

*The Verses of Holy Quran: Appreciation of Revelation*

**The Verses of Holy Quran**  
**Appreciation of**  
**Revelation**

by  
**Al-Haj Tathir Hussain Zaidi**

**Rendered in English by**  
**Ali Azam Rizvi**

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Book: **The Verses of Holy Quran:  
Appreciation of Revelation**

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**Dedication:**

In the court of  
Leader of the righteous  
**Hazrat Ali ibn-e-Abi Talib**  
The Guardian of Universe

Who said about the appreciation of revelation of Holy  
Quran's Verses:

“There is not any verse that I do not know its place and for  
whom it is revealed.”

## **Publishers' Note**

Respected Readers,

Peace and Blessings unto you,

*Appreciation of Revelation* – in your hand – is the ninth masterpiece of respected Al-Haj Tathir Hussain Zaidi's dignified pen.

Muslim brethren and sisters are benefiting well from his Taleem-ul Quran, Guldasta-e-Ikhlāq, Islami Adab (Urdu and English), Arkan-i-Insaniyat, Zid-e-Insaniyat, Dushman-i-Insaniyat, Ausaf-i-Ilahi and Rahe Hadayat before this publication.

In this book, *Appreciation of Revelation*, the respected author has discussed those Quranic Verses, revealed about the Jews and Christians and how Jew nation and preachers ensued conspiracies against Islam.

May Allah the Beneficent for the sake of Rasekhun fil Ilm accept this dignified effort of the author and give us the sincere will to absorb these enlightening teachings.

Insha Allah, you will be having author's another book "Namaz, Zakat, Khums" in near future.

Yours valuable suggestions are milestones for us.

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**In the name of  
Allah,  
the Most Beneficent,  
the Most Merciful**

## **Translator’s Note**

Holy Quran is one of the greatest blessings of Allah Almighty for all human beings and especially for the Muslims – the Believers. Allah, the Benevolent blesses believers the prowess and intuition to recite, think and understand the verses of Holy Quran. And, the true believers use these God gifted abilities in the right direction while pondering on Holy Quran’s commandments, orders and the incidents. A lot of thought provoking publications are available in several languages all over the world on the teachings of Holy Quran but the need of more work is still there.

Al-Haj Tathir Hussain Zaidi compiled the original book in Urdu which had a good response from the public. Insha Allah, It would assist the readers to comprehend the contextual-appreciation (afterwards ‘appreciation’) of revelation of Holy Quran’s verses. The contents of the book are so important that its English version needed for more propagation of Islamic vision across the frontiers and among our new generation, more fluent in English language. They should be aware of what Allah, the Magnificent wants them to know; their friends and foes; their liabilities and responsibilities, the right and wrong.

May Allah, Almighty give us all, the insight and a clear vision of Islamic learning, to enjoy the blessings of God, the Merciful in this world and hereafter.

15<sup>th</sup> Shaban, 2011

Ali Azam Rizvi

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## Enemies of Truth

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

وَإِذَا الْقَوْمُ الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ  
قَالُوا اتَّخَذُوا لَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ  
رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

(البقره ٧٦:٢)

And when they (Jews) meet those who believe (Muslims), they say, “We believe”, but when they meet one another in private, they say, “Shall you (Jews) tell them (Muslims) what Allah has revealed to you [Jews, about the description and the qualities of Prophet Muhammad Blessings of Allah and Peace be upon him and his progeny, that which are written in the Taurat (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?” Have you (Jews) then no understanding?

(Al-Baqarah 2: 76)

**Prohibiting Jews to tell Qualities of Muhammad Blessings of Allah and Peace be upon him and his progeny:**

**Revelation’s appreciation:**

Some commentators have presented the appreciation of revelation of this verse from Imam Muhammad Baqir (A.S.)



“A group of Jews, who were actually the enemies of truth, told Muslims the qualities of Prophet of Islam as given in Torah, whenever, they meet them. Knowing this, the seniors among Jews stopped them and asked not to describe those qualities of Muhammad Blessings of Allah and Peace be upon him and his progeny as given in Torah or otherwise the Muslims might get any logic against you before God.”

So this verse was revealed and they were replied.

## The Alterations in Torah by the Jews

قَوْلٍ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ  
عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلٍ لَهُمْ مِمَّا كَتَبَتْ  
أَيْدِيهِمْ وَقَوْلٍ لَهُمْ مِمَّا يَكْسِبُونَ

(البقره ٢: ٧٩)

Then woe to those who write the Book with their own hands and then say, “This is from Allah,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

(Al-Baqarah 2: 79)

### The Selfish class of the Jews:

#### Revelation’s appreciation:

The appreciation of revelation of this verse is that some Jews scholars had altered the qualities of Prophet Blessings of Allah and Peace be upon him and his progeny as revealed in the Torah. They had made this change in order to protect their position and authority and for the benefits they enjoyed from the people every year. When the Prophet of Islam was announced, they found the same qualities and descriptions of him as revealed in Torah. Knowing this, they feared of the reality; if manifested, their benefits would be reduced. That is why they wrote false qualities instead of the real one. The Jews people had already listened to those qualities, more or less. So they asked their preachers for that promised Prophet, the same one for whom emergence, they used to give them the

tidings. Then the preachers recited the distorted verses of Torah so that the people were kept silent.

**Low Price:**

Some senior commentators have presented from Imam Muhammad Baqar (A.S.):

“A lavish party was organized every year by the Jews for Hai bin Akhtab, Kaab bin Ashraf and a class of Jews. These people were afraid that due to the presence of the Holy Prophet Blessings of Allah and Peace be upon him and his progeny; this minor benefit might be snatched from them. Because of this, they distorted the verses about the qualities and descriptions of Prophet. This is the same saman-e-qaleel and low price which is pointed out in Holy Quran.”

## The Place of Migration for the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny in the eyes of Jews

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ  
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا  
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

بِسْمَا أَسْرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعَثْنَا  
أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ قَبْلَهُ وَيَعْصِبُ  
عَلَى عَصَبٍ وَاللَّكْفِيرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

(البقره ٨٩:٢-٩٠)

And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them [the Taurat (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allah (for coming of Muhammad Blessings of Allah and Peace be upon him and his progeny) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allah be on the disbelievers.

How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an), grudging that Allah should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves

wrath upon wrath. And for the disbelievers,  
there is disgracing torment.

(Al-Baqarah 2: 89-90)

## **Attack of Tabah King on the Jews**

### **Revelation's appreciation:**

A narrative about the verse in discussion is from Imam Jaffer Sadiq (A.S.).

The Jews had seen in their Holy Book that the point of pilgrimage of the Prophet of Islam will be between two mountains of Ayer and Uhad. The Jews left their territories in the search of that land where the Prophet would migrate. In their search, they reach a mountain, named 'Hadad' and said that Hadad was actually Uhad. They dispersed from there, and set different areas for their residence. Some lived in 'Taima', some started their livings in 'Fidak', whereas some took residence in 'Khyber'. After some time, the residents of 'Taima' desired to meet their other relatives. An Arab passed through their area; they took from him camels as conveyance for rent. The Arab said to them that he would take them through the mountains of Ayer and Uhad. The Jews said to inform them on reaching between these mountains. When the Arab reached that land, he told them that this land is between Ayer and Uhad mountains and then he pointed to tell Ayer and Uhad. They descended from the camels and started saying that they had achieved their target, and no more required his conveyance. They asked him to go where ever he wanted.

After that, they wrote letter to their brothers informing them that they had found that land; they should also come to them. Their brothers wrote in reply that they had acquired residence there; they had arranged homes and stocks of goods. The distance to that land from their area is

not much, whenever the promised prophet would come after the pilgrimage, they would come to them.

They lived on the land of Madina and piled up stocks and wealth. A king named Tabah got this news, he came on war with them. The Jews were detained in their castles; the king besieged them all and then gave protection. The Jews came to the king, 'Tabah'. He asked them that he liked the land and wanted to live there. The Jews told in reply that this could not be done because the land is an area of pilgrimage of a prophet; and nobody could live there as a king. Tabah said that he would leave some of his family members so that they could help the prophet on his arrival. So he settled there, two famous tribes i.e., Aus and Khizrij. When these tribes made up lot of wealth and stocks, even exceeding from the Jews' stocks; Jews used to say them that the promised Muhammad Blessings of Allah and Peace be upon him and his progeny, on his annunciation, would expel them out of their territory.

When Hazrat Muhammad Blessings of Allah and Peace be upon him and his progeny was annunciated, Aus and Khizrij took oath on his sacred hands and were called Ansars, afterwards, but the Jews denied the Prophet.

## Jews Considered Jibrael an Enemy of Angels

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرَائِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ  
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾  
مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرَائِيلَ وَمِيكَائِيلَ  
فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

(البقره ٩٧:٢-٩٨)

Say (O Muhammad Blessings of Allah and Peace be upon him and his progeny):  
“Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s Permission, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

“Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers.”

(Al-Baqarah 2: 97-98)

**The Questions of a Jew Preacher to Our Beloved Messenger Blessings of Allah and Peace be upon him and his progeny.**

**Revelation’s appreciation:**

The appreciation of the above verses’ revelation is as below:

“One day, when the blessed Prophet honoured his presence in Madina, Ibn-e-Sooria (Jew scholar) came to him with a class of Jews of Fidak. He asked different questions from the Prophet and started to find out the signs of Prophethood and apostleship. He asked questions including this:

“O Muhammad (Blessings of Allah and Peace be upon him and his progeny) how sleep comes to you because we have got the information about the sleep of the promised Prophet.”

The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny replied: “My eye sleeps but my heart remains alert.”

He said: “You spoke truth, O Muhammad (Blessings of Allah and Peace be upon him and his progeny).” Then after asking several questions, Ibn-e-Sooria asked:

“One question is still to ask, if you tell the right answer, we shall accept your faith and follow you. Please tell the name of the angel who comes to you with revelation.”

The Prophet Blessings of Allah and Peace be upon him and his progeny answered: “Jibrael”

After that Sooria said:

“He is our enemy, he brings hard orders about Jihad (war and enemies) but Mikael always brings simple and heartrending orders. We would have accepted your faith if Mikael was your angel of revelation.”



## Denial of the Enlightened Signs by a Jew Preacher

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا  
الْفَاسِقُونَ ﴿٩٩﴾

(المقره ٩٩:٢)

And indeed We have sent down to you manifest *Ayat* (these Verses of the Qur'an which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but *Fasiqun* (those who rebel against Allah's Command).

(Al-Baqarah 2: 99)

### Revelation's appreciation:

The appreciation of the above verse revelation is narrated from Hazrat Ibn-e-Abbas as below:

“Ibn-e-Sooria due to the audacity and enmity said to the Prophet of Islam: “We do not understand your revealed things and God has not revealed on you any clear and lucid sign so that we may believe you.”

## **Demand of the Jews from Blessed Messenger Blessings of Allah and Peace be upon him and his progeny for a Letter from Heaven**

أَمْ تَرِيدُونَ أَنْ نَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ  
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

(البقره ٢: ١٠٨)

Or do you want to ask your Messenger (Muhammad Blessings of Allah and Peace be upon him and his progeny) as Musa (Moses) was asked before (i.e., show us openly our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the right way. (Al-Baqarah 2: 108)

### **Revelation's appreciation:**

Hazrat Ibn-e-Abbas says about the appreciation of this verse revelation as below:

“Wahab bin Zayed and Rafai bin Hurmala came to the Messenger Blessings of Allah and Peace be upon him and his progeny and started saying: ‘Give us any letter in our name from God so that we may accept your faith on reading it or arrange canals for us so that we may follow you’.”

## Decision of Conflict between the Jews and the Christians

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتْ  
الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا  
يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يُحْكِمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ﴿١١٣﴾

(البقره ٢: ١١٣)

The Jews said that the Christians follow nothing (i.e., are not on the right religion); and the Christians said that the Jews follow nothing (i.e., are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allah will judge between them on the Day of Resurrection about that wherein they have been differing. (Al-Baqarah 2: 113)

### The Conflict between the Jews and the Christians:

#### Revelation's appreciation:

The appreciation of revelation of this verse is drawn from Hazrat Ibn-e-Abbas as below:

“When a group of Christians called on the Prophet of God from Najran, a group of Jews’ scholars was already present there. A dispute occurred between the Christians and the Jews in the presence of his honour. Rafai bin Hurmala, a Jew, said facing towards the Christians:

‘There is no base of your religion and further he denied the prophethood of Hazrat Isa and Ingeel.’

A man from the Christians of Najran replied in the same way and said:

‘The religion of the Jews is baseless and he denied the prophethood of Hazrat Moosa and his Toorah.’

In the meantime, the verse given above was revealed and wrong and incorrect conversation of both the groups was censured.”

## The More Unjust

وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ، وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيًا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

(البقره ٢: ١١٤)

And who is more unjust than those who forbid that Allah's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allah's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allah's Mosques) except in fear. For them there is disgrace in this world, and they will have awful torment in the Hereafter.

(Al-Baqarah 2: 114)

### Who Forbids that Allah's Name be Glorified and mentioned in Mosques is more Unjust:

#### Revelation's appreciation:

The appreciation of revelation of this verse is narrated from Hazrat Ibn-e-Abbas:

“This verse is revealed about the Mazloos Romi and his Christian companions. They waged war against Bani Israel, set Toorah on fire, imprisoned their descendants, ruined Bait-ul Muqaddas and hurled dead materials in it.”

## **The Jews and the Christians disliked Change of Qibla**

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَسِعَ  
عَلَيْهِ

(البقره ٢: ١١٥)

And to Allah belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allah (and He is High above, over His Throne). Surely! Allah is All-Sufficient for His creatures' needs, All-Knowing. (Al-Baqarah 2: 115)

### **The Order of Qibla in Namaz (Prayer):**

#### **Revelation's appreciation:**

The appreciation of revelation of this verse is narrated from Hazrat Ibn-e-Abbas:

“This verse is about the change of qibla. The Jews felt bad and argued when the qibla of the Muslims was changed from Bait-ul Muqaddas to Khana-e-Kaaba. In this verse, they were told that God is the Creator of east and west.”

The appreciation of revelation of this verse is also that:

“This verse is revealed for the Mustahib Namaz (desirable prayer). When someone is traveling on a conveyance and in whichever the direction it may be, the mustahib namaz can be offered.”

Some noble men have narrated the appreciation of revelation of this verse from Hazrat Jabir as follows:

**Qibla Direction was not Recognized in a War:**

“The blessed Prophet sent some Muslims on a war. At night, when the darkness prevailed; they could not recognize the direction of qibla. And all of them offered their prayer in different directions. They found on sunrise that they had not offered prayer in the direction of qibla. When they asked from the Prophet of Islam, this verse was revealed and they were told that their prayer was appropriate.”

## The Perfect Guidance is only from God

وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ  
اللَّهُ هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ  
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٤٠﴾

(البقره ٢: ١٢٠)

Never will the Jews nor the Christians be pleased with you (O Muhammad Blessings of Allah and Peace be upon him and his progeny) till you follow their religion. Say: “Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad Blessings of Allah and Peace be upon him and his progeny) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Quran), then you would have against Allah neither any Wali (protector or guardian) nor any helper.

(Al-Baqarah 2: 140)

**The Jews and the Christians will never be agreeable to you:**

**Revelation’s appreciation:**

The appreciation of revelation of this verse is narrated from Hazrat Ibn-e-Abbas as below:

“The Jews of Madina and the Christians of Najran has assumed that the Prophet of Islam would be in line with them.



When God Almighty fixed Khana-e-Kaaba, the qibla of the Muslims instead of Bait-ul Muqaddas; they were disappointed from the blessed Prophet.”

Some noble men has narrated the appreciation of revelation of this verse as below:

“The blessed Prophet wanted to appease these two groups to follow Islam. On this occasion, this verse was revealed in which it was stressed that they would not be agreeable with you unless you follow their religion.”

## **A Group of the Jews Glorifying Islam**

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ. وَمَنْ  
يَكْفُرْ بِهِ - فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٤١﴾

(البقره ٢: ١٤١)

Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it – it is they who are the losers.

(Al-Baqarah 2: 141)

### **Revelation's appreciation:**

There are different narratives for the appreciation of revelation of this verse:

Some exegetical writers has a hypothesis that this verse is about the companions of Jafar ibn-e-Abutalib who came with him from Habsha and those people accompanied with Jafar were forty. Thirty two people came from Habsha and eight were monks – Baheera, a popular monk, was also amongst them.

Some says that this verse is revealed for few people amongst the Jews, e.g., Abdullah bin Salam, Saeed bin Umro and Tamam bin Yahood etc., who followed Islam.

## Right not to be matched with Wrong

وَأٰمِنُوْا بِمَاۤ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرِيْنَۙ  
وَلَا تَشْتَرُوْا بِآيٰتِيْ ثَمٰنًا قَلِيْلًا وَاِنِّيۡ فَاْتَمُوْنَ ﴿٤١﴾  
وَلَا تَلِيْسُوْا الْحَقَّ بِالْبٰطِلِۙ وَالْبٰطِلُ بِالْحَقِّ وَاَنْتُمْ تَعْمٰوْنَ ﴿٤٢﴾  
(البقره ٤١:٢-٤٢)

And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.

And do not mix the truth with falsehood or conceal the truth while you know [it].

(Al-Baqarah 2: 41-42)

### Revelation's appreciation:

Amongst commentators some have narrated the appreciation of revelation of this verse from Imam Muhammad Baqar (A.S.) as below:

“A lavish party was organized every year by the Jews for Hai bin Akhtab, Kaab bin Ashraf and a class of Jews. These people were afraid that due to the presence of the Holy Prophet Blessings of Allah and Peace be upon him and his progeny, this minor benefit might be snatched from them. Because of this, they distorted the verses about the qualities and descriptions of Prophet. This is the same low price (*saman-e-qaleel*) which is pointed out in this verse of the Holy Quran.”

## The Belief of Yaqub's (A.S.) Sons

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا  
تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا  
كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

(البقره ١٣٣:٢-١٣٤)

Or were you witnesses when death approached Ya'qub (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilah (God - Allah), the Ilah (God) of your fathers, Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), One Ilah (God), and to Him we submit (in Islam)."

That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

(Al-Baqarah 2:133-134)

### Every Person is Responsible for his Deeds:

#### Revelation's appreciation:

A class of the Jews had the belief that Hazrat Ya'qub advised his children to follow the same religion, the Jews were following. (God Almighty revealed these verses contradicting this belief of Jews with all its deviations.)

## **The Order to Follow the Real Religion (Deen)**

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ

(البقره ۲: ۱۳۵)

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.

(Al-Baqarah 2:135)

### **Revelation's appreciation:**

The appreciation of revelation of this verse is narrated from Hazrat Ibn-e-Abbas as below:

“Few Jew and some Christian scholars used to argue with the Muslims. Every group, amongst them, declared itself following the right religion and denied the others. Jews said that their Prophet Hazrat Moosa (A.S.) was better than the other prophets and their Holy Book is the best one. Similarly, the Christians used to claim Hazrat Isa (A.S.), the best leader and Ingeal, the best book. The followers of these both religions invited the Muslims to their faith.”

## **Martyr is Alive, do not Call Him Dead**

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا  
تَشْعُرُونَ

(البقره ٢: ١٥٤)

And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive. (Al-Baqarah 2:154)

### **Revelation's appreciation:**

Narrated from Hazrat Ibn-e-Abbas as below:

“The verse is revealed for those killed in the war of Badr. They were fourteen in number, i.e., six amongst Muhajirins and eight from Ansars. Some people called them dead in their discussions after the end of war. This verse was revealed on this occasion and it is told that the martyrs should not be called dead.”

## Safa and Marwah are the Signs of Allah Almighty

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن سَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ  
فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ  
عَلِيمٌ

(البقره ٢: ١٥٨)

Surely the Safa and the Marwah 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. (Al-Baqarah 2:158)

### Revelation's appreciation:

“The idol worshipper polytheists used to come to Makkah for rites of Hajj before and after the emergence of Islam. They performed polytheist deeds and obscenity alongwith the rites of Hajj introduced by Hazrat Ibrahim (A.S.). Stay, sacrifice, circumambulation (*tawaf*) and the effort (*sai*) between Safa and Marwah were included in the rites of Hajj. These deeds were disfigured a lot. Islam reformed its programme, again. It continued those rites which were perfect and free from polytheism and stopped nonsense acts that were performed during the Hajj. The effort (*sai*) or walk between two rocks – Safa and Marwah was also included. It is in the narratives that polytheists had placed a very big idol on the rock of Safa named as Asaf and fixed another idol on the rock of Marwah named as Naila during the period of darkness. They used to touch these idols considering them sacred while performing the

effort (*sai*) between these two rocks. The Muslims disliked performing the effort (*sai*) due to the reason. They were of the view that under these circumstances the effort (*sai*) between Safa and Marwah is not right.

Under these circumstances, the verse given above was revealed and it was told that Safa and Marwah are among the symbols and signs of Allah Almighty; if few ignorant and foolish people have polluted them from the filth of idols, it should not be meant that the Muslims may quit a duty like this effort (*sai*).

There is a difference of opinion about the revealing time of this verse.

It is revealed in Umara-tul-qaza (7 Hijri) as described in some narratives. In this journey, there was a promise between the Prophet and the polytheists that they would pull off both those idols from Safa and Marwah. Though, the polytheists fulfilled their promise but again placed those idols on the same places. Due to this reason, the Muslims used to quit the effort (*sai*).

Some think that this verse was revealed at the occasion of Hajja-tul wida. If this apprehension is accepted then on the other hand it is also true that in those days there was not a single idol on Safa and Marwah and not even in the surroundings of Macca.



## **Curse of Allah is on the One Who Conceals the Guidance**

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا  
بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ  
اللَّعِينُونَ

(البقره ٢: ١٥٩)

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.

(Al-Baqarah 2:159)

### **Revelation's appreciation:**

The appreciation of revelation of this verse is narrated from Hazrat Ibn-e-Abbas as below:

“Few men among the Muslims including Muaz bin Jabal, Saad bin Muaz and Kharja bin Zayed questioned the Jew scholars about the meanings of Toorah concentrating on the emergence of the Prophet. They concealed the actual meanings and declined to describe.”

So the verse given above was revealed.

## Good Food is Lawful

يَأْيُهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوبَ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا  
تَعْلَمُونَ ﴿١٦٩﴾

(البقره ١٦٨:٢-١٦٩)

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.

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

(Al-Baqarah 2:168-169)

### Revelation's appreciation:

The appreciation of revelation of this verse is narrated from Hazrat Ibn-e-Abbas as below:

“Some tribes of Arab, e.g., Saqif, Khaza, etc., had declared different agricultural crops and animals unlawful upon themselves without any reason. (Even they refer the prohibition from God).”

So these verses were revealed and they were stopped from this inconvenient practice.

## Concealing of Reality by Jew Preachers

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ  
بِهِ مِمَّا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا  
يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ  
أَلِيمٌ ﴿١٧٦﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ  
بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي  
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

(البقره ١٧٤:٢-١٧٦)

Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

That is because Allah has sent down the Book (the Quran) in truth. And verily, those

who disputed as regards the Book are far away in opposition. (Al-Baqarah 2:174-176)

## **To Conceal the Qualities of the Prophet of Islam:**

### **Revelation's appreciation:**

Several commentators says about the revelation of these verses that these are especially about those Jew preachers who used to narrate the qualities and descriptions of a Prophet before the emergence of the Prophet of Islam (Blessings of Allah and Peace be upon him and his progeny). But after the emergence of the Prophet, they became afraid on seeing people inclined towards him. They thought if they maintained the same attitude, their profits will be in danger and all those gifts and parties that were offered to them would be terminated. They started concealing the qualities of the prophets as revealed in Toorah. So these verses were revealed and they were censured.

## Basic Deeds of Pious Ones

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى  
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ  
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ  
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ  
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ  
الْمُتَّقُونَ ﴿١٧٧﴾

(البقره ١٧٧:٢)

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).

(Al-Baqarah 2:177)

## **The Pride of Jews for Bait-ul Muqaddas:**

### **Revelation's appreciation:**

“The change in qibla caused the uproar and disturbance among common men, ordinarily and among Jews and Christians, specially. This was a pride of honour for the Jews that the Muslims were to follow their qibla, but after the change of qibla this pride was snatched from them. So, they argued against the change. The verse in reference is revealed for its verification. It is said that to argue on the issue of qibla is not so important, whereas, there are even more important issues mentioned in this verse.

## The Right of Murderers' Descendants

يَأْتِيهَا الَّذِينَ ءَامَنُوا كَذِيبٍ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ  
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأِنْبَاءٌ  
بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ  
فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَاۤأُولِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ  
تَتَّقُونَ ﴿١٧٩﴾

(البقره ١٧٨:٢-١٧٩)

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 bloodwit) should be made according to usage, and payment should be made to him in a 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.

And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves. (Al-Baqarah 2:178-179)

### The Procedure of Retaliation (Qisas) in the Period of Darkness:

#### Revelation's appreciation:

The Arabs of the period of darkness had the habit to take revenge of their murdered fellow from the opponent

till death. They always kept themselves ready to slain all the tribe of the murderer. A just order of Qisas (retaliation) was stated through this verse.

This order of Islam was a central line between two different constitutions of that age. Some people thought of Qisas (retaliation) necessary of that period and rejected all other options as incorrect and illegitimate. Islam ordered for Qisas (retaliation) if the descendants of the murdered disagreed and stated Diyat necessary on the agreement of both the parties and upon immunity from Qisas (retaliation).



## **God is Nearer More than the Carotid Artery**

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

(البقره ٢: ١٨٦)

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.

(Al-Baqarah 2:186)

### **Revelation's appreciation:**

“Someone asked the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny, ‘Is our God near to us so that we may pray Him in low sound or call Him loudly if he is far away, then this verse was revealed to reply that God is very near to His servants.’”

## The Basic Orders for Fasting

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِيَاسٌ لَكُمْ  
وَأَنْتُمْ لِيَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ  
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَشِّرُوهُمْ وَابْتَغُوا مَا كَتَبَ  
اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ  
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَشِّرُوهُمْ وَأَنْتُمْ  
عَنْكَفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ  
يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

(البقره ٢: ١٨٧)

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 communications for men that they may guard (against evil).

(Al-Baqarah 2:187)

## **The Procedure of Fasting in the Era of Darkness:**

### **Revelation's appreciation:**

“The Islamic narratives reveal that in the beginning the Muslims had the right only to eat before going to bed, hence who ever slept without having dinner and woke up in the night, he was forbidden to eat or drink.

In those days, it was totally illegitimate for them to copulate with their wives. Motam bin Jabir, a weak fellow, was among the companions of the Prophet Blessings of Allah and Peace be upon him and his progeny. One day he came to his home on iftar (break-fast), his wife went to get some meal for iftar. He slept due to exertion and could not eat anything. When he woke up, he assumed of his right to eat or drink is forbidden. He slept in the same condition and came to dig the trench (during the war of Ahzab) around Madina, the next day while fasting. He got unconscious during the work due to weakness and fasting. The Prophet Blessings of Allah and Peace be upon him and his progeny came to his head-rest, and was impressed.

Furthermore, some young Muslims, who could not control themselves, used to copulate with their wives. Under these conditions, this verse was revealed and the Muslims were permitted to eat and drink in night and to copulate with their wives.

## Righteousness is in adopting Piety

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ  
الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِنْ أَمْنٍ  
وَأَنْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ

(البقره ١٨٩:٢)

They ask you, (O Muhammad Blessings of Allah and Peace be upon him and his progeny) 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. (Al-Baqarah 2:189)

### The Moon—a Source to Manage the Timings of life:

#### Revelation's appreciation:

“Muaz bin Jabal came to the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny and asked that they were questioned about the moon, why it became full moon, slowly and returned to its original position, again.”

It is narrated that the Jews asked the holy Prophet Blessings of Allah and Peace be upon him and his progeny about the presence and benefit of the moon.

The above verse was revealed to answer these questions and it is told that the different shapes of the moon have many benefits within the system of human life.

## The Order to Slain in the Way of God

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

(البقره ١٩٠:٢)

And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.

(Al-Baqarah 2:190)

### The Order to Respect the Holy Month:

#### Revelation's appreciation:

It is narrated from Ibn-e-Abbas:

“The verse was revealed on the occasion of Peace Agreement of Hudybia. The incident is about the umrah of the Prophet Blessings of Allah and Peace be upon him and his progeny with his 1400 companions. When they reached the land of Hudybia (which is near to Mecca), the polytheists stopped them to enter in Mecca and to perform the rites of Umrah. After a long conversation, the polytheists agreed with the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny and an agreement was held that the Holy Prophet Blessings of Allah and Peace be upon him and his progeny would come to perform umrah on next year and Mecca will be vacated for three days, so that His Honour could circumambulate (Tawaf) the Khana Kaaba.

The next year, when the Prophet prepared to go to Mecca, a fear prevailed that the polytheists might break their promise and cause hurdles. So, there was a possibility of a war, and the Prophet was not happy to initiate a war in the holy month. On this occasion, this verse was revealed and ordered to stand fast against the enemy if it started the war.

## God is Witness on the Secrets of Hearts

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ  
مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾  
وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ  
وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾  
وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ جَهَنَّمُ  
وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

(البقره ٢٠٤:٢-٢٠٦)

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.

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

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.

(Al-Baqarah 2:204-206)

### Delicate and Soft-spoken Hypocrite:

#### Revelation's appreciation:

These verses were revealed about Akhans bin Shariq. He was a delicate and soft-spoken fellow. He

expressed his friendship with the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny and pretended himself as a Muslim. When he called upon the Prophet of Islam, he gave the expression of belief while sitting near to His Honour. Being a hypocrite, he used to swear and said that he kept Him as a friend and believed in one God. The Prophet also met him warm heartedly and expressed affection and love for him, apparently.

Once, his and the tribe of Saqif became enemies. He planned a night attack and killed their animals. And set their crops on fire.

Some commentators said that he passed through the fields of the Muslims and burned all. He cut the legs of the animals and showed his hypocrisy in that manner. On this occasion this verse was revealed.

## The Pledge to God with Selves

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ  
رَءُوفٌ بِالْعِبَادِ

(البقره ٢:٢٠٧)

And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants. (Al-Baqarah 2:207)

### Revelation's appreciation:

The prominent commentator of Ahle Sunnat, Saalbi says about the appreciation of this verse.

“When the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny made the solid decision to migrate, he deputed Hazrat Ali (A.S.) on his place to return deposits and payment of loans. The hypocrites besieged all around the Prophet's house to attack in that night when His Honour wanted to go to the cave of Sor. His Honour ordered Hazrat Ali (A.S.) to sleep on his bedding and gave his sheet of particular colour to cover. At that time, God Almighty revealed on Gibrael and Mickael that I have raised brotherhood and fraternity between you two, and fixed one's age more than the other. Who is that fellow among you can prefer, selflessly, others life on himself. Nobody prepared to do so and they were shown that Ali is sleeping on the bedding of my Prophet, at this time, and ready to sacrifice his life for him. Go to earth and guard to protect him.”

“When Gibrael came to the head-side of Hazrat Ali (A.S.) and Mickael sat on the foot-side, then Gibrael was saying: ‘Praise is for God, O Ali, well done; God is contending pride and glory on angels through you’.”

On this occasion the above verse was revealed.



## World is Allured for Disbelievers

زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَسَخَّرُونَ مِنَ الَّذِينَ ءَامَنُوا  
وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ  
حِسَابٍ

(البقره ٢: ٢١٢)

The life of this world is made alluring 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 whom he pleases without measure.

(Al-Baqarah 2:212)

### The Standards of Prosperity in the World:

#### Revelation's appreciation:

Hazrat Ibn-e-Abbas narrates the appreciation of this verse as below:

“This verse is revealed about a small group of riches and honourable fellows of Quraish whose life was prosperous and full of bounties. They used to mock Ammar and Bilal, because they were poor on materialistic point of view, although, they were among the most steadfast. Those people said if the Prophet Blessings of Allah and Peace be upon him and his progeny had any personality and he was sent from God then the honourable and rich people were following him.”

So this verse revealed and they were replied.

## Successes are in Difficulties

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ  
قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ  
آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلا إِنَّا نَصْرُ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

(البقره ٢: ٢١٤)

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the Help of Allah?” Yes! Certainly, the Help of Allah is near!

(Al-Baqarah 2:214)

### Revelation’s appreciation:

“When fear and severe anxiety overcame the Muslims in the war of Ahzab and they were besieged, then this verse was revealed. The Muslims were taught steadfastness and promised for their help and victory.”

## The Best Virtues before God Almighty

سَأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ وَالَّذِينَ  
وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ  
اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

(البقره ٢: ٢١٥)

They ask you (O Muhammad Blessings of Allah and Peace be upon him and his progeny) what they should spend (in charity). Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.

(Al-Baqarah 2:215)

### Revelation's appreciation:

“Umru bin Jamoh was an old rich man. He asked the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny about the charity and the things for charity.”

So on this occasion this verse was revealed.

## The Indication of Bad Deeds

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كِبِيرٌ وَصَدٌّ  
عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ  
أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقْتَلُونَكُمْ  
حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ  
عَنْ دِينِهِ فَمَا لِي بِهِ مِنْ عَمَلٍ إِنَّهُ يَرْجُوا زَوْجًا يَصْغُرُ لَهُ أَفَظَنُّوا  
أَنَّ اللَّهَ لَا يَفْعَلُ شَيْئًا سَعْدُ

خَالِدُونَ ﴿٢١٧﴾

إِنَّ الَّذِينَ هَاجَرُوا وَالَّذِينَ هَاجَرُوا وَجَاهِدُوا فِي سَبِيلِ اللَّهِ  
أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

(البقره ٢: ٢١٧-٢١٨)

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 an unbeliever – 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.

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.

(Al-Baqarah 2:217-218)

## **The Awareness of Circumstances is an Islamic Responsibility:**

### **Revelation's appreciation:**

This verse is said to be about Abdullah bin Hajash. The incident is somewhat as below:

“The Prophet of Islam Blessings of Allah and Peace be upon him and his progeny called Abdullah bin Hajash before the war of Badr. He was given a letter and eight men from Muhajireen sent with him. He was ordered to open the letter after two days’ journey and to follow according to the instruction given in it. He opened the letter after two days’ journey and read it as below:

‘When you open the letter, you should go upto Nakhla (a place between Mecca and Taif). You will keep an eye there on the conditions of Quraish and whatever the circumstances, inform us.’”

### **Anticipating the Circumstances**

Abdullah told the event to his companions and stated further ‘that the Prophet Blessings of Allah and Peace be upon him and his progeny has prohibited forcing them to proceed on this path. So, whoever is prepared to be martyred, he can come with me and remaining may return.’ All of them proceeded with him, when they reached Nakhla, they faced a tribe of Quraish. Umru bin Hazrmi was also one of the fellows of that tribe. They consulted each other in order to attack on the tribe because it was the last day of Rajab (a holy month).

Some of them said that ‘if we left them today then they will enter the holy boundaries and we shall not be able to attack them.’ At last, they attacked them bravely, killed Umru bin Hazrmi and took the caravan with two prisoners in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny.

### **Taunting by Polytheists:**

His Honour said:

“I did not order you to fight in the holy months.”

His Honour did not dispose the plunder money and the prisoners. The Mujahideen felt sad, other Muslims also cursed them and the polytheists opened their mouth to taunt. They said that Muhammad (Blessings of Allah and Peace be upon him and his progeny) had considered war, bloodshed and imprisonment as legitimate in the holy months. The verse was revealed on this occasion. After the revelation of this verse, Abdullah bin Hajash and his companions expressed that they had tried on this way to get the reward of Jihad. They asked the Prophet Blessings of Allah and Peace be upon him and his progeny, whether they would be given the reward of Mujahideen. Then the next verse was revealed.

## Drinking Alcoholic Drink and Gambling – Two Worst Sins

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ  
وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَسْأَلُونَكَ مَاذَا  
يُنْفِقُونَ قُلِ الْمَوْفُؤُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَتَفَكَّرُونَ ﴾

(البقره ۲: ۲۱۹)

They ask you about alcoholic drink and gambling. 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 revelations that you may ponder.

(Al-Baqarah 2:219)

### Revelation's appreciation:

“A group of companions called upon the honour of the blessed Prophet Blessings of Allah and Peace be upon him and his progeny and requested for the order about the alcoholic drink and gambling, because these things destroys the wisdom and money as well.”

On this occasion the above verse was revealed.

## The Order for Orphans' Betterment

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْتَأْذِنَكَ عَنِ الَّتِي تَمْنَى قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ  
تَخَاطَبْتَهُمْ فَاخْوَانِكُمْ وَعَلَّمَ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ  
اللَّهُ لَأَعْتَبْتَكُمْ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

(البقره ٢: ٢٢٠)

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 pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise. (Al-Baqarah 2:220)

### Mixing the Money of Orphans in one's Own:

#### Revelation's appreciation:

It is narrated from Hazrat Imam Jaffer Sadiq that when this verse:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

And do not approach the property of the orphan except in the best manner

(Surat Al-Anam 6:152)

and this verse:



إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي  
بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا ﴿١٠﴾

(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. (Nisa 4:10)

revealed, in which it is forbidden to go near to the property and wealth of the orphans except that it may benefit them, and prohibited to swallow their wealth. So, the people who were supporting the orphans stopped to do so and let them live on their own. Even, some people banished them out from their homes. The orphans, who were not banished out were living as unattended. The food of orphans was cooked by their money, separately without mixing it with the guardians. The orphan used to eat meal in his separate room and ate the same next time if left or otherwise thrown away.

### **Orphans were separated due to Fear of Punishment:**

All these precautions were taken only to keep away from the guilty of eating the wealth of the orphans. These circumstances were creating difficulties for both the orphans and the guardians. Under these conditions, the affectees came to the blessed Prophet Blessings of Allah and Peace be upon him and his progeny and told their problems.

So, the above given verse was revealed.

## Idolatress is not Kith and Kin of Muslim man

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَا مَهْمُ مُؤْمِنَةً حَيْرٍ مِّنْ  
مُّشْرِكَةٍ ۚ وَلَوْ أَحَبَبَتْكُمْ ۚ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا  
وَلَعَبْدٌ مُّؤْمِنٌ حَيْرٍ مِّنْ مُّشْرِكٍ ۚ وَلَوْ أَحَبَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ  
وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَبَيِّنُا آيَاتِهِ لِلنَّاسِ  
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

(البقره ٢: ٢٢١)

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 revelations to men, that they may be mindful. (Al-Baqarah 2:221)

### Muslim Woman is not Kith and Kin of Idolater:

#### Revelation's appreciation:

Islam gives much importance to married life. Islam imposes certain conditions in the selection of wife or husband due to the matters of inheritance and the effects on children from the in-house training environment. Polytheist woman is not suitable kith and kin of a Muslim man. For

example, if she becomes wife, then the children will inherit the same properties and ideas and get training in her lap, the end of which is bad. So, Quran prohibits marrying polytheist or idolatress woman, in this verse.

Mursad was a brave man. The blessed Prophet sent him to Mecca from Medina and ordered to bring with him a group of Muslims present there. He reached Mecca to fulfill the order of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny; there he met a woman named Annaq. He identified her from the age of darkness. She lured him to commit sin as prevailed before Islam, but Mursad declined her temptation because he had accepted Islam. The woman demanded for Nikah (marriage bond). Mursad said that this issue would be resolved after the permission of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny. He came back after doing his duty and told the issue in His Honour.

On this occasion this verse was revealed and told that polytheist and idolatress women are not suitable for marrying and gazing the Muslim men.

## An Order to Refrain from Women in the Days of Menses

وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أذى فَأَعْرِضُوا إِلَيْهَا فِي  
الْمَحِيضِ وَلَا تَقْرُبُوهنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ  
حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾  
نِسَاءُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا  
اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

(البقره ٢٢٢:٢-٢٢٣)

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.

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. (Al-Baqarah 2:222-23)

### The Disadvantages of Intercourse in Menses:

#### Revelation's appreciation:

In this verse the philosophy of the order is given about the abstinence of intercourse with a woman in the

days of menses. When the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny was questioned about the blood of menses, God Almighty says in the reply “huazi” i.e., it is a harmful and polluted thing. The intercourse with women in this condition may cause aversion and severe damages. Today’s medical science has also proved these disadvantages. Among these damages some are given below:

- Man and woman may barren.
- The germs of disease may replicate.
- The penetration of the polluted and heated fluid, which is composed of internal germs of the body, from the genital organ of the woman into the man’s genital organs.
- In addition of above, several other diseases are also produced due to this act.

### **The Theories of the Jews about the Haiz/ Menstruating Woman:**

“The Arab polytheists, especially of Medina, were well familiar with the ethics and habits of the Jews. The orders about the sexual intercourse with the Haiz/ Menstruating women were totally opposite between the Jews and the Christians. This conflict raised the question before the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny.”

A group of Jews says:

“It is almost illegitimate for men to live with such women and even they are not permitted to dine on the same serving and to live in the same room. According to them, a man should not sit on the same place where the menstruating woman has sit, and if he sits, he should wash his clothes, otherwise it is filthy. And if he sleeps on her bed then he should wash his clothes and take a bath, too. So

to say, the woman was considered as filthy being, must be avoided in the days of menses.

