerity to Allah and His Prophet PBUH, then as they are returned to Allah Who is the Knower of all the unseen and all the seen, He would tell them of all their doings there at AKHIRAT; and among them are such persons too who would very soon swear

to you O Prophet PBUH, as you return to them so that you ignore them on their wrong-doing; they are fully conscious that they would be asked upon the wrong that they had committed (by not participating in TABUK) so ignore them as they are impure inside and their abode is the hell-fire; that is the worthy return for them to what wrongs they had earned; they would swear because they intend that all you Muslims remain pleased with them but even if you do, Allah is not pleased with such sinful persons; they should have tried to please Allah rather than any other and so He would punish them severely; Al-Hamdu Lillah; AAYAT-97 states that "the dwellers of the desert (that disbelieve) are very hard in disbelief and hypocrisy (as they take the deeds that are easy to them or beneficial to their worldly lives but leave the hard ones), and more disposed not to know the limits of what Allah has revealed to His Apostle (so they do not understand the integrity of the commands of Allah); and Allah is Knowing (of all that is at their insides), Wise (so He gives them space to better themselves or to lose all the chance to their safety)"; the last couple of AAYAAT here tell again about the different dwellers of the desert so among them are those who take what they spend as some fine (i.e. stressful duty) to pay , and they await calamities to come to the Muslims (so that they would become free of payments); on them is the evil calamity (as the detestation they have for the Muslims keeps them tense); and Allah is Most Hearing (of their secret consultations) and Knowing (of their insides); among them are such good persons too who believe in Allah and AKHIRAT and they spend whatever is possible for them to get the nearness of Allah by DUA (plea to Allah) that the

Prophet PBUH makes for them; it shall become the means of nearness to Allah for them and Allah would make them enter into His mercy; surely Allah is Forgiving (of their wrongs by their lack of knowledge) and Merciful (so He would provide them space to better themselves by their good deeds to compensate for their wrongs); Al-Hamdu Lillah.

TAUBAH-The Thirteenth Ruku

100. And (as for) the foremost, the first of the Muhajirs and the Ansaars, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them for ever; that is the mighty achievement.

101. And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement

102. And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.

103. Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.

104. Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?

105. And say: Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

106. And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise.

107. And those who built a MASJID to cause harm and for disbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.

108. Never stand in it; certainly a MASJID founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.

109. Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.

110. The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.

The first AAYAT of the RUKU tells the virtues of SAHABA (the companions of the Prophet PBUH) that were those who comprised of MUHAJIR and ANSAAR; they had come early

to Islam and so they were among the foremost of the Muslims; note that the MUHAJIR were those who migrated to Madinah from Makkah while ANSAAR were the basic residents of Madinah; Hijrah (migration) to Madinah was necessary for the Muslims but after their conquest of Makkah at the 8th year of Hijrah, it did not remain necessary on them; the AAYAT also tells them as virtuous who followed these foremost among SAHABA, that came to Islam later on yet showed high sincerity to it and it also tells that Allah is pleased with them and they are pleased with Him; and He has prepared for them JANNAAT beneath which flow the beautiful streams, to abide in them for ever so that certainly is the most prominent success; the AAYAAT ahead tell more about the different hypocrites; they tell that among those dwellers of the desert that live near to Madinah, there are hypocrites, and from among the people of Medina (also); they are most stubborn in their hypocrisy yet even you O Prophet PBUH, do not know them but Allah knows them and He will chastise them twice (that would be at their worldly lives and at their lives that relates to their graves); note that Ahadith have explicitly told about the peace or the chastisement at the life that relates to the grave yet seemingly the chastisement there is much long in time for the few most wrong persons by the will of Allah but very short in time for others by the will of Allah so after that, they would remain dead only, till the day when Allah would raise all persons from dead (i.e. the Day of Judgment) and the most sinful persons among the hypocrites would then receive the most grievous chastisement at AKHIRAT; consider MOMEN-46 that reads, "they (Pharaoh and his people) shall be brought before the