### **The Theories of the Christians about the Haiz/ Menstruating Woman:**

“The Christians says contracting the Jews that there is no difference between the conditions of a menstruating and non-menstruating woman. There is no prohibition on social status and sexual intercourse with them.”

The Muslims questioned the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny due to this religious contradiction and unforgivable excesses and shortages. The above verse was revealed to answer the question.

## Avoid Swearing

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا  
وَتُصَلِّحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾  
لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ  
وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

(البقره ٢: ٢٢٤-٢٢٥)

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.

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

(Al-Baqarah 2:224-25)

### Swearing as a Catch Word:

#### Revelation's appreciation:

Although, Islam includes oath but swearing is not a pleasing deed, whether it is pronounced for good purposes. Some oaths are absurd which have no bearing and should not be bothered. These oaths are unintentionally pronounced by people and some swear as a catch word or habitually. 'La Wallah' and 'Balah Wallah' are absurd oaths and these are something which has no target and motive or which is not pronounced with some motivation and goal.

The oaths which are taken under the conditions of anger and wrath are considered as absurd. The absurd oaths are not accountable, but these should be avoided.

**The Oath which has no Lawful Impact:**

The oaths are accountable and trustworthy which are pronounced with intention and motive. It is not only sinful to go against these oaths but expiation is also tendered.

There happened a conflict between the son in law and the daughter of Abdullah bin Rawah, a companion of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny. He took oath that he would not interfere to patch-up between them and not even take any step. So, the verse given above was revealed and such oaths prohibited and denied.



## First Husband can be Contacted after the Third Divorce

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. فَإِنْ طَلَّقَهَا فَلَا  
جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ  
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

(البقره ٢: ٢٣٠)

So if he divorces her (the third time) she shall not be lawful to him afterwards until she marries another husband; then if he (the other husband after having sexual intercourse) 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 have knowledge. (Al-Baqarah 2:230)

## The Nikah's (Marriage Bond) Validity after the Nikah Tehrimi (Qualifying Marriage Bond):

### Revelation's appreciation:

The philosophy of divorce counting is that the couple could get maximum opportunity to reconcile and they may patch-up after the first count. If patch-up and peace could not be achieved in the first turn, it may be achieved in the second turn. But wife and husband should join the path of reconciliation and affection after the second divorce or they should depart for ever, although the second Nikah (marriage bond) be continual because temporary Nikah (marriage bond) is not bound to divorce. Divorce is

an important feature like marriage; when two lives indulges in dissolute and strained relations, then peace is in divorce. But Islam gives the opportunity to rejoin, if the situation is raised upto three divorces and the couple wanted to rejoin by Nikah then a condition of dissolver (Mohallil) is applied to open the way of qualifying marriage bond (Nikah Tehrimi). That is to say, the woman should marry another man and give him the conjugal rights properly, i.e., she should complete the sexual intercourse with him. And the new husband gives her the divorce, then she can patch-up with her first husband. The marriage with second husband should not be as customary, but it is must to have sexual intercourse with him.

As it is narrated in the revelation's appreciation of this verse:

A woman called upon in the honour of the blessed Prophet Blessings of Allah and Peace be upon him and his progeny and said, 'I was the wife of my cousin Rafaid, he gave me three time divorce, so I married another man Abdur Rehman. He divorced me, by chance, but he did not copulate with me. Can I now go back to my first husband?'

His Honour Blessings of Allah and Peace be upon him and his progeny replied in negative and said that your marriage with your first husband is possible only when the new husband had done sexual intercourse with you."

## The Separation of Husband and Wife on Mutual Consent

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا تَعَصَّوهُنَّ أَنْ يَنْكِحَنَّ  
أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ لَكُمْ لَكُمْ وَأَطَهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ  
لَا تَعْلَمُونَ ﴿٢٣٢﴾

(البقره ٢:٢٣٢)

And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.

(Al-Baqarah 2:232)

### The Way of Divorce in the Age of Darkness:

#### Revelation's appreciation:

The women were bound under the severe conditions in the age of darkness. Their thoughts, ideas and plans were not considered important. Those were not independent in their marriage life. Those could neither marry according to their choice nor did they have any say in routine matters. If those were divorced, the women had to take permission from their relatives while facing several hurdles. If couples desired to continue their past life, their seniors raised problems.

As it is narrated in the revelation's appreciation of this verse:

“Maqal bin Yasar was a companion of the blessed Prophet Blessings of Allah and Peace be upon him and his progeny, he had a sister named Jamla. Aas bin Aadi was his sister's first husband. He opposed the marriage of his sister with Aas.” May be, the close relatives had this right in the age of darkness.

## The Order to Keep up the Middle Prayer

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ



(البقره ٢: ٢٣٨)

Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah. (Al-Baqarah 2:238)

**The Blessed Prophet's (Blessings of Allah and Peace be upon him and his progeny) worry for reduced attendance in Congregational Prayer (*Jamat*):**

### Revelation's appreciation:

The importance of prayer is narrated in this verse, especially the middle prayer – some commentators refer it to Zuhr prayer. The prayer is a way to link human being with the Creator of the universe and the congregational prayer is given more significance because it is a connection between the Creator and the created. Some people make excuses of distance, sometime of weather, sometime of self respect etc., etc., to attend the congregational prayer (*jamat*).

This issue is considered in the appreciation of revelation of this verse.

“Some hypocrites raised the excuse of hot weather and they did not participate in the congregational prayer in order to instigate differences among the Muslims. Other people also followed them and stopped participation in the congregational prayer (*jamat*). The reduced attendance of

the Muslims in congregational prayers worried the blessed Prophet Blessings of Allah and Peace be upon him and his progeny. His Honour warned the Muslims of severe punishment.”

It is narrated from Zaid bin Sabit that the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny used to go for congregational prayer of Zuhr in the extreme hot days. The action was a hard task for the companions of his Honour.

So, this verse was revealed and the importance of prayer, especially the importance of Zuhr prayer is told.

## The Theory of Re-birth

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ  
الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى  
النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴾  
(البقره ٢: ٢٤٣)

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. (Al-Baqarah 2:243)

### Escape from Death is Impossible:

#### Revelation's appreciation:

The detail of those people is narrated in this verse who avoided Jihad in the way of God making different excuses. It was manifested in this verse that people should not think that they could be secured by escaping from responsibilities and making excuses. They should not imagine that their physical actions are more powerful than the Omnipotence of the Cherisher. If they avoided fighting against the enemy and escaped from the war in the name Allah (Jihad) then it is possible that Allah Almighty may impose defeat for them from another enemy and their massacre by that army (Lashkar). The same situation is narrated in the appreciation of revelation of this verse.

“A disease of bubonic plague spread in a city of Syria. The people died rapidly. Some people left that place and the city to escape from death. They felt as if they were more powerful by leaving the place and escaping from

death. They became proud and arrogant depending on physical actions ignoring the Intention of Allah Almighty. The Cherisher destroyed them by the same disease in the wilderness.”

It is narrated that the bubonic plague was the result of retribution of their deeds. The disease was spread as a punishment because they excused the orders of their commanders to fight in the way of God Almighty, saying that the bubonic plague was spread in the area of war and it was harmful to go there. They were entrapped in the same disease for which they excused from the war, the bubonic plague spread among them and they ran leaving behind their homes and business to escape that plague, but they all died on reaching in a wilderness.



## There is no Harshness in Religion (Deen)

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ  
بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

(البقره ٢:٢٥٦)

There is no compulsion in religion; truly the right way has become clearly distinct from wrong path; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing. (Al-Baqarah 2:256)

### Believes and Judgments cannot be Changed by Force:

#### Revelation's appreciation:

The foundation of religion is based on faith and belief so reasoning and logic is the only way to comprehend it and can only be adopted through evidence and judgment. The use of might and disgust, power and force deviates from the true spirit of religion. Force and power only affect on our physical activities but cannot change believes and ideals. The same thinking is raised in the appreciation of revelation of this verse through “la ikrah fid deen”.

Haseen was a man living in Medina with his two sons. Two traders importing goods into Medina met these boys, they preached them Christianity, and the boys were impressed and converted to Christians.

Haseen worried due to that incident and informed the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny. He expressed his desire that he wanted to bring them back to Islam. He enquired whether he could do this by using force.

So, this verse was revealed in which the truth is narrated that there should be no force and disgust adopting any religion.

The appreciation of revelation under this verse is written in *Tafseer-ul Minar* as below:

“When Haseen tried to bring back his sons to Islam by force, they went to the blessed Prophet Blessings of Allah and Peace be upon him and his progeny with complaint. Haseen requested that how could he bear to see his sons burning in the fire of the hell.”

So, this verse was revealed.

## Purified Stocks

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا  
أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَتِمَّمُوا الْخَيْرَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ  
بِتَّاجِرِيهِ إِلَّا ءَأَن تَعْمُرُوا فِيهِ ءَوَاعِلُمْ ءَأَن ءَلَّهَ عَنِ حَمِيدٍ ﴿٢٦٧﴾  
(البقره ٢:٢٦٧)

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 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. (Al-Baqarah 2:267)

### Revelation's appreciation:

The rules to spend in the way of God are narrated in this verse. Only clean and good thing (stock) should be spent i.e., the stock should be valuable, beneficial and the best, free from any defect and impurity. Because, some people are habitual to spend the stock which is invaluable and almost unusable even for them, too. Such spending does not train the fellow, himself nor beneficial to anybody, rather it insults and ridicules. There is an important point in this verse, i.e., whatever is spent in the way of God is for the needy, beggars and poor on one hand while for God Almighty on the other hand. If low and priceless stock is selected for charity, the highest order of the Cherisher would be ridiculed not being considered for the best stock on the one hand and the needy would be ridiculed also because it may be possible that they were trying to maintain their rightful dignity although short of money. Such cheap

spending may further depress and distress them, spiritually. So, whatever is spent in the way of God should be pure i.e., halal. The same is narrated in the appreciation of revelation under this verse.

### **Charity from the Money of Usury:**

It is narrated from Hazrat Imam Jaffer Sadiq (A.S.) that:

“This verse is revealed about a group which has gathered wealth on account of usury in the age of darkness. They spent in the way of God Almighty from that wealth. Allah, Almighty stopped them and ordered them to spend from pure and halal stock (wealth).”

A narrative is said to be from Hazrat Ali (A.S.) as below:

“This verse is revealed for such people who used to mix low quality and unpleasant dates in good ones while spending for charity. So, they were ordered to avoid this kind of activity.”

## To Spend in the Way of God

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ  
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ  
وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْفَ إِلَيْكُمْ وَأَنْتُمْ لَا  
تُظْلَمُونَ

(البقره ٢: ٢٧٢)

Not upon you (Muhammad Blessings of Allah and Peace be upon him and his progeny) is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

(Al-Baqarah 2:272)

### Revelation's appreciation:

A sensitive duty is to call people to guidance, especially to persuade the Muslims to guidance. The blessed Prophet Blessings of Allah and Peace be upon him and his progeny is addressed in this verse that non-Muslims, irritated from the harshness of poverty and starvation, should not be spent on so that they might accept Islam and be guided, is not correct. But God's Beneficence should be considered as a model, which is for all human beings belonging to each and every religion. Muslims should also care non-Muslims in need especially on their serious circumstances, while spending on needy people.

Allah Almighty revealed this order while keeping this position.

**Spend the Wealth of God on non-Muslims, too:**

The appreciation of revelation under this verse is narrated from Ibn-e-Abbas as:

“Muslims were not ready to spend on non-Muslims so this verse was revealed and they were permitted to help them on urgent and serious occasions.”

Another appreciation of revelation under this verse is also narrated as:

“A woman named as Asma was on journey for Umra-tul Qaza with the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny. Her mother and grandmother, searching for help, came to her. Asma declined to help them because both of them were hypocrites and idolatresses and said that she would first of all seek permission from the Prophet Blessings of Allah and Peace be upon him and his progeny because they were not on her religion. She came to His Honour and asked for permission. So, this verse was revealed.”

## The Order to Fulfill the Necessities of People in Need

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا  
يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ  
أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ  
النَّاسَ الْكَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَاِنَّ اللَّهَ بِهِ  
عَلِيمٌ

(البقره ۲: ۲۷۳)

(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 recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it. (Al-Baqarah 2:273)

### The People who should be spent on:

#### Revelation's appreciation:

Allah, Almighty has told the qualities of those people who are needful and must be spent on and among them are those people who have been besieged. That is to say those people who have kept themselves busy in Jihad, educating art of war and study of important disciplines. So, due to these engagements they cannot earn their livings going in cities and towns. And such people who are counted with well off, although they are living in poverty. (It is more rewarding to spend on such people). The

example of companions of Safa is narrated in the history and the narratives regarding the appreciation of revelation of this verse mostly refer the companions of Safa.

**Prohibition to live in Mosques:**

This verse is revealed about the companions of Safa. Their residence in mosque was against the sanctities of mosque so they were ordered to shift out of mosque to Safa. This verse was revealed under the condition in which Muslims were ordered to help their brothers at all cost and they did the same.



## The Order to Wave off Previous Interest

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ  
مُؤْمِنِينَ

(البقره ۲: ۲۷۸)

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

(Al-Baqarah 2:278)

### Revelation's appreciation:

Allah Almighty addressed the believers in this verse. After the will of abstinence, Allah said, if they believe then they should ignore the demands of usury in balance because usury does not go along with the spirit of belief.

An incident is narrated while appreciating revelation of this verse.

“Khalid bin Waleed came to the blessed Prophet Blessings of Allah and Peace be upon him and his progeny after the revelation of verses about usury and said that his father had usury issues with the tribe of Saqeef and could not receive the demands, he had made his will for him to receive the usury stocks, which his father could not have collected, was that will legitimate?”

So, this verse was revealed and the public was stopped strongly to do so.

It is given in another narrative that after the revelation of this verse His Honour Blessings of Allah and Peace be upon him and his progeny said:

“Be aware that the usury demands of dark ages may be withdrawn. And first of all I announce to withdraw the usury demands from Abbas bin Abdul Mutalib.”

## **The Book Differentiating between Right and Wrong**

زَلَّ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ  
وَالْإِنْجِيلَ

(آل عمران ۳:۳)

It is He Who has sent down the Book (the Quran) to you (Muhammad Blessings of Allah and Peace be upon him and his progeny) with truth, confirming what came before it. And he sent down the Taurat (Torah) and the Injeel (Gospel). (Ali-Imran 3:3)

### **The Demand of Christian Preachers from the Messenger of Islam (Blessings of Allah and Peace be upon him and his progeny):**

#### **Revelation's appreciation:**

Some commentators say that there are more than eighty verses about the Christian representatives of Najran who were sent to Medina for research in Islam. They were sixty persons; fourteen among them were considered nobles and respectable. And three were headmen among those fourteen. The Christians of Najran used to consult these three during jobs and troublesome situations. One of them was Aqib and also called as Abdul Masih. He was also one of the rich and wealthy fellows of his nation. His people never opposed his sayings and theories. The other was Said, also called as Ayhem, who took care of the managerial affairs of journey and entertainments. He was one, very much trusted, among Christians. The third one was Abu Harsa known as a scholar and was most

influential. The Christians had built several churches after his name. He had learnt all the books of Christianity. The group of sixty persons came in Medina in the dress of Bani Kaab and reached Masjid Nabvi. The blessed Prophet Blessings of Allah and Peace be upon him and his progeny had offered Asr Prayer with the Muslims. These sixty persons had worn beautiful, attractive and colourful dresses. As said by one companion:

“We had never seen before such well dressed representatives.”

That was the time of their prayer when they reached the mosque. They blew naqoos according to their traditions and started to pray in the direction eastward. Some companions tried to stop them but his Honour said: “You should not worry about them.”

Aqib and Said came to the blessed Prophet Blessings of Allah and Peace be upon him and his progeny after the prayer and started conversation with him. His Honour offered them to accept religion of Islam and invited to pray in the court of Allah Almighty.

Aqib and Said said: “We have accepted Islam before you and prayed in the court of Allah Almighty.”

The Prophet Blessings of Allah and Peace be upon him and his progeny said: “How are you on a true religion, whereas your deeds reflect that you did not prostrate before God? You are convinced of a son for God and claim Hazrat Isa, the son of God. You worship cross and eat the meat of pigs, whereas, all these pursuits are against to a true religion.”

Aqib and Said said: “If Hazrat Isa is not a son of God, then, who is his father?”

The blessed Prophet said: “Do you admit that every son reflects the features of his father?”

They said, “Yes”.

His Honour said: “Is not such that God is unparalleled, has circumscribed each and everything and responsible to provide livelihood to His creature?”

They said, “Yes, such is this.”

The Prophet Blessings of Allah and Peace be upon him and his progeny said: Had Hazrat Isa these qualities?

They said, “Not.”

His Honour said: “Do you know that nothing of earth and heaven is hidden from God and He knows everything?”

They said, “Yes, we know.”

His Honour Blessings of Allah and Peace be upon him and his progeny said: “Does Hazrat Isa know himself anything other than which is told by Allah Almighty?”

They said, “No.”

His Honour said: “Do you know that our God is the same Who made Hazrat Isa on His desire in the mother’s belly?”

They said: “Yes, such is that.”

His Honour said: “Is not such that the mother of Hazrat Isa carried him in her body like other children then gave him birth like mothers and Hazrat Isa took food like other children?”

They said: “Yes, such was that.”

On that His Honour Blessings of Allah and Peace be upon him and his progeny said: So, how Hazrat Isa becomes the son of God, although, he does not resemble Him, anymore.

When the conversation reached at this point, they all kept silent. At that time, few more verses were revealed.

## Decisive (Mohkam) verses are the basis of Holy Quran

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ  
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ  
ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ  
فِي الْعِلْمِ يَقُولُونَ ۗ آمَنَّا بِهِ ۗ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو  
الْأَلْبَابِ ﴿٧﴾

(آل عمران ٧:٣)

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. (Ali-Imran 3:7)

## Jews Arguing on the Period of Islam from Alif Lam Meem:

### Revelation's appreciation:

A hadith is narrated from Imam Baqir (A.S.) in *Tafseer Noor-us Saqlain* with reference of *Maani-ul Akhbar* as below:

“Few among Jews alongwith Hayee bin Akhtab and his brother came in the honour of the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny and said on the basis of Muqta words i.e., Alif, Lam, Meem that according to the counting of alphabets Alif is equal to one, Lam is equal to thirty and Meem is equal to forty, resulting the total period of existence of your nation is not more than seventy one years.

The Prophet of Islam Blessings of Allah and Peace be upon him and his progeny said to clear their wrong perception:

“Why do you only count for Alif, Lam, Meem. Are Alif ma sa, Alif ra and other ‘Muqatat’ not in Holy Quran. If these words indicate the period of existence of my nation, then, why do you not count all of them?”

This verse was revealed after that occasion.

### **The Christians’ Logic: Hazrat Isa (A.S.) being God:**

There is another appreciation of revelation under this verse is narrated in *Tafseer fi Zalal-ul Quran* which is also in the line of first appreciation of revelation, and this is as below:

“Some Christians of Najran came in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny and they declared the Quranic interpretation of Kalamat-Allah and Rooh-Allah about Hazrat Masih in favour of their logic. They wanted to get wrong result from their theory of Hazrat Isa (A.S.) being God and the belief of trinity and ignored all those verses which altogether negate each and every kind of association and resemblance. So, the above verses were revealed.”

## The Messenger is never Overcome

قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ لَّيْسَ لَهُمْ شُرَكَاءُ فِيهِمْ وَيَوْمَئِذٍ أَصْحَابُ السُّعُوتِ  
الْمُهَادُ ١٣

(آل عمران ١٣:٣)

Say (O Muhammad Blessings of Allah and Peace be upon him and his progeny) to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

(Ale-Imran 3:12)

### Revelation's appreciation:

Some Jews were saying after the war of Badr and the success of the Muslims therein: “The praise and admiration is for the Prophet, we have read in our religious book Taurat that he will never be overcome in any war and this is the very same Prophet.”

Listening to this, some other said: “Do not hurry; let second war or any other incident may occur and then decide.”

When the Muslims were defeated in the war of Uhad, they were saying: “By God, this is not that Prophet for which the divine inspiration is given in our book.”

After that incident, they not only become Muslims but they showed much harsh attitude for the Muslims, more distant and even dissolved the agreement for not indulging in war before the set time. Jews sixty riders alongwith Kaab bin Ashraf reached Mecca and returned back after making agreement with hypocrites to ensue war against Islam.

In the meantime the above verse was revealed and replied, bluntly and it was said that they should conclude after the operation and keep in mind that they will be overcome and defeated.



## The War of Badr is a Sign of God

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِ الَّذِينَ اتَّخَذُوا فِي سَبِيلِ  
اللَّهِ وَأَخْرَجُوا كَافِرًا يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ  
بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾  
(آل عمران ٣:١٣)

Indeed there was a sign for you in the two armies (which) met together in encounter; one army fighting in the way of Allah and the other unbelieving, 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.

(Ale-Imran 3:13)

### The Flag Bearer of Badr war:

#### Revelation's appreciation:

This verse is revealed about the condition of Badr war. The commentators have narrated it as below:

“There were three hundred and thirteen Muslims in the war of Badr including seventy Muhajireen and two hundred and thirty six Ansars. Hazrat Ali (A.S.) was the flag bearer from Muhajireen side and Saad bin Ubada from Ansars. They had only seventy camels, two horses, six armours and eight swords for this great crusade. Twenty two Muslims were martyred in this war including fourteen Muhajirs and eight Ansars. Seventy men of enemy were killed and seventy imprisoned. So, the Muslims were blessed with victory and returned back victorious.”

## The Decision according to the Book of God

الَّذِينَ إِلَى الذِّكْرِ أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ  
لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَمَهُمْ مُّعْرِضُونَ

(آل عمران ٢٣:٣)

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 faction of them turns back and they withdraw. (Ale-Imran 3:23)

### The Order for Adultery given in Torah:

#### Revelation's appreciation:

It is narrated from Ibn-e-Abbas in *Tafseer-ul Majma-ul Bayan* as below:

“A woman and a man from the Jews of Khyber committed adultery during the era of the Prophet of Allah Blessings of Allah and Peace be upon him and his progeny, although, there was an order to stone the person till death. The man and the woman were well known among the nobles so the order was delayed and it was proposed that the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny be consulted. They were expecting less punishment from Him. But the Prophet of Allah Blessings of Allah and Peace be upon him and his progeny declared the same punishment as given in Torah. Some Jews and few among the headmen objected and refused to accept the judgment that the decision should be according to the Jew religion.

“The prevailing Torah will decide between you and me.”

They accepted.

Ibn-e-Sooria, one of their scholars, was called from Fidak to Medina. The blessed Prophet recognized him and asked him, “Are you Ibn-e-Sooria.”

He replied, “Yes.”

His Honour said, “Are you the scholar of Jews?”

He said, “They think so.”

The blessed Prophet ordered: “Show him the portion of Torah which deals the order of stoning to death.”

Ibn-e-Sooria had already known of that order so when he reached to this verse, he placed his hand on it and read the sentences coming after that.

Abdullah bin Salam, a Jew scholar converted Muslim, was present there. He stood immediately on Ibn-e-Sooria’s conspiring act and pulled aside his hand from that verse. He recited from the text of Torah as:

“It is binding on Jews, when any woman and man involve in adultery and there is an ample proof of the same, they must be stoned till death.”

The Prophet Blessings of Allah and Peace be upon him and his progeny ordered after that to punish the two culprits according to their religion. A group of Jews was annoyed. So, the verse mentioned above was revealed at this occasion.

## Nominating God's Orders to One's self is Forbidden

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِنْ  
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ

(آل عمران ٣: ٢٦)

Say: O Allah! Possessor of the kingdom, Thou give the kingdom to whom Thou will, and Thou take the kingdom from whom Thou will, and Thou endue with honour whom Thou will, and Thou humiliate whom Thou will. In Thy Hand is the good. Verily, Thou are Able to do all things. (Ale-Imran 3:26)

### The Doubt of Hypocrites for the Messenger of Islam (Blessings of Allah and Peace be upon him and his progeny):

#### Revelation's appreciation:

The famous commentator Tibrisi has narrated two appreciations of revelation in this connection in *Majmah-ul Bayan* and both describe the same reality.

When the blessed Prophet Blessings of Allah and Peace be upon him and his progeny conquered Mecca, His Honour gave the good news to the Muslims that Iran and Rome would also be under the flag of Islam, very soon. When the hypocrites, depriving the light of Islam, heard this news, they said surprisingly:

“Muhammad (Blessings of Allah and Peace be upon him and his progeny) did not consider Medina and Mecca, enough but kept greed for Iran and Rome.”

So, the above mentioned verse was revealed.

### **The Sparks of Stone and Prediction of Future:**

The Muslims were digging trench along with the Prophet of Islam outside Medina. Divided into groups, they were busy in digging the trench very diligently, well disciplined so that the defense work could be completed before the attack of enemy. In the meantime, a white and hard stone appeared in the trench. The Muslims failed in moving and breaking the stone. Hazrat Salman (R.A.) came to the blessed Prophet Blessings of Allah and Peace be upon him and his progeny and described the incident. His Honour went down the trench and took the pickaxe from Salman and made a hard strike on the stone. A flame came out of the stone on striking the pickaxe. The Prophet Blessings of Allah and Peace be upon him and his progeny raised the slogan of Takbir (Allah is Great). Salman also followed and the sound of Takbir rose from each and every side.

The blessed Prophet Blessings of Allah and Peace be upon him and his progeny made the second strike on the stone, the flame blazed and it broke a little.

His Honour raised the slogan of Takbir (God is Great) and the sound of Takbir echoed everywhere.

The blessed Prophet Blessings of Allah and Peace be upon him and his progeny made the third strike of the pickaxe on the stone, the flame blazed again and it glittered all around and all the stone broke. The slogan of Takbir raised and echoed in the trench. Salman said: “Today, we have seen an astonishing thing.”

The Prophet Blessings of Allah and Peace be upon him and his progeny addressed:

“On flame’s first blaze, I saw the jewels of ‘Ctesiphon and Heera’ and my brother Gabriel gave the glad tidings that those would be under the flag of Islam.

On the second blaze, I saw the castles of Rome, Gabriel gave the glad tidings that those would be under the control of my followers.

On the third blaze, I saw the castles of Sana and Yemen, Gabriel gave the glad tidings that the Muslims are congratulated.”

The Muslims were so happy and offered thanks to God Almighty, whereas, the hypocrites were sad and sorrowfulness reflected from their faces. They argued: “How a wrong desire and impossible promise is this, although, at this time they are in defensive position due to fear of life, digging trench. They are not able even to instigate war against this small enemy, and thinking to conquer the great countries of the world.”

So, the above verse was revealed and the hypocrites were answered.

## The Scale of Friendship with God

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ  
غَفُورٌ رَحِيمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾  
(آل عمران ٣: ٣١-٣٢)

Say: (O Muhammad Blessings of Allah and Peace be upon him and his progeny) If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful.

Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers. (Ali-Imran 3:31-32)

**Obedience of God is in the Obedience of Prophet  
Blessings of Allah and Peace be upon him and his  
progeny:**

### Revelation's appreciation:

In the first verse, it is manifested that love is not only an activity of hearts but it should appear in the deeds of human beings.

Two appreciations are narrated about these verses in *Majma-ul Bayan* and *Al-Minar*:

- Some persons claimed before the blessed Prophet Blessings of Allah and Peace be upon him and his progeny for their love of God Almighty, although, they used to follow less the Divine orders. So, this verse was revealed.

- Some Christians from Najran came in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny and said in their conversation that they respect Hazrat Messiah very much due to their affection to God Almighty. So these above verses were revealed.



## The Position of Hazrat Isa (A.S.) is just like Hazrat Adam (A.S.)

إِنَّمَا مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ  
كُنْ فَيَكُونُ ﴿٥٩﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

(آل عمران ٣: ٥٩-٦٠)

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.

(This is) the truth from your Lord, so be not of the disputers. (Ale-Imran 3:59-60)

### Hazrat Isa (A.S.) is a Servant of God:

#### Revelation’s appreciation:

The revelation of these verses was to answer the question of Christians.

“They propounded some issues in the honour of the blessed Prophet Blessings of Allah and Peace be upon him and his progeny and among them was an issue that towards which thing his Honour had invited Christians. The blessed Prophet Blessings of Allah and Peace be upon him and his progeny said: ‘Towards God alone and that I was appointed from Him on the post of Prophethood for the guidance of the creature further that Messiah was one of his servants keeping with the same nature as human beings and ate food just like others.’

They turned down this answer and pointing towards the birth of Hazrat Isa (A.S.) without father presented it for his divinity as logic. So, the above verses were revealed.”

## **The Jews' Try to Misguide**

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا  
أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

(آل عمران ٦٩:٣)

A party of the followers (the Jews) of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive. (Ale-Imran 3:69)

### **Revelation's appreciation:**

Some Jews were trying to invite popular personalities among the pious Muslims e.g., Muaaz and Ammar etc., to their religion turning them away from Islam by satanic superstitions. So, this verse was revealed and all the Muslims were informed of this intrigue.

## The Cunningness and Intrigues of Jews

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ  
ءَامَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا ءَاخِرَهُ لَعَنَهُمُ الرَّجِيعُونَ

(آل عمران ٧٢:٣)

And a party of the followers (the Jews) 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. (Ale-Imran 3:72)

### The Conspiracies of the Jews against Islam:

#### Revelation's appreciation:

Some commentators have narrated that twelve Jew scholars from Khyber and other places, planned a conspiracy to shake the belief of some Muslims. They made a programme to go in the honour of the Prophet of Islam in morning and accept Islam, apparently, to pretend themselves as Muslims but would turn back to their religion in the end of the day. And when they will be asked: why did you do so? They would reply that they had seen the qualities of Muhammad Blessings of Allah and Peace be upon him and his progeny closely, but when they consulted their religious books or scholars, they concluded that his qualities and characteristics did not match them given in their books, so they turned back to their religion. The Jew scholars were thinking that on seeing this some Muslims would say that as these people took more care of divine books than us so whatever they say was certainly true and right. The Muslims would be shaken.

## Some Jews were Honest

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدُّهُ إِلَيْكَ وَمِنْهُمْ مَنْ  
إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ  
قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتِنِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ  
يَعْلَمُونَ

(آل عمران ٣: ٧٥)

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. (Ale-Imran 3:75)

### Two Honest Men among Jews:

#### Revelation's appreciation:

This verse is revealed about two Jews.

One Jew, Abdullah bin Salam was trustworthy and reasonable man. A rich fellow entrusted him twelve hundred ouqia gold. Abdullah returned them all on the fixed time. The other Jew was Zakhas bin Aazora. One Qureshi entrusted him one dinar, Zakhas embezzled in it. God Almighty censured this embezzlement in the above verse.

## The Painful Torment for Treacherous People

إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

(آل عمران ٣: ٧٧)

(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 torment.

(Ale-Imran 3:77)

### Attributing Distortion towards God, the Merciful:

#### Revelation's appreciation:

When some Jew scholars including Abu Rafai Hai bin Akhtab and Kaab bin Ashraf observed that their collective impression among Jews is deteriorating, they tried to distort those signs of the last Prophet given in Torah and in the copies of Torah written by them. Even they swear that those distorted sentences were from God. So, this verse was revealed.

#### The Painful Torment on False Swearing:

Some commentators have also quoted that this verse was revealed about Ashas bin Qais who wanted to occupy the land of someone on false grounds and when he was

ready to take false oath, the above verse was revealed; Ashas terrified and admitted the truth giving back the land to its owner.

## There is no one to be Worshiped except God

مَا كَانَ لِشَيْءٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ ثُمَّ يَقُولَ  
لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا  
كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾  
وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ  
إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

(آل عمران ٣: ٧٩-٨٠)

It is not (possible) for a mortal that Allah should give him the Book and the wisdom and prophethood, 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).

And neither would he commanded you that you should take the angels and the prophets for lords; what! would he command you with unbelief after you are Muslims?

(Ale-Imran 3:79-80)

**The Christians' Wish to Prostrate before the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny:**

**Revelation's appreciation:**

Two appreciations of revelations are narrated under these two verses as below:

“A person came in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny and said: ‘We offer our compliments like others, although we do not think this respect is enough, we request you to permit us that we may uphold your distinction and prostrate before you.’”

The blessed Prophet Blessings of Allah and Peace be upon him and his progeny said:

“Prostration is not permitted for anyone except God, Almighty. Respect your Prophet as a human being but at the same time do understand the right of these Prophets and follow them.”

Abu Rafai was a Jew, once he came in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny as a delegation’s leader and patron of Najran’s Christians. He said: “Do you want us to worship you and consider you on the status of divinity.”

They were considering that the Prophet Blessings of Allah and Peace be upon him and his progeny was against the divinity of Hazrat Isa (A.S.) , perhaps, because of his no share in divinity. If his divine status is accepted like Hazrat Isa, then he will avoid the opposition, simultaneously. This is also possible that this suggestion was initiated only to defame the blessed Prophet Blessings of Allah and Peace be upon him and his progeny and to divert the followers. The Prophet Blessings of Allah and Peace be upon him and his progeny said:

“God forbid, how is it possible that I give permission to any body to worship except the only Allah, Almighty. God has not descended me for such deeds.”



## God does not Favour the Oppressors

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ  
الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴿٨٦﴾

أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ  
أَجْمَعِينَ ﴿٨٧﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾  
إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ ﴿٨٩﴾

(آل عمران ٨٦:٣-٨٩)

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

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

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

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

(Ale-Imran 3:86-89)

## **Forgiveness is possible if Oppressor Forbids Oppression:**

### **Revelation's appreciation:**

One Ansar Muslim, Haris bin Sawed of Medina killed an innocent man named as Hazr bin Ziyad. He became absconder due to fear of punishment and escaped to Mecca. He felt disgraced of his act and thought, what to do. He decided after thinking rigorously to send a man in Medina to compel his relatives, ask the blessed Prophet Blessings of Allah and Peace be upon him and his progeny on his behalf, if there was any possibility of returning back to the right path.

So, the above mentioned verses were revealed in which narrative of acceptance of his apology with certain conditions is given.

Haris bin Sawed came in the honour of the blessed Prophet and accepted Islam, again and remained loyal to Islam till his death. Eleven persons among his followers also turned away from Islam and they kept themselves as such.

## **Infidelity is not Repented after Proclaiming Loyalty**

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ  
وَأُولَئِكَ هُمُ الضَّالُّونَ

(آل عمران ٣: ٩٠)

Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray. (Ale-Imran 3:90)

### **Revelation's appreciation:**

Haris bin Sawed and his eleven companions had turned away from Islam due to certain reasons. Haris was disturbed and after repenting, he returned back in the honour of the Prophet of Islam. Although, other did not came back with him and they said on his invitation that they would live in Mecca and work against Muhammad Blessings of Allah and Peace be upon him and his progeny. They were sure of their success and thought that it would be good if they succeeded, otherwise the option of repentance was always there. They would return back to Muhammad Blessings of Allah and Peace be upon him and his progeny and he might accept their apology.

## Clean (Pak) Foods are Lawful (Halal)

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ  
عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَّلَ التَّوْرَةُ قُلْ فَأَتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن  
كُنْتُمْ صَادِقِينَ ﴿٩٣﴾

(آل عمران ٩٣:٣)

All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful. (Ale-Imran 3:93)

### Some Questions and Objections raised by the Jews against the Prophet Blessings of Allah and Peace be upon him and his progeny:

#### Revelation's appreciation:

It is apparent from the sayings of commentators that the Jews raised two objections against the blessed Prophet, specifically.

Why did the Prophet Blessings of Allah and Peace be upon him and his progeny not call the meat and milk of camel forbidden, whereas, these were forbidden in the religions of Ibrahim and Noah. The Jews, following them, also considered these forbidden.

How the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny could be loyal to the past Prophets, especially Hazrat Ibrahim (A.S.) as all Prophets gave respect to Bait-ul Muqaddas and prayed in its direction, but the last Messenger declared Kaaba as the qibla.

This verse indicates that all these things were lawful and legitimate in the beginning for the children of Israel except some Israeli had forbidden these for themselves. It is not mentioned in this verse that which food was forbidden on what reason.

### **Why Hazrat Yaqub (A.S.) did not Eat the Meat of Camel?**

It is known from narratives that:

“Whenever, Hazrat Yaqub ate the meat of camel, he felt the pain of Sciatica (a type of muscular pain, particularly in the muscles of leg and waist, unbearable even that the patient can not walk). So, he avoided this food forever and his follower also prevented from it. The verse under discussion of Quran Karim declared this impression wrong and made it evident that this was only a blame on him.

## God Almighty is a Witness on Everything

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا  
تَعْمَلُونَ ﴿٩٨﴾

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مِن مَّا أَمَّنَ تَبَعُونَهَا  
عُوجًا وَأَنْتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

(آل عمران ٩٨:٣-٩٩)

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

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 unaware of what you do. (Ale-Imran 3:98-99)

### God Almighty knows Misguiding Tricks:

#### Revelation's appreciation:

Shami bin Qais was a Jew; he was an old aged, dark hearted and an example of infidelity and enmity. One day, he passed by a gathering of the Muslims, he saw the people of Aus and Khizrij tribes, the all time enemies, were sitting together in a very pleasant, loving and peaceful mood. The atmosphere of the gathering was scented with affection and love and the fire of severe opposition had extinguished, altogether.

#### Jews' Envy against Islam:

On seeing this, he became jealous and started murmuring that if these people advanced so rapidly

following Hazrat Muhammad Blessings of Allah and Peace be upon him and his progeny, then the Jew religion would be in danger. In the meantime, he planned a conspiracy, and ordered a young Jew to mingle with one group among them, to memorize the blooded wars and tell them full description of those feuds.

**The Conspiracies of the Jews against the Prophet Blessings of Allah and Peace be upon him and his progeny:**

The conspiracy of that young Jew proved effective, incidentally. And a group of Muslims began to speak the same things after hearing him. Even some people of Aus and Khizrij began to threat each other, so that the chronic quenched fire might be flared up with standby artillery. On reaching at that point, the Muslims understood the conspiracy of the enemy of Islam; they wept and hugged each other. The rapprochement and reconciliation ceased re-originating rancour and enmities among them.

When the blessed Prophet Blessings of Allah and Peace be upon him and his progeny was informed of this incident, his Honour went in their search, immediately, with some Muhajirin, and aroused them up with his heart-rending lectures and counseling. They shunned their disputes off, at once, listening the satisfying lectures of his Honour.

## The Straight Path is Enlightened for the Saints

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فِرْقَانِ الَّذِينَ آوْتُوا الْكِتَابَ  
يُرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ  
وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

(آل عمران ٣: ١٠٠-١٠١)

O you who believe! If you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.

But how can you disbelieve while it is you to whom the revelations of Allah are recited, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to the right path. (Ale-Imran 3:100-101)

### The Enmity Traps of Islam's enemies:

#### Revelation's appreciation:

When the people returned back on the right path after the guidance and lectures of the blessed Prophet Blessings of Allah and Peace be upon him and his progeny, the address of God Almighty turned to them and were advised that if they let themselves trapped in the poisoned gossips, allowed their enemy to hinder among them and worried from the superstitions, then it might possible that they become disbelievers and turn to infidelity. It was



because that the enemy tried first to flare up the fire of enmity and hatred so that they may fight each other. It was also true that the enemy not only rest on it but would continue to instigate superstitions to tempt the Muslims, so to turn them away from Islam.

These verses were revealed in order to arouse the Muslims.

### **The Existence of Prophet Blessings of Allah and Peace be upon him and his progeny is a Blessing:**

Allah Almighty asked a strange question from the Muslims through the Prophet Blessings of Allah and Peace be upon him and his progeny in the last verse, that:

“How can you disbelieve while it is you to whom the revelations of Allah are recited, and among you is His Messenger? And, the life saving drops of revelations shower on your hearts.”

Actually, this sentence reflects on:

It is not surprising, if other people mislead, but it is surprising that the people who enjoy the company of the Prophet Blessings of Allah and Peace be upon him and his progeny and always observe the environment of revelation then how is it possible that they be mislead? And if such people mislead then it is their own deficiency and there is an awful torment for them.

Allah Almighty guides in the end of the verse:

Hold fast to Allah, bound yourself to Allah. One who bind himself to Allah, he will be guided to the right path.

These two verses were revealed to condemn the Jews who deceived.

## The Order to Hold Fast the Rope of Allah Almighty

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

(آل عمران ٣: ١٠٣)

And hold fast to the rope 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 revelations that you may follow the right way. (Ale-Imran 3:103)

### An Invitation of Unity and Guidance by the Beloved Prophet Blessings of Allah and Peace be upon him and his progeny:

#### Revelation's appreciation:

It is said that once two men of tribes Aus and Khizrij, who were named as Saliba bin Ghanam and Asad bin Zarara, met at one place. Both of them began to count their wealth of honour and pride after embracing Islam.

Saliba said: Khazima bin Sabit and Hanzila (Ghasil-ul Malika) – the pride of Muslims, are amongst us and similarly Asim bin Sabit and Saad bin Muaz are from our generation.

Asad bin Zarara of Khizrij tribe said: The circulation and publishing of Quranic education is entrusted to four persons of our tribe. Abi bin Kaab, Muaaz bin Jabal, Zaid bin Sabit Abu Zaid and the noble speaker of Medina Saad bin Abada are also amongst us.

The situation worsened gradually and both the tribes stood against each other with their arms. The fire of war blazed and the risk of bloodshed prevailed. The Prophet of Islam Blessings of Allah and Peace be upon him and his progeny rushed immediately to the incident on knowing the situation and tackled the dangerous problem with his noble speech and thorough counseling. They were made friend and at that moment they were invited to unity and harmony through an effective and mandatory address as a common order.

There is a description of the issue of unity and to avoid all types of differences and conflicts. All should hold fast to the rope of Allah and not be separated.

Rope is called Habel in Arabic, Habel Allah means rope of Allah. The commentators have given some alternates for this:

- Some think of it as Quran.
- Some think of it as Islam.
- Some think of it as the family of the Prophet Blessings of Allah and Peace be upon him and his progeny and the Aamma-e-Tahireen.
- According to the narratives quoted from Ahl-e-Bait it is considered as Ahl-e-Bait.
- Some think of it as every way which links to Allah Almighty.

### **The Role of Rope in the Life of Human being:**

It is worth mentioning here that to consider all these alternatives as the rope of Allah, a truth is defined that

human being falls in dark well and leads in astray when there is no guide or guardian. A strong rope is needed to pull him out from this dark well.

This strong rope is the same link of God which connects to Quran, its messenger and to its real heirs, and takes it to the height of spirituality and rationale from the bottom line of materialism.

## The Enemy of Islam is Weak

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلُوكُمْ أَلَا ذَبَّارْتُمْ لَا يُضُرُّونَ ﴿١١١﴾

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَنْ مَا تُقِفُوا إِلَّا لِأَنْحِبِلِ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ  
وَبَاءُ وَعَضْبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ  
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا  
عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

(آل عمران 3: 111-112)

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.

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 communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.

(Ale-Imran 3:111-112)

## The Castigation of the Believers of Islam by the Jews:

### Revelation's appreciation:

When some intellectual and thoughtful Jews persuaded to Islam and being disgusted with the

hypocritical attitude of their Jew brothers began to embrace Islam, the prejudiced Jews initiated to castigate the Jews embracing Islam. Abdullah bin Salam was also among those Jews having enlightened conscience, who embraced Islam with his companions. When the leaders of Jews saw this situation, they came to the leading patrons who were embracing Islam; they castigated them, even threatened and said that why they have left the religion of their fore-fathers and accepting Islam. Allah Almighty revealed His message encouraging the believers of Islam through the Wahi to the Prophet Blessings of Allah and Peace be upon him and his progeny and the blessed Prophet Blessings of Allah and Peace be upon him and his progeny conveyed this message to the nation which was declared as an all time order that they should not be afraid of the conspiracies of hypocrites because:

“They shall by no means harm you but with a slight evil.”

“Abasement is made to cleave to them wherever they are found.”

Today, the Jews are not viewed with good sense in the Islamic globe due to their and their fore-fathers’ cruel and unjustified attitude towards Hazrat Muhammad Blessings of Allah and Peace be upon him and his progeny and his companions. The Quran is narrating their attitude.

### **The Bad Habits of the Jews:**

The Jews are held in misery and adversity due to:

- They negate the verses of Allah Almighty.
- And murder the Prophets of Allah Almighty for no reason.
- And cross the limits.

The reason of their wretchedness is not due to the family traits or other qualities but only because of their

wrong deeds. First of all, they deny the verses of God. Secondly, they do not even hesitate to murder the leaders of the creature and the liberators of human beings. Thirdly, they were committing sins like cruelty, to snatch the rights of others and to transgress in the profits of the people. And, it is an admitted fact that any nation which commits such crimes will resemble to them.

## Do not become Friend of Islam's Enemy

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ لَا يَأُولُونَكُمْ  
خَبْرًا وَلَا وُدًّا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِن أَفْوَاهِهِمْ وَمَا تُخْفِي  
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

هَآأَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا  
لَقَوْكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ  
مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

إِن مَّمَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا  
وَإِن نَّصَبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا  
يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

(آل عمران ٣: ١١٨-١٢٠)

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 revelations clear to you, if you will understand.

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.

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.

(Ale-Imran 3:118-120)

## **Do not Make Friends among the Jews:**

### **Revelation's appreciation:**

It is narrated from Ibn-e-Abbas that these verses were revealed at that time when some Muslims who had relations with Jews due to kinship, neighbourhood, fosterage and friendship before the emergence of Islam. The Muslims regarded the Jews with affection and love and even disclosed the secrets. So the Jews became aware of the secrets, although, they were the worst enemies of the Muslims, pretending to be the friends of them.

## Turns come in Days

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾  
إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ، وَتِلْكَ الْآيَاتُ  
نُذِرٌ وَلَهَا بَيِّنَاتٌ لِّلنَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنكُم  
شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾  
وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِينَ ﴿١٤١﴾  
أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ  
وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾  
وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ  
نُظُرُونَ ﴿١٤٣﴾

(آل عمران ٣: ١٣٩-١٤٣)

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

If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) 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.

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

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

And certainly you desired death before you met it, so indeed you have seen it and you look (at it). (Ale-Imran 3:139-143)

### **The Prophet's Blessings of Allah and Peace be upon him and his progeny Sobbing on Martyrs:**

#### **Revelation's appreciation:**

These verses were revealed about the war of Ohud in which the best analysis of reasons and results of war of Ohud is presented. These verses also consoled the Muslims and comforted them spiritually. As stated above, the defeat in war of Ohud was due to the disobedience of the Muslims and deviation from the rules of war. In this war few prominent personalities of Islam were martyred, Hazrat Hamza, uncle of the blessed Prophet was on the top of the list.

The blessed Prophet Blessings of Allah and Peace be upon him and his progeny went near to the bodies of martyrs in the same night. He sat and wept beside each and every body of martyrs keeping in view the magnificence of sacred spirits of martyrs. He prayed for their salvation and buried all those bodies in the mountain of Ohud with deep sorrow and distress.

These verses were revealed in these sensitive moments because the Muslims were in utter need of spiritual comfort and the intrinsic benefits from the results of defeat.

## Hazrat Muhammad Blessings of Allah and Peace be upon him and his progeny is only a Prophet

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

(آل عمران ١٤٤:٣-١٤٥)

And Muhammad (Blessings of Allah and Peace be upon him and his progeny) is no more than a messenger; the messengers 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.

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.

(Ale-Imran 3:144-145)

## **Death Comes only on the Order of God:**

### **Revelation's appreciation:**

These verses are about an incident of war of Uhud. When the fire of war was blazing between the Muslims and the Idolaters, suddenly a voice echoed as someone saying:

“I have assassinated Muhammad (Blessings of Allah and Peace be upon him and his progeny). I have assassinated Muhammad (Blessings of Allah and Peace be upon him and his progeny).”

It was the same time when a person Umro bin Qamisa Harsi threw a stone towards the Prophet Blessings of Allah and Peace be upon him and his progeny that hit the forehead of His Honour and some of his blessed teeth martyred, lips were bruised and his blessed face blooded. Every enemy wanted to martyr Him. One flag bearer of Islam's army, Musaab bin Umair, stopped those attacks of enemy on the Prophet but was martyred. Musaab resembled to the Prophet Blessings of Allah and Peace be upon him and his progeny by face, so the enemy thought the Prophet Blessings of Allah and Peace be upon him and his progeny was dying on blood and sand. The sound of His death, echoed in the battlefield, encouraged the idolaters very much and at the same time depression overcame the Muslims. So, a big group of the Muslims, demoralized and discouraged, ran out of the battlefield and even they considered the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny martyred. Some of them diverted from Islam and asked for a shelter from the patrons of idolaters.

### **Hazrat Ali's Call to be Steadfast:**

There was a small group of devoted and loyal Muslims. Hazrat Ali (A.S.), Abu Dujana and Talha were

among those brave devotees, who were calling the soldiers of Islam to be steadfast and resolute. Anas bin Nazar entered in the group of fleeing Muslims and said:

“O people! If Muhammad Blessings of Allah and Peace be upon him and his progeny has martyred, so what, the God of Muhammad (Blessings of Allah and Peace be upon him and his progeny) is not assassinated. Come and fight for the sacred and virtuous cause of martyrdom.”

He attacked on the enemy after finishing his speech and fought till martyred. At last, Prophet of Islam Blessings of Allah and Peace be upon him and his progeny was known alive and the information was rumoured due to resemblance.

The said verses were revealed on the same place and the first fleeing group of the Muslims was censured.

## Allah is Poor and We are Rich

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ  
سَكَتْنَا مَا قَالُوا وَقَتَلْنَاهُمْ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا  
عَذَابَ الْحَرِيقِ ﴿١٨١﴾

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾

(آل عمران ١٨١:٣-١٨٢)

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.

This is for what your own hands have sent before and because Allah is not in the least unjust to the servants. (Ale-Imran 3:181-182)

## Assassinating the Prophets, after having Clear Judgments:

### Revelation's appreciation:

These verses were revealed to castigate the Jews.

Ibn-e-Abbas said:

The blessed Prophet Blessings of Allah and Peace be upon him and his progeny wrote a letter to the Jews of Bani Qeetqa. They were invited to pray, to pay zakat and to give loan to God, Almighty.

The bearer of his Honour's letter went to a home, Bait-ul Madaris, known as a centre of religious education and teaching of the Jews. The messenger gave the letter in

the hand of Fakhas, the most prominent scholar of the Jews. He said in a taunting style, after reading the letter, that ‘if your propositions are true then it should be said that God is poor and we are rich because if He is not poor then He should not have desired for loan from us. Furthermore, the belief of Muhammad (Blessings of Allah and Peace be upon him and his progeny) is that God has prohibited you to eat interest, whereas, He, himself promises you riba and interest against your charity and spending in the way of God. After that this Jew Fakhas refused to accept anything and so these verses were revealed.



## The Demand to Descend Fire from the Sky

الَّذِينَ قَالُوا إِنْ لَآ إِلَهَ إِلَّا نُونَا أَلَا نُوْمِنُكَ رِسُوْلًا حَتَّى  
يَأْتِنَا بِقُرْآنٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي  
بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿١٨٣﴾

فَإِنْ كَذَّبْتُمْ فَسَوْفَ نَكْتُمُوكُمْ فَذُرُّوا رُسُلَكُمْ إِنْ كُنْتُمْ  
وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

(آل عمران ١٨٣:٣-١٨٤)

(Those are they) who said: Surely Allah has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes. Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

But if they reject you, so indeed were rejected before you messengers who came with clear arguments and scriptures and the illuminating book. (Ale-Imran 3:183-184)

### Revelation's appreciation:

Some active Jews came in the honour of the blessed Prophet and said: "You claim that God has sent you down to us and also revealed a book on you, whereas, God has taken an oath from us in Torah that when a person claims for prophet-hood, we should believe him. But there is a

condition that he would sacrifice an animal and fire coming from the sky to burn it. If you can do this, we shall believe on you.”

## To Hear Annoying Talk in the Way of religion

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

(آل عمران 3: 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. (Ale-Imran 3:186)

### Satirizing by Jew Poet:

#### Revelation's appreciation:

When the Muslims migrated from Medina to Mecca and departed far from their businesses and homes, the polytheists encroached the stocks of Muslims and used those. They left not a single opportunity to torture the Muslims, physically, living in Mecca.

On the other side, when the Muslims came in Medina, they faced the physical and mental torture from the Jews. There was an abusive and malicious poet among the Jews, his name was Kaab bin Ashraf. He satirized the blessed Prophet and the Muslims continuously and provoked the polytheists against them. He, even, did not

left any chance to recite verses and alluring jokes for Muslim women and girls. His immodesty and insolence crossed the limits, so the blessed Prophet had to order for his execution. He was then killed by the Muslims and sent to hell.

## **The Pride of Some Jews in Distortion**

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ  
يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ  
(آل عمران ٣: ١٨٨)

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. (Ale-Imran 3:188)

### **Arab Hypocrites' Excusing Jihad:**

#### **Revelation's appreciation:**

The commentators and scholars of traditions of Holy Prophet Blessings of Allah and Peace be upon him and his progeny have narrated several appreciations under the revelation of the above verse, one of them is:

When some Jews were busy in distortion of their Holy Book and hiding the things that were given in it, they considered of having some result out of it. They were very happy and delighted for their activity and also wanted the people should respect them as responsible men and scholars of their religion.

Some other commentators say that: This verse was revealed for the hypocrites, whenever, any Islamic war was about to commence, they made different types of excuses for not participating in the wars. When the fighters of Islam returned from the battlefield, the hypocrites made oaths for not participating in the Jihad due to constraints and furthermore they hoped for the same honour and admiration given to the fighters of Islam. So, the above verse was revealed.

## Migration is one Way for Sins' Forgiveness

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ  
أُنْثَىٰ بَعْضُكُمْ مِّن بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِّن دِيَارِهِمْ  
وَأُودُوا فِي سَبِيلِي وَقُتِلُوا أَوْ كَفَرُوا عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَا ذُلٌّ لَّهُمْ جَنَّاتٍ بِجَنَّتِي مِّن تَحْتِهَا الْأَنْهَارُ قَوْلًا مِّن عِنْدِ اللَّهِ  
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

(آل عمران ١٩٥:٣)

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. (Ale-Imran 3:195)

### Revelation's appreciation:

There are several appreciations and one is that:

Um-e Salma, a wife of the blessed Prophet Blessings of Allah and Peace be upon him and his progeny asked in his Honour: There is much discussion about the Jihad, migration and martyrdom of the men in the Holy Quran, do women also share them? So, this verse was revealed as reply.

It is also narrated under the appreciation of the revelation of this verse:

“Hazrat Ali (A.S.) migrated with Fatima binte Asad, Fatima binte Muhammad Blessings of Allah and Peace be upon him and his progeny and Fatima binte Zubair. Um-e Aimen, who was a believing woman, accompanied him (A.S.) in the way.” So, this verse was revealed.

## Do not Notice the Lavishness of Non-Muslims

لَا يَعْرِفُونَكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١١٦﴾

مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيَتَسَّ الْمِهَادُ ﴿١١٧﴾

لَكِنَّ الَّذِينَ اتَّخَذُوا لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا نُزِّلَا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١١٨﴾

(آل عمران ١٩٦:٣-١٩٨)

Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.

A brief enjoyment! then their abode is hell, and evil is the resting-place.

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.

(Ale-Imran 3:196-198)

### The Jews' Life – Full of Entertainments:

#### Revelation's appreciation:

The appreciation of revelation of this verse is that:

“Many Polytheists of Mecca were traders. They earned a lot of wealth from their trade and they lived lavishly. The Jews of Medina were also very much trained in trade. They returned mostly with ample profits from trading journeys. The Muslims were facing materialistic



difficulties and hardships in those days due to certain specific conditions. The migration of the Muslims from Mecca to Medina, economic siege and boycott from the powerful enemy were among the reasons of those difficulties which bound the Muslims to live hand to mouth. Some people worried observing those conditions that disbelievers were enjoying life, whereas, the believers faced hardship. Why were Muslims facing poverty and problems?

The above mentioned verse is the answer to this question.

## One Wife is Enough if Justice is not Possible

وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّا  
وَتَلَدْتُمْ وَرَبِيعٌ قَلِيلٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِشَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آذَىٰ  
الَّتِي تَعْمَلُونَ ﴿٣﴾

(النساء ٣:٤)

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.

(An-Nisa 4:3)

### Revelation's appreciation:

A special appreciation of revelation is narrated under this verse and that is:

“The residents of Hijaz used to take the orphan girls to their homes. They sponsored and supported the orphans and after marrying them, they became the owner of their stocks, as everything was in the control of Hijazians. They, even, fixed the right of alimony (mehar) less from the normal. They used to leave the orphans upon ordinary mistakes and did not give them the status of an ordinary wife. The above verse was revealed under these conditions in which the guardians of orphans were ordered that if they marry orphan girls, they should observe justice for them, and if they could not do so, they should not marry them and select among other women for marriage.”

## The Rightful of Heir's Inheritance

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ  
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾  
(النساء ٤:٧)

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.

(An-Nisa 4:7)

### Inheritance's Divisions in the Age of Darkness:

#### Revelation's appreciation:

The revelation of this verse is about inheritance issue:

There was a custom in the age of darkness that only men were considered as heir. It was their belief that a man who had no power to fight being armed and cannot afford his life by robbery should not be given inheritance. Due to the reason, they deprived the women and children from inheritance and distributed the stocks of the dead among the men of distant relatives. When Aus bin Sabit, an Ansari, died, he left small girls and children. His cousins, Khalid and Irfata came, distributed the stocks between themselves and gave nothing to his wife and the innocent orphans. His wife complained in the honour of the blessed Prophet Blessings of Allah and Peace be upon him and his progeny. Until then, no such order was given in Islam.

The above verse was revealed on that occasion, so the blessed Prophet Blessings of Allah and Peace be upon

him and his progeny called both of them and said not to quarrel for the stocks and hand it over to his descendants and wife.

## The Law of Division of Inheritance

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي كَرِهَ مِثْلَ حَظِّ الْأُنثِيَّاتِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوهُ فَلِلْأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

﴿١١﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورِثُ كَالنَّوْءِ أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

(النساء: ١١-١٢)

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.

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.

(An-Nisa 4:11-12)

## **The Share of Wife in Inheritance:**

### **Revelation's appreciation:**

Abdur Rehman Ansari, the brother of a famous poet of Islam Hassan bin Sabit, died. He had a wife and five brothers. The brothers of Abdur Rehman divided his property among them and gave nothing to his wife. The incident was put forward in the honour of the blessed Prophet of Islam Blessings of Allah and Peace be upon him and his progeny and a complaint was lodged. So the above verse was revealed.

Further, it is narrated from Hazrat Jabir bin Abdullah Ansari as saying:

“I got illness. When His Honour Blessings of Allah and Peace be upon him and his progeny visited me, I had fainted. His Honour asked for water, used some water for ablution and sprinkled on me the rest, I got up in senses. I asked, “O Prophet of Allah, what will happen to my mother after my death.” His Honour kept silence and after some time these verses were revealed. The shares of successors were determined in these verses.

## The Order to Treat Wives Kindly

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرْتُوْا النِّسَاءَ كَرِهًا وَّلَا  
تَمۡضُلُوهُنَّ لِتَذٰهَبُوْا بِبَعۡضِ مَآءِ اَتَيْتُمُوهُنَّ اِلَّا اَنْ يَأْتِيَنَّ بِفَحِيۡشَةٍ  
مُّبِيۡنَةٍ وَعَاشِرُوهُنَّ بِالۡمَعۡرُوۡفِ فَاِنْ كَرِهْتُمُوهُنَّ فَعَسَىۤ اَنْ  
تَكْرَهُوْا شَيْۡئًا وَّيَجۡعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيۡرًا ﴿١٩﴾

(النساء ٤: ١٩)

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. (An-Nisa 4:19)

### Revelation's appreciation:

Different appreciations of revelation have been narrated under this verse.

It is narrated from Hazrat Imam Muhammad Baqar (A.S.) that this verse is revealed about those people who, although, kept their wives with them but did not treat them like wives and waited for their death so to enjoy their wealth.

Ibn-e-Abbas said:

This verse is revealed for such people whose wives had too much right of alimony (mehar). They did not wish to keep sexual relationship with their wives but could not



divorce them due to too much alimony. They treated their wives harshly so that their wives may left their right and ask for divorce.

## Blaming a Woman to have Alimony back

وَإِنْ أَرَدْتُمْ أَنْ سَبِّدُوا آلَ زَوْجٍ مِمَّا كَانَتْ زَوْجَ وَءَاتَيْتُمْ إِيَّاهُنَّ  
فَنَطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بِهْتِنًا وَإِنَّمَا  
مُؤْمِنًا ﴿٢٠﴾

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ  
وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

(النساء ٢٠:٤-٢١)

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?

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?

(An-Nisa 4:20-21)

## The Law for Denial from Alimony in the Age of Darkness:

### Revelation's appreciation:

The revelation's appreciation of this verse shows the rights of women.

“It was customary before Islam that if men wanted to divorce their first wife and marry a new one, they imposed blames on their wives and teased them so that

their wives may return back the alimony and take divorce. They used that alimony for new marriage.”

The above mentioned verse declared it as an act of shame and ordered to stop the same.

## **The Married Woman of Father is Forbidden for a Son**

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

(النساء ٤: ٢٢)

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. (An-Nisa 4:22)

### **Marriage with Step Mother is Forbidden:**

#### **Revelation's appreciation:**

In this verse a very bad and shameful act of the age of darkness is pointed out.

“It was a custom of the age of darkness that when anybody died and left behind his wife and children, the boys considered their step mother as their property like other stocks. Likewise, they thought rightful to marry the step mother or marry her with someone.

After the emergence of Islam, Abu Qais, a Muslim Ansari, died. When his son wished to marry step mother, she said, “I regard you as my son and do not consider this right, although, I can ask the blessed Prophet Blessings of Allah and Peace be upon him and his progeny for its legal responsibility.” After that, the woman approached in the honour of the blessed Prophet Blessings of Allah and Peace be upon him and his progeny with this issue. So, the above verse revealed and the act was forbidden, strongly.

## To Give Preference to Someone on Someone

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ  
مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِن  
فَضْلِهِ إِنَّ اللَّهَ كَانَ يُكَلِّمُ شَيْءًا عَلَيْهِمَا

(النساء ٤: ٣٢)

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. (An-Nisa 4:32)

### The Question of Um-e-Salma about Jihad to the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny:

#### Revelation's appreciation:

The revelation's appreciation of this verse is the answer of the above question which was asked to the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny on the ground of being a man and a woman.

Hazrat Um-e-Salma, who was a wife of the Prophet Blessings of Allah and Peace be upon him and his progeny, enquired Him:

“When men go for Jihad then why women cannot participate in Jihad and why there is half inheritance for us? Should that we be men and participate in Jihad like them and have the same position in society they enjoy.”

So, the above mentioned verse revealed and the answer was given of this question.

The commentators have also narrated another revelation's appreciation of this verse.

### **Share of Women in Inheritance:**

“When the verse of inheritance revealed and double share of men was disclosed, some Muslims were saying, “Should our reward be like them” and some women said, “Should our punishment be half than the punishment of men, just like our inheritance is half.”

So, the above mentioned verse revealed.

## God admiring Someone Great

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنفُسَهُمْ بِاللَّهِ تَزَكَّىٰ مِنْ يَسَاءِ وَلَا يَظْلَمُونَ  
فَتِيلًا ﴿٤٩﴾

أَنْظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكُذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾  
(النساء ٤: ٤٩-٥٠)

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.

See how they forge the lie against Allah, and this is sufficient as a manifest sin.

(An-Nisa 4:49-50)

### Respect is not Given on Self Made Discriminations:

#### Revelation's appreciation:

The revelation's appreciation of these verses is narrated in commentaries as below:

“The Jews and Christians were convinced of some specialties and discriminations for them, so it is there in Quranic verses that sometimes they said that they are the sons of God, that the paradise is only for them and nobody can go in it except them.”

Their false believes were broken through these verses.

## Believe in False Deities Deprives One the Blessings of God

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ  
بِالْحِجَبِ وَالطَّغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوْا لَهُمْ  
الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

(النساء ٥١:٤-٥٢)

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.

Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him. (An-Nisa 4:51-52)

### The Assembly of Jews against the Prophet of Islam:

#### Revelation's appreciation:

The first verse describes one of the bad qualities of the Jews. The commentators have narrated under the revelation's appreciation of this verse as:

Kaab bin Ashraf, one among the senior Jews, came to Mecca with seventy men in order to break the agreement with the blessed Prophet of Islam Blessings of Allah and Peace be upon him and his progeny and to make alliance with the residents of Mecca against Him. Kaab went to the home of Abu Sufian, he gave high respect to Kaab. Other Jews stayed as guest in the homes of various Quresh, separately. Someone among the residents of Mecca said to Kaab, "Both of you and Muhammad are the people of



book, we, actually, doubt that this is an intrigue against us for our destruction. If you want us to make an alliance with you, then our first and foremost condition is that you should prostrate before our two gods and believe in them.” The Jews did so.

After that, Kaab offered the residents of Mecca an oath. He said, “Our thirty men will go to Khana Kaaba and take oath, touching their bellies with the wall of Khana Kaaba, that we shall not make any mistake in the war against Muhammad (Blessings of Allah and Peace be upon him and his progeny).” At last, the programme was finalized. Abu Sufian turned to Kaab and said, “You are an educated man and we, the illiterate. Who is more near to truth – Muhammad (Blessings of Allah and Peace be upon him and his progeny) or us, in your opinion?”

Kaab asked him to tell his religion in detail.

Abu Sufian replied, “We slaughter healthy camels for the pilgrims, give them water, entertain them, maintain ties with them and release the prisoners. We make the home of our god, lively and go around it. We are the resident of Allah’s sanctuary on the land of Mecca. But, Muhammad (Blessings of Allah and Peace be upon him and his progeny) has turned away from the religion of his forefathers. He has broken off the ties from his relatives. He has exited from the Allah’s sanctuary and the old religion and the religion of Muhammad (Blessings of Allah and Peace be upon him and his progeny) is new and adolescent.”

Kaab said after listening, “By God, your religion is better than the religion of Muhammad (Blessings of Allah and Peace be upon him and his progeny).”

So, the above verses were revealed and they were replied.

## The Order to Return back the Deposits

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

(النساء ٤: ٥٨)

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.

(An-Nisa 4:58)

### Revelation's appreciation:

The revelation's appreciation of this verse is told in the commentaries as below:

The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny entered the city of Mecca with the manifested victory and called for Usman bin Talha, who was the key bearer of Khana Kaaba, in order to clear out the Allah's sanctuary from the idols. Hazrat Abbas, the uncle of the Blessed Prophet, requested the post of key bearer of Khana Kaaba after finishing the job.

The post was considered a high position among Arabs. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny closed the door of Kaaba after cleaning the contamination of idols and gave the key to Usman bin Talha, rejecting the request of his uncle and reciting the above verse.

## Consulting False Deities for Judgement is Forbidden

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ  
مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن  
يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

(النساء ٦٠:٤)

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 false deities, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error. (An-Nisa 4:60)

### A Jew asking the Prophet of Islam for Judgement:

#### Revelation's appreciation:

The commentators have narrated two different revelation's appreciation for this verse:

“A Jew of Medina had a contradiction from a hypocrite on some matter. They decided to select a man as a justice. Jew was satisfied from the justice and neutrality of the Prophet of Islam, that is why, he said that he is agreed on the decision of the Prophet (Blessings of Allah and Peace be upon him and his progeny). But, the hypocrite selected Kaab bin Ashraf, a renowned among Jews, because he was confident that he could bribe him for his favour. That is why, he opposed the decision of the Blessed Prophet Blessings of Allah and Peace be upon him and his

progeny. So, this verse was revealed and these men were condemned.”

Some commentators have also given another revelation’s appreciation:

“Some newly Muslims used to take their cases for judgement before the Jew scholars as they were doing in the days of darkness. So, the verse was revealed and the Muslims were stopped, strictly, to do so.

## **Take Judgement on Conflicts from the Prophet Blessings of Allah and Peace be upon him and his progeny**

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ  
ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا  
سَلِيمًا

(النساء ٤: ٦٥)

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 straitness in their hearts as to what you have decided and submit with entire submission. (An-Nisa 4:65)

**Accept the Decision of the Prophet, wholeheartedly:**

### **Revelation's appreciation:**

“Zubair bin Awam, who was from Muhajireen, had a conflict with his Ansari partner on the matter of watering their gardens. Both of them came in the honour of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny for resolving the conflict. Zubair's garden was at the top part of the canal, whereas, the garden of Ansari was at the bottom, so the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny ordered Zubair to water his garden, first and then the Ansari Muslim would water his garden. The Ansari, who was apparently Muslim, annoyed from the justice of the Blessed

Prophet Blessings of Allah and Peace be upon him and his progeny and said, “Have you decided so because Zubair is the son of your aunt? His talk was painful for the Prophet Blessings of Allah and Peace be upon him and his progeny, which changed His complexion, too. The above verse was revealed at this occasion and such Muslims were warned.

## The Value of Obedience of the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny

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

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

(النساء ٦٩:٤-٧٠)

And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

This is grace from Allah, and sufficient is Allah as the Knower. (An-Nisa 4:69-70)

### The Followers of the Prophets – Companions of Paradise:

#### Revelation's appreciation:

“Soban was a companion of the Prophet of Allah Blessings of Allah and Peace be upon him and his progeny, he had a great affection for the Him. One day, he came in his Honour in a desperate condition. His Honour asked him for his distress, he replied, “When I leave you and cannot see you, I worry. Today, I was so deeply moved while thinking that if, on the Day of Judgment, I found myself

among the residents of the Paradise, then it is admitted that I will not be on your status and will be deprived to see you. And, if I was not among the residents of Paradise, I shall be depriving the privilege of seeing you. So, in both the cases, I shall not be gratified from your honour. Why should not I worry under these conditions?”

At that time, this verse was revealed. Such people were informed that the followers and obedient people will be the companions of Prophets and Saints of religion. After that, the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny said, “By God, the belief of any Muslim cannot be perfect if he/she does not keep our friendship more than himself, parents and all the relatives and accept my words.”



## Men Fond of Jihad Refused to Participate Jihad

الَّذِينَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا  
كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ  
خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ  
قُلْ مَنْعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾  
(النساء ٤: ٧٧)

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 hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a 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. (An-Nisa 4:77)

### Revelation's appreciation:

A group of commentators has narrated the revelation's appreciation from Ibn-e-Abbas as:

“A class of Muslims was settled in Mecca and the hypocrites were persecuting and oppressing them. The people of that class came in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny and said, “We were honoured and respected before accepting Islam but after acceptance, we have totally

disturbed and not respected like before. The enemy has afflicted us with oppression and cruelty. We request your Honour, permit us to fight against them so that we may enjoy our prestige and honour, again.”

The Prophet Blessings of Allah and Peace be upon him and his progeny said, on that day: “I have not got the order to instigate war.”

But, when the Muslims settled in Medina and the strength was enough to confront war, the order of Jihad revealed. Some Muslims, who were ready to fight, avoided going in the battlefield and their enthusiasm vanished. So, the above mentioned verse was revealed in order to muster up the emotions of bravery and to condemn the people avoiding Jihad.

## Everyone is Accountable to his/her Responsibility

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ  
أَنْ يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ  
تَنْكِيلًا

(النساء ٤: ٨٤)

Fight then in Allah's way; this is not imposed on you except in 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. (An-Nisa 4:84)

### Abu Sufian's Escape from Jihad:

#### Revelation's appreciation:

The commentators narrate under the revelation's appreciation of above mentioned verse as:

“When Abu Sufian and the army of Quresh returned from the battlefield of Uhud with victory and success, Abu Sufian made another agreement with the Prophet Blessings of Allah and Peace be upon him and his progeny that they would fight again on Badr Sughri (in the month of Zilqada a bazaar is arranged on that land). When the specified time came, the Blessed Prophet invited them to go to the same place but a group of the Muslims, who had not forgotten the defeat's bitterness of Uhud war, strongly opposed to go with them.”

So, the above mentioned verse revealed and the Prophet of Allah Blessings of Allah and Peace be upon him and his progeny invited again the Muslims to proceed. At that time only seventy men, accompanied with the Prophet Blessings of Allah and Peace be upon him and his progeny, reached that place but Abu Sufian did not come for competition. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny returned back with his companions, safely.

## The Order to be United against Hypocrites

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَادَ كَسِبَتَهُمْ بِمَا كَسَبُوا  
أَتُرِيدُونَ أَنْ تَهْتَدُوا مِنْ ضَلُّ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ  
سَبِيلًا﴾

(النساء ٤: ٨٨)

What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) 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. (An-Nisa 4:88)

### Revelation's appreciation:

Some commentators narrate the revelation's appreciation of this verse from Ibn-e Abbas:

“Some people of Mecca, apparently Muslims, were actually from the lines of hypocrites. That is why, they did not want to migrate to Medina. They were helpful and well wishers of idolaters. But at last, they had to leave Mecca (so that they could come near to Medina and perhaps they migrated only to spy the activities of the Muslims) and for that they were happy. They presumed wrongly that their entry in Medina would not cause any problem, naturally. The Muslims, aware of the spying activities of hypocrites, divided into two groups. One group was demanding to kick out the hypocrites because they were the helpers of enemy of Islam. The other group was saying that how can they

fight against those who witnessed the Oneness (Towhid) and the Prophethood, to declare their murder permitted and legal only not to migrate.

The above mentioned verse was revealed about this incident and both the groups' perceptions were condemned and guided.

## The Order to Accept the Offer of Peace

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ  
حَصْرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ  
لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوْلُ الْإِلَهِكُمْ  
الْسَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

(النساء ٩٠:٤)

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. (An-Nisa 4:90)

### To Welcome Peace Makers:

#### Revelation's appreciation:

The commentators narrate the revelation's appreciation as:

Bani Hamza and Ashja were Arab tribes. Both the tribes had the agreement of no war with the Muslims. Tribe Ashja had also the same agreement of no war with Bani Hamza. Some Muslims were terrified of the strength and breach of covenant from Bani Hamza, so they suggested the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny that the Muslims should attack them before they attack the Muslims.

The Prophet Blessings of Allah and Peace be upon him and his progeny said:

“No, never do like this because they, among all the Arab tribes, are better for their parents, are kinder for their relatives and better promise keepers.”

After some time, the Muslims were informed that seven hundred people had reached near to Medina under the command of Masood Rahila. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny sent his representatives to them for asking their intentions. They replied that they had come to make an agreement of no war with the Prophet of Islam. When the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny heard their reply, he ordered the Muslims to give them lot of dates as a gift. After that, His Honour met them. They said, “We have no such strength to fight your enemy because our number is less on the one hand and on the other neither have the strength to compete you nor want to fight you. Because our residence is not near to you, so we have come to you to make an agreement of no war.” The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny made an agreement of no war with them.

The above verse revealed at that time.



## The Compensation to Kill a Believer by Mistake

وَمَا كَانَ لِلْمُؤْمِنِ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا  
خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ  
يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ  
رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ  
مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ  
فَمَنْ لَمْ يَجِدْ فَصِيَامًا شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ  
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

(النساء ٩٢:٤)

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. (An-Nisa 4:92)

**Revelation's appreciation:**

Haris bin Yazid, an idolater of Mecca, kept a Muslim bound, Ayyash bin Abi Rabia, on the blame of inclining to Islam in the trap of cruelty with the help of Abu Jahal. Ayyash also migrated to Medina after the migration of the Muslims to Medina and joined them. One day, he faced the same Haris bin Yazid, who tortured him, in the vicinity of Medina. Ayyash, having the opportunity, killed Haris. He thought that he had killed an enemy, although, he was not aware of Haris a Muslim after repentance and was going in the honour of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny. When the incident was told to His Honour, the above mentioned verse revealed in which an order was given for killing by mistake.

## The Punishment to Kill a Believer, Intentionally

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا  
فِيهَا وَعَظِيمٌ عَلَيْهِ وَلَعْنَةُ اللَّهِ وَأَعْدَاءُ عَدَاةً أَبَاطًا عَظِيمًا  
(النساء ٩٣:٤)

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. (An-Nisa 4:93)

### Revelation's appreciation:

The commentators have narrated the revelation's appreciation of this verse as:

“Maqis bin Saba Kanani was a Muslim, he saw his murdered brother's body in the area of Bani Najar. He briefed this incident in the honour of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny sent him with Qais bin Hilal Fahri to the leaders of Bani Najar and ordered them that if they recognised the killer of Hasham, hand him over to his brother Maqis and if they did not recognize then pay compensation and Diyat. They did not recognize the killer of Hasham, so they paid him off Diyat and he also accepted it and travelled back to Medina in the company of Qais bin Halal.

The mindset of Dark Age provoked the negative feelings and made Maqis to feel insulted and defeated after accepting Diyat – the compensation while travelling back. He killed his co-traveller, who was from Bani Najar, for the

blood of his brother and skipped to Mecca and left Islam. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny declared his blood permissible on his treachery.”

The above mentioned verse was revealed accordingly and the punishment of killing described.

## The Order to Investigate before taking Step

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا ضَرَبْتُمْ فِى سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَّلَا تَقُوْلُوْا  
لِمَنْ اَلْقَىٰ اِلَيْكُمْ السَّلٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُوْنَ  
عَرَضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللّٰهِ مَغٰنِمٌ كَثِيْرَةٌ  
كَذٰلِكَ كُنْتُمْ مِّنۢ قَبْلُ فَمَنْ اَلَّهَ عَلَيْكُمْ فَتَبَيَّنُوْا  
ۙ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿٩٤﴾

(النساء ٤:٩٤)

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. (An-Nisa 4:94)

### Islam Gives Orders on Physical Deeds:

#### Revelation's appreciation:

There are more than one revelation's appreciations of this verse and among them one is:

“After returning from the war of Khyber, the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny sent Usama bin Zaid with a party of the Muslims to the Jews, who were living in the town of Fidak to give them invitation of embracing Islam or accepting the conditions of *zima*. A Jew got shelter in the mountain with

his family and stocks when he got the news of arrival of Muslim army and ran to welcome the Muslims. Usama bin Zaid thought that the Jew was embracing Islam due to fear of his life and stocks and he would not be a true Muslim, so Usama attacked and killed him. He also took control of his stocks as booty. When the news was given to the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny, depressed and annoyed, he said:

“You have killed a Muslim.”

Astonished Usama said:

“The man had embraced Islam only to protect his life and stock.”

The Prophet Blessings of Allah and Peace be upon him and his progeny said:

“You were not aware of his inner-self, he may be a real Muslim.”

At that event, this verse revealed and warned not to deny such people, for having booties, who have embraced Islam. There verdict should be accepted.

## After Death Conversation between Angels and those not Migrated

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا  
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا  
قَالُوا لَيْتَكُمَا وَمَا وَدَّعْتُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١٧﴾

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً  
وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾

قَالُوا لَيْتَكُمَا عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا ﴿١٩﴾

(النساء ٩٧:٤-٩٩)

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 on 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;

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);

So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

(An-Nisa 4:97-99)

## **The Painful End of those not Migrated:**

### **Revelation's appreciation:**

The leaders of Quresh had made a dangerous announcement, from the beginning of Badr war, that the residents of Mecca should move to participate in the war against the Muslims; otherwise, their homes would be barren and stocks confiscated. Some people, who had embraced Islam apparently and loved their stocks and homes very much, did not migrate after this threat and proceeded to the battlefield with the idolaters. They supported the hypocrites. Actually, they were in doubt on seeing the less number of the Muslims and at last killed in the battlefield.”

The above mentioned verses were revealed in this connection and their exemplary end was narrated.



## The Order for Prayer in Fear

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْيَقُمْ طَائِفَةٌ مِنْهُمْ  
مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ  
وَرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا  
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ  
تَعَفَّلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً  
وَاجِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًىٰ مِنْ مَطَرٍ أَوْ  
كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ  
أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾

(النساء: ١٠٢)

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 unbelievers.

(An-Nisa 4:102)

**Revelation's appreciation:**

The commentators narrated the revelation's appreciation of this verse as:

“When the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny reached the land of Hudybia on the way to Mecca, it was informed that two hundred men were entrenched in the nearby mountains of Mecca under the command of Khalid bin Walid in order to stop the progress of the Muslims. Hazrat Bilal raised the call for Zhur prayer and the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny offered congregational prayer with the Muslims. Khalid bin Walid pondered on seeing that scene and said to his men, “The Muslims give much importance to Asr prayer and even consider great respect more than the sight of their eyes, so attack them fiercely and kill them while they are praying and negligent of worldly life.”

So, the above verse revealed and the Muslims were given the order for a Prayer in fear. This verse is about a sudden attack during all types of negligence. This is a Quranic miracle to disclose the enemy's plans before happening. That is why, it is said that Khalid bin Walid embraced Islam on seeing that scene.

## Do not become weak hearted against the enemy

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ  
كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا

(النساء ٤: ١٠٤)

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. (An-Nisa 4:104)

### The Painful Encounters of Uhud War:

#### Revelation's appreciation:

Ibn-e-Abbas and some other commentators have copied as:

“The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny went on the top of Uhud mountain after the Uhud war and Abu Sufian also climbed on the mountain and said loudly in a conquering tone: “O Muhammad (Blessings of Allah and Peace be upon him and his progeny), one day we shall win and the other day you. That, our conquest of today is in response to our defeat of Badr war.” The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny said to the Muslims to reply him at once. The Muslims said: “Our and your condition is not same, at all. Our martyrs are in Paradise and your killed ones are in the hell.” Abu Sufian said loudly:

“We keep a big ‘Azi’ idol and you do not have the same.”