fire (every) morning and evening and on the day when the hour shall come to pass, (Allah would command to) make the people of Pharaoh enter the severest chastisement"; note that the persons at extreme peace would receive their reward of tranquility at their lives that relate to the grave seemingly for some of time as Allah wills and then they would remain at the sleep of the dead as Ahadith are explicit on that too, till the Day of Judgment; Al-Hamdu Lillah; the AAYAT ahead says that there are still others of hypocrites who have confessed their faults, they have mingled a good deed (that is they have repented truly on their absence from TABUK) and an evil one (that is the absence from TABUK); AAYAT-102 mentioned them in the good manner and that was taken as the acceptance of their asking for pardon as it says that surely Allah is Most Forgiving and Merciful; the AAYAT ahead asks the Prophet PBUH to take alms out of their property and cleanse them of sins that they have done in the past and then purify them from the base worldly desires so that they remain the righteous Muslims thereby, and make DUA for them as Allah only has all true authority; surely your DUA is relief to them as they come truly to Islam; and Allah certainly is Most Hearing (of their repentance) and Most Knowing (of their hearts); Al-Hamdu Lillah; AAYAT-104 tells that Allah accepts repentance from His servants when they are truly remorseful and takes the alms from them so that they learn to spend in the way of Allah and keep away from the base desires by the development of benevolence in them, and that Allah is Oft-returning (to mercy) and Merciful; and O Prophet PBUH, tell them to gather the good deeds so Allah will see their work and (so will) His Prophet PBUH and even

the believers; and they all would be brought back to the Knower of the unseen and the seen at the Day of Judgment so they should never incline towards hypocrisy but remain truly the good Muslims, then He will certainly inform all of them, whatever they used to do; Al-Hamdu Lillah; to understand AAYAT-106, note there were three other men besides those whom the previous AAYAT mentioned, who were among the Muslims but they had not gone at the expedition of TABUK due to their slackness and they had also accepted their wrong clearly; due to this absence from TABUK, this AAYAT cites them in mentioning the hypocrites to whom the Muslims took-up the social boycott on the command of the Prophet PBUH until some clear indication comes from Allah; this AAYAT reads, "and others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise"; the repentance of these three was accepted after fifty trying days for them that our study would read at the last of the next Ruku insha-Allah; the last four AAYAAT from 107 to 110 tell about the MASJID that the stubborn hypocrites had built (it was named as DHIRAR i.e. it was established by the intention to harm the Muslims by making it the base for the hypocrites) so whereas Allah provided mercy to the previous persons that did not attend TABUK yet they were truly repentant on that, He told about these extremely sinful hypocrites that they would not remain at peace even at the world (and they would undoubtedly be the extreme losers at AKHIRAT); note that there were two tribes AUS and KHAZRAJ at Madinah that had extreme enmity among them and used to fight each other fiercely on

petty issues; when Islam came to Madinah, they both accepted Islam and renounced their differences and they were named together as ANSAAR (i.e. helpful persons as they helped intently the MUHAJIR that came from Makkah); there was a monk there at Madinah who was named ABU-AMIR RAHIB who basically belonged to the tribe of KHAZRAJ yet he had taken up Christianity; he was held in high esteem by the KHAZRAJ and even AUS but with Islam getting hold there, he left Madinah and went to Makkah as he had extreme hatred for Islam; after HUNAYN, when the Muslims had established themselves in Arabia securely, he went away to Syria and it was on his advise from there that the hypocrites built MASJID-DHIRAR; the AAYAAT read, "and those who built the MASJID to cause harm and for disbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before (i.e. ABU-AMIR); and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars; (O Prophet PBUH), you shall never stand in it (for SALAH); certainly the MASJID founded on piety from the very first day (i.e. MASJID at QUBA, the place where the Prophet PBUH had stayed temporarily when he had come to Madinah at Hijrah) is more deserving that you should stand in it; in it are such men who love that they remain most clean (and Ahadith have mentioned in Tafsir to this that they cared highly for cleanliness after attending the call of nature); and Allah appreciates those who cleanse themselves; is he, therefore, better who lays his foundation on TAQWA to Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it