The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny asked the Muslims to say in the reply:

“Our Patron and Guardian is God and we depend on God and you have no guardian and benefactor.”

When Abu Sufian found him helpless and weak in front of the live Islamic signs, he held the foot of idol Habel leaving behind idol Azi and called ‘Habel be exalted’.

The Prophet Blessings of Allah and Peace be upon him and his progeny ordered: “Defeat this ignorant sign by a solid sign and say, God is Great and Benevolent.”

When Abu Sufian got no help from his different signs, he said loudly that their promising places were Badr and Khizra. The Muslims returned back with many injuries and were very sad on the painful encounters of Uhud. At that time the above mentioned verse revealed.

## A Dispute was Lodged in the Honour of the Holy Prophet Blessings of Allah and Peace be upon him and his progeny

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرْتكَ اللَّهُ  
وَلَا تَكُنَ لِلظَّالِمِينَ خَصِيمًا ﴿١٠٥﴾  
وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

(النساء ٤: ١٠٥-١٠٦)

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.

And ask forgiveness of Allah; surely Allah is Forgiving, Merciful. (An-Nisa 4:105-106)

## The Dispute of Blame was Lodged before the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny:

### Revelation's appreciation:

A lengthy incident is copied about the revelation's appreciation of the above mentioned verses. Its extract is given below:

The Bani Abiraq tribe was relatively a famous tribe. Three brothers named as Bashar, Bashir and Mubashar belonged to this tribe. Bashir entered in the house of Rafea, a Muslim and stole a sword, an armour and some food. His nephew, Qatada, who was among the Badr Mujahideen, told the incident in the honour of the Blessed Prophet

Blessings of Allah and Peace be upon him and his progeny. But, the three brothers blamed the case on their believing Muslim neighbour, Labid. Labid enraged on this untoward blame and came with his bare sword and said loudly. “You slander me of theft, whereas, you are more eligible of this charge. You are the same hypocrite who satirized on the Prophet Blessings of Allah and Peace be upon him and his progeny and dedicated those satirizing verses to the Quresh. Prove the slander, you have imposed on me, otherwise I shall pierce you with my sword.”

When the brothers saw that situation, they treated Labid softly but on having the news that the incident was conveyed to the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny through Qatawa, they went to a speaker of their tribe to request him. They asked him to go along with some people in the honour of the Holy Prophet Blessings of Allah and Peace be upon him and his progeny and declare the real thieves acquitted on the ground of *qiafa* (conjuncture) that Qatawa had put false charge on them. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny (according to the duty: to act as seen) accepted the witness of that group and Qatawa was held responsible. Qatawa, who was innocent, distressed went to his uncle and told the entire incident. His uncle consoled him and asked, “Do not worry, God is our Custodian”.

So, the above mentioned verses revealed and this innocent man was declared acquitted and real cheaters were severely punished.

## The Believers' Way is the Straight Path

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

(النساء ٤: ١١٥)

And whoever acts hostilely to the Messenger 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. (An-Nisa 4:115)

### Revelation's appreciation:

It is told in the revelation's appreciation of previous verses that Bashir bin Abiriq, after stealing in a Muslim's home, accused the charges on an innocent fellow and acquitted himself by putting lame excuses before the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny. When the said verses revealed, he was humiliated. He should have excused after humiliation and returned back to the right path, but he adopted the wrong way. He was separated from the Muslims, clearly. So, the above mentioned verse revealed, and a general order was given in this regard.

## The Believers will be in Paradise

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا  
يُجْزِيهِ، وَلَا يَحْدِلْهُ، مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ  
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

(النساء ٤: ١٢٣-١٢٤)

(This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the People 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.

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.

(An-Nisa 4:123-124)

## People of the Book's Pride on the People of the Book:

### Revelation's appreciation:

The commentators have narrated the revelation's appreciation of these verses as follows:

“The Muslims and the people of the Book boasted themselves on each other. The people of the book said: ‘Our Prophet came earlier to your Prophet and our Book is superior to your Book.’” The Muslims said: “Our Prophet is



the seal of all the Prophets and his Book is the last Book, the most authentic and complete from all other Revealed Books, so we are better than you.”

## Reconciliation is Better by all Means

وَإِنْ أَمْرَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا  
أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ  
وَإِنْ تَحْسَبُوا أَنْ تَنْقُضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ  
خَبِيرًا

(النساء ٤: ١٢٨)

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. (An-Nisa 4:128)

### Reconciliation between Husband and Wife is Better than to Leave Home:

#### Revelation's appreciation:

The revelation's appreciation of this verse is narrated in many Islamic commentaries and the books of Hadith as below:

Rafai bin Khadij had two wives – one old and the other young. He divorced the old one. Rafai said to her before completing the period (Idat): “If you accept then I can reconcile with you, but if I prefer the other one, you will have to be patient and if you do not want then endure until the completion of period (Idat) so that we may depart each other.”

That woman accepted the first suggestion and so they reconciled and the above mentioned verse revealed and an order of Shariat was narrated on this issue.

## The Order to Believe Revealed Books

يَا أَيُّهَا الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءِ وَالْكِتَابِ الَّذِي نَزَّلَ  
عَلَى رَسُولِهِ ءِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ  
وَمَلَائِكَتِهِ ءِ وَكُتُبِهِ ءِ وَرُسُلِهِ ءِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا  
بَعِيدًا ﴿١٣٦﴾

(النساء ٤: ١٣٦)

O you who believe! Believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error. (An-Nisa 4:136)

### Believing on Some Revealed Books is not Enough:

#### Revelation's appreciation:

It is narrated from Ibn-e Abbas that this verse is revealed about some prominent people of the Book – Abdullah bin Salam, Asad bin Kaab, his brother Syed bin Kaab were among them. The reason was that, in the beginning, these people came in the honour of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny and said: “We believe in you and on your Book, in Hazrat Moosa and on Torah and in Aziz but we does not believe in other Messengers.

## The Jews who Disgraced the Holy Quran

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا  
وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ  
إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ  
جَمِيعًا

(النساء ٤: ١٤٠)

And indeed He has revealed to you in the Book that when you hear Allah's revelations 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 unbelievers all in hell.

(An-Nisa 4:140)

### Revelation's appreciation:

The revelation's appreciation of this verse is narrated from Ibn-e Abbas as:

“Some hypocrites used to sit in the company of Jew scholars. The Quranic verses were disgraced in these sittings. The above mentioned verse revealed in this connection, in which, the act was condemned.”

## **The Demand of Jews from the Prophet of Islam**

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا  
مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ  
الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ  
فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا لَمُتَّبِعُونَ ﴿١٥٣﴾

(النساء ٤: ١٥٣)

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.

(An-Nisa 4:153)

### **Revelation's appreciation:**

It is written under the revelation's appreciation of this verse as below:

“Some Jews came in the honour of the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny and said: ‘If you are a Prophet of Allah, then present before us your Revealed Book, altogether as Musa brought Torah altogether.’”

## **The Pride of Hazrat Messiah being Servant of God**

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ  
الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَسْتَكْبِرْ  
فَسَيَجْزِيهِمُ اللَّهُ جَمِيعًا

(النساء ٤: ١٧٢)

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.

(An-Nisa 4:172)

### **Revelation's appreciation:**

Some commentators have copied a narration under the revelation's appreciation of this verse as:

“Some Christians of Najran came in the honour of the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny and said: ‘Why you criticise on our leader?’ The Prophet of Islam Blessings of Allah and Peace be upon him and his progeny replied: ‘What kind of imperfection have I put on them?’ They said: ‘You say that he is the servant of Allah and His Prophet.’

So, this verse revealed and they were answered.

## The Orders for the Inheritance of a Person who has neither Parents nor Offspring (Kalala)

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ أَمْرٌ أَمْرًا هَلَكَ لَيْسَ لَهُ  
وَلَدٌ وَلَهُ إِخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا  
وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلَثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا  
وَنِسَاءً فَلِلذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(النساء ٤: ١٧٦)

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 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.

(An-Nisa 4:176)

### Revelation's appreciation:

Many commentators have narrated the revelation's appreciation of this verse from Jabar bin Abdullah Ansari, who says:

“When I was seriously ill, the Prophet Blessings of Allah and Peace be upon him and his progeny visited me,



made ablution and sprinkled the water of ablution on me. I was worried about death, I asked the Prophet Blessings of Allah and Peace be upon him and his progeny: ‘My sisters are only my heirs, how will be their inheritance.’

So, the verse, mentioned above, revealed. This is also called as verse of duties.

## Good Things are Lawful

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ  
الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ  
وَأذْكُرُوا أَسْمَ اللَّهِ عَلَيْهِ وَأَنْقُوا لِلَّهِ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤٠٥﴾

(المائدة ٤:٥)

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. (Al-Maidah 5:4)

### The Prey of Trained Animals:

#### Revelation's appreciation:

Many appreciations of revelation have been narrated under this verse and the most suitable is given below:

Zaid-ul Khairi and Adi bin Hatim, who were companions of the Prophet Blessings of Allah and Peace be upon him and his progeny came in his honour and said: “We are few among those who hunt with the helping-hunting dogs and eagles. Our hunting dogs catch the *halal* wild animals, sometimes alive which we slaughter but sometime almost dead leaving us no time to slaughter. We know that God has forbidden *haram* meat of dead one. Now what is our responsibility?”

The above mentioned verse revealed about this issue.

## The Punishment of those who Wage War against Allah and His Messenger

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفِهِمْ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

(المائدة ٣٣:٥)

The punishment of those who wage war against Allah and His messenger 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 imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement. (Al-Maidah 5:33)

### Same Punishment for Unjust Killers:

#### Revelation's appreciation:

The appreciation of revelation is narrated under this verse as below:

“A group of hypocrites came in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny and embraced Islam but the climate of Medina did not suit them. They became pale and sick. The Prophet of Islam Blessings of Allah and Peace be upon him and his progeny, concerning their health, ordered them to shift from Medina to rather a healthier desert area, where camels of Zakat fund were grazed so that fresh milk of camels be

made available. They became healthy, instead of thanking the Holy Prophet Blessings of Allah and Peace be upon him and his progeny, they attacked the Muslim shepherds, cut their hands and feet, pulled out their eyes and started killing them. They robbed the camels of zakat fund and departed from Islam.

The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny ordered for their arrest and that they must be treated in the same way as they treated the shepherds according to *Qisas*. Their eyes were pulled out; hands and feet were cut and finally killed. So that people should learn lesson and avoid such a heinous crime of human sufferings.

The said verse is about such people and an order of Shariat described.

## Same Justice for Rich and Poor

سَمْعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّخْتِ فَإِنْ جَاءُوكَ فَاحْكُم  
بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا  
وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ ﴿٤٢﴾

(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.

(Al-Maidah 5:42)

### The Jew Scholar's Confirmation:

#### Revelation's appreciation:

There are several narrations about the appreciations of the revelation of this verse. The most important narration among them is copied from Imam Muhammad Baqar (AS). The brief account is given below:

A rich married man of Khyber Jews committed a sin against chastity of a married woman (having husband). That woman also belonged to a well known family of Khyber. There was an order to stone in Torah for this sin. The Jews were worried to pass any order in this regard and trying to find a solution so that they might be forgiven and their decision be considered in the line of divine orders.

They sent a message to their co-religionists, resident of Medina, to enquire the order about this incident from the

Prophet of Islam (Blessings of Allah and Peace be upon him and his progeny).

The prominent Jews of Medina came in the honour of the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny for this issue. His Honour said to them:

“Will you accept my order in this regard?”

They said: “We have come to you for this purpose.”

At that time, an order was revealed to stone the culprits committing adultery (*zina-i-mohsina*). But, they did not accept that order.

The Prophet of Islam Blessings of Allah and Peace be upon him and his progeny explained them further: “This is the same order which is also given in Torah. Do you agree that I call among you a person for the decision and will you accept whatever he narrates from Torah?”

They said: “Yes.”

The Prophet of Islam Blessings of Allah and Peace be upon him and his progeny said:

“How is Ibn-e-Sooria, who lives in Fidak, a scholar?”

They spoke: “He is the most learned fellow of Torah.”

Someone was sent to call him. When he reached in His Honour, He said to him:

I ask you under the oath of that Unique God, who revealed Torah on Musa, split the river for you, drowned your enemy Pharaoh and blessed you His Blessings in the wilderness ... Say, is there not revealed an order in Torah for you to stone for this incident.”

He said: “You have put me under that oath, that I must speak truth. Yes, same order is given in Torah.”

The Prophet of Islam Blessings of Allah and Peace be upon him and his progeny said: “Then, why do you confront to issue this order?”

He said: “Actually, we passed this punishment to poor people but avoided the rich and wealthy people, in past. So, this sin accustomed among rich and wealthy sections of our society. Even, one of our leaders’ nephew committed this wicked act and he was not punished, as usual. In the meantime, an ordinary man committed the same sin and when he was being stoned, his relatives protested to pass same orders for both the criminals. Under these conditions, we pondered and defined an easy order to replace the order to stone. The order was that every criminal would be lashed forty whips and be made to pass through the streets sitting on a vehicle with their faces coloured black.”

At that time, the Prophet Blessings of Allah and Peace be upon him and his progeny issued the order:

“This man and the woman must be stoned in front of Mosque.”

### **The Prophet of Islam gave life to Allah’s Order:**

Then His Honour Blessings of Allah and Peace be upon him and his progeny said: “O God, I am the first one who ensured Your order, whereas, the Jews had terminated it.”

So, the above mentioned verse revealed and the incident was pointed.

## To Judge according to the Order of God

وَأِنْ أَحْكَمَ بَيْنَهُمْ يَمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أَنْ  
يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّهُ يَدُ اللَّهِ أَنْ  
يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾  
(المائدة ٤٩:٥)

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.

(Al-Maidah 5:49)

### **Conspiracy of Jews against the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny:**

#### **Revelation's appreciation:**

The commentators have copied the appreciation of revelation of this verse from Ibn-e-Abbas:

“A big group of Jews planned a conspiracy, collectively, and said that they would go to Muhammad (Blessings of Allah and Peace be upon him and his progeny), perhaps, they could deviate Him from His (Blessings of Allah and Peace be upon him and his progeny) belief. Deciding that, they came in the honour of the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny and said: ‘We are the scholars and the nobles of Jews, if we follow you, it is assured that the rest



would follow us. But, there is a conflict between us and another group of Jews. If you decide in our favour then we can believe in you.”

Listening that, the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny turned his face on this unjustified proposal. So, this verse revealed.

## Do not take the Jews and the Christians for friends

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا الْيَهُودَ وَالنَّصٰرَىْ اَوْلِيَآءَ بَعْضُهُمْ اَوْلِيَآءُ  
بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٥١﴾  
(المائدہ ٥: ٥١)

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.

(Al-Maidah 5:51)

### Revelation's appreciation:

Several commentators have copied that:

“Abada bin Samit Khizirji came in the honour of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny after the war of Badr and said: ‘Some among Jews are my colleagues, who are rich in number and powerful. Now, as they are threatening us of war and the agreement of the Muslims with the non-Muslims is no more, I express my absolution from their friendship and pact. Only God and His Prophet Blessings of Allah and Peace be upon him and his progeny are my Helpers.’”

Abdullah bin Abi said: “I do not hate the friendship of the Jews because I fear from the calamities and would need them in future.”

Listening, the Prophet Blessings of Allah and Peace be upon him and his progeny said:

“The fear, that I had from Abada, regarding the friendship of the Jews, I feel same from same.”

Abdullah said: “If this is so then I also accept and discontinue the relations from them.”

## Only God is Your Guardian and Leader

إِنَّمَا إِلَهُكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ  
وَهُمْ رَاكِعُونَ

(المائدة ٥: ٥٥)

Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.

(Al-Maidah 5:55)

### Narrating the Appreciation of Hazrat Ali (A.S.) by Abu Zar (R.A.):

#### Revelation's appreciation:

The revelation's appreciation of this verse is copied from Abdullah Ibn-e Abbas. He says that:

“One day, I was sitting beside the place of Zam Zam and reciting the sayings of the Prophet Blessings of Allah and Peace be upon him and his progeny, in public. Suddenly, one man came near to me; he had a turban on his head and hidden his face. When I recited any Hadith of the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny, he also recited another Hadith of the Prophet Blessings of Allah and Peace be upon him and his progeny by saying that the Prophet of Allah said.”

Ibn-e Abbas put him under the oath so that he may give his introduction. That man lifted the veil and said loudly.

“O people! Who does not recognise me, you should know that I am Abu Zar Ghafari. I have heard myself with these ears from the Prophet of Allah Blessings of Allah and

Peace be upon him and his progeny. If I tell a lie, my both ears should become deaf. The Prophet of Allah said:”

### **Hazrat Ali is the Leader of the Pious People:**

“Ali is the leader of Pious and good people and Killer of the Disbelievers. Whoever helps and assists him (Ali), Allah will help that fellow and whoever draws his hand from helping or assisting him (Ali), Allah will also draw His help from that fellow.”

After that Abu Zar (RA) said further:

### **Paying the Zakat (poor-rate) by Hazrat Ali (AS) while bowing before God:**

“O people! One day I was offering prayer with the Prophet of Allah in the Mosque, a beggar entered in the Mosque and asked for help from the people but nobody gave him anything. He raised his hands towards the sky and said: ‘O God, be witness that I asked for help in the Mosque of your Prophet (Blessings of Allah and Peace be upon him and his progeny), but nobody even answered me.’ Hazrat Ali (A.S.), who was in the state of bowing, pointed with his little finger of right hand. The beggar came near and took off the ring from his hand. The Prophet of Allah, who was praying, saw this incident. When He finished his prayer, he raised his head towards the sky and said as:

### **The Prophet of Allah Prayed for Help:**

“O God! My brother, Musa, asked you to expand his spirit and make his tasks for him easier, so that he may speak fluently and people could understand his speech. Further, Musa requested that his brother Haroon be declared his minister, supporter and helper; increase his

force through him and designate him as a partner in his tasks.

O God! I am Muhammad (Blessings of Allah and Peace be upon him and his progeny), your messenger and exalted. Wide open my chest, make my tasks easy for me and declare Ali from my family as my minister, so that my back becomes strong and firm.”

Abu Zar said: “The pray was not yet finished that Gabriel descended and asked the Prophet of Allah Blessings of Allah and Peace be upon him and his progeny to recite.”

His Honour Blessings of Allah and Peace be upon him and his progeny said: “What to recite.”

Gabriel said: “Recite ‘Innama Walliyukum Allah’.”

## **Do not take for Guardians those Who take your Religion for Mockery and Joke**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ  
أَوْتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُفْرَ الْمُؤْمِنِينَ

(المائدة ٥: ٥٧)

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 unbelievers; and be careful of (your duty to) Allah if you are believers. (Al-Maidah 5:57)

### **Revelation's appreciation:**

The revelation's appreciation of this verse is narrated in the commentaries as below:

“Rafah and Suaid were among the pagans. They expressed embracing Islam but associated with the hypocrites. Some Muslims used to meet them and expressed their friendship.”

So, this verse revealed and the Muslims were informed about the dangerous outcome of these meetings and advised to avoid them.

## The Prophet of Islam Blessings of Allah and Peace be upon him and his progeny told the Jews His Belief

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَقْتُمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا  
أُنزِلَ مِن قَبْلُ وَأَنْ أَكْثَرُكُمْ فَسِيقُونَ ﴿٥٩﴾

(المائدة ٥٩:٥)

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?

(Al-Maidah 5:59)

### Revelation's appreciation:

The revelation's appreciation of this verse is narrated from Abdullah bin Abbas as below:

“Some Jews came in the Honour of the Prophet of Allah Blessings of Allah and Peace be upon him and his progeny and requested to tell them his believes. The Prophet of Allah Blessings of Allah and Peace be upon him and his progeny said:

‘I believe in the Magnificent and the Unique God and consider whatever revealed on Ibrahim, Ismail, Isaac, Yaqub, Moosa, Isa and other Prophets of God as truth and does not discriminate them.’”

They said: “We do not accept Isa (A.S.) and his Prophethood.” They said further: “We do not consider any religion worse than your religion.”

So, the above verse revealed.

## The Prophet Blessings of Allah and Peace be upon him and his progeny is ordered to convey whatever revealed by Almighty Allah

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا  
بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الْكٰفِرِينَ ﴿٦٧﴾

(المائدة ٥: ٦٧)

O Messenger! 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 unbelieving people. (Al-Maidah 5:67)

### Revelation's appreciation:

The commentators have discussed logically in detail the revelation's appreciation of this verse and found that the said verse is revealed about Hazrat Ali (A.S.).

The same is conveyed by the companions of the Prophet Blessings of Allah and Peace be upon him and his progeny as:

“The said verse is revealed about Hazrat Ali (A.S.) in the event at Ghadir.”



## Respect and Dignity is in the Obedience of Allah

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ  
وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا  
أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ  
الْكَافِرِينَ ﴿٦٨﴾

(المائدة ٦٨:٥)

Say: O followers of the Book! You follow no good till you keep up the Torah and the Injeel 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 unbelief; grieve not therefore for the unbelieving people. (Al-Maidah 5:68)

### **The Jews' Questioning the Prophet of Islam (Blessings of Allah and Peace be upon him and his progeny) about Torah:**

#### **Revelation's appreciation:**

The revelation's appreciation of this verse is narrated from Ibn-e Abbas as:

“A group of the Jews came in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny and put a question before him:

‘Do you admit that Torah is from Allah Almighty.’

The Holy Prophet Blessings of Allah and Peace be upon him and his progeny replied in positive.

They asked: ‘We also accept Torah but do not believe in any other thing. In fact, Torah is a common

belief between you and us. But, Quran is such a book which is believed by you, only. So, would it be not good enough that we believe in Torah and deny all other.””

So, the above verse revealed.

## The Christians are nearest in friendship

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ  
أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ  
قَالُوا إِنَّا نَصْرُكَ إِنَّكَ لَبِئْسَ لِمَنْ هُوَ رُحْبَاكُنَا  
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ  
مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَاْمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾  
وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا  
مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾  
(المائدة ٨٢:٥-٨٦)

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.

And when they hear what has been revealed to the messenger 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).

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?

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 good (to others).

And (as for) those who disbelieve and reject Our communications, these are the companions of the flame. (Al-Maidah 5:82-86)

## **The Incident of King Najashi of Habsha:**

### **Revelation's appreciation:**

These verses were revealed about the King Najashi of Habsha and his companions in the period of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny.

The Muslims were very short in number during the beginning years of the Blessed Prophet's annunciation and his general invitation. The Quresh had advised the Arab tribes to press hard those who believed in the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny. So, every Muslim was under great pressure and

hardship from his/her respective tribe. At that time, the Muslims were not enough to fight for their freedom.

### **The Migration to Habsha:**

The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny ordered that small group to migrate and facilitate lodging for the Muslims outside Hijaz. His Honour selected Habsha for this purpose and said: “There is a good hearted King, who avoid cruelty and oppression. You should go there, so that Allah Almighty may bless us with a suitable opportunity.”

The Blessed Prophet referred to Najashi (the original name of Najashi was Sahfa). Eleven men and four women among the Muslims prepared for Habsha and departed on a small hired boat through the sea ways. This is the incident of the month of Rajab after the fifth year of annunciation. After a short period, Jaffer bin Abutalib with a group of Muslims went to Habsha. There were 82 men in addition to a great number of women and children.

### **The Entrance of Conspirators in Habsha:**

The beginning of migration was tormenting for the idolaters because they were observing that in a short period of time those people who had converted to Islam and went to Habsha, a land of peace and shelter would become a powerful entity. They started to work in order to finish this status of the Muslims. They chose two active, clever and cunning swindlers namely Umro bin Aas and Amara bin Walid for this purpose and send them to Habsha with a lot of rewards. They had a drink in the boat and quarreled each other but at last, they entered in the land of Habsha to conspire. They reached in the court of Najashi after settling the preliminary stages. They had turned the courtiers in their favour by giving them very expensive gifts so their promised assurance.

Umro bin Aas started his speech and talked to Najshi:

**The Conversation of Conspirators with the King Najashi:**

“We are sent by the leaders of Mecca. Some stupid youth among us have raised the flag of opposition, turned away from the religion of their forefathers and abused our gods. They have spread persecution and violence, ensued hypocrisy among people and took shelter here while abusing independence of your country. We are afraid that they can cause disturbance here, too. It is better that you may please hand them over to us, so that we may take them to their actual place.”

After saying this, those people gave the gifts that they carried with them.

**The Reply of Najashi to the Conspirators:**

Najashi said: “I cannot convey anything to anybody in this regard without meeting the representatives of people taking shelter in my country. Since, this is a religious debate, it is necessary to invite them in a meeting in your presence.”

**Hazrat Jaffer Presenting the Ideology of Islam before Najashi:**

The next day, an important meeting was called upon. The companions of Najashi and a group of Christian scholars participated, Jaffer bin Abitalib along with representatives of the Muslims was present and the representatives of Quresh also seated. Najashi turned to Hazrat Jaffer after listening to the representatives of Quresh and desired to narrate his view point.

Hazrat Jaffer spoke after performing salutations: “First, ask them that whether we are their fleeing slaves.”

Umro replied: “No, but you are independent.”

Jaffer: “Ask them whether we are responsible for their debt, for which they are demanding from us.”

Umro: “No, there is no such our demand from you.”

Jaffer: “Have we killed anybody among you, for that you are here to take revenge.”

Umro: “No, there is no such thing.”

Jaffer: “Then what you people want from us. You dealt us with cruelty, harshness and brutality. And we escaped from your land which was the centre of oppression and injustice.”

### **The Presence of the Prophet (Blessings of Allah and Peace be upon him and his progeny) is a Great Blessing:**

After that, Hazrat Jaffer turned to Najashi and said:

“We were illiterate and immature, worshipped idols, ate meat of dead, committed bad and shameful sins. Severed ties, behaved badly with the neighbours and our powerful snatched the rights of the weak fellows. Then, Allah Almighty announced a Prophet (Blessings of Allah and Peace be upon him and his progeny) among us, who ordered us that we must not call anyone, same and partner for God and avoid obscenity and denial, oppression and violence and gambling. We were ordered to pray, give zakat, do justice and kindness and help our relatives.”

### **The Impact of Recitation of Verses on the Christian Scholars:**

“Isa Messiah was also announced for the same matters.”

After that, he asked Hazrat Jaffer: “Does you remember any of those verses revealed on your Prophet (Blessings of Allah and Peace be upon him and his progeny).”

Jaffer said: “Yes, and he recited the verses of Surah Maryam.”

Hazrat Jaffer’s beautiful selection of the verses of Surah Maryam which clarified all the accusations on Hazrat Isa and his mother had a very astonishing impact on the Christian scholars. Even, the tears flowed out of the eyes of the Christian scholars in a deep sense of gratitude and Najashi said loudly:

“By God, the signs of truth are prominent in these verses.”

### **Slap of Najashi on the face of Umro:**

When Umro wanted to say something and to request for the custody of the Muslims, Najashi raised his hand and slapped on the face of Umro and said:

“Be silent, By God! If you said anything against these people, I shall give you punishment.”

### **Returning of Gifts by Najashi:**

After saying this, he turned to the officiating personnel of his government and said loudly:

“Return them their gifts and expel them out of the land of Habsha.” And said to Hazrat Jaffer and his companions: “You people can live your life comfortably in my country.”

### **Habsha – a Shelter for the Muslims:**

This incident had a deep preaching impact among the people of Habsha on one hand and on the other hand, it also became the basis of comfort for the Muslims of Mecca to consider Habsha a land of shelter. They may send new converted Muslims to Habsha so that they could muster a force and power enough to defend themselves.



### **The Jew Centre collapsed due to Enmity for Islam:**

Several years passed, the Prophet Blessings of Allah and Peace be upon him and his progeny also migrated and Islam flourished day by day. The treaty of Hudaibya was written and the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny paid attention to the conquest of Khyber.

At that time, when the Muslims were so happy due to the collapse of one of the largest Jew centre, they saw a group coming towards the army of Islam. After a short period, it was known that those were the immigrants of Habsha coming from their homeland, whereas, the big powers of enemies had expired and the roots of Islam spread enough.

### **The Historic Saying of the Blessed Prophet:**

The Blessed Prophet spoke a historic sentence on seeing Hazrat Jaffer and the immigrants of Habsha:

“I do not know whether I am happier because of the conquest of Khyber or due to the return of Jaffer.”

### **Christian Monk Mourned:**

It is said that there was a Christian monk among the eight Syrians in addition to the Muslims. They were interested in Islam. They came in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny and started weeping after listening to some verses of Surah Yasin and converted as Muslims. They said: “These verses are so much resembling to the true teachings of Messiah.”

## The Order to Eat Good Things and the Expiation of False Oath

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا  
تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ  
مُؤْمِنُونَ ﴿٨٨﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ  
الْأَيْمَانَ فَكَفَرْتُمْ بِهِ; إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ  
أَهْلِيكُمْ أَوْ كَسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ; فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ  
أَيَّامٍ; ذَلِكَ كَفْرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ; وَاحْفَظُوا أَيْمَانَكُمْ; كَذَلِكَ  
يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ; لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

(المائدة: ٨٧-٨٩)

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.

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.

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 communications, that you may be Fateful. (Al-Maidah 5:87-89)

## **People Quitting the Worldly Pleasures:**

### **Revelation's appreciation:**

Several narrations are copied about the verses mentioned above. Among these narrations, one is given below:

One day the Prophet (Blessings of Allah and Peace be upon him and his progeny) narrated something about the conditions of the people in the Highest Court of the Almighty Allah on the day of Judgement. These descriptions trembled the people and some of them started weeping. After that, a group among the companions of the Prophet Blessings of Allah and Peace be upon him and his progeny made a solid intention that they would forbid some pleasures and enjoyment for them and engage in prayers and worship. Ameer-ul Momineen Hazrat Ali (A.S.) took an oath to sleep less in nights and engage in the worship. Bilal took an oath to keep fast daily, Usman bin Mazun took oath to avoid intimacy with his wife and continue worship.

One day, the wife of Usman bin Mazun came to Hazrat Aysha. She was a young and very beautiful woman. Seeing her, Hazrat Aysha astonished and asked: "Why do you not make up yourself?" She replied, "For whom should

I make up, my husband has adopted the path of Monasticism, leaving me astray.”

When these changes were conveyed to the Prophet Blessings of Allah and Peace be upon him and his progeny, he passed an order that all should gather in the mosque. When everyone was present in the mosque His Honour sat on the pulpit and said:

“Why some among you have forbidden good thing on yourselves. I narrate my routine to you, whoever divert from it, he has no relation with me. I sleep in one part of the night and intimate with my wives and do not keep fast daily. Be aware! I do not order you to quit the world like the monks and pastors of the Christians because there is no room for such kind of monasticism in my religion.

### **Whoever Quits the World is not from among Us:**

The monasticism of my people is in Jihad. (If you want to quit world then isn't it better to participate in the constructive way like Jihad). You should not put yourself in hardship because a group in the past was ruined as a result of bearing hardship.”

The people who had taken oath that they would quit good things, stood up and asked the Prophet of God Blessings of Allah and Peace be upon him and his progeny: “We had taken oath in this regard, so what is our responsibility now onward.” So, the above mentioned verses revealed and they were replied.

## Drinking Intoxicants is an Act of Satan

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ  
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

(المائدة ٩٠:٥)

O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; shun it therefore that you may be successful.

(Al-Maidah 5:90)

### When the Brain is Heated by Intoxicants:

#### Revelation's appreciation:

Narrated by Saad bin Abi Waqas in *Tafsir Dur-e Mansur*. He says that this verse is revealed about me.

“A fellow among Ansars had prepared food, he invited us to dine and some other people also participated in his entertaining meeting. We had also drunk in addition to eating food. This incident took place before the intoxicants were forbidden in Islam. We started narrating our distinctions when our brain heated due to wine. The situation aggravated and so that a fellow among them hit the bone of a camel on my nose to cut it. I went in the honour of the Prophet (Blessings of Allah and Peace be upon him and his progeny) and put my grievances before him.” So, the above verse revealed.

## All that Passed is Prayed, Keep an Eye on Future

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا  
مَا اتَّقَوْا ءَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا ءَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا  
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

(المائدة ٥: ٩٣)

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).

(Al-Maidah 5:93)

### Forgiving Sins of those who had taken Intoxicants before the Revealing of Order:

#### Revelation's appreciation:

It is given in *Tafseer Majma-ul Bayan*, *Tafseer-e-Tibri*, *Tafsir-e-Qartabi* and some other commentaries as below:

After the revealing of the verse about the banning of intoxicants and gambling, some companions of the Prophet Blessings of Allah and Peace be upon him and his progeny said: "If these are the sins of the two acts, then what will happen to our Muslim brothers who have died before revealing of this verse. They had not quitted these two habits." So, this verse revealed and they were replied.

## Hunting is Forbidden in the Course of Pilgrimage

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُغْكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَسَالُفًا أَيَدِيكُمْ  
وَمَا حَكَمَ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ  
أَلِيمٌ

(المائدة ٩٤:٥)

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. (Al-Maidah 5:94)

### Revelation's appreciation:

It is narrated in several commentaries that in the year of Hudaibya when the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny and the Muslims moved wearing Ehram for Umrah, they had so close in contact with several wild animals that those could be hunted easily by hand or by lances. Some have written that these hunting animals were so many running side by side of carriages and approaching to camps. So, this verse revealed and the Muslims were cautioned to hunt and informed of the danger that the act is a test for them.

## Restriction of Irrelevant Questions

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَّلَ لَكُمْ تَسْوِئَةٌ  
وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلُ الْقُرْءَانُ إِن تُبَدَّلَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا وَٱللَّهُ  
عَفُوٌّ رَّحِيمٌ ﴿١٠١﴾

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾  
(المائدة ١٠١:٥-١٠٢)

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.

A people before you indeed asked such questions, and then became disbelievers on account of them. (Al-Maidah 5:101-102)

## Is Hajj is Must Every Year?

### Revelation's appreciation:

Narrated from Hazrat Ali ibn-e Abitalib:

“One day, the Blessed Prophet delivered an address and described the order of Allah Almighty about Hajj. One fellow, Akasha said: “Is this order complementary for every year? Should we obey the order of Hajj every year?” The Prophet Blessings of Allah and Peace be upon him and his progeny did not replied him, but he insisted and repeated his question two or three times. The Prophet said:

“Shame on you, why are you insisting so much, if I say, yes in your reply then Hajj will be compulsory on you



every year. If it becomes compulsory every year then you will not be able to perform it and if you opposed it then you will be sinful. So, until I do not describe you anything, you should not insist on that because there is one thing among other deficiencies which have become the cause of destruction of some nations in past. That they did obstinacy, talked more and more and questioned their Prophets a lot. So, whenever I give you any order, you may comply by it according to your energy and whenever I order you to forbid something, you should avoid.”

So, these verses revealed and they were forbidden to do so.”

The revelation’s appreciation of this verse does not shun the rights of questions, because it is a human nature to question as Hazrat Musa questioned Hazrat Khizar. Hazrat Ibrahim himself enquired Allah Almighty: “O God! How will You alive the dead.” The revelation’s appreciation of this verse hints on forbidding of unreasonable questions for making excuses and obstinacy. Such questions disturb minds and hinder the speaker.

## To Make Will at the Time of Death

يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهَدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ  
الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ  
ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ  
بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِدِينِنَا وَلَوْ كَانَ  
نَافِرِينَ ۗ وَلَا تَكْفُرُوا شَهَدَةً ۖ إِنَّ إِذَا لَمِنَ الْآثِمِينَ ﴿١١٦﴾

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَأَخْرَجَانِ يَقُومانِ مَقَامَهُمَا مِنْ  
الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَقُّ  
مِنْ شَهَدَتَيْهِمَا وَمَا أَعْتَدْنَا إِثْمًا إِذْ لَمِنَ الظَّالِمِينَ ﴿١١٧﴾

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَدَةِ عَلَىٰ وَجْهَيْهَا أَوْ يَخَافُوا أَنْ تَرُدَّ آمِنٌ بَعْدَ  
أَيْمَانِهِمْ ۗ وَاتَّقُوا اللَّهَ وَاسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١١٨﴾

(المائدة ١٠٦:٥-١٠٨)

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; the two (witnesses) 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 for then certainly we should be among the sinners.

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, for then most surely we should be of the unjust.

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.

(Al-Maidah 5:106-108)

## **Getting Stolen Goods Back due to Written Will:**

### **Revelation's appreciation:**

It is mentioned about the revelation's appreciation under above mentioned verses in *Majma-ul Bayan* and other commentaries that Ibn-e Abi Maria, a Muslim went with two Arab Christian brothers named as Tamim and Adi from Medina for trading. During the journey the Muslim Ibn-e Abi Maria became ill. He wrote down his will, hid it in his luggage and entrusted his goods to his Christian travelers. He also drew his will that if he dies, his goods be given to his relatives. He died; his co-travellers opened his luggage and goods and picked up important and precious things. They handed over the rest of luggage to his descendents. When the descendents opened the luggage, they did not find the precious things which Ibn-e Abi Maria had taken with him. Suddenly, they saw the written will and found that all the missing items were mentioned. They

discussed the issue with the Christian travelers, who denied accepting that. At last, the descendents complained before the Prophet Blessings of Allah and Peace be upon him and his progeny, so the above verses revealed and an order is given in this connection.

## To Try Some by Some Others

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا  
عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ  
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ  
مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

(انعام ٥٢:٦-٥٣)

And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favour; 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.

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?

(Al-Anam 6:52-53)

## Avoiding Poor Fellow due to Rich One is not Right:

### Revelation's appreciation:

Many narratives are mentioned under the revelation's appreciation of these verses in commentaries and most of them are similar to each other.

Mentioned in *Tafsir Dar-ul Mansur* as below:

“A group of Quresh passed nearby the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny while his Honour was with some labourers and poor people like Suhaib, Ammar, Bilal and Habab. The Qureshi group saw the scene astonishingly and said: ‘O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! Have you contented on these people amongst us from the whole nation? Should we follow them? Leave these people aside, at you earliest possible so that we may company you and follow you.’”

So, the above mentioned verses revealed and their demand was rejected all together.

## Let the People be Reminded

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

(انعام ٦٨:٦-٦٩)

And when you see those who enter into false conversations about Our revelations, withdraw from them until they enter into some other conversation, and if the Satan causes you to forget, then do not sit after recollection with the unjust people.

Those who ward off (evil) are not accountable for them in aught, but the Reminder (must be given them) that haply they (too) may ward off (evil).

(Al-Anam 6:68-69)

## Do not Sit with Those Humiliating the Divine Verses:

### Revelation's appreciation:

It is mentioned in *Tafsir Majma-ul Bayan* referring to Imam Muhammad Baqir as below:

“When the first verse revealed, the Muslims were forbidden to sit with unbelievers and those humiliating the Divine verses. A group of Muslims started saying: ‘We

should follow this order on everywhere. We should neither go to Masjid-ul Eham and nor to circumambulate the Holy Kaaba (because these people are spread in each and every nick and corner of Masjid and busy in false conversations. Even, if we stay for the shortest period of time in the Masjid-ul Eham, these false conversations will be heard).’ On this instance, the second verse revealed and the Muslims were ordered to guide and advise them on these occasions to their maximum.



## Quran is Revealed by Whom, Who Revealed Torah

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ وَقُلْ مَن  
أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ لِيَجْعَلُوهُ  
قُرْآنًا مَّجِيدًا فَرَأَيْتُمُ اللَّيْلَ تَنْجِفُونَ كَثِيرًا وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ  
قُلِ اللَّهُ يُدْرِكُ أَسْرَارَهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

(انعام ٩١:٦)

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, a light and a 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. (Al-Anam 6:91)

### Revelation's appreciation:

It is narrated by Ibn-e Abbas as below:

“A group of the Jews said: ‘O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! Are you sure that God Almighty has revealed Book on you?’

The Prophet Blessings of Allah and Peace be upon him and his progeny said: ‘Yes.’

They said: ‘By God, God has not revealed any book from heaven.’

## Whoever brought False Accusation on God, is an Aggressor

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ  
وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ  
الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ  
تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ  
عَن آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

(انعام ٩٣:٦)

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: 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 communications. (Al-Anam 6:93)

### False Writer of Revelation was Reviled:

#### Revelation's appreciation:

Several narrations are mentioned in the sources of Hadith and books of commentaries under the revelation's appreciation of the above verse. It is given in one appreciation among other that the verse is about a

revelation writer, named as Abdullah bin Saad who embezzled in his job. The Prophet Blessings of Allah and Peace be upon him and his progeny reviled him. The fellow, then claimed that he could also bring the verses like the Quranic one.