broke down with him into the hell-fire (so building of DHIRAR would undoubtedly lead the hypocrites to the hell-fire); and Allah does not guide the unjust people; this building which they have built will ever continue to be a source of anxiety in their hearts, except that their hearts get cut into pieces (i.e. up-to their deaths because of all their anxieties and at AKHIRAT, they would see what extreme anguish they have taken upon themselves); and Allah is Knowing (of their actual intentions) and Most Wise (so He directs the matters in such manner that they do not remain adverse to Islam)"; Al-Hamdu Lillah; after Allah told about DHIRAR to the Prophet PBUH, he did not go there (though the hypocrites intended that he comes there after TABUK to read SALAH so that they may present it as some blessed place to the Muslims); he sent some of his SAHABA to demolish it and they burnt it down so the bad intention of the hypocrites only brought extreme infamy to them and it did not cause any harm to the true Muslims; Al-Hamdu Lillah.

TAUBAH-The Fourteenth Ruku

111. Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Torah and the INJIL and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.

112. They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves,

who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.

113. It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.

114. And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted, forbearing.

115. It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against; surely Allah knows all things.

116. Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.

117. Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of strait after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.

118. And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.

The first AAYAT of the Ruku tells about the true Muslims and the next tells about their most significant traits; so the previous Ruku opened by noting the virtues of SAHABA among the true Muslims and here the opening AAYAT notes the virtues of the true Muslims in general; Al-Hamdu Lillah; it tells that Allah has purchased the persons and the properties of the true Muslims for the return of JANNAH to them; they fight in the way of Allah and they slay and get slain at the battlefield and though it is the credit transaction yet they would certainly get the return; it is the true word of Allah that He has provided in Torah and INJIL and the Quran, and who is more faithful to his commitment than Allah; so the Muslims would rejoice on the transaction that they have settled with Allah as that certainly is the most prominent success; Al-Hamdu Lillah; the next AAYAT introduces the true Muslims as "they who turn (to Allah), who serve (Him), who praise (Him), who keep away from base desires (particularly by fasting), who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah"; the first of them tells that for the true Muslims, the foremost of these traits is that they repent on their sins totally; then they surrender completely to Allah and accept Islam by heart; then they keep to praising Allah at all times and at all places by their words; then they care not to give-in to their base desires; then they keep their SALAH intact by the particular care to Ruku (i.e. the bowing down in it); and by the particular care to SAJDAH (the prostration in it); then they care to

enjoin the righteousness and to forbid what is evil; then they care to remain firm to Islam in their belief and in all their good deeds; so these are the traits that bring them to the status of the true Muslims; the AAYAT says at the last of it - O Prophet PBUH - give the good tidings to the true Muslims that they certainly would receive JANNAH at AKHIRAT; Allah would certainly keep His word and He certainly has all the true authority; A-Hamdu Lillah; the AAYAT ahead tells the Prophet PBUH that he would not make DUA for the forgiveness of the polytheists even if they are his near relatives after it is clear to him that they are the inmates of the hell-fire; after this direction, Allah tells about Abraham-AS that though he had made DUA for the forgiveness of his father yet it was because he had promised him that he would pray to Allah for that (see MUMTAHINA-4); but as he understood that his father certainly is the enemy to Allah (as he died on the disbelief), he stopped asking for his forgiveness; Al-Hamdu Lillah; the AAYAT tells about Abraham that he was very soft and much forbearing by nature; note that at the life of the disbeliever, it is fine to ask Allah that He guides him towards the right path but when he dies upon the disbelief, it is disallowed to ask Allah for his forgiveness; so Allah commanded the Prophet PBUH neither to ask Allah for the forgiveness for the hypocrites (AAYAT-84) nor for the polytheists (AAYAT-113); note also that some of his near-relatives had died in the state of disbelief and even though he also was soft by nature, he did not ever pray to Allah for their forgiveness; the AAYAT ahead tells that Allah does not misguide any nation whom He has provided the true guidance by His will, until He clarifies

all such things to them which they would avoid; then if they disobey, Allah gives them the punishment as He wills as He certainly knows all things; Allah certainly has the true authority over all the heavens and the earth and He truly gives life and death; no-one besides Him is the true Guardian and the true Helper to the Muslims so the Muslims would not fear anyone and do their tasks according to Islam with total trust upon Allah; Al-Hamdu Lillah; AAYAT-117 reads that "certainly Allah has turned (mercifully) to the Prophet and the MUHAJIRIN and the ANSAAR who followed him in the most trying times (after Hijrah and especially of TABUK) after the hearts of some of them were about to deviate (due to such trials though they did continue the expedition without complaints), then He turned to all of them (mercifully); surely to them He is Most Kind and Most Merciful"; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the acceptance of TAUBAH (the repentance) of the three persons that had remained behind TABUK due to slackness and they were not hypocrites though absence from it at that time was considered as hypocrisy; the AAYAT reads, "and to the three who were left behind (and it also means the matter of whom was left to decide), until the earth narrowed upon them notwithstanding its spaciousness and their souls also narrowed upon them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him) with repentance; surely Allah is the Oft-returning (to mercy), the Merciful; Al-Hamdu Lillah; note that these three were KA'AB ibn MAALIK, HILAL ibn UMAYYAH and MURARA ibn RABI and KA'AB has provided his narrative of that time that is

recorded at Bukhari, the most authentic book of Ahadith; the salient features to it is that KA'AB had not departed when the Prophet PBUH and the SAHABA had left for TABUK with the thought that he had got the fast ride that would get to the procession towards TABUK en-route; it happened that he slacked so much that one of those days he realized that even if he takes one of his fastest rides, he would be unable to get to the Prophet PBUH and the SAHABA now; he came to know that the Prophet PBUH had asked some of his companions about him at TABUK and one of them had replied that his inclination to leisure has let him down but MU'AZ ibn JABAL, one of the prominent SAHABA, had defended him; now, as the Prophet PBUH and the SAHABA returned from TABUK, the hypocrites came at MASJID-NABAWI and gave their excuses; these three also came but without giving any defense, they accepted their wrong; the Prophet PBUH asked the SAHABA not to speak to these three and not to keep any relations to them until Allah gives the verdict in their case; so it was their social boycott and KA'AB tells that it was the most troublesome time where no-one answered to his SALAM even, and his near relatives even did not speak to him; note that for the worldly reasons, the Muslims are disallowed to end relations for more than three days yet they are allowed to avoid relations to someone if they have the valid reason by Islam; KA'AB still read SALAH at the MASJID-NABAWI and noted that the Prophet PBUH observed him at times though when he saw him, he turned his view away; the extreme trouble came when the ruler of GHASSAN sent a letter to him that he was most concerned at his discredit at Madinah so he ought to come at

GHASSAN where he would find his true worth; KA'AB was most upset that the situation has become such that the enemy is taking him vulnerable to it and is thinking that he would give-in to this situation; he burnt the letter and ended the matter then and there; even more trouble was his thought that if he dies at this time, the Muslims might not read his funeral-SALAH to ask Allah for his forgiveness; it was after fifty days that AAYAT-118 descended upon the Prophet PBUH near to FAJR that mentioned that Allah has accepted the TAUBAH (repentance) of the three; two persons ran after FAJR, one riding and one on the foot, to tell him the good news in whom the one at foot ascended a hillock and screamed out from there that "O KA'AB - get the good news"; this call reached KA'AB even before the rider and he immediately prostrated to Allah to show his gratitude to Him; Al-Hamdu Lillah; as he came to the MASJID, everyone greeted him and all there were pleased at the acceptance of TAUBAH of the three; KA'AB took the oath at the time that he would never speak any lies whatever comes as speaking of the truth had given him the respect among his colleagues and had saved him from the punishment of AKHIRAT; he fulfilled the demands of his oath well till the last of his life; Al-Hamdu Lillah.