## The End of Those Taking Support of Other than the Divine

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ  
ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ  
شُرَكَاءُ لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾  
(انعام ٩٤:٦)

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.  
(Al-Anam 6:94)

### Revelation's appreciation:

It is mentioned in *Tafsir Majma-ul Bayan Tibrisi* and *Tafsir Alosi* as below:

A man named as Nazar bin Haris from amongst the hypocrites said that Laat and Azya, the two idols of Arabs, would support me in the day of Judgement. So, the above mentioned verse revealed and he was condemned.

## Miracles do Happen from God

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا  
الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٨﴾

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدْرُكُهُمْ  
فِي طُعَيْنِهِمْ يَعْصُونَ ﴿١١٠﴾

(انعام ١٠٩:٦ - ١١٠)

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?

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.

(Al-Anam 6:109-110)

## The Demand of Miracles by Quresh from the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny:

### Revelation's appreciation:

A group of commentators have noted under the revelation's appreciation of this verse as below:

“A group of Quresh came in the honour of the Prophet Blessings of Allah and Peace be upon him and his progeny and said: ‘You narrate the miracles of Musa (A.S.)

and Isa (A.S.) and of other Prophets. Let us show something different so that we may believe you.’

The Prophet Blessings of Allah and Peace be upon him and his progeny said: ‘What is that thing; you people want me to do.’

They said: ‘You request God Almighty to convert Koh-e-Safa in gold and give life to some of our dead ones so that we may ask them about your truthfulness and also show us the angels who may witness for you or bring God and angels altogether.’

### **Not Believing even after the Miracles is the Cause of Torment:**

The Prophet Blessings of Allah and Peace be upon him and his progeny said: ‘If I accomplish some of these demands, will you believe?’

They said: ‘By God! We shall abide by.’

When the Muslims saw the insistence of the hypocrites in this regard, they demanded the Prophet to do so, may they believe.

As the Prophet Blessings of Allah and Peace be upon him and his progeny inclined to pray for some of these demands before God, the Ameen-e-Wahi of God came down and brought this message: ‘If you want this, your pray will be accepted. If they do not believe, then there will be a severe torment for them. But, if their demands are not accepted and let them as they are, there will be a possibility that some of them may repent and adopt the right path.’ The Prophet Blessings of Allah and Peace be upon him and his progeny accepted this message.

So, the verse mentioned above, revealed.

## Bad Deeds Looking Beautiful

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ  
كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ  
مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِينَ لِيَمَّا كُفِّرُوا  
فِيهَا وَمَا يَتَمَكَّرُونَ إِلَّا بَأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

(انعام ١٢٢:٦-١٢٣)

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 unbelievers.

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.

(Al-Anam 6:122-123)

## The Research of Hazrat Hamza about Islam:

### Revelation's appreciation:

It is given under the revelation's appreciation of first verse as below:

Abu Jahal, who was one of the worst enemies of Islam and the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny, hurt His Honour,

severely. Hazrat Hamza, the brave uncle of the Prophet Blessings of Allah and Peace be upon him and his progeny, who had not believed till that day, was busy in researching and studying the religion of His Honour. He had gone for hunting in the desert on that day. When he returned from hunting, he got the information about the incident between His Honour and Abu Jahal. Angrily, he searched for Abu Jahal and slapped so hard on his head or nose that bleeding continued. Abu Jahal, although, had enough influence among the Meccans could not reverse the attack afraid of Hazrat Hamza.

After that, Hazrat Hamza searched for the Prophet Blessings of Allah and Peace be upon him and his progeny and accepted Islam. From that day, he defended this divine religion as a true warrior of Islam till his death.



## God Knows Better to Appoint the Post of Prophethood

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ  
اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا  
صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ لِّمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾  
(انعام ٦: ١٢٤)

And when a communication comes to them they say: We will not believe till we are given the like of what Allah's messengers 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.

(Al-Anam 6:124)

### The Post of Prophethood is not bound to Year and Age:

#### Revelation's appreciation:

Late Tibrisi writes in *Majma-ul Bayan* that this verse was revealed about Waleed bin Mughira.

“He used to say to the Blessed Prophet: If Prophethood is a reality then I am more rightful person than you because I am older and wealthier than you.”

So, this verse revealed.

## The Knowledge of the Day of Resurrection is Only with God

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا  
لَوْ قُبَاهَا إِلَّا هُوَ تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْثَةً يَسْأَلُونَكَ  
كَأَنكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿١٨٧﴾

(اعراف ٧: ١٨٧)

They ask you about the hour (Day of Resurrection), 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: Its knowledge is only with Allah, but most people do not know. (Al-Araf 7:187)

### The Question about the Day of Resurrection from the Prophet of God Blessings of Allah and Peace be upon him and his progeny:

#### Revelation's appreciation:

It is narrated in some commentaries as below:

“The Quresh appointed some men to go Najran and meet the Jew scholars. They were told to ask them complex questions so that those may be put in the honour of the Holy Prophet. Among those questions was one about the Day of Judgement. When they asked the Prophet of Allah these questions, they were replied by this verse.”

## The Loss and Profit of Human Being is with Allah Almighty

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ  
الْغَيْبَ لَأَسْتَكْبِرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ  
وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

(اعراف ٧: ١٨٨)

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 evil would have touched me; I am nothing but a Warner and the giver of good news to a people who believe.

(Al-Araf 7:188)

### The Demand of Meccans from the Prophet of God Blessings of Allah and Peace be upon him and his progeny:

#### Revelation's appreciation:

Mentioned in *Tafsir Majma-ul Bayan* as below:

“The Meccans asked the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny: ‘If you have connections with God, does your Lord not inform you the expected ups and downs in the prices of goods so that you may store such profiting things and avoid loss on goods, or does He not inform you about the year of drought and irrigation of lands so that you may go to the blessed lands in the year of drought.’”

So, this verse revealed on this occasion.

## **Spoils of War belong to God and the Messenger of God Blessings of Allah and Peace be upon him and his progeny**

يَسْتَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ  
وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ  
مُؤْمِنِينَ

(انفال ٨:١)

They ask you about the spoils of war. Say: The spoils of war belong to Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Messenger if you are believers. (Al-Anfal 8:1)

### **The Demand of Old People for Bounties of Jihad:**

#### **Revelation's appreciation:**

Narrated from Ibn-e Abbas:

The Prophet of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) selected some rewards for the Mujahideen-e-Islam on the day of war of Badr, e.g., He said: 'Whoever will bring that enemy to me, I shall give this reward.' A spirit of Jihad and faith was already in them and the setting of award resulted that the young soldiers proceeded forward with great enthusiasm to achieve their targets. Old and aged fellows gathered under the flags. The young Muslims came in His Honour for their rewards, whereas, the old claimed for their share, too, as they were standing there for the encouragement and shelter of the youth and as a back-up, if there happened any retreat.

At that occasion, two Ansaries started crying on each other and debated for the bounties.

**The Right of Distribution of Bounties is with the Prophet of God Blessings of Allah and Peace be upon him and his progeny:**

In the meantime, the said verse revealed and it was clearly stated that the bounties are for the Prophet Blessings of Allah and Peace be upon him and his progeny and He may distribute as He wish. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny distributed the spoils of war equally among all the soldiers and ordered for peace and harmony among the brothers in Islam.

## **To Betray the Trust is Forbidden**

وَأَعْلَمُوا أَنَّمَا آمَنَوكُمْ وَأَوْلَادَكُمْ فَفِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ

عَظِيمٌ

(انفال ۸: ۲۸)

And know that your property and your children are a temptation, and that Allah is He with Whom there is a mighty reward.

(Al-Anfal 8:28)

### **The Order of the Prophet of God Blessings of Allah and Peace be upon him and his progeny to Siege Bani Qariza:**

#### **Revelation's appreciation:**

There are several appreciations of revelation under this verse and among them one is narrated from Imam Muhammad Baqar (A.S.) and Imam Jaffar Sadiq (A.S.).

“The Prophet of God Blessings of Allah and Peace be upon him and his progeny ordered to siege Bani Qariza (which was among the Jews of Medina). The siege continued for twenty one nights. So, those people got ready to initiate a call for peace as the people of his brother Bani Nazeer's tribe (a group of the Jews from Medina) had done, already. They offered to leave Medina for Syria. The Messenger of God (Blessings of Allah and Peace be upon him and his progeny) did not accept the proposal and said to accept the decision of Saad bin Muaaz.

They demanded that the Prophet of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) should send Abu Lubaba (His Madni companion) to them. Abu Lubaba had an old friendship with those people. His family members, sons and goods were also

with them. The Messenger of Allah Almighty Blessings of Allah and Peace be upon him and his progeny accepted the proposal and send Abu Lubaba to them.

They consulted Abu Lubaba whether there any difficulty to accept the judgement of Saad bin Muaaz. Abu Lubaba pointed to his neck so to warn them that they would be killed if proposal is accepted. So, they should not accept the proposal.

Allah Almighty revealed through Jibrael the incident.

Abu Lubaba said! ‘Had I not taken a step, I attended the meeting, betrayed God and the Prophet (Blessings of Allah and Peace be upon him and his progeny).’

On this occasion, this verse revealed. (Anfal, 8:27)

Abu Lubaba much worried, tied himself with a pillar of Masjid Nabvi by a rope and said: ‘By God, I will not eat meal and not even drink water so to die or God may accept my repentance.’

Seven days and nights passed, neither he ate anything nor drink until he fell down unconscious. Allah Almighty accepted his repentance.

He got the news from the Momineen but he took an oath that he would not untie himself until the Prophet of God (Blessings of Allah and Peace be upon him and his progeny) untie him. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny came and released him.

Abu Lubaba said: ‘I, in continuity of my repentance, leave this house in which I committed sin and surrender all my wealth.’

The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) said: ‘It is enough to give one third of your wealth in charity.’”

## The Conspiracy of Unbelievers against the Prophet of God Blessings of Allah and Peace be upon him and his progeny

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ  
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ

(انفال ٨: ٣٠)

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.

(Al-Anfal 8:30)

### The Meetings of Nobles of Mecca against the Prophet of God:

#### Revelation's appreciation:

The commentators and scholars of traditions think that the verse mentioned above points to those encounters resulted during the migration of the Prophet of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) from Mecca to Medina. Several interpretations have been narrated for these encounters and all of these shows one reality. The reality was that Allah Almighty protected the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) from a great and final danger, miraculously. The incident was narrated in *Tafsir Dar-ul Mansur*.

“A group of nobles of Mecca and Quresh from several tribes gathered so to meet in Darul Nadwa and to ponder on the dangers facing from the Prophet of Allah



Almighty (Blessings of Allah and Peace be upon him and his progeny). It was said that they met with a good looking old man, who was actually a Satan. They asked him: ‘who are you.’

### **Participation of Satan in the Meeting of Nobles of Mecca:**

The old man (Satan) said: ‘I am an old fellow among the residents of Najad. I got the information of your intention, so I wished to participate in your meeting and not to avoid from giving my point of view and favourable consultation.’

They said: ‘Very good, please come in.’

So, he entered in Darul Nadwa. One of the attendees said [pointing to the Prophet of Islam (Blessings of Allah and Peace be upon him and his progeny)] facing to him: ‘Think about this man because we are afraid that He will succeed you.’ (And will destroy your religion and dignity altogether.) One among them gave the proposal to imprison His Honour until He dies there in prison.

The old Najadi objected on that proposal and said: ‘There is one danger that by doing so, the tribes will divide for Him and take Him out of the prison on some suitable time to any other land. So, think on a more close option.’

Another said: ‘Expel Him out of His city so that you get rid of Him because when He will be expelled, there be no impact on you, whatever He does. And, He shall be related with others.’

The old Najadi said: ‘O God! This is not also right. Do you not see His soft speech and penetrating quality among peoples? If you do so, He shall go to the entire Arab world and they will gather around Him, then, He will return to you with a great populace, and expel you out of your cities. And will murder the elders.’

The gathering said: ‘By God! He is speaking truth, let us think another proposal.’

**Assassinating the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny):**

Abu Jahal was sitting silently. He started the conversation and said: ‘I have my point of view and do not think any other proposal is good enough.’

The attendees asked: ‘What is that proposal.’

He said: ‘We shall select brave sword fighters, one from each tribe, and give all of them a sharp sword. And they all should attack on Him as soon as they get a chance. When He shall be murdered in this situation, His blood compensation will be divided among all tribes and I think, the Bani Hashim will not be able to fight with all tribes of Quresh. So, at last, they will be agreed on the compensation of His blood. And so, we shall be protected from the dangers.’

**The Satan liked Abu Jahal’s Proposal:**

The old Najadi said happily: ‘By God! This is the right proposal given by this young man. I have also the same point of view.’

So, this proposal was agreed by all and with this plan, they left from there.

Jibrael descended and the Prophet (Blessings of Allah and Peace be upon him and his progeny) was ordered not to sleep on his bed in that night. The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) went to the cave of Sor and gave order that Ali (A.S.) should sleep on His bed. On next morning, the unbelievers entered His home and found Ali (A.S.) on the bed of the Prophet (Blessings of Allah and Peace be upon him and his progeny) while trying to attack. So, Allah Almighty abolished their conspiracy.

They shouted: ‘Where is Muhammad (Blessings of Allah and Peace be upon him and his progeny)?’

Hazrat Ali (A.S.) answered: ‘I do not know.’

**The Role of Spider in Protecting the Prophet of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny):**

They went on the foot prints of His Honour and reached near to a mountain. They saw a cave with a web on the entrance and thought that if He was in the cave, there should not be any web on the entrance. So they returned. The Prophet (Blessings of Allah and Peace be upon him and his progeny) stayed in that cave for three days.

## The Life of Hereafter is Better than the World

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمْ اَنْفِرُوْا فِيْ  
سَبِيْلِ اللّٰهِ اَنْتُمْ اَقْلَمْتُمْ اِلَى الْاَرْضِ اَرْضَيْتُمْ بِالْحَيٰوةِ الدُّنْيَا  
مِنَ الْاٰخِرَةِ فَمَا مَتَّعُ الْحَيٰوةِ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا  
قَلِيْلًا ﴿٣٨﴾

اِلَّا نَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا وَيَسْتَبْدِلْ قَوْمًا  
عَيْرَكُمْ وَلَا تَضُرُّوْهُ شَيْئًا وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ  
قَدِيْرٌ ﴿٣٩﴾

(توبه ٣٨:٩-٣٩)

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.

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. (At-Tawbah 9:38-39)

## **The Order to Hide Military Secrets from General Public:**

### **Revelation's appreciation:**

Narrated from Ibn-e Abbas and other companions of His Honour that the verses mentioned above revealed about the war of Tabook at that time when the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) returned from Medina to Taif and prepared the people to fight against Romans.

It is mentioned in the Islamic narratives that the Prophet of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) did not disclose the details and basic planning of war among the Muslims so that the secrets of war might not be opened to enemies. But, the situation about Tabook was different. So, His Honour told the Muslims in advance that they were going to fight with Romans. The war against the empire of Eastern Rome was not so easy comparing to a fight with the hypocrites of Mecca or the Jews of Khyber, so it was necessary to prepare the Muslims for that great quest.

### **It is Better to tell Military Secrets on Some Occasions:**

There was a much longer distance between Medina and the border of Rome. Furthermore, the season was hot, harvesting and cutting days of fruits and crops started. All these factors made the situation difficult for the Muslims. Some people, even in total confusion, were not ready to accept the invitation of the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny).

Under these conditions, the verses mentioned above revealed and the Muslims were warned of the danger and prepared for the great quest.

## The Objection on the Distribution of Alms by the Blessed Prophet

وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِن أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

(توبه ٩: ٥٨-٥٩)

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.

And if they were content with what Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too; surely to Allah do we make our petition. (At-Tawbah 9:58-59)

## The Objection on the Justice of the Prophet of God Blessings of Allah and Peace be upon him and his progeny:

### Revelation's appreciation:

It is copied from *Tafsir Dur-e Mansur, Sahih Bukhari, Nisai* and some other scholars of traditions that the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) was busy in distributing the alms, a man named Zolkhowesra from Bani Tamim tribe came in

and said loudly: “O Prophet of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny)! Do Justice.”

The Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) said: “Shame on you! If I do not flourish justice, then who will care for justice?”

Hazrat Umer said loudly: “O Messenger of God! Let me allow blow his neck.”

The Messenger of God (Blessings of Allah and Peace be upon him and his progeny) said: “Let him go in his condition. There are some of his companions for whom you will find your prayers and fasting inferior. And, despite of the fact, they will leave the religion as an arrow leaves the bow.”

This verse was revealed on this occasion and such types of people were advised.

## There is Painful Torment for Molesting the Prophet of God

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أذُنٌ قُلٍّ أذُنٌ خَيْرٌ  
لَكُمْ يَوْمَئِذٍ بِاللَّهِ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا  
مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

(توبه ٦١:٩)

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 Messenger of Allah, they shall have a painful torment. (At-Tawbah 9:61)

### Shameful Gossips for the Prophet of God:

#### Revelation's appreciation:

The verse is revealed for a group of hypocrites. "These people were sitting in a group and were talking indifferently about the Blessed Prophet. One of them said: 'Do not do this, because we are afraid that these gossips may be heard by Muhammad (Blessings of Allah and Peace be upon him and his progeny) and He would curse on us.' Another named Jalas among them said: 'This is not a big deal, whatever we want, we shall say. If our words are caught, we shall deny. He will accept our assertions because Muhammad (Blessings of Allah and Peace be upon him and his progeny) is a pleasant listener, recognizer of words and always gives honour to everyone.'"

At that time the above mentioned verse revealed and they were replied.



## Repentance Protects from Painful Torment

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا  
بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَكُنَّا لَوْ أَوْمَأْنَا قَمَمًا إِلَّا أَنْ غَنَيْنَاهُمْ اللَّهُ  
وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا بِكُمْ خَيْرًا لَكُمْ وَإِنْ يَسْتَوِلُوا يُعَذِّبْهُمْ  
اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ  
وَلَا نَصِيرٍ

(توبه ٩: ٧٤)

They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, 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 Messenger 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 torment in this world and the hereafter, and they shall not have in the land any guardian or a helper.

(At-Tawbah 9:74)

**The Prophet of God (Blessings of Allah and Peace be upon him and his progeny) accepted the Apology:**

**Revelation's appreciation:**

The revelation's appreciation of this verse is as below:

“Some hypocrites have talked indifferently about Islam and for the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) and took false oaths that they had done nothing when it was known to everyone. So, whatever their plans and schemes were, all failed. One of their schemes is given below:

A fellow named Jalas among the hypocrites, denied and rejected the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) after listening the public addresses at the time of war of Tabook.

After returning back to Medina, a man named Amir bin Qais, who had listened his speech, came in His Honour and narrated the discourses of Jalas. But when he himself came in the Honour of the Prophet Blessings of Allah and Peace be upon him and his progeny, he totally denied those discourses. Then, the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) ordered both of them to take oath standing by the side of the mosque’s pulpit that they were not telling lie. Both of them took the oath but Amir prayed: “O God! Please reveal a verse on your Prophet (Blessings of Allah and Peace be upon him and his progeny) and whoever is true, let his truth be revealed. On listening, the Prophet (Blessings of Allah and Peace be upon him and his progeny) and the Muslims said ‘Amin’. Jibrael descended and brought this verse in Honour of the Prophet (Blessings of Allah and Peace be upon him and his progeny). When the sentence of the verse came, “therefore if they repent, it will be good for them.” Jalas said: “God, the Merciful has asked for repentance from me and I am regretting on my sin. I ask for repentance.” His Honour accepted his repentance.

### **The Conspiracy of Hypocrites Disclosed:**

The commentators have copied as:

“A group of hypocrites have made a plan to startle the camel of the Prophet (Blessings of Allah and Peace be upon him and his progeny) while passing through a glen while returning from the war of Tabook, so that the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) fell down in the glen from the mountain. But, His Honour was informed about this plan by a Wahi. The nose-string of the camel was given in the hand of Ammar and Huzaifa was bowling the camel from behind so that the ride should be in full control. The people were ordered to come from another way so that the hypocrites could not hide in the gathering of people and not even carry out the plan. When His Honour, in the darkness of night, heard the footsteps of some men coming behind in the glen, He ordered his companions to counter them, immediately. They were almost twelve or fifteen persons and some of them had covered their faces. When they saw that they could not act on their plan, they disappeared. But the Prophet (Blessings of Allah and Peace be upon him and his progeny) had recognized them and told His companions all their names.

## Allah Almighty is Aware of the Whispers of Hypocrites

﴿ وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِن آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ  
وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴾ (٧٥)

﴿ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا  
وَعَدُوهُ وَيَمَازُكُوا بِمَا كَانُوا يَكْذِبُونَ ﴾ (٧٧)

﴿ الَّذِينَ يَعْلَمُونَ أَنَّهُ اللَّهُ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّهُ اللَّهُ  
عَلَّمَهُ الْغُيُوبَ ﴾ (٧٨)

(توبه ٧٥:٩، ٧٧-٧٨)

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.

So He made hypocrisy to follow as a 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.

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?  
(At-Tawbah 9:75, 77-78)

## **Simple Life is Better than the Splendid Life:**

### **Revelation's appreciation:**

It is well known among the commentators that these verses revealed about Saalba bin Hatib – an Ansari. He was a poor fellow who used to come in the Mosque, daily. He insisted that the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) should pray before Allah Almighty to bless him with wealth. His Honour said:

“The wealth in low quantity for which you can express thanks is better than the bulk of wealth for which you cannot show gratitude. Is not it better to follow the Prophet of God, Almighty and follow simple life.”

But, Saalba insisted on his demand and at last requested the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny): “I put thou under the oath of God, who has sent thou with truth. If God blesses me with wealth, I shall pay all His rights.” So, His Honour prayed for him.

### **Poor became Rich after the Blessed Prophet's Pray:**

According to a narrative; not much time passed that his cousin, who was very rich, died. And, he got a lot of wealth.

In another narrative it is said that he purchased a sheep and had a rich generation from it. He had to shift in the suburbs outside of Medina and became so busy in their growth and farming that he neglected to attend mosque for daily congregational prayers and even avoided the Friday prayer. After a long period, the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) sent a Zakat collector to him but this cheap fellow not only resisted to pay the Godly right but also objected on this sacred methodology. And said: “The order is just like Jizya, we embraced Islam so that we may be exempted to pay

Jizya. Now, is there remain any difference between non-Muslims paying Jizya and Muslims paying Zakat.” In fact, he could not understand the philosophy of Jizya and Zakat. If he had understood, the worldliness would not have permitted him to tell and express the truth.

So, when His Honour heard his gossips, He said: “Shame on Saalba, devastation on Saalba.”

At that time the above mentioned verses revealed.

## God, the Merciful does not Prosecute the Helpless People

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا  
يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى  
الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١١﴾

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتَ لِيُحْمِلَهُمْ قُلْتَ لَا أَحِدٌ مَّا  
أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا  
يَجِدُوا مَا يَنْفِقُونَ ﴿١٢﴾

﴿ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ وَهُمْ أَغْنِيَاءُ  
رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا  
يَعْلَمُونَ ﴿١٣﴾

(توبه ٩: ٩١-٩٣)

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 Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;

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.

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.

(At-Tawbah 9:91-93)

## **Helpless People are Exempted from Jihad:**

### **Revelation's appreciation:**

It is mentioned about the first verse that:

One fellow, among the sincere companions of the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) requested Him: "I am an old, blind and helpless man. I have no such person who can take me in the ground of Jihad. So, should I not participate in Jihad being disable."

The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) kept silence, then the first verse revealed in which such people were permitted.

The revelation's appreciation of this verse explains that even blind men did not avoid Jihad without informing the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny). And only for this reason that their presence in Jihad would increase the number and interest of Mujahideen, so they used to ask for their responsibility from the Prophet of Allah, Almighty.

### **Shedding of Tears by the Rejected:**

There is also a narrative about the second verse:

Seven persons from among the poor Ansars came in the Honour of the Messenger of Allah, Almighty (Blessings of Allah and Peace be upon him and his progeny) and demanded that they should be provided with resources for participating Jihad. But, as the Blessed Prophet (Blessings



of Allah and Peace be upon him and his progeny) had no resources available so He replied them in negative. They returned from His Honour's court with their eyes shedding tears and were known as Bakawan (who weeps), afterwards.”

## Repentance of Abu Lababa Accepted

وَأَخْرُونَ أَعْرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَءَاخَرَ سَيِّئًا عَسَىٰ اللَّهُ  
أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

(توبه ١٠٢:٩)

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.

(At-Tawbah 9:102)

### Abu Lababa Offered his Wealth in the Way of God:

#### Revelation's appreciation:

Several narratives have been mentioned about the revelation's appreciation of the said verse. The name of Abu Lababa Ansari is mentioned in many of them. According to a narrative:

“He along with two or more companions of the Prophet (Blessings of Allah and Peace be upon him and his progeny) did not participate in the war of Tabook, but when they listened those verses revealed to condemn the oath violators, they were regretful and worried. They tied themselves with the pillars of a mosque. When the Prophet of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) went there, He was told that they had taken oath not to untie themselves from pillars until the Prophet of Allah (Blessings of Allah and Peace be upon him and his progeny) himself forgive them. The Prophet of Allah Almighty (Blessings of Allah and Peace be upon him

and his progeny) said: “I also take oath that I will not do this until Allah Almighty gives permission.”

So, the above mentioned verse revealed and Allah Almighty accepted his repentance and the Prophet of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) untied them from the pillars of mosque.

They offered their total wealth in the honour of the Prophet of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) and admitted as: “This is the same wealth and stock for which protection, we avoided to participate in Jihad. Please accept these all from us and spend in the way of God, the Merciful.

The Blessed Prophet said: “Up till now, no order is revealed on me about this issue.” After a short interval, next verse revealed and His Honour was ordered to accept a part of those stocks and wealth.

## **Allah, Almighty is Rightful to Accept Repentance or to Punish**

وَأَخْرَجُوا مَرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ

(توبه ١٠٦:٩)

And others are made to await Allah's command, whether He chastise them or whether He forgive them, and Allah is Knowing, Wise. (At-Tawbah 9:106)

### **Revelation's appreciation:**

It is known from some narratives that the above mentioned verse is about those disbelievers who martyred great personalities like Hazrat Hamza (A.S.) and others fighting against Muslims in different wars. They embraced Islam leaving idolatry.

## Leaving Idolatry is also an Atonement of Sins

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ  
الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ  
وَيَلْحِقُونَ إِنْ أَرَادْنَا إِلَّا آلَ الْحُسَيْنِ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

(توبه ٩: ١٠٧)

And those who built a mosque to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.

(At-Tawbah 9:107)

### Hypocrisy in Piety is also a kind of Lie:

#### Revelation's appreciation:

The verses from 107 to 110 are about a group of hypocrites who established a mosque in Medina in order to fulfill their cheap conspiracies which was called as Masjid Zarar, later on. This issue is discussed by all Islamic interpreters in several books of history and Hadith. The incident of Masjid Zarar is as below:

“Some hypocrites came in the honour of the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) and requested: “Let us construct a mosque in the vicinity of tribe Bani Salam near to Masjid Qaba so that weak, sick and old fellows who cannot do anything offer pray in it. Likewise, in the nights

of raining, the peoples who cannot attend in your masjid should fulfill their Islamic duty, here.”

### **The Order to Demolish Masjid Zarar:**

This is a matter of that time when the Prophet of God (Blessings of Allah and Peace be upon him and his progeny) had decided for war of Tabook, His Honour permitted them.

They requested further: “Is it also possible that you offer prayer in this mosque, yourself.”

The Blessed Messenger (Blessings of Allah and Peace be upon him and his progeny) said: “At this time, I have planned for travel, although, if Allah Almighty permits, I will offer prayer in this mosque, on my return.”

When His Honour returned from war of Tabook, these people came in His Honour and requested: “Our request is that you come in our mosque and offer prayer here and pray before God to bless us.”

An angel descended from heaven with the revelations of God at the time when His Honour was entering the gate of Medina. The above mentioned verses revealed and their conspiracies were disclosed.

The Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) ordered, instantly to burn the said mosque, demolish it and to use the place for garbage.

## Polytheists are Companions of Hell

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ  
كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ  
الْجَحِيمِ

(توبه ۹: ۱۱۳)

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. (At-Tawbah 9:113)

### Forgiveness is not for Polytheists:

#### Revelation's appreciation:

The revelation's appreciation of verses 113 and 114 of Surah Towbah is narrated in *Tafseer Majma-ul Bayan*. A narrative is mentioned as below:

“Some Muslims said to the Blessed Prophet: “Do you not pray forgiveness for our forefathers who died in the period of darkness.”

So, this verse revealed and they were warned that nobody has the right to pray forgiveness for polytheists.

## There is no Punishment after Guidance

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ  
مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

(توبه ١١٥:٩)

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. (At-Tawbah 9:115)

### Revelation's appreciation:

The revelation's appreciation of the verses 115 and 116 of Surah Towbah is as below:

“Some Muslims departed from this worldly life before having been revealed the duties and obligations in Islam. Few people came in the honour of the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) and expressed their concern for their Muslim relatives. They were thinking that perhaps the Muslims who had died earlier would be under the chastisement of Allah Almighty for not accomplishing their duties.”

So, these verses revealed and their concern is resolved.



## The Acceptance of Repentance of Muhajireen and Ansars

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ  
قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ  
رَحِيمٌ

(توبه ٩: ١١٧)

Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness 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.

(At-Tawbah 9:117)

### The Problems are Solved with the Blessing of God:

#### Revelation's appreciation:

The interpreters have narrated the revelation's appreciation of above mentioned verse as below:

This verse is about those problems faced by the Muslims during the war of Tabook. The problems were so many that some people intended to return back but the blessings of God were with them and they took a firm stand there. It is said that the verse was revealed for some people and among them one Abu Hasima who was a companion of the Prophet (Blessings of Allah and Peace be upon him and his progeny). He was not a hypocrite but due to laziness he could not go to the battlefield of Tabook.

## **Awakening of Conscience is a Clear Evidence of being on Guidance:**

Ten days passed after the incident, the air was hot and scorching. One day, he came to his wives, they had fixed a penthouse, cold water was provided and best food was ready. Suddenly, he went deep in deliberations and anxiety. The recollections of the Prophet (Blessings of Allah and Peace be upon him and his progeny) – his leader, troubled him, he said: “The Prophet of Allah Almighty, who has never committed any sin and for whom God is responsible for his past and future. His Honour is bearing the suffering of that difficult journey while carrying the weapons on his shoulders, facing the scorching hot air of the desert, whereas, see Abu Hasima who is sitting with his beautiful wives, under the shadow of cool shelter and having ready to dine food. Is it justice.” He then turned to his wives and said, “By God, I will neither talk to any of you nor sit under this penthouse until I meet the Prophet.” Having said this, he took provisions of journey, rode on his camel and left for the battlefield. His wives tried to talk with him but he said not a single word and kept on going till he reached near to Tabook. The Muslims said to each other that who was that rider passing from the road but the Blessed Prophet said: “O rider! If you are Abu Hasima, then it is better.”

When he reached near to them, the people recognized him and said: “Yes! He is Abu Hasima.” He settled down his camel and offered compliments in the honour of the Prophet. He narrated all his feelings. The Messenger of Allah Almighty welcomed him and prayed for him.

So, he was a fellow who had lured to falsehood, but God attracted him to the right path due to his spiritual quest and blessed him with steadfastness.

## A Group should be Determined for Religious Education

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

(توبه ١٢٢:٩)

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? (At-Tawbah 9:122)

### Need of Education in Every Sphere of Life:

#### Revelation's appreciation:

Late Tibri has narrated from Ibn-e Abbas in *Majma-ul Bayan* as below:

“Whenever the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) proceeded towards the battlefield of Jihad, every Muslim went with Him. Only disabled and hypocrites stayed behind. But when some verses, to condemn the hypocrites, revealed, specially the people who turned away from war of Tabook were severely criticized and blamed; it invoked the Muslims for greater participation in Jihad. Even, the Muslims went off to participate in those wars in which the Prophet could not lead and His Honour was left alone.

## **The Need of a Group for the Protection of the Messenger:**

In view of this situation, the above mentioned verse revealed and they were told that it was not suitable that everybody must go to the battlefield but only in case of necessity. Rather, a group should go Medina and learn teachings of Islamic knowledge from the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny). And that group should teach their fellow warriors on return.

There is another revelation's appreciation of this verse as follows:

Some people among the companions of Prophet (Blessings of Allah and Peace be upon him and his progeny) went to the nomadic tribes for preaching of Islam. The nomadic liked their arrival and treated them well. But some criticized on them that why had they come to them leaving behind the Messenger of Allah, Almighty. Listening to that criticism, they returned back to the Prophet of God (Blessings of Allah and Peace be upon him and his progeny) in distress. At that time, the above mentioned verse revealed and their preaching mission was encouraged and confusion removed.

## **Each and Every Men should not go for Preaching:**

Another revelation's appreciation of this verse is narrated in *Tafsir-e-Butiyan*.

When nomadic people had embraced Islam, they all marched towards Medina in order to learn the orders of Islam. Due to their arrival in Medina, the prices of goods raised and several problems were encountered.

So, the above mentioned verse revealed and they were ordered that it is not necessary for all to come Medina only to learn the knowledge of Islam. Rather, it is enough that few people may come for preaching.

## Only God has the Right to Change the Verses

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ  
لِقَاءَنَا أَنتَ بِفِرْعَوْنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ  
أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ  
إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

(يونس ١٥:١٠)

And when Our clear revelations are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me; surely I fear, if I disobey my Lord, the punishment of a mighty day. (Yunus 10:15)

### Revelation's appreciation:

Some commentators have narrated the revelation's appreciation of verses 15, 16 and 17 of Surah Yunus as below:

“These verses were revealed about some idolaters. They came in the honour of the Prophet and said: ‘whatever is revealed in Quran for not worshipping of our senior idols: Lat, Azi, Manat and Habal and to condemn them is not bearable to us. If you want us to follow you then bring another Quran in which there should not be anything like before. Or, at least delete these things from the present Quran. So, the verse, mentioned above revealed and they were replied.’”

## A Prophet is for Whole Nation

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِسْتَسْتَأْذِنُوا عَلَيْهِمُ الَّذِي  
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ  
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابُ ﴿٣٠﴾

(رعد ١٣: ٣٠)

And thus We have sent you among a nation before which other nations have passed away, that you might recite to them what We have revealed to you and (still) they deny the Beneficent Allah. Say: He is my Lord, there is no god but He; on Him do I rely and to Him is my return. (Ar Rad 13:30)

## Intelligence and Wisdom is must while Writing a Peace Treaty:

### Revelation's appreciation:

Commentators say that this verse is about the Treaty of Hudaibya and revealed after the sixth year of migration. When the Treaty was about to be written, the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny asked Hazrat Ali (A.S.).

Write "In the name of Allah, the Most Gracious, the Most Merciful." Seeing that, Suhail bin Umro and other unbelievers said that we do not consider anybody the most gracious except one in Yamama. Rather, write "Bismik Allahum" as was written mostly in the period of darkness. After that His Honour said to Hazrat Ali (A.S.):

"Write! This is a treaty which Muhammad (Blessings of Allah and Peace be upon him and his progeny), the Messenger of Allah, Almighty ..."

On listening this, the unbelievers of Quresh said: “If you were the Messenger of God and we had commenced war against you and closed the way to the House of God for you, then we would be much aggressors. Instead, write that this is a treaty of Muhammad bin Abdullah.”

At that time, the companions of the Prophet (Blessings of Allah and Peace be upon him and his progeny) got excited and requested the permission of war against them.

The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) said: “Write! As they say.”

At this occasion, the above mentioned verse revealed and they were severely censured for their false excuses, obstinacy and opposition on the name of God, “Rheman” because this is among the basic qualities of God, the Beneficent.

## The Propaganda Against Quran and Islam

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسْطِيزُ الْأَوَّلِينَ  
(نحل ١٦: ٢٤)

And when it is said to them, what is it that  
your Lord has revealed? They say: Stories of  
the ancients; (An Nahl 16:24)

### Revelation's appreciation:

It is mentioned in *Tafseer Majma-ul Bayan* that according to some narratives, this verse is about the “deviators”.

“These were sixteen people, who were divided in groups. Among four of them used to stand on the way to Mecca in the days of Haj so to deviate the people from the right path of Islam. They said the people that Muhammad (Blessings of Allah and Peace be upon him and his progeny) had not brought a new religion rather these are the same old false stories.”



## **The Promise of God that He will Resurrect the Dead**

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَى وَعَدًّا  
عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(نحل ١٦: ٣٨)

And they swear by Allah their most binding oaths (that) Allah will not raise up him who dies. Yea! It is a promise binding on Him, quite true, but most people do not know;

(An Nahl 16:38)

### **Pagans do not Accept the Day of Judgement:**

#### **Revelation's appreciation:**

The exegetical writers of Quran have written the revelation's appreciation of the above verse as under:

“A Muslim had to take something back from a polytheist. When the Muslim demanded, he resisted to return the loan. The Muslim got worried and took oath during the conversation. Oath for Whom, he was waiting.

The polytheist asked: “Do you consider that we shall be raised up again after death. By God! He will not resurrect any dead.” (He said this because these people were of the view that the echo and life of dead was a silly and spam like thing.)

The above verse revealed on this occasion and these types of people were replied.

## The Violence of Polytheists on Muslims

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً  
وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

(نحل ٤١:١٦)

And those who became fugitives for the cause of Allah after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater, did they but know;

(An Nahl 16:41)

### Revelation's appreciation:

Some exegetical writers of Quran have written the revelation's appreciation of the above verse as under:

“Some Muslims like Bilal, Ammar-i-Yasir, Saheeb and Habab were severely tortured after accepting Islam in Mecca. The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) migrated to Medina in order to strengthen Islam and to convey his message among the people. This migration became the cause of His success.”

### The Privilege of Seeing the Prophet is much Important than the Wealth of World:

Saheeb was an old fellow. He said to the polytheists of Mecca: “I am an old man, if I live with you, I cannot be beneficial for you and if I oppose you, yet I cannot be harmful to you. You can take my stock and let me go Medina.” Listening this, they agreed.

Saheeb handed over all his wealth and goods and migrated towards the Prophet. Some people said to Saheeb that he had made a profiting deal.

## **Do not Sell Allah's Covenant on Low Price**

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن  
كُنْتُمْ تَعْلَمُونَ

(نحل ۱۶: ۹۵)

And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.

(An Nahl 16:95)

### **Umra-al Qais Accepted the Right:**

#### **Revelation's appreciation:**

The great commentator late Tibrisi have narrated from Ibn-e-Abbas as below:

“A person, resident of Hazarmot, came in the honour of the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) and said: “O Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny)! I have a neighbour. His name is Umra-al Qais and has captured a part of my land. People are witness to my truth but do not support me because they respect them.”

#### **One Who has no Witness should Take Oath for Witness:**

The Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) called Umra-al Qais and enquired in that regard. He replied: “I do not accept.” The Messenger said: “Take oath for your truth.” But the plaintiff requested: “O Messenger of Allah

Almighty (Blessings of Allah and Peace be upon him and his progeny)! This man is not bound to any rules and he would certainly take a false oath because taking oath is nothing for him.”

The Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) said: “However, there is no other option except that you present your witness or admit this oath.”

When Umra-al Qais stood to take oath, the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) stopped him and gave some time to think over.

Both of them went off. During this, the said verse and the next verse 96 revealed. The Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) recited these two verses before them. Umra-al Qais said: “It is true that whatever is with me is at last mortal and this man speaks truth. I have captured a part of his land but I do not know how much is it. Now under these conditions, as much he desire, he can take and may take more of this because I have enjoyed benefit from his land in that period.”

At that instance, the third verse Nahal: 97 revealed.

## **Allah Almighty is One Revealing Best Orders**

وَإِذَا بَدَّلْنَا آيَةً مَّكَاتٍ آيَةً وَاللَّهُ أَعْلَمُ بِمَا  
يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

(نحل ١٠١:١٦)

And when We change (one) revelation for (another) revelation, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.

(An Nahl 16:101)

### **The Prophet (Blessings of Allah and Peace be upon him and his progeny) cannot Order by Himself:**

#### **Revelation's appreciation:**

Ibn-i-Abbas says:

“It happened sometimes that a verse revealed with hard orders and just after that another verse revealed comparatively with easy orders. Some crafty polytheists used to say: ‘Muhammad (Blessings of Allah and Peace be upon him and his progeny) makes fun of his companions and does this by himself. Today he orders for something and then forbids. All these acts show that Muhammad (Blessings of Allah and Peace be upon him and his progeny) does everything by himself not by the order of Allah Almighty.’”

## The Wrath of Allah Almighty is on the Sinners

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مِنْ أَكْرَهٍ وَقَلْبُهُ  
مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ  
غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

(نحل ١٠٦:١٠٦)

He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief – on these is the wrath of Allah, and they shall have a grievous chastisement. (An Nahl 16:106)

### **Ammar is Full of Faith:**

#### **Revelation's appreciation:**

Some commentators have mentioned the revelation's appreciation of above verse as below:

This verse was revealed about a special group of the Muslims. When they were trapped in the clutches of polytheists, the disbelievers forced them to express disbelief and absolution from Islam. These were Ammar, his father – Yasir, his mother – Sumaiya, Saheeb, Bilal and Habab. The parents of Ammar showed great steadfastness and were killed. Ammar was young, he said what the pagans desired. When this news reached the Muslims, some of them condemned him and said that Ammar had left Islam and turned as disbeliever.