TAUBAH-The Fifteenth Ruku

119. O you who believe - be careful of (your duty to) Allah and be with the true ones.

120. It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind

the Apostle of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the disbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;

121. Nor do they spend anything that may be spent, small or big, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.

122. And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?

The first AAYAT states an important thing that to achieve TAQWA to Allah, it is most necessary that the Muslim person is most truthful; it was the truth that saved the three of the repentant SAHABA though they had to bear some difficult times yet Allah accepted their TAUBAH; note that the hypocrites were extreme liars so the AAYAT implies that those who have accepted Islam truly, they would never tell lies to avoid the trial they must face so they would remain true to Islam even at the most trying times to them as lying is the trait of the hypocrites and not of the Muslims; Al-Hamdu Lillah; the next couple of AAYAAT tell the

significance of TABUK that whatever troubles, small or big, that the Muslims bore in that expedition led them to the highest of virtues; the AAYAAT read that "it was not proper for the people of Madinah and those round about them of the dwellers of the desert to remain behind the Apostle of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the disbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of the good"; "nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done"; this was the crucial battle where each and every able Muslim of Madinah and even nearby, had to challenge the enemy head-on and at that time, the situation had turned into such issue that asked the Muslims necessarily to save the teachings of Islam without any care to their lives and to their properties; Al-Hamdu Lillah; however, there was some chance for the Muslims to consider that the ruling about TABUK tells that Allah asks all of the Muslims able to fight at the vicinity of any battle to necessarily take-up the combat against the disbelievers so the last AAYAT of the Ruku states explicitly that it is not proper for the true Muslims that all of them leave to challenge the disbelievers at the battlefield so the better thing is that some from them from each of the different localities go forth to challenge the disbelievers while the others of them study

Islam so that they keep the Islamic teachings intact for practice, as for the defense of these only that the true Muslims challenge the disbelievers; the AAYAT reads, "and it is not proper for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?"; note that to fight against the challengers to Islam (QITAL) and to study the Islamic teachings well by all aspects to make its practice most easy (Islamic TA'LIM and TABLIGH), both of these are obligatory upon the significant number of the true Muslims for each of them respectively so that it suffices; so the true Muslims fulfill together the demands of the Islamic living by taking up both these matters that relate to the defense of Islam from the enemy that challenges the true Muslims by the physical force and that relate to its defense from the enemy that challenges them by the unjust reasoning with all their care only to the worldly issues; most certainly, each of them relate to JEHAD for the true Muslims and each of them expresses most clearly that Allah only is the true authority; Al-Hamdu Lillah.

TAUBAH-The Last Ruku

123.O you who believe - fight those of the disbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).

124.And whenever a Surah is revealed, there are some of them who say: Which of you has it strengthened in faith?

Then as for those who believe, it strengthens them in faith and they rejoice.

125. And as for those in whose hearts is disease, it adds uncleanness to their uncleanness and they die while they are disbelievers.

126. Do they not see that they are tried once or twice in every year, yet they neither turn (to Allah), nor do they become mindful.

127. And whenever a Surah is revealed, they cast glances at one another: Does anyone see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.

128. Certainly, there has come unto you the Apostle from amongst yourselves; it grieves him that you should perish; ardently anxious is he over you; to the Believers is he most kind and merciful.

129. But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of the tremendous Throne.

The first AAYAT of the Ruku commands the Muslims to fight those disbelievers that are near to them in distance; note that at the battle in defense, the Muslims that are attacked by the disbelievers, would respond to their challenge with all the might they have; afterwards if they are not enough to answer them good, other of the Muslims nearby would join them to strengthen their power and if needed, then still others nearby would join the battle against the disbelievers that had challenged the Muslims; however, in the warfare at

the current times, it certainly is moot point if the Muslims nearby to the battle need to join the battlefield and the better thing is that both the sides at the combat strike the most reasonable peace treaty as soon as possible; as for the QITAL that the Muslims take-up in attack upon the disbelievers, note that it needs conditions that we have seen at our study before (please see the note at 26th Ruku of Surah BAQARAH); AAYAAT-124 & 125 tell about the hypocrites that when the AAYAAT descend, they speak of them mockingly; Allah states their adverse remark and then answers them too; the AAYAAT tell that "and whenever a Surah is revealed, there are some of them who say -which of you has it strengthened in faith? -then as for those who believe, it strengthens them in faith and they rejoice; and as for those in whose hearts is disease, it adds uncleanness to their uncleanness (inside; that is their disbelief) and they die while they are disbelievers"; so it is because of the disbelief of the hypocrites that they do not get any strength by the AAYAAT but the true believers do find strength in them as the AAYAAT make their study of Islam much better and even their practice upon Islam much better; note that the second AAYAT of ANFAAL reads, "those only are believers whose hearts become full of fear when Allah is mentioned, and when His AAYAAT are recited to them, they increase them in faith, and in their Lord do they trust"; Al-Hamdu Lillah; AAYAT-126 points out that though they see this clearly by their eyes that each year, they are tried by some calamity or other once or twice yet they do not care to see by the spiritual insight that it is Allah Who is trying them; they actually are not prepared to give any attention to Him

and in fact, they do not even try to realize that the calamities affect them because of their lack of the spiritual insight and that actually is the reason that Allah tries them in this demanding manner; AAYAT-127 tells their attitude at the gathering at the MASJID where the SAHABA sat to learn Islam from the Prophet PBUH; they look at each other when some Surah (especially the AAYAAT of TAUBAH) descends at the Prophet PBUH about what attitude they should take; so by their gestures, they leave the place unnoticed to plan more of their strategy against the Muslims; their negativity does not let them hear anything of Islam so that they might see what it has to provide to the mankind; Allah tells all of the mankind at AAYAT-128 that "there has come unto you the Messenger from amongst yourselves; it grieves him that you should perish; ardently anxious is he over you; to the Believers is he most kind and merciful"; what an idiocy of hypocrites that they turn away from this blessed gathering of the Prophet PBUH where they might have learned about Islam much and might have accepted its message; note that the words RA'UF (most kind) and RAHIM (most merciful) have been used as attributes to the Prophet PBUH in this AAYAT and the Quran has also used these words to denote the attributes of Allah but they certainly have significant difference; when they are mentioned for Allah, they tell that all His attributes are of Him from all times to all times (QADEEM) and all His attributes are His very own (ASL) and all His attributes are limitless (LA-MEHDUD); however, for the Prophet PBUH, though they tell about his most virtuous nature, Allah provided these attributes to him as bound by time and as much as He willed

and as limited as He intended in their application; Al-Hamdu Lillah; the last AAYAT reads, "but if they (i.e. the hypocrites) turn back, say- Allah is sufficient for me (to save me), there is no god but He; on Him do I rely, and He is the Lord of ARSH-AZEEM (the tremendous Throne)"; Al-Hamdu Lillah; the AAYAT mentions "the tremendous Throne" that is among those terms at the Quran for which we all would only say in clear terms that "we do believe and Allah knows better" so here also we must say it and praise Allah; Al-Hamdu Lillah; the AAYAT tells explicitly that if the hypocrites still want to turn away from hearing any of the Islamic teachings then O Prophet PBUH, tell them that Allah would save His Prophet PBUH from all their negative plans and from all their negative efforts and He certainly has all the true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:

Muhammad Saleem Dada

www.saleemdada.weebly.com

Here our study of TAUBAH and "Tafsiri-Guide to the Quran" (First Part) ends; Al-Hamdu Lillah - may Allah provide His mercy and His blessing to me on this effort to get His pleasure and to all those who study it well; Al-Hamdu Lillah.

Friday - 1:40 PM

RABI-THANI-01, 1441

November-29, 2019