The Blessed (Prophet Blessings of Allah and Peace be upon him and his progeny) said: "This is not so, Ammar is full of faith. Faith is mixed in his blood and flesh."

After a while, Ammar came in the Honour of the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) with weeping eyes. The Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) said: “What’s wrong with you?” He said: “Very bad! They did not let me go until I cursed myself and praised their idols.” The Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) wiped Ammar’s tears and said: “If this happens again, you should say as they desire.”

So the above mentioned verse revealed.

## **Polytheists Insulting the Prophet of Allah Almighty**

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
حِجَابًا مَسْتُورًا

(بنی اسرائیل ۱۷: ۴۵)

And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier;

(Bani Israel 17:45)

## **Polytheists Torturing the Prophet of Allah Almighty while Reciting Holy Quran:**

### **Revelation's appreciation:**

Some commentators have mentioned the revelation's appreciation of above verse as below:

“This verse is revealed about a group of polytheists. Whenever, His Honour recited the Holy Quran and offered prayer in nights, near to Khana Kaaba; these people tortured Him. They hit stones on Him and stopped inviting people to Islam. Allah Almighty set things with His Blessings so that the polytheists could not torture Him.”

Another narration is as below:

“Whenever, the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) recited Holy Quran, two men among the polytheists used to stand on the right side and two men on the left side of Him. They mostly clapped, whistled and read couplets loudly so that His voice could not be heard by the people.”



Ibn-i-Abbas says that Abu Sufian and Abu Jahal occasionally came near to the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) and listened to His conversation. One day, one among them said to the other: "I do not understand, what Muhammad (Blessings of Allah and Peace be upon him and his progeny) says? I can only see that His lips moving."

Abu Sufian said: "I think that some of sayings are right."

Abu Lahab said: "He is a soothsayer."

Abu Jahal said: "He is crazy."

Someone said: "He is a poet."

After these abnormal and inadmissible slanders the above mentioned verse and verses 46, 47 and 48 of Bani Israel revealed.

## **The Conspiracy of Jews and Christians to Expel the Prophet of Allah Almighty from the Land of Mecca**

وَأِنْ كَادُوا لَيَسْتَفِرُّوكَ مِنَ الْأَرْضِ لِخُرُوجِكَ مِنْهَا وَإِذَا لَا  
يَلْبِثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

(بنی اسرائیل ۱۷: ۷۶)

And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little. (Bani Israel 17:76)

### **The Alliance of Jews against the Prophet of Allah Almighty:**

#### **Revelation's appreciation:**

It is well known that the said verses (76, 77) revealed about the residents of Mecca.

“They jointly made a plot to expel the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny) from Mecca. Their programme changed afterwards. Then, they intended to murder the Messenger of Allah Almighty (Blessings of Allah and Peace be upon him and his progeny). They besieged His house. His Honour came out of this siege miraculously and departed to Medina. From here, His migration began.

## **The Charges of Polytheists of Mecca on the Prophet of God, the Beneficent**

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

(بنی اسرائیل ۱۷:۹۰)

And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us. (Bani Israel 17:90)

### **Revelation's appreciation:**

The revelation's appreciation of verses of Bani Israel 90, 91, 92 and 93 is mentioned with different narratives. The summary of these narratives is given below:

Some polytheists of Mecca including Walid bin Mughira and Abu Jahal gathered near to Khana Kaaba. They had a meeting about the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty. At last, they came to this decision that a representative should be sent to Muhammad (Blessings of Allah and Peace be upon him and his progeny), who would give Him this message: "The nobles of your Quresh tribe have gathered and want to talk with you, so you should come to us." The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) expected that the light of faith might have shined up in their hearts and they had prepared to accept the truth so He immediately went to them.

### **Offers of Wealth and Position to the Prophet of God the Merciful by the Polytheists:**

The conditions were totally different when His Honour reached to them. Their conversation with the

Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) was as under:

“O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! We have called you for the fulfillment of criterion. We do not see such a person, who have ensued so much anxiety for his nation and tribe as much you did. You have:

- abused our idols;
- humiliated our religion;
- declared it stupidity for our understanding;
- sowed seeds of hypocrisy among our unity.

Tell us! What do you want from us, if you want wealth; we can give you as much wealth so that you become carefree. If you want any position and authority, we are ready to give you a high authority. If you are sick, then we can arrange the best practitioner for your treatment.”

### **The Prophet of God Rejected all the Offers of Polytheists of Mecca:**

The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) said: “I do not desire anything like these. God, the Merciful have send me to you people and blessed me with a Divine Book, if you accept this then your worldly life and life after death is secured. And if you do not accept, then I shall endure until Allah Almighty will decide between you and me.”

### **The Demand of Miracles by the Polytheists of Mecca from the Prophet of God, the Beneficent:**

They said: “Well! If this is so, there is no city so congested like ours (there are mountains around Mecca), then request your God to push behind these mountains and flow river like Syria and Iraq, here in Mecca so that this

barren land could be watered. Further, request Him also to resurrect our elders and among them Qasa bin Kalab must be one because he was a true teller so that we may ask him that what you say is right or wrong.”

The Messenger of Allah (Blessings of Allah and Peace be upon him and his progeny) said inattentively: “I am not authorized for these jobs.”

They said: “If you cannot do this, then at least ask your God to send any angel, who should testify you and give us the gardens of treasure and castles of gold.”

His Honour said: “I have not been raised for such activities. I have come from Allah Almighty with an invitation, if you accept it, it would be good enough. Otherwise, Allah Almighty will decide between you and me.”

They said: “Then, as you think that whenever your God desires, He can throw stones on our heads, then let it happen.”

His Honour said: “This action is related to God, the Merciful. If He wish, He will do it.”

One of them said: “If you do this, even then we will not believe. We shall believe only when you bring God and angels before us.”

### **Abu Jahal’s Intention to Murder the Prophet of God, the Merciful:**

On listening their lousy talk, the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty stood up and was ready to go, some of those people came after Him and said:

“O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! You have not accepted any proposal that your nation has put before you. Then you have not even fulfilled their demands concerning to them. At last, they wished you for chastisement, for which you

have been warning that it would happen. By God! We shall not believe until you erect a ladder to the sky and go up climbing on it and bring some angels with you on return and also with a letter to witness the truthfulness of your verdict.”

Abu Jahal said: “Leave him; he does not know more than to abuse our idols. And I have promised with God that when he shall prostrate, I will hit a big stone on his brain.”

The Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty returned from there in a condition that His heart and mind was filled with anxiety and grief due to the ignorance, obstinacy and pride. At that occasion the said verses revealed.

## The Recitation of ‘Rheman’ and ‘Rahim’ in Prostration by the Prophet of God

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا  
تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

(بنی اسرائیل ۱۱۰:۱۷)

Say: Call upon Allah or call upon, the Beneficent Allah; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.

(Bani Israel 17:110)

### The Polytheists’ understanding that the Prophet of God considers two Gods:

#### Revelation’s appreciation:

The commentators have given the revelation’s appreciation from Ibn-e-Abbas:

“One night the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) was prostrating and calling God as ‘Ya Rahman and Ya Rahim’. The crafty polytheists took the benefit of that opportunity and said: ‘See! This man (forbids us to worship various idols but) he himself worship two Gods, whereas, he considers himself ‘*Mohid*’ and says that there is not more than one God.”

So, the above mentioned verse revealed and they were replied (that these several names corresponds to one Holy Being).

## **The Fellows of the Cave and the Inscription**

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا  
عَجَبًا

(الكهف ٩:١٨)

Or, do you think that the Fellows of the  
Cave and the Inscription were of Our  
wonderful signs? (Al-Kahf 18:9)

### **Sending a Delegation by Quresh towards the Scholars of Jews to Investigate the Prophet of God:**

#### **Revelation's appreciation:**

The commentators have mentioned the revelation's appreciation of verses 9 to 12 of Surah Kahaf as below:

The summary is as follows:

The leaders of Quresh sent their two men towards the Jew scholars of Medina to investigate the invitation of Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam. They wanted to know that whether there was anything related to this invitation available in the previous Books. They contacted the Jew Scholars in Madeen, had a meeting with them and told the problems of Quresh. The Jew scholars said: "Ask Muhammad (Blessings of Allah and Peace be upon him and his progeny) about three issues, if he answered all of them, then he is the Messenger from God."

#### **Three Questions for the Authentication of Prophet- hood of Allah Almighty's Messenger:**

They continued their chat: "First of all ask him: Who were those few youngsters, separated from their



nation, very long ago. Because their tale and what they suffered was very indifferent. Then ask a question to name that fellow who travelled around the earth and reached its east and west? And also ask that what is the reality of spirit?

The representatives of Quresh returned back to the leaders and said: We have found the criteria of right and wrong for Muhammad (Blessings of Allah and Peace be upon him and his progeny).” And then they told the whole story.

### **Calling ‘Insha Allah’ for Future deeds:**

After that they came in the honour of the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty and asked their questions. The Messenger of Allah Almighty told: “I shall answer you tomorrow.” But His Honour could not say ‘Insha Allah’. Fifteen days passed but no revelation was revealed on the Messenger of Allah Almighty from Allah and Jibrael did not come to His Honour. Upon this, the residents of Mecca started propaganda and annoying gossips. The Messenger of Allah Almighty felt it deeply. At last Jibrael came and revealed from Allah Almighty Surah Kahaf. There was a tale of those young men and the incident of that world tourist.

His Honour asked Jibrael: “Why it took so late?” He answered: “I cannot come down without the permission of your Lord. I was not given permission.”

## The Order to Make Friend Who Fear God, the Beneficent

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ  
يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا  
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ  
فُرُطًا

(الكهف ١٨: ٢٨)

And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded. (Al-Kahf 18:28)

### Arrival of Denying-Nobles in the Honour of the Messenger of Islam:

#### Revelation's appreciation:

The commentators have mentioned in the revelation's appreciation of verses 28 to 31 of Surah Kahaf as below:

“Some investors, arrogant, selfish nobles arrived in the honour of the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Islam. They said pointing to Salman, Abuzar, Saheeb and Habab: “O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! Suppose, If you are chairing any meeting and

there happened the presence of some people, whose smell irritate the human nostrils, and who wear hard woolen disgusting clothes, will you expect us to come and sit in such meetings. And get something from your addresses. We cannot sit there in the presence of these people.”

At that time, this verse revealed and the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) was ordered not to incline towards those treacherous and hollow gossips. And live always with faithful people of purified hearts like Salman and Abuzar, in every period of life, although, they may be empty handed of worldly wealth, wearing rough dresses. After the revelation of these verses, the Messenger of Allah Almighty stood up in the search of these people. The Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty saw them sitting in the last portion of the mosque, busy in the prayers.

His Honour said: “Praise is for God, Who has ordered me to live with you people till death. It is better to live and die with you people.”

## **Pausing Revelation for not Calling ‘Insha Allah’**

وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ  
ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا

(مریم ۱۹:۶۴)

And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.

(Maryam 19:64)

### **Revelation’s appreciation:**

Most of commentators have mentioned the revelation’s appreciation of this verse as below:

“The revelations discontinued for some days and Jibrael – the courier of God’s revelation did not descend. When this period was over and Jibrael descended to the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny), His Honour asked him: ‘Why it took so late, I kept on looking for you.’ Jibrael submitted: “I was also very much excited to meet you, but I am bound to the order of God, whenever, I get orders I descend and when there is not order I do not descend.”

## **The Dead cannot be Resurrected – a Belief of Polytheists**

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا

(مريم ١٩:٦٦)

And says man: What! When I am dead shall  
I truly be brought forth alive?

(Maryam 19:66)

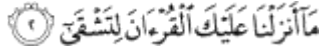
### **Revelation's appreciation:**

Most of commentators narrate the revelation's appreciation of this verse as below:

“This verse is revealed about Abi bin Khalaf or Walid bin Mughira, who was spreading the particles of a piece of bone after rubbing it so that every particle of that bone should spread in the nick and corner of the area. He was saying: ‘Look at Muhammad (Blessings of Allah and Peace be upon him and his progeny) who think that God will bring forth us alive after death and decoying of our bones like this bone. This is absolutely impossible.’”

So, this verse revealed and polytheists were replied, strongly.

## Do not Distress Yourself



(طه ٢٠:٢٠)

We have not revealed the Quran to you that you may be distressed. (Taha 20:2)

**The Extreme Worship by the Blessed Prophet  
Blessings of Allah and Peace be upon him and his  
progeny:**

### **Revelation's appreciation:**

Many narratives have been mentioned under the revelation's appreciation of first verse of Surah Taha. These narratives collectively describe that the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) increased the praying time, too much after the revelation of Quran. His Honour's feet were swollen due to standing long while praying. His Honour used to shift his body weight from right foot to left and *vice versa*; sometime he stood on the heels and sometime on toes while praying.

So, the starting verses of Surah Taha revealed.

## Shall God not Help His Prophet?

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ  
إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِیْظُ ﴿١٥﴾

(الحج ١٥:٢٢)

Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.

(Al-Hajj 22:15)

## The Fear of Fresh Muslims while Departing from Jew Friends:

### Revelation's appreciation:

Some commentators have narrated the revelation's appreciation of this verse as below:

“Bani Asad and Bani Ghitfan were in a contract with the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty. Some people of these tribes came in His Honour and discussed: “We are frightened that if God holds the help of Muhammad (Blessings of Allah and Peace be upon him and his progeny), being departed from our Jew allies, we would not be able to get the daily food items from them.”

So, this verse revealed and they were warned and strongly condemned.

## **The Punishment for Disbelievers of God**

هٰذَانِ حَصْمَانِ اَخْتَصِمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ  
لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

(الحج ١٩:٢٢)

These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.

(Al-Hajj 22:19)

### **Revelation's appreciation:**

Some commentators have narrated the revelation's appreciation of this verse as below:

“Hazrat Ali (A.S.), Hazrat Hamza (A.S.) and Hazrat Ubaida bin Haris bin Abdul Mutalib proceeded in the battlefield of war of Badr and killed Walid bin Utba, Utba bin Rabi and Shaiba bin Rabi. The above verse revealed and the story of Mujahideen was narrated. Abu Zar Ghafari used to swear while saying that this verse was revealed to glorify those warriors.”



## The Promise of Allah's Help

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّبَ بِهِ، ثُمَّ يُغَىٰ عَلَيْهِ  
لِيُصْرِتَهُ اللَّهُ، إِنَّ اللَّهَ لَعَفُوفٌ رَّحِيمٌ ﴿٦٠﴾

(الحج ٢٢:٦٠)

That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving. (Al-Hajj 22:60)

### Killings by Polytheists in the Month of Muharram:

#### Revelation's appreciation:

According to some narratives:

“The month of Muharram was ending and one or two nights were left, the polytheist made a plan after consulting each other: ‘The companions and followers of Muhammad (Blessings of Allah and Peace be upon him and his progeny) do not fight in this month because they consider it prohibited and unlawful, so come and destroy them with a solid attack. They attacked the Muslims. First of all, the Muslims appealed that there should be no war in this sacred month but the pagans totally ignored it. At last, the Muslims had to defend themselves steadfastly and Allah Almighty blessed them with victory.’”

So, this verse revealed.

## Messengers are Selected by the Order of Allah Almighty

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ  
سَمِيعٌ بَصِيرٌ

(الحج ٢٢: ٧٥)

Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing. (Al-Hajj 22:75)

### Revelation's appreciation:

According to some commentators:

“Walid bin Mughira, who was considered the brain of the polytheists. He and some other polytheists, like him used to say astonishingly, after the elevation of the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam that: ‘What is this! Leaving us all, the revelation is descended on Muhammad (Blessings of Allah and Peace be upon him and his progeny).’

The reply of their surprise is given in this verse. They were told that the selection of Messengers and angels is based on mystical capability.

## Witness on Adultery

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدُوا أَحَدَهُمْ أَرْبَعٌ  
شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

(النور ٦:٢٤)

And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.

(An-Nur 24:6)

### Issuance of Hadd – Punishment for Slander without Witness:

#### Revelation's appreciation:

Narrated from Ibn-e Abbas:

“Saad bin Ibada (Leader of Ansar) was present in the service of His Honour alongwith some other companions. He requested: “O Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty! The punishment of relating to someone the act against chastity without witness is 80 whips. If I enter to my home, see a wicked person doing adultery with my wife and if I, leaving him in that condition, go to find four witnesses then he would have done his act. And if I kill him at the spot, then nobody will listen to me without witness. Qisas will be demanded from me. Otherwise, if I describe what I have seen then 80 whips will be due for me.”

The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) felt a kind of objection in his conversation. His Honour turning towards Ansars said in a complaining mood: “Did you heard what your leader had said?” Ashamed! they replied:

“O Messenger of Allah Almighty! Do not punish him. He is an honourable man. Whatever, he is telling, only due to a deep sense of envy.”

Saad bin Ibada requested: “O Messenger of Allah Almighty! My parents may sacrifice for you. By God! I know that this is an order of God and perfectly true but I still wonder its basis.”

The Messenger of Allah Almighty said: “The order of God is this.”

They all repeated: “Allah Almighty and the Messenger said the truth.”

After a short interval, Hilal bin Umaiya – cousin of Saad entered from the door, he had seen a wicked man with his wife. He came in the Honour of the Messenger of Allah Almighty and said explicitly that he had seen that with his eyes and heard their voice with his ears.

The Messenger of Allah Almighty was so annoyed that the signs of disturbance appeared on His sacred face. Hilal pardoned: “I am seeing the signs of annoyance on your face but by God! I am speaking the truth and have not told a lie. I hope that Allah Almighty will solve this problem Himself.

After all, the Messenger of Allah Almighty intended to issue Hadd – punishment for slander because he had no witness for his claim.

On that occasion, the Ansars said each other: “See! The same thing that Saad bin Ibada is saying has happened. Will the Messenger of Allah Almighty really whip Hilal and ignore his witness.

So, the revelation descended on the Messenger of Allah Almighty and its signs appeared on the face of His Honour. Everybody was silent and waiting for the message from Allah Almighty.

The said verse revealed at this critical situation.

## The Order for looking at One other than a Close Relative

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذَٰلِكَ أَرَبَّكُمْ إِنَّ اللَّهَ عَزِيزٌ عَلِيمٌ

(النور ٢٤:٣٠)

Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do. (An-Nur 24:30)

### Looking at a Woman by a Stunned Young Man:

#### Revelation's appreciation:

The revelation's appreciation of this verse is mentioned in *Kitab-i-Kafi* from Imam Muhammad Baqar (A.S.).

“A young man, from Ansars, faced a woman on the way. In those days women used to keep their veil just below their ears. When the young man saw the woman, he kept on looking her. The woman passed by him, but that fellow kept on gazing her. He was taking steps while gazing her, entered into a narrow street. Suddenly, his face hit a wall with a sharp edge of a bone or a piece of glass. When the woman went off, the young man came into his senses and saw that the blood was flowing from his face and dropping on his clothes and chest (he became upset). He said to himself: “By God! I shall go to the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty and tell the whole incident to Him.” When the Messenger (Blessings of Allah and Peace

be upon him and his progeny) of Allah Almighty saw him, He said: “What happened to you?”

The fellow told the whole incident to Him (Blessings of Allah and Peace be upon him and his progeny). At that time Jibrael descended and conveyed this verse.

## **Considering Allah Almighty and the Prophet to Order**

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ  
(النور ٢٤: ٤٨)

And when they are called to Allah and His Messenger that he may judge between them, lo! A party of them turn aside. (An-Nur 24:48)

### **The Order to Consult the Messenger of Allah Almighty for Decisions in Disputes:**

#### **Revelation's appreciation:**

Some commentators have mentioned the revelation's appreciation of verses 46 to 50 of Surah Noor as below:

A hypocrite quarreled with a Jew. The Jew asked the hypocrite: "Let us go to the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam. The Jew named as Kaab. [Some narratives have quoted these wordings: He said: "It is possible that Muhammad (Blessings of Allah and Peace be upon him and his progeny) may not do justice."]

So, this verse revealed.

## To Nominate a Ruler on Earth is Allah's Decision

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي  
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ  
الَّذِي أَرَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا  
يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ﴿٥٥﴾

(النور ٥٥:٢٤)

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors. (An-Nur 24:55)

### The Peoples of Mecca and Medina Stood Against Each Other:

#### Revelation's appreciation:

Many commentators have mentioned the revelation's appreciation of this verse as below:

When the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty and the Muslims migrated to Medina and the Ansars welcomed



them with open arms, all Arab tribes stood against them. The Muslims were forced to keep arms with them, all the times i.e., while sleeping in nights and in the day light and be ready for any unforeseen incident. It was difficult for the Muslims to continue this practice, further. Some people expressed openly their feelings as: “To what extent, this situation will continue. Will there be such time that we may sleep securely in nights and fear none except Allah Almighty.”

So, the above mentioned verse revealed and they were assured that such time will certainly come.

## Asking Permission from the Prophet of Islam for Momentous Affairs

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ  
جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ  
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ  
لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ عَفُورٌ  
رَّحِيمٌ

(النور ٢٤:٦٣)

Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful. (An-Nur 24:64)

### Admiration of Devoted Workers:

#### Revelation's appreciation:

Some commentators have mentioned the occasion of Trench (*Khandaq*) in the revelation's appreciation of this verse that it revealed on the war of Trench (*Khandaq*). The detail is given below:

“The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) was busy along with all the

Muslims in digging the trench around Medina. Some hypocrites, apparently in the rows of Muslims, were working at snail's speed. These people used to skip quietly, whenever, they saw the Muslims busy. They did not even ask for permission from the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty and returned to their homes. Whereas, the Muslims asked the Messenger of Allah Almighty for permissions and returned back to the Trench after completing their task in order to re-start digging work so that they may not leave any opportunity of that rewarding job.

In this verse, first group was condemned and the other was admired.

## To Consider Eating and Drinking against the Post of Prophethood

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ  
لَوْلَا أَنْزَلْنَا إِلَيْهِ مَلَكًا فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾

(الفرقان ٧:٢٥)

And they say: What is the matter with this Messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him? (Al-Furqan 25:7)

### Revelation's appreciation:

The revelation's appreciation of verses 7 to 10 of Surah Furqan is stated under the narrative of Imam Hasan Askari (A.S.) as below:

“I asked my father (Hazrat Imam Ali Naqi A.S.): Whether His Honour debated discursively with Jews and polytheists for their controverted and deviant attitude.”

He (A.S.) said: “Definitely, His Honour did so and it happened several times. And, one of such incidents is that one day His Honour was sitting beside Khana Kaaba. Abdullah abi Maghzomi came in front of Him and said: “O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! You have made a big claim and talked about very dangerous things. In this way, you have considered that you are the Messenger of Lord of the Universe. It seems not suitable that the Creator of the creatures and Lord of worlds may send a man like you as His Messenger. You eat food and roam about in the markets, just like us.”

Listening this, the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty requested in the Court of God, the Beneficent: “Great God! You listen to all conversations and know each and every thing and whatever Your servants say (Please reply their objections by Yourself).”

So, this verse revealed.

## The Ways of Past Messengers

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ  
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ  
فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٥﴾  
(الفرقان ٢٥:٢٠)

And We have not sent before you any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing. (Al-Furqan 25:20)

### The Difference between the Kings of World and Hereafter:

#### Revelation's appreciation:

Some commentators have reproduced the narrative under the revelation's appreciation of this verse as below:

“The top polytheists came in His Honour and said: “O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! What do you want from us? If you need the kingship, we are ready to select you as our governor and guardian. If you want wealth, we can also give you money. When He rejected all their offers, they started blaming Him and said: How can you a Prophet of God? Whereas, you eat food and roam in the markets.” Because they considered that the Prophet should be an angel. They blamed His Honour for walking in the markets, because they knew about the Qaiser, Kaisra and other powerful kings, who had never stepped in markets, whereas, His Honour had social links with ordinary people in markets

and preached them the commandments and prohibitions from God, the Beneficent. So, the deceiving people objected that he was dreaming to govern us whose attitude is just opposite to kings. Allah Almighty revealed this verse to reply them.

## **The Messenger of Allah Almighty Made it Compulsory to Recite ‘Kalma’ in Feasts**

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

(الفرقان ٢٥:٢٧)

And the day when the unjust one shall bite his hands saying: O! would that I had taken a way together with the Messenger.

(Al-Furqan 25:27)

### **Revelation’s appreciation:**

The commentators have narrated the revelation’s appreciation of verses 27 to 29 of Surah Furqan as under:

In the period of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny, there lived two persons among polytheists named as Uqba and Abi, who were friends. Whenever, Uqba returned from journey, he invited the leaders of his tribe on feast. Although, he did not embrace Islam and even kept himself aloof from the Islamic ideology, but he had the desire to include His Honour on his feast.

One day, when he returned from the journey, he invited his friends along with His Honour on a feast. When the food was served on the serving sheet, His Honour said:

“I shall not eat your food until you recite the Kalma of testimonies from your tongue.” Uqba recited the Kalma from his tongue. When Abi was informed that his friend had read the Kalma of testimonies, he asked him whether he turned away from his religion. He answered: “By God! I did not turned away from my religion, but a person, who was on my serving sheet of food, made reading the Kalma a condition for eating food. Since, it ashamed me that the



fellow would leave without eating from my serving sheet of food, I recited it.

Abi, his friend said: I shall not be pleased with you until you insult this Prophet (Blessings of Allah and Peace be upon him and his progeny) gravely while standing in front of Him. Uqba did what Abi said and became apostate. Uqba and Abi were hurled to hell in the war of Badr and Uhud, respectively. These verses were revealed about them and the outcome of friendship with a wicked friend described.

## Allah Almighty Consoled the Prophet

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ  
جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

(قصص ٢٨:٨٥)

Most surely He Who has made the Quran binding on you will bring you back to the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error. (Al-Qasas 28:85)

### The Messenger's Remembering Homeland:

#### Revelation's appreciation:

The revelation's appreciation of this verse is narrated from Ibn-e Abbas as below:

“When the Blessed Messenger (Blessings of Allah and Peace be upon him and his progeny) was going to Medina after migrating from Mecca and reaching at Hajfa, which is at a short distance from Mecca, He remembered His homeland. Homeland – a Sanctuary of Allah Almighty and Khana Kaaba, too. He had an unbreakable cordial and spiritual relation with this city.

The impressions of grief and the feeling of departure from homeland were apparent on the sacred face of His Honour. At that time, Jibrael (A.S.) descended and asked Him: “Do you have much affection with your city Mecca?” His Honour replied: “Yes.” Then Jibrael (A.S.) requested: “God has sent you the message.” So the above verse revealed.

## The Behaviour of Parents against Islam

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ  
بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنذِرُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾  
(عنكبوت ٨:٢٩)

And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did. (Al-Ankabut 29:8)

### Revelation's appreciation:

There are several narratives under the revelation's appreciation of this verse and all these cater as:

Some Meccans accepted Islam and when the mother of one among them knew that her son had embraced Islam, she determined herself not to eat food and drink water until and unless her son rejected Islam. Many other mothers also took the same oath, but could not keep up their determination.

At that time, the verse mentioned above revealed.

## **Migration from the Place Where Islamic Duties cannot be Performed**

يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ اَرْضِيَ وَسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾

(عنكبوت ٥٦:٢٩)

O My servants who believe! Surely My earth is vast, therefore, Me alone should you serve.  
(Al-Ankabut 29:56)

### **Revelation's appreciation:**

Many commentators are of the view that this verse is about those Believers who were bearing the aggression of the pagans to the extent that they could not perform their Islamic duties. So, they were ordered to migrate from that land and the above mentioned verse revealed.

## Do not be Afraid of Polytheists' Majority

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُنَظِّفُ النَّاسُ مِنْ حَوْلِهِمْ  
أَفِيَالْبَطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾

(عنكبوت ٦٧:٢٩)

Do they not see that We have made a sacred territory secure, while men are carried off by force from around them? Will they still believe in the falsehood and disbelieve in the favour of Allah? (Al-Ankabut 29:67)

### Revelation's appreciation:

A narrative is stated about this verse from Ibn-e-Abbas in *Tafsir Dar-ul Mansur* that a group of polytheists said to the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty: "O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! We do not accept your religion because the opponents can hijack us. We are less in number and the polytheists are in majority, who will certainly drag us as soon as they got the knowledge that we have accepted Islam and we are the food of only one person."

At that instance Allah Almighty revealed the above mentioned verse.

## **The Sustenance of all the Creatures is the Responsibility of God, alone**

وَكَايْنٍ مِّنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ  
السَّمِيعُ الْعَلِيمُ

(عنكبوت ٦٠:٢٩)

And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing.

(Al-Ankabut 29:60)

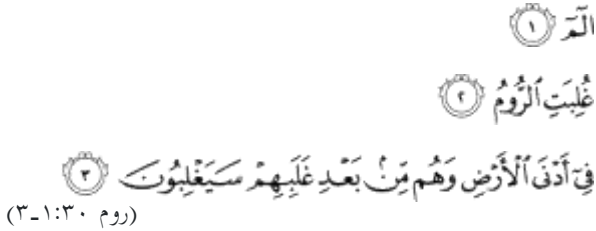
### **Revelation's appreciation:**

Some commentators have narrated the revelation's appreciation as below:

This verse is about those believers who were bearing the aggressions of enemies in Mecca. They said: "If we migrated to Medina, then there will be no home and land for us. Who will give us food and drink, there?"

Then Allah Almighty revealed the above mentioned verse.

## **The Vain Hopes of Polytheists of Mecca**



Alif Lam Mim.

The Romans have been defeated,

In the nearer land, and they, after their  
defeat will be victorious. (Ar-Rum 30:1-3)

### **Informing the Triumph of Rome:**

#### **Revelation's appreciation:**

All the commentators agreed that the first verse of Surah Rome revealed at that time when the Blessed Prophet was in Mecca and the believers were too less in number. In that period, the governments of Iran and Rome fought a war and Iran's army got the victory.

The polytheists of Mecca thought of this victory a good sign and declared polytheism the basis of truth referring to Iranians who were also polytheists, Magians and idolaters, whereas, the Romans were Christians and people of Book. So, they thought the Iranian domination over Romans as the victory of polytheism, the rule of Islam would end soon and they must succeed. Although, these kind of vain hopes are often baseless, but that propaganda disturbed the Muslims due to their illiterate social norms. At that time the above verses revealed.

## **The Stories of Sultans of Iran**

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ  
عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

(لقمان ٣١:٦)

And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement. (Luqman 31:6)

### **Purchasing Idle and Frivolous Talks:**

#### **Revelation's appreciation:**

Some commentators say that the first verses of Surah Luqman are revealed about Nazr bin Haris, who was a trader and used to travel Iran for trading and told the stories of Iranians to Quresh. He said to them: "If Muhammad (Blessings of Allah and Peace be upon him and his progeny) narrates you the stories of Aad and Samud, I tell you the stories of Isfandyar and Rustam and give you the news of Kasara and the sultans of Iran." So, all of them sat around him, leaving the Holy Quran behind, they listened to his tales, attentively.

Some commentators say that this part of verses is revealed about that person who had purchased a call girl. Singing day and night, she made him negligent from God's call. Allah Almighty declared this act idle and frivolous and revealed the above verse.



## The Warning to Wives of the Prophet from Allah Almighty

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا  
فَنَعَالَيْكُمْ أَمْتِعْكُمْ وَأَسْرِعْكُمْ سَرَاحًا جَمِيلًا ﴿٢٨﴾

وَلِئِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ  
لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبِينَةٍ يُضَعَفْ لَهَا  
الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

﴿ وَمَنْ يَفْعَلْ مِنْكُمْ خَيْرًا فَلِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا  
مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

(احزاب ٢٨:٣٣-٣١)

O Prophet! Say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing;

And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you an immense reward.

O wives of the prophet! Whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this is easy to Allah.

And whoever of you is obedient to Allah and His Messenger and does good, We will give to her, her reward doubly, and We have prepared for her an honorable sustenance.

(Al-Ahzab 33:28-31)

## **The Demands of the Prophet's Wives:**

### **Revelation's appreciation:**

The commentators have narrated several appreciations of revelation of these verses.

The Muslims were getting bounties in bulk quantities after few wars. Considering these bounties, the wives of the Prophet (Blessings of Allah and Peace be upon him and his progeny) started making different demands for adornments and increase in daily spending.

According to some commentaries the wives of the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) demanded as below:

- Um-e-Salma demanded a maid.
- Memona demanded a suit of clothes.
- Zainab binte Hajash desired for a Yamani Cloth.
- Hafza wished for an Egyptian shawl.
- Jaweria asked for an excellent suit.
- Soda desired for gleem of Khyber.

## **The Blessed Prophet Rejected the Demands of Wives:**

The Blessed Prophet knew those demands not feasible and unacceptable because such demands often crossed the limits. He denied to fulfill those desires and kept aloof from His wives, a full month. So, these verses were revealed and the wives were warned.

## Pious Man and Woman are Equal in God's Affection

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ  
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ  
وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَافِظِينَ  
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا  
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

(احزاب ۳۳: ۳۵)

Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their modesty and the women who guard (modesty), and the men who remember Allah much and the women who remember – Allah has prepared for them forgiveness and a mighty reward.

(Al-Ahzab 33:35)

### Revelation's appreciation:

According to a group of commentators:

Asma binte Aamees – wife of Jaffer bin Abi Talib returned from Habsha with her husband, she visited the

wives of the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny). One among those questions she asked from them was:

“Is there anything given in Quran about women?”

The wives of the Messenger (Blessings of Allah and Peace be upon him and his progeny) answered: “No.”

Then she requested the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny): “O Messenger of Allah Almighty! Are women in deficit?”

His Honour said: “How is that?”

Asma requested: “There is no virtue given for women in Quran Majeed like that of men.”

So, the above mentioned verse revealed and Allah Almighty appeased pious women and made it clear that women and men are equal in His affection. Only the quality of actions in the line of Islamic code of ethics differentiates among them.

## Whoever Disobeys Allah and His Messenger, He Surely Strays off

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ  
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ  
زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى  
النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا  
زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ  
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

(احزاب ٣٣: ٣٦-٣٧)

And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying.

And when you said to him to whom Allah had shown favour and to whom you had shown a favour: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for

the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed. (Al-Ahzab 33:36-37)

## **The Incident of Zaid bin Harisa:**

### **Revelation's appreciation:**

According to most of commentators and Islamic historians, these verses are revealed about Zainab binte Hajash (a cousin of the Blessed Prophet) and His Honour's freed slave Zaid bin Harisa. The story is as below:

Before the period of advent and after that when Khadija-tul Kubra married the Prophet of Islam, Hazrat Khadija bought a slave named as Zaid and donated him into His Honour. He freed him. His tribe had departed him forever, so the Blessed Messenger (Blessings of Allah and Peace be upon him and his progeny) called him as His son, technically called adopted.

Zaid became Muslim after the emergence of Islam, joined the leading party and achieved a distinctive position in Islam. Even, he was appointed once as the commander of army in the war of Motah and martyred in the same war.

When the Blessed Prophet wanted to marry Zaid, He desired His cousin, Zainab binte Hajash binte Abdul Mutalib. Zainab considering that His Honour is selecting her for Himself, she happily expressed her approval but when she found that His desire was for Zaid, she denied. Her brother also opposed on this matter, strongly. This was the instance when these verses descended and Allah Almighty warned them.

## The Differences on the Division of Time by the Wives of the Prophet

تُرْجَىٰ مِنْ نَشَاءِ مَنَّهُنَّ وَتُتَوَىٰ إِلَيْكَ مِنْ نَشَاءِ وَمَنِ ابْتِغَيْتَ مِمَّنْ  
عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْفَىٰ أَنْ تَقْرَأَ عَيْتَهُنَّ وَلَا يُخْرَجَ  
وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ  
وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

(احزاب ٣٣: ٥١)

You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing. (Al-Ahzab 33:51)

### The Prophet's Full Control on Wives:

#### Revelation's appreciation:

The commentators have narrated the revelation's appreciation of this verse as below:

According to commentators, some wives of the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) requested Him to increase the budget of their daily spending (as these were looking for bounties and desiring to have much more).

Much more, there was also a conflict among them regarding the Holy Prophet's schedule of daily life, which

disturbed His Honour as much as the other important appointments and grave problems. Although, He used to do justice among them, but the wives did not stop to talk loosely.

At that time the verse mentioned above revealed and His Honour (Blessings of Allah and Peace be upon him and his progeny) was given full independence in His timings.



## Causing Annoyance to the Messenger of Allah Almighty by Some Companions

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّا اَنْ يُدْعَبَ لَكُمْ  
اِلَى طَعَامٍ غَيْرِ نَظَرٍ اِنَّهٗ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ  
فَاَنْشُرُوْا وَلَا مُسْتَعْسِبِيْنَ لِجَدِيْثٍ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ  
فَيَسْتَحِيْءُ مِنْكُمْ وَاللّٰهُ لَا يَسْتَحِيْءُ مِنَ الْحَقِّ وَاِذَا سَأَلْتُمُوْهُنَّ  
مَتَعًا فَسْأَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ  
وَقُلُوْبِهِنَّ ۗ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَا اَنْ  
تَنكِحُوْا اَزْوَاجَهٗ مِنْ بَعْدِهٖۗ اَبَدًا اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ  
عَظِيْمًا

٥٣

(احزاب ٣٣:٥٣)

O you who believe! Do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished – a but when you are invited, enter, and when you have taken the food, then disperse – not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth. And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Messenger of Allah, nor that you should marry his wives

after him ever; surely this is grievous in the sight of Allah. (Al-Ahzab 33:53)

## **The Invitation of Marriage Feast to Companions:**

### **Revelation's appreciation:**

The commentators have narrated about the revelation's appreciation of this verse as below:

The Messenger of God, the Beneficent organized well enough a marriage feast after marrying with Zainab binte Hajash. Anas – a special slave of His Honour said: “His Honour ordered me to invite the companions on a feast, so I invited all of them. They were coming in small groups, eating food and leaving the compartment, until I requested to the Messenger of God, the Merciful that nobody is left behind. He said: ‘All right, then pack up the dining sheet.’ So, it was done and everyone left the compartment except some people, who started debates and discussions. When their conversation prolonged too much, His Honour stood up and I also stood with Him. So that, those people should pay attention and leave the place. The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) came out of the compartment and reached up to the compartment of Hazrat Aysha but returned again. I was in His service and saw that those people were still sitting.”

People often came to the wives of the Blessed Prophet for asking things, used in normal routine. Although, living in a simple and plain environment of that period, they committed no wrong action. But, Allah Almighty wanted the respect of His Honour's wives be recognized. Allah Almighty taught the etiquette through His Messenger to avoid any possibility which may cause embarrassment to His Prophet.

## **The Order of using Hijab from Parents and Relatives by the Wives of the Messenger**

لَا جُنَاحَ عَلَيْهِنَّ فِيءِ آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ  
وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَأَتَّقِينَ  
اللَّهَ إِنَّ اللَّهَ كَارِهُ عَنِ كُلِّ شَيْءٍ شَهِيدًا

(احزاب ۳۳: ۵۵)

There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.

(Al-Ahzab 33:55)

### **Revelation's appreciation:**

Some commentators have stated that the parents and relatives of the Blessed Messenger's wives asked Him after the revelation of Hijab's verse:

“O Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty! Should we, too, talk to them behind a curtain?”

So, the above mentioned verse revealed and they were satisfied.

## The Order for Women to Keep their Veils Proper

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْرِنَهُنَّ عَلَيْهِنَّ  
مِنْ جَلْبَابِهِنَّ ذَلِكَ آدَبٌ أَنْ يَعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ عَظِيمًا  
رَحِيمًا

(احزاب ٥٩:٣٣)

O Prophet! Say to your wives and your daughters and the women of the believers that they let down upon them their overgarments (veils); this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful. (Al-Ahzab 33:59)

### Revelation's appreciation:

The revelation's appreciation of this verse is mentioned in *Tafsir Ali bin Ibrahim* as below:

In those days, Muslim women used to attend congregational prayers in the lead of the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) in mosque. Whenever, these women went for prayers of Maghrib and Isha in nights, some rascals and scoundrels used to sit in their way and disturb them by abusing unethical remarks. So, the above mentioned order was revealed.

## The People Who Spread Rumour Against the Messenger of Islam

لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ  
وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُحِيطُوا بِرُؤُوسِكَ  
فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

(احزاب ٦٠:٣٣)

If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbours in it but for a little while; (Al-Ahzab 33:60)

### Revelation's appreciation:

The revelation's appreciation of this verse is as below:

There was a small group of hypocrites in Medina, who spread rumours about Him, whenever, He proceeded for war. Sometimes, they said that the Prophet (Blessings of Allah and Peace be upon him and his progeny) was killed; sometime they said that He was imprisoned. Those Muslims, who were weak and could not participated in war, became upset. When the Prophet (Blessings of Allah and Peace be upon him and his progeny) was informed of these rumours, the above mentioned verse revealed and Allah Almighty warned that group who spread rumours in strong words.

## The Arab Hypocrites Contradicted the Messenger of Islam

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِن  
إِذْ هَدَى الْأُمَمَ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ  
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأُولِينَ فَلَن نَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن نَجِدَ  
لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

أُولَئِكَ سِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا  
أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي  
الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

(فاطر ٤٢:٣٥-٤٤)

And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.

(In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it. Then should they wait for aught except the way of the former people? For you shall not find any alteration in the course of Allah; and you

shall not find any change in the course of Allah.

Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that anything in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.

(Fatir 35:42-44)

**Revelation's appreciation:**

In some commentaries the revelation's appreciation of these verses is as below:

Whenever, the hypocrites of Arab listened that some past nations e.g., Jews have contradicted the Prophets of God and even killed them, they said: "We are not like them. If the Prophet sent by God comes to us, we shall be one, the most accepting guidance." But, these were the same people who did not accept the invitation of Islam, even falsified it and conspired against the Muslims when the light of faith dispersed the clouds of ignorance and when the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam brought the greatest Book among them. In the above mentioned verses, their false actions and words were described, openly.

## The Birth of Human Being from an Ordinary Drop of Seed

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

وَصَرَبَ لَنَا مِثْلًا وَنَسِيَ خَلْقَهُ. قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ

رَمِيمٌ ﴿٧٨﴾

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

(يسين ٣٦-٧٧ - ٧٩)

Does not man see that We have created him from a Drop of seed? Then lo! he is an open disputant.

And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation. (Yasin 36:77-79)

### Revelation's appreciation:

It is given in most of the commentaries that a man among the polytheists named Abi bin Khalaf or Umaiya bin Khalaf or Aas bin Wail, brought some pieces of rotten bone and said: "I shall contradict Muhammad (Blessings of Allah and Peace be upon him and his progeny) on a basic argument and falsify His view about Mu'ad." He came in the Honour of the Prophet with those pieces of rotten bone and asked that who would resurrect these bones, again. Allah Almighty revealed the above verses and replied.



## **A Group of Quresh came to Hazrat Abutalib (A.S.)**

ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

كِرَاهِلْكَامِينَ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَكَلَّتِ حِينٌ مَنَاصٍ ﴿٣﴾

(ص ٣٨-١:٣)

Sad, I swear by the Quran, full of admonition.

Nay! those who disbelieve are in self-exaltation and opposition.

How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.

(Sad 38:1-3)

### **Revelation's appreciation:**

The revelation's appreciation of these verses is narrated from Imam Muhammad Baqar (A.S.) by late Kalini as below:

Abu Jahal with a group of Quresh came to Hazrat Abutalib (A.S.) – uncle of the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny). They said: “Your nephew has tortured us and upset our gods. Call him and order not to say anything to our gods so that we may not call his God badly.”

Hazrat Abutalib (A.S.) sent someone in His service. When the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) entered in the house and

viewed the room that there were nobody except the polytheists with Hazrat Abutalib (A.S.). He then said: “Assalam mun attba-al huda.” He sat down. Hazrat Abutalib (A.S.) narrated the demand of the polytheists before His Honour.

The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) replied: “Are they ready to accord with me on a single sentence and excel on all Arabs under its shadow and govern them.”

Abu Jahal said: “Yes, we are ready, which is that sentence, you are referring.”

The Blessed Prophet said: “Taqlon La Ilaha Il Allah.” (You say that there is no god but Allah Almighty).

When the polytheists listened to that sentence, they were so much horrified that they closed their ears with fingers and ran hurriedly from there. They were saying that they had not heard such thing before and that is a lie. At that occasion the first three verses of Surah Sad revealed.

## **To Frighten from the Wrath of Idols by Idolaters**

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ  
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

(زمر ٣٩:٣٦)

Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him. (Az-Zumr 39:36)

### **Revelation's appreciation:**

Many commentators have mentioned that the idolaters of Mecca frightened the Blessed Prophet from the wrath of their idols and said: "Do not abuse them, and not even go against them, otherwise, they will make you crazy and torture you."

So, the above mentioned verse revealed and the idolaters were countered.

## Love Near Relatives of the Messenger if Wishing to Give the Reward of Prophethood

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ  
عَلَيْهِ أَجْرًا إِلَّا الْعَوْدَةَ فِي الْقُرْبَىٰ وَمَن يَقْرَفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا إِنَّ  
اللَّهَ غَفُورٌ شَكُورٌ

(شورى ٤٢:٢٣)

That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful. (Ash-Shura 42:23)

### Revelation's appreciation:

The revelation's appreciation of the above mentioned verse is given in *Tafsir Majma-ul Bayan* as below:

When the Prophet of Islam had settled in Medina and the foundations of Islam were strong enough, the Ansars discussed among themselves that they should request the Messenger of Allah Almighty; if He was facing financial problems then they could hand over their stocks and wealth to Him. When His Honour (Blessings of Allah and Peace be upon him and his progeny) had listened to their request, Allah Almighty revealed the verse mentioned to above.

## **Allah Almighty Knows the Secrets of Hearts**

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ  
الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾  
(شورى ٤٢:٢٤)

Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts. (Ash-Shura 42:24)

### **The Propaganda of Arab Hypocrites about the verse of Affection:**

#### **Revelation's appreciation:**

When the verse about the affection for members of the Holy Prophet's family revealed, the people returned happily but the hypocrites spread the propaganda that (God forbid) the Messenger of Allah Almighty had said it by himself and contradicted God, the Merciful. And, that He intended to let us down from His relatives after Him. So, the above mentioned verse revealed.

## **To Calumniate the Prophet of Islam**

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا  
تَفْعَلُونَ

(شوری ۴۲:۲۵)

And He it is Who accepts repentance from  
His servants and pardons the evil deeds and  
He knows what you do; (Ash-Shura 42:25)

### **Revelation's appreciation:**

When the people calumniated the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam, He sent someone to read out this verse for them. Few people regretted, wept and so worried. At last the above mentioned verse revealed.

## More Provisions is the Cause of Rebellion

﴿ وَلَوْ سَظَّ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ نُنزِّلُ بِالْقَدْرِ ﴾

﴿ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴾

(شوری ۴۲: ۲۷)

And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.

(Ash-Shura 42:27)

## God Descends as Much Provisions on His Servants as He Pleases:

### Revelation's appreciation:

The famous companion, Habab bin Arat said: "This verse is revealed about us. The reason is that we were looking at the wealth of Jew tribes – Bani Qariza, Bani Nazeer and Bani Qinqa. And our desire was that we should also have that much wealth. So, this verse revealed, which warned us that if the God of Universe amplifies His provisions on His servants, they would rebel. God, the Beneficent told the bad consequences of wealth in bulk.

## Allah Almighty does not Speak Directly

﴿ وَمَا كَانَ لِإِنسَانٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُبِينٍ ﴾  
(شورى ٥١:٤٢)

And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sends a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.

(Ash-Shura 42:51)

### The Jews Demanded the Messenger of Islam to Speak Directly with God, the Merciful:

#### Revelation's appreciation:

Some Jews came in the service of the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty and requested: "Why do you not speak directly to God, the Merciful? Why do you not see Him with your eyes? If you are a Messenger then you should also do as Musa spoke to God and saw Him. We shall not believe you, until you do the same for us." Listening that, His Honour said: "Musa (A.S.) never saw God, Allah Almighty is narrating the introduction of that system through which Messengers are contacted."



## Wealth and Position is not a Standard of Excellence in Islam

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ  
يَهْتَدُوا بِهِ فَمَسَقُولُونَ هَذَا إِنْ فَاكٌ قَدِيمٌ ﴿١١﴾

(احقاف ٤٦: ١١)

And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.

(Al-Ahqaf 46:11)

### Revelation's appreciation:

The commentators have narrated several revelation's appreciations of this verse as below:

This verse is about Abu Zar Ghaffari, who embraced Islam in Mecca and his tribe also accepted Islam after him. Since, Bani Ghaffar was a poor and nomadic tribe. So, the wealthy pagans of Quresh said: "If Islam was a better religion, then would these poor and dishonoured people not have excelled us.

A Roman slave girl lived in Mecca. Her name was Zilnira. She embraced Islam responding to the invitation of the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam. The prominent Qureshi said in that reaction: "The thing Muhammad (Blessings of Allah and Peace be upon him and his progeny) has brought, if it was good enough then would the people like Zilnira not have excelled us."

Some people of nomadic tribes of Mecca embraced Islam before the people of the city. The rich of Mecca said:

“If Islam was a good thing, would the shepherds and camel driver not have excelled us.”

Some pious but poor people like Saheeb, Bilal and Ammar accepted Islam with open heart, then the riches of Mecca said: “Is it possible that the thing of Muhammad (Blessings of Allah and Peace be upon him and his progeny) better and they have not excelled us.”

When Abdullah bin Salam and some of his friends believed Allah Almighty and Him, some proud Jew said: “If Islam is a good thing, they would have excelled us.”

## Jinn Accepted Islam

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ  
قَالُوا أَوصنا قُلُوبًا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنذِرِينَ ﴿٢٩﴾

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا  
بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾

يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ، يَعْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ  
وَيُجْرِكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٣١﴾

وَمَنْ لَا يُجِيبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ  
أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

(احقاف ٤٦: ٢٩-٣٢)

And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).

They said: O our people! We have listened to a Book revealed after Musa verifying that which is before it, guiding to the truth and to a right path:

O our people! Accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful punishment.

And whoever does not accept the Divine caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error. (Al-Ahqaf 46:29-32)

**Revelation's appreciation:**

Several narratives have been quoted under the revelation's appreciations of these verses:

The Blessed Messenger (Blessings of Allah and Peace be upon him and his progeny) proceeded to Akaz, the bazaar of Taif from Mecca. Zaid bin Harisa accompanied His Honour. The purpose of this visit was to invite people to Islam. Nobody accepted the call of Islam, there. After all, they returned to Mecca and during their journey reached a place called as the valley of jinn. His Honour recited Quran Majeed in the night. Some jinn passed through there. When they heard the recitation of Quran Majeed, they listened to it and said to each other to keep quiet. When His Honour finished the recitation, the jinn converted Muslims and came into their nation as preachers inviting them to Islam. Some of their nation embraced Islam and went in the service of His Honour (Blessings of Allah and Peace be upon him and his progeny) along with the preachers. He taught them the teachings of Islam. At that time the Surah Jinn revealed.

Some people have quoted another revelation's appreciation of these verses from Ibn-e Abbas as below:

The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) was praying and reciting the Quran Majeed during praying, so that a group of jinn passed through there, who were researching and pursuing the cause of disconnecting news from heaven. When they heard the voice the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) reciting the Holy Quran, they understood the reason of disconnecting

heavenly news. They returned to their nation from there and invited their people to accept Islam.

### **The Christian Slave Converted Muslim:**

Late Tibrisi have quoted the revelation's appreciation of above verses in *Tafsir Majma-ul Bayan* as below:

A difficult period started for the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) after the demise of Hazrat Abutalib (A.S.). He travelled to Taif so that He may find any helper or friend, there. But, the leaders of Taif falsified you and hit you with stones as much that bleeding started from His Honour's feet. Exhausted, He reached near a garden with bleeding wounds and sit there under the shadow of a palm tree. The garden belonged to Utba bin Rabia and Shaiba bin Rabia, who were among the wealthy people of Quresh. When the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) saw them, He was worried because He knew their enmity for Islam, already. Both of them sent a dish full of grapes by their Christian servant – Adas. His Honour asked him: "Where are you from?" He said: "Nainwa". His Honour said: "From the city of the Younus – a pious servant of God. Adas asked: "How do you know Younus (A.S.)?" His Honour delivered as: "I am the Messenger of God and God has told me." Listening this, Adas accepted the authenticity of His Honour and prostrated before God, the Beneficent and kissed His footsteps.

### **Utba and Shaida Punished their Christian Slave:**

When he returned, Utba and Shaiba punished him severely that why he did so. He said: "His Honour is a pious servant of God who told me about our Prophet Younus (A.S.) in this strange and foreign vicinity.

Listening this, they laughed and said: “Should He (God forbid) not cheat you in your religion of Christianity.” His Honour returned to Mecca (in this journey only one fellow converted Muslim). In the way, reaching near to a palm tree, His Honour started offering prayer in the mid night. A group of jinn of Nasibin or Yemen passed there, His Honour was offering Fajr. They listened to the recitation of Holy Quran while praying and believed in the faith.

## **The Order to Give Preference to the Opinion of the Messenger of Islam**

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْدِمُوْا بَيْنَ يَدَيِّ اللّٰهِ وَرَسُوْلِهِۦۗ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ  
سَمِيْعٌ عَلِيْمٌ

(حجرات ۱:۴۹)

O you who believe! Be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing. (Al-Hujurat 49:1)

### **Revelation's appreciation:**

The Commentators have quoted the revelation's appreciations of this verse as below:

The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) wanted to depute someone in Medina in His Honour while going to Khyber but Umer (R.A.) proposed to appoint someone else. So, the above mentioned verse was revealed and the Muslims warned.

## The Order to Keep the Voice Low from the Voice of the Messenger of Islam

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا  
لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا  
تَشْعُرُوْنَ ﴿٢﴾

اِنَّ الَّذِيْنَ يَغْضُوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ اَمْتَحَنَ  
اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ﴿٣﴾

اِنَّ الَّذِيْنَ يَبْاُدُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا  
يَعْقِلُوْنَ ﴿٤﴾

وَلَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللّٰهُ غَفُوْرٌ  
رَّحِيْمٌ ﴿٥﴾

(حجرات ٤٩:٢-٥)

O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.

Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.



(As for) those who call out to you from behind the private chambers, surely most of them do not understand.

And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

(Al-Hujurat 49:2-5)

### **Revelation's appreciation:**

A group of nobles from Bani Tamim tribe entered in Medina. When they came in the Nabvi mosque and called loudly from behind the chambers of Muhammad (Blessings of Allah and Peace be upon him and his progeny): "Muhammad ikhrij ilena." (O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! Come out). The Prophet (Blessings of Allah and Peace be upon him and his progeny) was hurt due to this hue and cry. When His Honour came out, they said: "We have come here so that we may display you our prides. Let our poet and speaker narrate the prides of Bani Tamim. The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) gave the permission. Their speaker stood up and talked about many imaginary excellences of Bani Tamim tribe. The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) asked Sabit bin Qais to reply them. He stood up and delivered an eloquent address which swept out the effect of opponent's address.

After that their poet stood up and read out some verses in the praise of their tribe. A Muslim poet named Hassan bin Sabit replied him effectively.

At that time, one of the nobles of that tribe named Iqra said: "The speaker of that man is more handsome and his poet is more capable than ours. Their talking style and dialect is much better than ours."

At that occasion, the Prophet (Blessings of Allah and Peace be upon him and his progeny) ordered gifts for them just as a good gesture. This lasted profound effect on them and they accepted the Prophethood of the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty.

### **Year of Delegations: The Year in which Many Delegations came in the Service of His Honour:**

The second revelation's appreciation of verses is linked to the first verse:

The ninth year after migration was called the year of delegations. The year in which many different delegations of several tribes came in the service of the Prophet (Blessings of Allah and Peace be upon him and his progeny) in order to accept Islam and to promise pacts. When the representatives of Bani Tamim came in, Hazrat Abu Bakr (R.A.) proposed the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) that QaQaa should be appointed as leader. Hazrat Umer (R.A.) referred another man named Aqra bin Habis be appointed as a leader. At that time Hazrat Abu Bakr (R.A.) said to Hazrat Umer (R.A.): "You are trying to oppose me." Hazrat Umer (R.A.) said: "I have not tried to oppose you." Both of them started crying on each other in front of the Prophet (Blessings of Allah and Peace be upon him and his progeny).

Allah Almighty warned them to observe etiquette.

## **Research is Necessary if an Evil-doer brings the News**

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ جَاءَكُمْ فَاسِقٌ بِنَبَاٍ فَتَبَيَّنُوْا اَنْ تُصِيبُوْا قَوْمًا  
بِجَهْلَةٍ فَتُصِحُّوْا عَلٰٓى مَا فَعَلْتُمْ نٰدِمِيْنَ ﴿٦﴾

(حجرات ٦:٤٩)

O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

(Al-Hujurat 49:6)

### **Revelation's appreciation:**

Two revelation's appreciations have been narrated of this verse:

This verse is revealed about Walid bin Uqba, who was sent to collect Zakat of Bani Mastlq tribe by the Prophet (Blessings of Allah and Peace be upon him and his progeny). When the tribe's men knew that the representative of the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty was coming to them, happily they ran, to welcome him. Walid thought of them coming, to kill him as they have been enemies in the era of darkness.

He returned back to the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) (without researching on his after-thought) and said in His Honour that they had denied to paying the Zakat. Although, in anger the Prophet (Blessings of Allah and Peace be upon him and his progeny) intended to initiate a war against them, this verse revealed and Muslims were ordered that they should research on the report of evil-doers.

## **Research Protects Embarrassment:**

Some said:

The Prophet (Blessings of Allah and Peace be upon him and his progeny) sent Khalid bin Walid bin Mughira to Bani Mastlq after having listened to Walid bin Uqba. His Honour ordered him not to do anything in haste.

Khalid reached there in the night time and sent the investigators to do their jobs. The investigators informed him that the people of Bani Mastlq were completely loyal to Islam and they had heard the Azan themselves. Khalid went to them by himself and confirmed the investigators' report. He returned back to the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) and narrated all the proceedings. So, the above mentioned verse revealed.

## The Order to Make Peace in Case of War

وإن طآفئان من المؤمنین أفئتلوا فأصلحوا بینهما فإن بغت  
إحدئهما علی الأئری فئئلوا الئی تبغئ حئئ تبغئ الئ أمر اللئ فإن  
فأءت فأصلحوا بینهما بالعدل وأسطوا إن اللئ یحب  
المقسطین ﴿١﴾

إنما المؤمنون إءوة فأصلحوا بین آءوبكروا أتقوا اللئ لعلكرو  
ترحمون ﴿١٠﴾

(حجرات ٤٩:٩-١٠)

And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you. (Al-Hujurat 49:9-10)

### The Foundation of Peace should be on Equity:

#### Revelation's appreciation:

The revelation's appreciation of above verses is given below:

Two famous tribes of Medina – Aus and Khizrij quarreled each other on some issue and became enemies. They started fighting and beating each other with sticks and shoes. So the above mentioned verses revealed.

Some said that:

“Two men among Ansars quarreled. One of them said to the other: ‘I shall snatch my right from you because the number and organization of my tribe is more than yours’. Second one said: ‘Let us go in the service of the Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty for decision of this dispute.’ The First one did not accept the proposal and the differences increased. Both the tribes attacked each other with shoes, sticks and even swords. The above verses were revealed and the Muslims were taught how to deal in such types of disputes.”

## Do not Call by Cheap Nicknames

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ  
وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا  
تَنَابَزُوا بِهَا لِأَلْقَابٍ بَلِّسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ  
فَأُولَٰئِكَ هُم الظَّالِمُونَ ﴿١١﴾

(حجرات ٤٩: ١١)

O you who believe! Let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust. (Al-Hujurat 49:11)

### Revelation's appreciation:

The commentators have narrated the revelation's appreciation of above verse as below:

“La Yaskhar Qaum min” – the sentence is revealed about Sabit bin Qais (the Prophet's speaker), who was a bad listener and whenever he came to the mosque, the people gave space to him near the Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) so that he could listen to the addresses of His Honour. One day, he came to mosque when people had completed their prayers and were sitting on their places. He went on splitting the gathering while saying 'let me in, let me in', until he reached to a Muslim, who said to him: 'sit down here.' He had to sit there, angrily. When the day

came out, Sabit asked that fellow: ‘Who are you?’ That fellow told his name. Sabit said: ‘Are you the son of that woman?’ He told his mother name and called her with bad nickname, which was considered bad in the period of darkness. The fellow ashamed lowered his head. So, the above mentioned verse revealed.

### **Backbiting is Just as to Eat the Meat of a Believing Brother:**

The sentence “wala yaqtab bazukum baza” is about two companions of the Holy Prophet (Blessings of Allah and Peace be upon him and his progeny) who backbit their colleague – Salman. They had sent him to the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam so that he could bring food for them. The Prophet (Blessings of Allah and Peace be upon him and his progeny) sent Salman to Usama bin Zayed, who was the administrator of Bait-ul Maal. Usama said: “At this time I have nothing to give you.” These two men backbit Usama and said that he had done this niggardly and said about Salman: “If he be sent to the Cha-e-Sumaiya (a full of water well) then its water level would also have lowered down.” After that they walked on so that they might ask Usama about their work.

The Prophet (Blessings of Allah and Peace be upon him and his progeny) delivered as: “I am seeing on your faces the signs of eating meat.”

They replied: “O Messenger of Allah Almighty! We have not eaten meat, at all.”

His Honour said: “Yes! You have eaten the meat of Salman and Usama.”

So, the above mentioned verse was revealed and Allah Almighty forbidden them to do bad things.



## Faith is Related to Heart

قَالَتِ الْأَعْرَابُ ءَأَمْنَا قُلَّ لَمْ نُؤْمِنُوا وَلَكِنْ قَوْلُوا اسْلَمْنَا وَلَمَّا  
يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ  
أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

(حجرات ١٤:٤٩)

The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful. (Al-Hujurat 49:14)

### Revelation's appreciation:

Many commentators have narrated the revelation's appreciation of the above verse as below:

A group of Bani Asad tribe entered Medina in the days of draught. They pronounced the certifications on their tongue in order to get some help from the Prophet (Blessings of Allah and Peace be upon him and his progeny) and requested: "The other tribes of Arab fought against you riding on horse and camels but we did not come to You with our wives and children and ensued no war against You." Actually, they wanted to show their obligation for Islam. So, the verse mentioned to above was revealed.

## His Honour is not a Soothsayer or Madman

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

أَمْ يَقُولُونَ شَاعِرٌ نَتَرْتَنُصُّ بِهِ. رَبِّ السَّمَوَاتِ السَّبْعِ وَالْأَرْضِ وَالْجِبَالِ وَالْبَحْرِ وَالْمَوْتِ وَالْحَيَاتِ وَالْمَلَكُوتِ وَالْمَلَكُوتِ وَالْمَلَكُوتِ ﴿٣٠﴾

قُلْ تَرْتَضُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَضِينَ ﴿٣١﴾

أَمْ تَأْمُرُهُمْ أَهْلَانَهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾

(طور ٢٩:٥٢-٣٢)

Therefore continue to remind, for by the grace of your Lord, you are not a soothsayer, or a madman.

Or do they say: A poet, we wait for him the evil accidents of time.

Say: Wait, for surely I too with you am of those who wait.

Nay! do their understandings bid them this?  
Or are they an inordinate people?

(At-Tur 52:29-32)

## The Centre of Dissemination and Publicity against the Prophet of God:

### Revelation's appreciation:

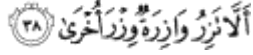
It is mentioned in a narrative that the Quresh gathered in Dar-ul Nadva. (Dar-ul Nadva is a home of Qasi bin Kalab – a famous forefather of Arabs. They used to

gather there for consultation. That house was near to the Sanctuary of God and its door opened towards Kaaba and its centrality of consulting meetings was right from the period of Qasi bin Kalab.) In order to consult the ways to stop the rapid progress of the Messenger of Islam, considered a great danger for their non-prescribed profits.

A man from the tribe Bani Abduldar said: “We should wait for his death because he is a poet, after all as Zaheer, Nabigha and Aashi (three poets of period of darkness) have passed, he will soon die.” After that they confused.

So, Allah Almighty replied them through these verses given as above.

## **No one will Bear the Burden of Another on the Day of Judgement**



(نجم ٥٣: ٣٨)

That no bearer of burden shall bear the burden of another. (An-Najm 53:38)

### **Revelation's appreciation:**

Two appreciations of revelation of this verse and previous verses 33 to 37 have been narrated in different books.

An incident is narrated of Hazrat Usman (R.A.). He had a lot of wealth and used to spend it. A fellow named Abdullah bin Saad was among his relatives. Abdullah said to him: "If you continued spending like that then nothing will be left." Hazrat Usman (R.A.) said: "I am a sinful and want the forgiveness, mercy and the approval of God, the Merciful by way of spending."

Abdullah said: "If you give me your riding camel along with its luggage, I can take all your sins on my neck."

Hazrat Usman (R.A.) did so and after having witness on the resolution he stopped spending.

After that incident, the above verses revealed and the act was strongly condemned.

## The People of Habsha Embraced Islam

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ  
رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ  
رَحِيمٌ

(حدید ۲۸:۵۷)

O you who believe! Be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful; (Al-Hadid 57:28)

### Revelation's appreciation:

Many commentators have narrated the revelation's appreciation of this verse and the summary of these narratives is as below:

“The Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty sent Jaffer ibn-e Abitalib to Najashi (Habsha) along with seventy people. Hazrat Jaffer went to Najashi and invited him to Islam. He accepted the faith. When Jaffer was returning from Habsha, forty people had accepted Islam who said to him: “Give us permission to attend the service of the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam so to present ours compliments in His Honour (Blessings of Allah and Peace be upon him and his progeny).” They came Medina with Hazrat Jaffer and on seeing poverty of the Muslims, they requested the Blessed Prophet (Blessings of Allah and Peace be upon him and his

progeny): “We keep a lot of wealth and stocks in our motherland, if Your Honour permit us, we may return to our motherland and bring back our stocks and wealth in order to distribute it among Muslims. The Prophet (Blessings of Allah and Peace be upon him and his progeny) permitted them so they brought the stocks and wealth and distributed it among all of them. So, the above mentioned verse revealed.

## A Type of Divorce in the Period of Darkness

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ  
يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ  
إِلاَّ الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ  
اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ  
أَنْ يَتَمَاسَا ذَٰلِكُمْ تَوْعَظُونَ بِهِ ۗ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

فَمَنْ لَمْ يُجِدْ فِصْيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ  
يَسْتَطِعْ فَاطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ  
وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

(مجادله ١:٥٨-٤)

Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing;

(As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a

hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.

And those who make unlawful to them (their wives) (by Az-Zihar) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do.

But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Messenger, and these are Allah's limits, and the unbelievers shall have a painful punishment. (Al-Mujadila 58:1-4)

### **Revelation's appreciation:**

The incident related to the revelation's appreciation of these verses is given below:

Khola was a woman of Ansar group from the tribe of Khizrij, her husband named as Aus bin Samit. The husband of Khola annoyed on some issue. He was a violent and furious man. He finally decided a separation from her and said: "anta ala kzhar ummi" (you are like a back of my mother for me).

This was a type of divorce in the period of darkness. The right of recourse was prohibited in this divorce and even the woman not free to select a husband for her. It was the worst condition faced by the wives.



That man regretted because ‘Zahar’ was considered such a divorce in which both the parties could not recourse each other. He said to his wife: “I think that you are now forbidden for me, forever.” The woman said: “Don’t say this, go in the service of His Honour and tell Him the issue.” The husband said: “I feel shy telling this issue.” The woman replied on that: “Then I shall go.” He permitted his wife. The woman came in the service of His Honour and said: “O Messenger (Blessings of Allah and Peace be upon him and his progeny) of God, the Merciful! When my husband, Aus bin Samit married me, I was rich, I was beautiful and my family was also well enough. He has spent all of my wealth and now that I am neither young nor wealthy and my family is also scattered, he has given zahar and now regretting. Can we recourse in this condition.”

The Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam said: “You are now forbidden for him.”

The wife said: “O Messenger (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty! He has not pronounced the sentences of divorce and also a keeper of children. He also loves me very much.

The Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam said: “You have been forbidden for him and I have not received any order in this regard.

### **Recourse is Allowed after Zihar on Payment of Atonement:**

The woman appealed for her bad condition as if begging. At last, the woman requested in the court of Allah Almighty:

“O my Lord! I request You for my miserable condition and the severity of neediness. O God! Reveal on

Your Prophet (Blessings of Allah and Peace be upon him and his progeny) an order and solve this problem.”

The woman is quoted as saying in another narrative:

“O my God! You know my condition. Have mercy on me, my children are small. If I give them to my husband, they will go waste and if I keep them with me, they will die of hunger.”

### **Atonement of Zihar:**

At that time, the condition of revelation witnessed on the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam and the first verses of Surah Al-Mujadila revealed.

His Honour said: “Bring and call your husband.” When the husband came, His Honour told him that he can free a slave as a penalty of Zihar.

He said: “If I do so, then there will be nothing left.”

His Honour said: “Can you fast for two months?”

He replied: “If I get my food late for three consecutive times, my eyes will suffer and I am afraid, I may turn as blind.

His Honour said: “Can you feed sixty needy ones?”

He replied: “No, however, if You help me.”

His Honour said: “I shall help you.”

His Honour gave him fifteen Saa – food of sixteen needy ones.

He paid the atonement and so they rejoiced their previous marital life.

## God does not like Whispering

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ  
بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا تُرِيحُكَ  
بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُ لَهُمْ جَهَنَّمُ  
يَصَلُّونَهَا فَيَنْسُ الْمَصِيرُ ﴿٨﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَلْتَجُوا بِالْإِثْمِ وَالْعُدْوَانِ  
وَمَعْصِيَةِ الرَّسُولِ وَتَنَجَّوْا بِالْبِرِّ وَالْقَوَىٰ وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ  
تُحْشَرُونَ ﴿٩﴾

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُرَكَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَرَارِهِمْ  
شَيْئًا إِلَّا لِأَيِّدِنَ اللَّهُ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

(مجادله ٥٨: ٨-١٠)

Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.

O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience

to the Messenger, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.

Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely.

(Al-Mujadila 58:8-10)

### **Revelation's appreciation:**

The revelation's appreciation of the above mentioned verses is narrated as below:

A group of the Jews and hypocrites counseled secretly from the Muslims. They saw the believers with a notion of embarrassment causing disturbance. The believers seeing the situation, assumed as if some wrong thing had happened to their relatives busy in Jihad. They complained of this attitude to the Prophet (Blessings of Allah and Peace be upon him and his progeny) of God. His Honour ordered that nobody would whisper each other in front of the Muslims, so this verse 58:8 revealed.

### **Replying the Compliments of Non-Muslims:**

It is quoted in many commentaries along with *Sahih Bukhari* and *Sahih Muslim*.

A group of Jews came in the service of the Prophet (Blessings of Allah and Peace be upon him and his progeny) and said: "Assam Alaik Ya Abal Qasim" instead "Assalam-o-Alaikum".

The Prophet (Blessings of Allah and Peace be upon him and his progeny) replied: "Wa Alaikum".

(Assam Alaikum – Be death on you, Alaikum – the same on you.)

Hazrat Ayesha said: “I concentrated on the meaning and replied – Alaikum ussam wa lanakum Allah wa ghazab alaikum – Be death on you, God’s curse and chastisement on you.”

The Prophet (Blessings of Allah and Peace be upon him and his progeny) said: “Be soft and avoid abusing so harshly.”

She said: “Are they not saying: ‘Be death on you.’”

The Prophet (Blessings of Allah and Peace be upon him and his progeny) said: “Do not you listen what I replied. I have said ‘wa alaikum’ in reply.”

## The Order to Give Space to the Late Comers in the Assembly

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجْلِسِ فَلْتَفَسَّحُوْا  
يَفْسَحِ اللّٰهُ لَكُمْ وَاِذَا قِيْلَ اَنْشُرُوْا فَلْتَنْشُرُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ ءَامَنُوْا  
مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝۱۱

(مجادله ۱۱:۵۸)

O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

(Al-Mujadila 58:11)

### Revelation's appreciation:

A group of commentators have written as :

The Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam was sitting on 'Sufa' (a big platform near Nabvi mosque) on Friday. A group was there in His service and there left no space. It was the habit of His Honour to give more respect to the Mujahideen of Badr, should they be from Muhajir or Ansar. In the meantime, a group of Badr Mujahideen came in, when the people were sitting all around Him and there was no place left empty. They offered compliments to the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Allah Almighty when they saw Him. The Prophet (Blessings of Allah and Peace be upon him and his progeny) replied the compliments. They kept on standing and waited for the attendees might give them space but

nobody stood from his place. The Prophet (Blessings of Allah and Peace be upon him and his progeny) did not like that attitude. His Honour turned to some of those attendees and said: “Such and such fellow should stand.” This order annoyed them who stood up. The signs of shame were apparent on their faces.

### **The Propaganda of Hypocrites against the Prophet of God:**

The hypocrites, benefiting from that incident, said: “The Prophet (Blessings of Allah and Peace be upon him and his progeny) had not done the justice. The people sitting in a mood of total affection around Him were raised from their place only for the late comers in the assembly.” At that time the above mentioned verse was revealed from heaven.

## The Order to Give in Charity before Consulting the Messenger of Islam

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ جَعُونَكَ صَدَقَةً  
ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنِ اللّٰهُ غَفُورٌ رَّحِيمٌ ﴿١٣﴾

ءَأَسْفَقْتُم أَن تَقْدِمُوا بَيْنَ يَدَيْ جَعُونَكَ صَدَقَاتٍ فَإِذ لَّمْ تَفْعَلُوا وَتَابَ اللّٰهُ  
عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللّٰهُ وَرَسُولَهُ ؕ وَاللّٰهُ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

(مجادله ٥٨:١٢-١٣)

O you who believe! When you consult the Messenger, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.

Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do.

(Al-Mujadila 58:12-13)

### Revelation's appreciation:

A class of commentators has quoted about the revelation's appreciation of above mentioned verses as below:

“A group of wealthy people used to consult the Prophet (Blessings of Allah and Peace be upon him and his



progeny) in assemblies. (The Holy Prophet's precious time wasted a lot in these consultations and it caused disturbance for poor ones and a sort of distinction for wealthy ones.) So, Allah Almighty revealed the above mentioned verses of Surah Al-Mujadilah and ordered that before going to consult the Messenger (Blessings of Allah and Peace be upon him and his progeny), one should offer charity to needy ones. The wealthy people avoided the consultation after the listening the order. Then the second verse revealed and all the people were permitted to consult but only that consultation which concerned to the obedience of Allah Almighty.

Some commentators were of the view that the group which consulted Him wanted to show their excellence on others. The Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam never stopped them secretly due to His special leading status until they were forbidden by Holy Quran in above verses.

## The Gathering of Jews against the Prophet Blessings of Allah and Peace be upon him and his progeny

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِنَانِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ  
مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ  
فَأَنزَلْنَاهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ  
بِيُوتِهِمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبْنَا فِي الدُّنْيَا وَهُمْ فِي  
الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ ﴿٤﴾

مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَرَكْتُمْ هَا فَاقِمْهُ عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ  
وَلِيُخْرِجَ الْفَاسِقِينَ ﴿٥﴾

(الحشر ٥٩:١-٥)

Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.

He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did

not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!

And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the fire.

That is because they acted in opposition to Allah and His Messenger, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).

Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's command, and that He may abase the transgressors. (Al-Hashar 59:1-5)

## **The Jews Waiting for the Prophet of God:**

### **Revelation's appreciation:**

A detailed appreciation of revelation of the above mentioned verses is narrated by the commentators, a brief of which is given below:

There live three tribes in Medina named: Bani Nazeer, Banu Qareeza and Banu Qinqaa. It is said that they were not actual resident of Hijaz. They had learnt from their religious books that a prophet will annunciate in

Medina, so they shifted to this land. They waited for this Great Prophet (Blessings of Allah and Peace be upon him and his progeny). When the Messenger of Allah Almighty migrated to Medina, He approved an agreement of no war with them. But, they broke their covenant, whenever, they got the opportunity.

### **The Conspiracy of the Jews to Assassinate the Prophet (Blessings of Allah and Peace be upon him and his progeny):**

In addition to other breaches of covenants, Kaab bin Ashraf reached Mecca with forty warriors after the war of Uhud. He and his men went to the Quresh and took an oath to fight collectively against the Messenger of Islam. After that, Abu Sufian with forty Meccan men and Kaab bin Ashraf with forty Jews entered Masjid-ul Haram and re-affirmed their oath near to Khana Kaaba. The Messenger of Islam got the news through Wahi (revelation). Secondly, the Messenger of Islam with His senior companions came to the tribe of Bani Nazeer – living near to Medina.

The purpose of His arrival was to ask for loan and help from them in order to pay Blood money (*Diyat*) of two men of Bani Amir killed by Umer bin Umaiya (a companion). Probably, the real purpose of the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam and His companions was to see the prevalent conditions of Banu Nazeer, more closely so that the Muslims might not be killed in negligence by the enemies.

The Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam was outside of the Jew fort. He talked on the issue with Kaab bin Ashraf. In the meantime, a conspiracy started among the Jews. They were saying to one another: “We shall not get such a good opportunity to kill Muhammad (Blessings of Allah and Peace be upon him and his progeny). Now, as He is sitting

beside your wall, a man should go on the roof and throw on Him a big stone and get us salvation from Him.

Umer bin Hajash, a Jew showed eagerness and went on the roof. The Messenger of Allah Almighty was informed through revelation (*wahi*) so He left from there alone and returned to Medina. He did not speak to His companions. They thought that the Prophet (Blessings of Allah and Peace be upon him and his progeny) will go way back to Medina. When they were informed that His Honour had returned to Medina they also returned.

### **A Fatal Blow on Jews:**

This was a position where Jews breaches of covenants became obvious on the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam. He ordered the Muslims for war preparations. It has also been quoted in some narratives that a poet from Bani Nazeer satirized the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam and also spoke ill for Him. It was another reason of covenants' breaches. Due to this, the Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam ordered Muhammad bin Muslama – who knew well the rich Jew Kaab bin Ashraf, to kill him. He killed Kaab.

### **Cutting Tree is a Strategy of War:**

The Jews trembled when Kaab was killed. The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) ordered that every Muslim should proceed to fight against this treacherous nation. When they were informed of that condition, they took shelter in their stables and solid forts and closed the doors. The Blessed Prophet (Blessings of Allah and Peace be upon him and his progeny) ordered to cut or burn the palm trees near the forts.

The purpose of this exercise was to force the Jews come out of their fort and fight one to one because they loved to their belongings too much. The other purpose of cutting the trees might be that there should be no hurdle during war. When the Jews saw this, they appealed and said: “O Muhammad (Blessings of Allah and Peace be upon him and his progeny)! You had always forbidden doing so.”

So, the verse 5 of surah Al-Ashar revealed mentioned to above.

### **The Defeat to the Jews in Khyber:**

They were told that this was an order of Allah Almighty. The siege of fort prolonged to some days. The Prophet (Blessings of Allah and Peace be upon him and his progeny) of Islam asked them avoiding bloodshed that they should leave Medina and go to some other place. The Jews accepted the offer and left with some necessary luggage.

A group named Azrat went to Syria, a small number travelled to Khyber and one proceeded to Heera. The Muslims captured the properties, gardens and stocks of those Jews, who had broken their houses before leaving.

So, the above mentioned verses revealed.

## The Muslims demanded their Share in Bounty

وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا  
رِكَابٍ وَلَا كَنْ لَ اللَّهِ يَسْلُطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ﴿٦﴾

(الحشر ٥٩:٦)

And whatever Allah restored to His Messenger from them you did not press forward against it any horse or a riding camel but Allah gives authority to His messengers against whom He pleases, and Allah has power over all things.

(Al-Hashar 59:6)

### Revelation's appreciation:

The revelation's appreciation of this verse is as below:

The Jews of Bani Nazeer had left behind gardens, properties, homes and some portion of their stocks and wealth in Medina. A group of leaders of the Muslims came in the service of His Honour Blessings of Allah and Peace be upon him and his progeny and requested the same ambition prevailed in the period of darkness. That is, a selected portion of this booty and one fourth of the balance was for the Prophet (Peace be upon Him and His Progeny) and the remaining should be divided among them.

At that time, the verse given above revealed, in order to inform the Muslims that all of these stocks and effects belonged to the Messenger of Allah Almighty. It is His desire, whether and how He might distribute it. The

Prophet (Blessings of Allah and Peace be upon him and his progeny) distributed that stocks and effects among those Muhajireen who had nothing of worldly assets and to those Ansars who needed it, seriously.



## The Prediction of Hypocrites' Defeat

﴿الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ لَكُمُ لَكَاذِبُونَ ﴿١١﴾﴾

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُؤْتُوا الْأَذْبَنَ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾﴾

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾﴾

لَا يُقِنُّونَ لَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾﴾

(الحشر ٥٩: ١١-١٤)

Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.

Certainly if these are driven forth, they will not go forth with them, and if they are

fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped.

You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand;

They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense. (Al-Hashar 59:11-14)

**Revelation’s appreciation:**

Some commentators have narrated the revelation’s appreciation of this verse as below:

A group of hypocrites including Abdullah bin Abi and others sent someone to the Jews of Bani Nazeer with a message: “You may keep calm, do not leave your homes and reinforce your forts because we have two thousand men, who are ready to help you till end. The people of Bani Qariza and your ally tribe Ghitfan will also stand beside you.” This was the same reason which persuaded the Jews of Bani Nazeer against the Prophet Blessings of Allah and Peace be upon him and his progeny of Islam, but a leader of Bani Nazeer named as Salam cautioned the commander of strategies of Bani Nazeeer – Hayee bin Akhtab: “You should not trust Abdullah bin Abi. He wants to incite you against Muhammad Blessings of Allah and Peace be upon him and his progeny, take rest in his home and surrender you in miserable conditions.” Hayee replied: “We do not consider except enmity and to fight against Muhammad

Blessings of Allah and Peace be upon him and his progeny.” Salam said: “By God! I am watching that we shall have to exit from this land in the end and all of our wealth, stocks and properties will be destroyed. Our children will be imprisoned and our young men will be killed.

The verses mentioned to above narrate the same incident.

## Do not take My Enemy and Your Enemy for Friends

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْتَهُم بِالْمُؤَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُؤَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

إِن يَشْفِقُوا عَلَيْكُمْ إِنَّمَا يَشْفِقُونَ عَلَىٰ أَعْدَاءِ وَيَسْطُورُ إِلَيْكُمْ أَيُّدِيهِمْ وَأَلْسِنَتُهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا أَوْلَادُهُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

(ممتحنه ٦٠: ١-٣)

O you who believe! Do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.

If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve.

Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do. (Al-Mumtahanah 60:1-3)

## **The Conspiracy of a Female Singer against the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny**

### **Revelation's appreciation:**

Most of the commentators have quoted these verses revealed about Hatib abi Balta. According to that incident:

A woman named Sarah who belonged to a tribe of Mecca came in the service of the Prophet Blessings of Allah and Peace be upon him and his progeny. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny asked her: "Have you come here as an immigrant." She replied: "No."

His Honour Blessings of Allah and Peace be upon him and his progeny asked: "Then, why have you come?" She pledged as saying: "You were the principal and root of tribe. All of my guardians have passed away and I am facing extreme poverty. I have come to you so that thou might bless me with clothes and a ride."

His Honour Blessings of Allah and Peace be upon him and his progeny called a bit loud: "O Youths of Mecca! Where have you gone?" (This pointed to the fact that the woman was a singer and sing for the young men.)

She said: “Nobody has wished me after the war of Badr.” (It concludes that the strike of Badr war was very effective on the hypocrites.)

His Honour Blessings of Allah and Peace be upon him and his progeny ordered the progeny of Hazrat Abdul Mutalib, who gave her clothes, a ride and travelling expense. All this happened when He Blessings of Allah and Peace be upon him and his progeny was preparing for Mecca crusade.

### **Sending the Woman with a Letter:**

Benefiting from the opportunity, Hatib bin Abi Balta – a famous Muslim who participated in the war of Badr and Bait-e-Rizwan, came to Sara and handover her a letter for the Meccans along with ten Dirhams or ten Dinars or a Yemani cloth. Hatib had written to the Meccans that the Messenger Blessings of Allah and Peace be upon him and his progeny of Allah Almighty was preparing for crusade on you, so be ready for the defense. Sara began her journey to Mecca.

Hazrat Jibrael informed the Prophet Blessings of Allah and Peace be upon him and his progeny of the situation. He Blessings of Allah and Peace be upon him and his progeny right away ordered Hazrat Ali (A.S.), Ammar, Umer, Zubair, Miqdad and Abu Mursad to proceed for Mecca and said: “You will meet a woman named Sara, who is going with a letter of Hatib for the hypocrites of Mecca. Go and take back that letter from her.”

### **Sending Hazrat Ali (A.S.) to that Conspirator:**

All those companions started their journey and reached that place, the Prophet Blessings of Allah and Peace be upon him and his progeny had told for. Sara swore that she had no letter. They searched her luggage but could not find that letter and all of them decided to return. But Hazrat Ali (A.S.) said: “Neither our Prophet Blessings

of Allah and Peace be upon him and his progeny has told a lie not we are telling a lie.” He (A.S.) took the sword and said: “Give me the letter or I shall slay your neck.” Sara understood the situation and handed over the letter to Hazrat Ali (A.S.) who returned back to His Honour Blessings of Allah and Peace be upon him and his progeny with his companions.

### **Calling the Conspirator:**

His Honour Blessings of Allah and Peace be upon him and his progeny called for Hatib. Giving the letter to Hatib, He Blessings of Allah and Peace be upon him and his progeny said: “Do you recognize this letter.” He answered: “Yes, O Messenger Blessings of Allah and Peace be upon him and his progeny of Allah Almighty! I recognize this letter, I have given that letter to Sara, myself.”

### **The Prophet Blessings of Allah and Peace be upon him and his progeny of Islam’s asking the Reason of Conspiracy from the Conspirator:**

He Blessings of Allah and Peace be upon him and his progeny asked him: “O Hatib! Why did you commit this sin.”

He answered: “O Messenger Blessings of Allah and Peace be upon him and his progeny of Allah Almighty! I have never embezzled you and converted infidel since I embraced Islam. I have never accepted the invitation of hypocrites since I broke the relation with them but there are some of Muhajireen in Mecca who have relations with the hypocrites of Mecca. These are their family members and so they support them. But I am just a stranger among them and my family members are in their custody. I wanted to contact them so that they may not harm my family

members. Although, I know that one day Allah Almighty will certainly defeat them and this letter will not be beneficial for them.”

The Prophet Blessings of Allah and Peace be upon him and his progeny accepted the reasoning of Hatib. But, Umer bin Khattab (R.A.) was also present there, who expressed his emotions and requested: “O Messenger Blessings of Allah and Peace be upon him and his progeny of Allah Almighty! If You Blessings of Allah and Peace be upon him and his progeny permits me, I may slay the neck of this hypocrite.” His Honour Blessings of Allah and Peace be upon him and his progeny replied: “He is one of the conquerors of Badr and God, the Merciful cares a special blessing for him. At that time the verses mentioned above revealed.



## The Agreement between the Blessed Messenger Blessings of Allah and Peace be upon him and his progeny and the Polytheists

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ إِنَّ اللَّهَ  
أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهِنَّ جُلُوهُنَّ  
وَلَهُنَّ بِيَعُوتٌ لَهُنَّ وَأَنَّهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا  
ءَاتَيْتُمُوهُنَّ أَجْرَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُفَّارِ وَسَأَلْتُمَا مَا أَنْفَقْتُمَا وَلَسْتُمَا  
مَا أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمُ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَتَأْتُوا الَّذِينَ ذَهَبَتْ  
أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَأَنْفَقُوا وَأَنْفَقُوا اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

(مستحنه ١٠:٦٠-١١)

O you who believe! When believing women come to you as fugitives, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent.

That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.

And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.

(Al-Mumtahanah 60:10-11)

### **A Believing Woman should not be Handed over to Polytheists:**

#### **Revelation's appreciation:**

The commentators quoted the revelation's appreciation of above verses as below:

The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny had an agreement with the polytheists of Mecca on the peace treaty of Hudaibya, one condition of that agreement was: "The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny will hand back those Meccans who stood with the Muslims. But, the polytheists will not return back those Muslims who absconded to Mecca leaving Islam apart." During this agreement a woman, named Sabia embraced Islam and shifted to Hudaibya with the Muslims. His husband came in the service of the Blessed Messenger Blessings of Allah and Peace be upon him and his progeny and said: "O Muhammad Blessings of Allah and Peace be upon him and his progeny! Hand over my wife back as per agreement because there is this condition and prevailing now."

When the fellow was making his demand the verse 10 of Surah Al-Mumtahanah revealed.

## **The Muslim should not Marry Polytheist Widow:**

Ibn-e-Abbas says:

The women who returned to the Muslims from the polytheists, the test of their faith was to take oath from them that their migration was not due to hatred towards their husbands or the new land or any other worldly ambition, rather their migration was only due to Islam. The women who returned from polytheists took oath that their migration is due to faith in Islam. At that time, the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny paid that right of *Mehar* which their husband had paid to the women and also cleared all those expenses which the husband had made on them. His Honour Blessings of Allah and Peace be upon him and his progeny declared: "According to the agreement, only men are to be returned, not the women."

## **Do not Say that is not Practicable**

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

(صف ٢:٦١-٣)

O you who believe! Why do you say that which you do not do?

It is most hateful to Allah that you should say that which you do not do.

(As-Saf 61:2-3)

### **Escaping from the War of Uhud by the Determined Men:**

#### **Revelation's appreciation:**

The commentators have quoted several revelation appreciations of above verses as below:

A group of believers used to say that they would not escape or turn their backs while fighting enemy, but they did not accomplish what they said and escaped from the battlefield of Uhud. The forehead of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny was injured and His Blessings of Allah and Peace be upon him and his progeny sacred teeth martyred.

When God, the Merciful revealed the rewards for the martyrs of Badr, a group of companions said: "Now as the issue is so revealed, we shall invest all our energies in the upcoming wars." And, when they escaped from the Uhud, the above mentioned verse revealed and they were condemned.

A group of the Muslims used to say before the revelation of the Jihad's order: "Ah! God may identify us the best deeds so that we could accomplish them." God, the Beneficent, informed them after a short time: "The best of all deeds are pure faith and Jihad." But, they did not like the information and made excuses. So, the above mentioned verses revealed and they were condemned.

## People went leaving behind the Friday Sermon

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ  
مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

(جمعه ٦٢: ١١)

And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers. (Al-Jumuah 62:11)

### **If All the People had Left the Mosque, the Divine Chastisement would have Descended:**

#### **Revelation's appreciation:**

Several narratives have been mentioned under the revelation's appreciation of this verse and all those describe the same understanding as below:

The people of Medina suffered from drought, famine and high prices of goods. That year, Wahiya came there along with a caravan. He brought nutritious goods with him. The day was Friday and the Prophet Blessings of Allah and Peace be upon him and his progeny was busy in the Friday sermon. The people beat the drums as usual to announce the caravan arrival and played the musical instruments, too. The people of Medina reached the bazaar hurriedly. At that time, the Muslims who were gathered for Friday prayers, they stopped listening the Friday sermon and proceeded towards the bazaar to fulfill their necessities, leaving only twelve men and one woman in the mosque.

So, the above mentioned verse revealed.

The Prophet Blessings of Allah and Peace be upon him and his progeny of Islam said: “If this small group had also left, there would have been a rain of stones on them from the sky.”

## Brawl between Ansars and Muhajireen

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّارَهُ وَرَأْسَهُمْ وَرَأَيْتَهُمْ  
يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ  
لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى  
يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا  
يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ  
وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا  
يَعْلَمُونَ ﴿٨﴾

(المنافقون ٥: ٦٣-٨)

And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.

It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.



They it is who say: Do not spend upon those who are with the Messenger of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.

They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Messenger and to the believers, but the hypocrites do not know.

(Al-Munafiqun 63:5-8)

### **Revelation's appreciation:**

A detailed revelation's appreciation of verses 5 to 8 of Surah Al-Munafiqoon is quoted, the brief account of the same is given below:

Two men among the Muslims, one from the Ansars and the second from the Muhajireen disputed on the issue of water of well after the war of Bani-ul Mustalq. The first one called Ansars for help and the second one the Muhajireen.

### **Ansars' Boasting of Favours Conferred on Muhajireen:**

A man from Muhajireen stepped forward to help his fellow man and Abdullah bin Abi, who was among the famous instigators of hypocrites, moved onward to help the Ansari. They brawled at each other. Abdullah bin Abi was angry enough standing with his fellow men said: "We gave shelter to this group of Muhajireen and helped them but our issue is just like that proverb, 'Feeding your dog too fat so to eat you.' By God! If we return to Medina, we shall expel out those humiliated respectable fellows."

### **Ansar's Backing out their Words:**

They meant themselves as respectable and Muhajireen as dishonoured. After that, he pleaded to his fellow men: "This is the result of that favour you imputed on your heads. You gave them space in your city and divided your goods among them. If you have not given your excess grains to them, they would not have suppressed you like that. They would have gone back to their land and mingled in their tribes. At that time, Zaid bin Arqam who was a young fellow said turning to Abdullah bin Abi: "By God! I shall not be your friend from this day, onward." Abdullah said loudly: "O boy! Mind your playing."

Zaid bin Arqam came in the service of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny and narrated the entire incident. His Honour Blessings of Allah and Peace be upon him and his progeny called for Abdullah and said: "What is this story which has been narrated to me?"

Abdullah answered: "By God, Who has revealed on You Blessings of Allah and Peace be upon him and his progeny the Divine Book! I have said nothing like that. Zaid is telling a lie." Some people of Ansars were present there, they requested: "Abdullah is our senior, so do not accept this complain of a child from Muhajireen against him." So, the Prophet Blessings of Allah and Peace be upon him and his progeny accepted their plea. At that time, the Ansars condemned Zaid bin Arqam. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny ordered the companions to proceed from Medina.

### **The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny Ordered to Proceed from Medina:**

A man named Useed among the seniors of Ansars came in the service of Him Blessings of Allah and Peace be upon him and his progeny and requested: “O Messenger Blessings of Allah and Peace be upon him and his progeny of Allah Almighty! You have proceeded at a wrong time.” He Blessings of Allah and Peace be upon him and his progeny said: “Did you not listen, what your fellow man Abdullah has said? He has said that when they return to Medina, the respectable men will expel out the humiliated ones.

### **The Son of the Hypocrite Requesting Permission to Kill His Father:**

Aseed said: O Messenger Blessings of Allah and Peace be upon him and his progeny of Allah Almighty! If You desire, they can be expel out of Medina. By God! You are respectable and they are humiliated.” Then, he said to be polite with him. When the son of Abdullah heard his sayings and requested: “I have heard that You desire to kill my father. If this is so, order me yourself so to bring his head killing right away, because everyone knows that nobody is much more well-wisher relating to his parents than me. I am afraid that if someone kills him, I shall not be able to see him alive. And, God forbid, I may kill him and go to hell instead to paradise on killing a believer.”

The Prophet Blessings of Allah and Peace be upon him and his progeny said: “There is no issue such as to kill him. Behave him politely and do well for him.” After that the Prophet Blessings of Allah and Peace be upon him and his progeny ordered to proceed. The Army kept on walking day and night. He Blessings of Allah and Peace be upon him and his progeny ordered to stop when the sun rose, the next morning. The army was so tired that lying on the earth they slept. (The purpose of the Holy Prophet Blessings of Allah and Peace be upon him and his progeny was the same

that people should forget the last day incident and the words of Abdullah bin Abi.)

### **Allah Almighty Confirmed the Truthfulness of Zaid:**

At last, the Prophet Blessings of Allah and Peace be upon him and his progeny entered Medina. Zaid bin Arqam said: "I kept in home due to intense grief and shame and didn't come out." At that time the Surah Al-Munfiqoon revealed confirming the truthfulness of Zaid and falsified Abdullah. The Prophet Blessings of Allah and Peace be upon him and his progeny said holding the ear of Zaid: "O young man! Allah Almighty has confirmed your saying just like the same you heard by your ears and kept it secret in your heart. God, the Merciful has revealed the verses about the matters you have said.

At that instance, Abdullah bin Abi had reached near to Medina. When he was ready to enter Medina, his son stopped his way. Abdullah said: "Shame on you! What are you doing?" His son said: "By God! You cannot enter Medina without the permission of the Messenger Blessings of Allah and Peace be upon him and his progeny of Allah Almighty. And you should understand that who is dear one and who is humiliated."

Abdullah conveyed this complain of his son to the Prophet Blessings of Allah and Peace be upon him and his progeny of Islam. His Honour Blessings of Allah and Peace be upon him and his progeny sent the message to his son to let his father enter Medina. His son said: "Now the Messenger Blessings of Allah and Peace be upon him and his progeny of God, the Merciful has given the permission and there is no hurdle for you to enter the city.

### **Repentance is not Effective for the Hypocrites:**

Abdullah entered the city but after some days he fell ill and passed away. When the verses revealed, Abdullah's lie became apparent. Some people said to him that most serious verses had been revealed about him and he should go to the Prophet Blessings of Allah and Peace be upon him and his progeny of Allah Almighty for repentance. Listening that, Abdullah replied: "You said to me, believe in faith, I believed. You said to pay Zakat, I paid. Now there is nothing left that you say to prostrate before Muhammad Blessings of Allah and Peace be upon him and his progeny."

So, the above verses of Al-Munafiqoon revealed.

## The Punishment for the People not Migrating

يَأْتِيهَا الَّذِينَ ءَامَنُوا مِن أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا  
لَّكُمْ فَأَحْذَرُواهُمْ وَإِن تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ  
اللَّهَ غَفُورٌ رَّحِيمٌ

(التغابن ٦٤: ١٤)

O you who believe! Surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.

(Al-Tagabun 64:14)

### Revelation's appreciation:

It is quoted from a narrative from Imam Muhammad Baqir (A.S.) that he said under the revelation's appreciation of this verse:

“An min azwajikum” is described as: Whenever certain men wished migration, their children or wives clung to them while saying: ‘You under the oath of God! Do not migrate, because if you migrated we shall be without a guardian.’ Some men accepted their pledge and did not migrate. So, the above mentioned verse revealed and they were frightened to accept such pledges and to obey their children and wives. But there were also such men who totally ignored them and went off and said to their family members: ‘By God! If you all do not migrate with us and come to us afterward, then we shall not care for you.’ The men were ordered, however, to forget all the past worries on meeting their family members and the last part of the verse narrates the same meaning.



## Two Wives of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny United

يٰٓأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَيَّنَىٰ مَرَضَاتِ أَرْوَاجِكَ وَاللَّهُ عَفُورٌ  
رَّحِيمٌ ﴿١﴾

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَرْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ  
عَلَيْهِ عَرَفَ بَعْضَهُ، وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ، قَالَتْ مَنْ أَنْبَأَكَ هَذَا  
قَالَ نَبَأَنِي الْعَلِيمُ الْخَيْرُ ﴿٢﴾

إِنْ نُؤْبَأُ إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ  
مَوْلَاهُ وَجِبْرِيْلٌ وَصَلِّحُ الْمُؤْمِنِينَ وَالْمَلٰٓئِكَةَ بَعْدَ ذَلِكَ  
ظَهِيْرٌ ﴿٣﴾

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنْ مُّسِيْمَةً مُّؤْمِنَةٍ  
فَإِنَّمَا تَنْبَغِي عِيْدَاتٍ سَيِّئَاتٍ فَتَبَيَّنَ وَأَنْكَارٌ ﴿٤﴾

(التحریم ١: ٦٦-٥)

O Prophet! Why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.

And when the prophet secretly communicated a piece of information to one of his wives – but when she informed



(others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me.

If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibrael and – the believers that do good, and the angels after that are the aiders.

Maybe, his Lord, if he divorces you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.

(At-Tahrim 66:1-5)

### **Revelation's appreciation:**

The commentators have mentioned the famous narratives under the revelation's appreciation of above mentioned verses.

Whenever, the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny went to His Blessings of Allah and Peace be upon him and his progeny wife Zainab binte Hajash, she persuaded Him Blessings of Allah and Peace be upon him and his progeny to sit and entertained Him Blessings of Allah and Peace be upon him and his progeny with honey. Hearing this, Hazrat Aiysha (R.A.) annoyed. She said: "I decided with Hafza, having closer contact, we shall say immediately to Him Blessings of Allah and Peace be upon him and his progeny that Your Honour Blessings of Allah and Peace be upon him and his progeny has eaten *Mughafir*. *Mughafir* – a type of gum

which was extracted from a tree of Hijaz named Urfat and its smell was not pleasant. His Honour Blessings of Allah and Peace be upon him and his progeny was very much particular to cleanliness and smell of His Blessings of Allah and Peace be upon him and his progeny dress and sacred body. That is why He Blessings of Allah and Peace be upon him and his progeny used perfumes regularly and kept scented.

So, one day His Honour Blessings of Allah and Peace be upon him and his progeny came to Hafza, she told to the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny the same thing. His Honour Blessings of Allah and Peace be upon him and his progeny said: “I have not eaten *Mughafir* rather honey from Zainab binte Hajash and I swear that I shall not eat that honey any more but you should not say it to anyone.” But she disclosed the secret and afterward, it was cleared to His Honour Blessings of Allah and Peace be upon him and his progeny that this issue was actually a drama. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny was sad and depressed on knowing this. So, the above mentioned verses revealed and the wives of the Prophet Blessings of Allah and Peace be upon him and his progeny were warned by Allah Almighty.

## Do not Withdraw from Poor People

عَبَسَ وَتَوَلَّى ﴿١﴾

أَن جَاءَهُ الْأَعْمَى ﴿٢﴾

وَمَا يَذُرُّكَ لَعَلَّهُ يَازُّكَ ﴿٣﴾

أَوْ يَذُكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾

أَمَّا نِ اسْتَفْتَى ﴿٥﴾

فَأَن تَ لَهُ تَصَدَّى ﴿٦﴾

وَمَا عَلَيْكَ أَلَّا يَزُكَّى ﴿٧﴾

وَأَمَّا نِ جَاءَكَ يَسْعَى ﴿٨﴾

وَهُوَ يَخْشَى ﴿٩﴾

فَأَن تَ عَنْهُ تُلَهَّى ﴿١٠﴾

(عبس ٨٠:١-١٠)

He frowned and turned (his) back,

Because there came to him the blind man.

And what would make you know that he  
would purify himself,

Or become reminded so that the reminder  
should profit him?

As for him who considers himself free from  
need (of you),

To him do you address yourself.

And no blame is on you if he would not  
purify himself

And as to him who comes to you striving  
hard,

And he fears,

From him will you divert yourself.

(Abasa 80:1-10)

**Revelation's appreciation:**

The revelation's appreciation under the above mentioned verses of Surah Abasa is as under:

Abdullah bin Maktum entered the compartment when a fellow from Bani Ummayya was sitting in the service of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny and when he saw that fellow, there he picked aside his skirt so to avoid dirt from him. He showed signs of annoyance and turned his face back. So, the above verses revealed.

## Humiliation by the Polytheists of Mecca

إِنَّ الَّذِينَ كَفَرُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٣١﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٣﴾

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

عَلَىٰ الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٥﴾

هَلْ تُؤِيبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

(مطففين ٨٣: ٢٩-٣٦)

Surely they who are guilty used to laugh at those who believe.

And when they returned to their own followers they returned jesting.

And when they saw them, they said: Most surely these are in error;

And they were not sent to be keepers over them.

So today those who believe shall laugh at the unbelievers;

On thrones, they will look.

Surely the disbelievers are rewarded as they  
did. (Al-Mutaffifin 83:29-36)

**Revelation's appreciation:**

The revelation's appreciation of this verse is narrated as under:

One day, when Hazrat Ali (A.S.) and a group of believers passed by the polytheists of Mecca, they humiliated and laughed at Hazrat Ali (A.S.) and the group of believers.

Allah Almighty addressed them as lecher i.e., guilty in the above mentioned verses.

## A Warning for Niggardly One

وَاللَّيْلِ إِذَا يَغْشَىٰ ①

وَالنَّهَارِ إِذَا تَجَلَّىٰ ②

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ③

إِنْ سَعَيْكُمْ لَشِقَىٰ ④

فَأَمَّا مَنْ أَعْطَىٰ وَانْفَىٰ ⑤

وَصَدَّقَ بِالْحُسْنَىٰ ⑥

فَسَيَسِرُهُ لِلْيُسْرَىٰ ⑦

وَأَمَّا مَنْ يَحْتَلِ وَأَسْتَفَىٰ ⑧

وَكَذَّبَ بِالْحُسْنَىٰ ⑨

فَسَيَسِرُهُ لِلْعُسْرَىٰ ⑩

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ⑪

(اليل ۱: ۹۲-۱۱)

I swear by the night when it draws a veil,  
And the day when it shines in brightness,  
And the creating of the male and the female,

Your striving is most surely (directed to) various (ends).

Then as for him who gives away and guards (against evil),

And accepts the best,

We will facilitate for him the easy end.

And as for him who is niggardly and considers himself free from need (of Allah),

And rejects the best,

We will facilitate for him the difficult end.

And his wealth will not avail him when he perishes. (Al-Layl 92:1-11)

## **The Deal of Worldly Trees for the Trees of Paradise:**

### **Revelation's appreciation:**

The revelation's appreciation of these verses is narrated from Ibn-e-Abbas as under:

A branch of Palm tree belonged to a man among the Muslims touched the roof of a poor family man. Whenever, the master of Palm tree took down dates, some of those dates fell down in the house of poor man. The children of poor fellow used to pick those dates up. The Muslim man was so niggardly and cruel that he mostly snatched all those dates from the children and if any child tried to eat those dates, he even pull out that date from the child's mouth with the help of his finger. The poor man complained



before His Honour Blessings of Allah and Peace be upon him and his progeny.

His Honour Blessings of Allah and Peace be upon him and his progeny replied: “You may go, I’ll ask him.”

He Blessings of Allah and Peace be upon him and his progeny met that Muslim fellow and said: “Give me that Palm tree, the branches of which stretched on that home, in exchange of a tree in Paradise.”

He said: “I have many Palm trees, but the dates of all those trees are not so delicious like that one.”

### **A Companion Bought the Tree of Paradise:**

A fellow among the companions of the Prophet Blessings of Allah and Peace be upon him and his progeny heard that conversation and requested His Honour Blessings of Allah and Peace be upon him and his progeny: “If I purchase this tree from him and transfer its rights to You, then will You give me the same tree you were giving to him?”

His Honour Blessings of Allah and Peace be upon him and his progeny replied: “Yes.”

The companion talked to the master of that tree and made a deal to buy it.

The master of that Palm tree said: “Do you know that the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny was dealing me for this tree in exchange of a Paradise tree but I declined. The dates of this tree are so delicious that I cannot sell it. Although, if you want to buy the same then give me as much price that nobody could pay me.”

The buyer said: “Just tell me, how much money you want to take?”

He said: “I will take forty trees in exchange of this one tree.”

The buyer thought deeply and said so: “Too much price for this splay tree.” He continued to say: “All right, I give you forty Palm trees in exchange of this tree.”

The seller said: “If you want to purchase it really then bring a witness in this deal.”

By chance, some people were passing through there. The buyer stopped them and called them as witnesses.

**His Honour Blessings of Allah and Peace be upon him and his progeny gave that Tree to Poor Man:**

The buyer came in the service of the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny after making deal and requested: “That tree is now my property and I present it in Your Honour.” His Honour Blessings of Allah and Peace be upon him and his progeny delighted and while giving that tree to the poor man, said: “This tree is for you and your children.”

At that time the above Surah revealed.

## **The Revelation of First Verse on the Mountain of Hira**

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ ﴿٥﴾

(علق ١:٩٦-٥)

Read in the name of your Lord Who created.

He created man from a clot.

Read and your Lord is Most Honourable,

Who taught (to write) with the pen

Taught man what he knew not.

(Al-Alaq 96:1-5)

**The Effect of First Ray of Revelation on the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny:**

**Revelation's appreciation:**

According to the belief of the commentators, the above mentioned Surah is the first one that was revealed on the Blessed Prophet Blessings of Allah and Peace be upon

him and his progeny. And, according to some commentators, even the first five verses were revealed on the very beginning of revelation.

It is mentioned in the narratives that the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny was on the mountain of Hira when Jibrael came and said: "O Muhammad! Read."

The Prophet Blessings of Allah and Peace be upon him and his progeny replied: "I am not literate."

Jibrael hugged Him Blessings of Allah and Peace be upon him and his progeny and said again: "Read."

The Prophet Blessings of Allah and Peace be upon him and his progeny replied again the same answer.

Jibrael repeated the same practice and listened the same answer. He said for third time: "Read in the name of your Lord Who created ..." Jibrael disappeared after saying so. The Messenger Blessings of Allah and Peace be upon him and his progeny of Allah Almighty who was very tired after absorbing the first ray of revelation came to Hazrat Khadija and said: "Cover me and put a shawl on me so that I may take rest."

The Messenger Blessings of Allah and Peace be upon him and his progeny of Allah Almighty said to Hazrat Khadija: "Whenever I am alone, I worry on hearing a sound."

### **Encouragement by Hazrat Khadija:**

Hazrat Khadija said: "God, the Merciful will do nothing except beneficence and kindness because by God, You Blessings of Allah and Peace be upon him and his progeny pay trusted things and show kindness towards relations and whatever you speak, it is truth."

Khadija further said: "We went to Warqa bin Nofal (a cousin of Hazrat Khadija and was among the scholars of Arab) after that incident. The Blessed Prophet Blessings of

Allah and Peace be upon him and his progeny narrated all that happened to Warqa.

Warqa said: “When the caller came to You Blessings of Allah and Peace be upon him and his progeny, listen to him carefully what he says and then tell me.”

### The Recitation of Surah Hamd by Hazrat Jibrael:

The Prophet Blessings of Allah and Peace be upon him and his progeny heard him in His Blessings of Allah and Peace be upon him and his progeny privacy as saying: “O Muhammad Blessings of Allah and Peace be upon him and his progeny say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②  
الرَّحْمَنِ الرَّحِيمِ ③  
مَلِكِ يَوْمِ الدِّينِ ④  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤  
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا  
الضَّالِّينَ ⑦

In the name of Allah, the Beneficent, the Merciful.

All praise is due to Allah, the Lord of the Worlds.

The Beneficent, the Merciful.

Master of the Day of Judgment.

Thee do we serve and Thee do we beseech for help.  
Keep us on the right path.

The path of those upon whom Thou hast bestowed favours. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray. (Al-Fatihah 1:1-7)

And say “there is no god but Allah.”

### **Warqa bin Nofal’s Divine Inspiration:**

Hearing this, He Blessings of Allah and Peace be upon him and his progeny came to Warqa and narrated the incident.

Warqa said: “Divine inspiration on You Blessings of Allah and Peace be upon him and his progeny and again glad tidings for you. I witness that You Blessings of Allah and Peace be upon him and his progeny are the same for whom Hazrat Isa bin Maryam has given glad tidings. You Blessings of Allah and Peace be upon him and his progeny are the Keeper of Divine Law and an Apostle Prophet like Musa (A.S.). You Blessings of Allah and Peace be upon him and his progeny will be appointed very soon for Jihad afterwards and if I lived, I shall be with You Blessings of Allah and Peace be upon him and his progeny in Jihad. When Warqa passed away, the Messenger Blessings of Allah and Peace be upon him and his progeny said:

“I have seen this spiritual man in Paradise wearing a silky dress because he believed on me and endorsed me.”

## Conquering the Enemies of Islam by Hazrat Ali (A.S.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَالْعَدِيَّتِ صَبْحًا ②

فَالْمُورِيَّتِ قَدْحًا ③

فَالْمُعِيرَاتِ صُبْحًا ④

فَأَثَرْنَ بِهِ نَقْعًا ⑤

فَوَسَطْنَ بِهِ جَمْعًا ⑥

إِنَّا إِنسَنَ لِرَبِّهِ لَكَنُودٌ ⑦

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑧

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ⑨

❦ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ⑩

وَحُصِّلَ مَا فِي الصُّدُورِ ⑪

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑫

(والعديت ١٠٠:١-١١)

I swear by the runners breathing pantingly,

Striking sparks of fire



And scouring to the raid at dawn,  
Then, therewith, with their trail of dust,  
Cleaving, as one, the centre (of the foe),  
Most surely man is ungrateful to his Lord.  
And most surely he is a witness of that.  
And most surely he is tenacious in the love  
of wealth.  
Does he not then know when what is in the  
graves is raised,  
And the secrets of the breasts are made  
known,  
Most surely their Lord that day shall be fully  
aware of them. (Al-Adiyat 100:1-11)

**Revelation's appreciation:**

It is mentioned in a *Hadith* that the above Surah revealed after the war of Zatus Slasil. The incident is given below:

It was the eighth year of hijrah, when the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny got the information that twelve thousand warriors had gathered on the land of Palis. They had taken an oath that they would not take rest until they kill the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny and Hazrat Ali (A.S.) and disperse the Muslims.

The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny sent a big group of

companions under the leadership of some senior companions to them but they returned without result even having long debates.

At last, the Prophet Blessings of Allah and Peace be upon him and his progeny sent Hazrat Ali (A.S.) along with an army of Ansars and Muhajireen to launch war against them. They rushed to the area of enemy and took it to their siege after a night long journey. They invited the enemy to Islam which was declined. The environment was gloomy yet, when they attacked the enemy and destroyed them. Some of men were killed, women and children were captivated. A lot of bounty was gathered. So, the Surah Al-Adiyat was revealed. Although, the warriors of Islam had not come back, the Prophet Blessings of Allah and Peace be upon him and his progeny recited the same Surah in the Morning Prayer. The companions asked His Honour Blessings of Allah and Peace be upon him and his progeny: “We have not listened such Surah before.”

The Blessed Prophet replied: “Yes! Ali has conquered the enemies and Jibrael confirmed that Ali is going to enter Medina with bounties and captives in few days.”

## People taking Pride on Graves

أَلْهَنَكُمُ التَّكَاثُرُ ①

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ②

كَلَّا سَوْفَ تَعْلَمُونَ ③

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ④

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑤

لَتَرَوُنَّ الْجَحِيمَ ⑥

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ⑦

ثُمَّ لَتَسْتَأْذِنَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ⑧

(التكاثر ١:١٠٢-٨)

Abundance diverts you,

Until you come to the graves.

Nay! You shall soon know,

Nay! Nay! You shall soon know.

Nay! If you had known with a certain knowledge,

You should most certainly have seen the hell;

Then you shall most certainly see it with the eye of certainty;

Then on that day you shall most certainly be questioned about the boons.

(Al-Takathur 102:1-8)

**Revelation's appreciation:**

The commentators are of the view that the above Surah was revealed about those tribes who used to impress on each other their pride and glories. They even, impress each other of their wealth and used to go graveyards to increase their number. So, Allah Almighty revealed the above Surah to narrate their condition.

## Backbiting against the Prophet of Islam Blessings of Allah and Peace be upon him and his progeny

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾

فِي عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾

(الهمزة ١٠٤: ١-٩)

Woe to every slanderer, defamer,

Who amasses wealth and considers it a  
provision (against mishap);

He thinks that his wealth will make him  
immortal.

Nay! He shall most certainly be hurled into  
the crushing disaster,

And what will make you realize what the  
crushing disaster is?

It is the fire kindled by Allah,

Which rises above the hearts.

Surely it shall be closed over upon them,

In extended columns. (Al-Humazah 104:1-9)

**Revelation's appreciation:**

A group of commentators have quoted that the verses of this Surah are revealed about Walid bin Mughira, who used to backbite the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny and humiliated and taunted Him Blessings of Allah and Peace be upon him and his progeny openly. Allah Almighty warned these people in the above Surah.

## The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny was Announced for all Human Beings

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝١

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ۝٢

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥

(الفيل ١٠٥:١-٥)

Have you not considered how your Lord dealt with the possessors of the elephant?

Did He not cause their war to end in confusion,

And send down (to prey) upon them birds in flocks,

Casting against them stones of baked clay,

So He rendered them like straw eaten up?

(Al-Fil 105:1-5)

### Revelation's appreciation:

A narrative is quoted from Imam Ali bin Hussain (A.S.) about a Hadith:

Abutalib (A.S.) always defended the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny with his sword so He Blessings of Allah and Peace be upon him and his progeny said:

“One day Abutalib (A.S.) said: ‘Have you been annunciated for all the human beings or only for your own nation?’

The Prophet Blessings of Allah and Peace be upon him and his progeny said: ‘I have been annunciated for all human beings, may he be white or black, Arabi or Ajmi. By his Grace, Who holds my life, I invite everyone to this religion may they be white or black and all those who inhabit on the top of mountains or live in rivers. I invite all the languages of Persia and Rome.’”

When the Quresh heard this conversation, they amused and said: ‘Do you not listen to your nephew what He Blessings of Allah and Peace be upon him and his progeny says. By God! If the people of Persia and Rome have heard this, they would throw us out of our land and turn Khana Kaaba into pieces.’”

At that time Allah Almighty revealed the following verse 57 of Surah Al-Qasas :

وَقَالُوا إِن نَّبِيعِ الْمُدَيِّ مَعَكَ نُنْخِطِفُ مِنْ أَرْضِنَا أَوْ لَمْ نُمْكِن لَّهُمْ  
حَرَمًا ءَامِنًا يُجِئُ إِلَيْهِ شَمْرُ كُلِّ شَيْءٍ وَرِزْقًا مِّن لَّدُنَّا وَلَكِنَّ  
أَكْثَرَهُمْ لَا يَعْلَمُونَ

And they say: If we follow the guidance with you, we shall be carried off from our country. What! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn? – a sustenance from Us; but most of them do not know.



and above Surah Al-Fil on their saying that they will turn Khana Kaaba into pieces.

## Our Ways are Separated

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾  
لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾  
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾  
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

(الكافرون ١٠٩:١-٦)

Say: O unbelievers!

I worship not that which you worship;

Nor worship you that which I worship.

And I shall not worship that which you worship.

Nor will you worship that which I worship.

You shall have your religion and I shall have my religion.

(Al-Kafirun 109:1-6)

**Inviting the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny to Worship gods:**

**Revelation's appreciation:**

It is quoted in narratives that this Surah is revealed about a group of polytheist instigators e.g., Walid bin

Mughira, Aas bin Vail, Haris bin Qais and Umaiya bin Khalf. They had said: “O Muhammad! You follow our religion and we shall follow your religion. We shall include you in our identities. You should worship our gods a year and we shall worship yours, the next year. If your religion is better, then we have participated with you and took our share from it. And our religion is better, then you participated in our religion taking your share from it.”

### **The Reply to this Invitation from Allah Almighty:**

The Prophet Blessings of Allah and Peace be upon him and his progeny said:

“I beg shelter of My Lord from that I call anything a partner for Him, the Beneficent.”

They said: “At least, just touch our gods and take some blessings from them, then we shall accept your invitation and also of your God.”

The Prophet Blessings of Allah and Peace be upon him and his progeny replied: “I am waiting for the order of my Lord.”

So, the above Surah Al-Kafirun revealed. The Blessed Prophet Blessings of Allah and Peace be upon him and his progeny came in the Masjid-ul Haram, a group of leading Quresh was already there, and recited this Surah loudly. They returned back disappointed, when they heard that recitation. After that they tortured more His Honour Blessings of Allah and Peace be upon him and his progeny and the companions.

## **Perdition overtake both your hands Abu Lahab**

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ①

مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ②

سَيَصْلَىٰ نَارًا إِذْ أَتَا لَهَبًا ③

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ④

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

(لهب ١١١:١-٥)

Perdition overtake both hands of Abu Lahab, and he will perish.

His wealth and what he earns will not avail him.

He shall soon burn in fire that flames,

And his wife, the bearer of fuel,

Upon her neck a halter of strongly twisted rope.

(Lahab 111:1-5)

### **The Order to Give Invitation of Islam to Relatives:**

#### **Revelation's appreciation:**

It is quoted from Ibn-e Abbas as below:

When the verse “wannazar ashirtkal aqrabin” revealed and the Prophet Blessings of Allah and Peace be upon him and his progeny was appointed to give invitation of Islam to His Blessings of Allah and Peace be upon him and his progeny close relatives and to frighten them of Allah, Almighty, He Blessings of Allah and Peace be upon him and his progeny came on the mountain of Safa and said loudly: “Ya Sahaha.”

### **Calling ‘Ya Sabaha’ – To Inform the Danger:**

(This sentence was called loudly in Arabs when there was any danger from enemy in negligence. The people were informed to get ready for any untoward attack. This word ‘Sabah’ was selected because enemy attacked mostly in early morning when everybody sleeping.)

### **The Trust on the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny before the Prophethood:**

When the Meccans heard this call, they said: “Who is that calling.” The answer was “Muhammad Blessings of Allah and Peace be upon him and his progeny.” Some people reached in Your Honour Blessings of Allah and Peace be upon him and his progeny, His Honour Blessings of Allah and Peace be upon him and his progeny called the tribes of Arabs by their names. When all of them gathered on His Blessings of Allah and Peace be upon him and his progeny call, He Blessings of Allah and Peace be upon him and his progeny said: “Tell me if I give you this information that the enemy warriors are ready to attack you people from behind this mountain, will you believe?”

They replied: “We have never heard a lie from you.”

His Honour Blessings of Allah and Peace be upon him and his progeny said: “I frighten you from the worst torment of Allah, Almighty. I invite you to believe in Tawhid and to avoid gods”

When Abu Lahab heard this he said: “May you die, have you gathered us only to tell this?”

At this occasion, the above surah revealed and Abu Lahab was cursed. Some others have included as below:

**The Wife of Abu Lahab Cursed the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny:**

When Umme Jamil, the wife of Abu Lahab heard that this Surah was revealed for her and her husband, she came in His Honour Blessings of Allah and Peace be upon him and his progeny with a stone in her hand but could not see the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny. She was saying: “I have heard that Muhammad Blessings of Allah and Peace be upon him and his progeny has satirized me. By God! If I get him, I shall hit this stone on his face. I am also a poet.”

After that, she wrote verses to condemn Islam and the Blessed Prophet Blessings of Allah and Peace be upon him and his progeny.