

مِفْتَاحُ الْإِحْسَانِ

فِي
تَفْسِيرِ الْقُرْآنِ



Tafseer Miftaah-ul-Ihsaan

(Vol: 1)

(A concise explanation of the Holy Qur'aan)

By: Mufti Abdun Nabi Hamidi (South Africa)

An English commentary of the Holy Qur'aan

Miftaah-ul-Ihsaan

An easy explanation of the Holy Qur'aan based on authentic sources

ALL RIGHTS RESERVED

Copyright 2022 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication:	Rajab al-Murajjab 1444 AH (January 2023)
Author:	Mufti Abdun Nabi Hamidi <small>مفتی عبدالنبی حامدی</small>
Volume:	1
Parts:	1 to 6
Surahs:	Surah al-Faatihah to Surah Al-Maa'idah
Publisher:	Maktaba-tul-Madinah
Quantity:	

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the Isaal al-Thawaab of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran, Purani Sabzi Mandi, Karachi, Pakistan

Email: order@maktabatulmadinah.com / maktaba@dawateislami.net

Phone: +92 313 1139278 / +92 21 111 25 26 92 / Ext:7213

Web: www.dawateislami.net/ www.maktabatulmadinah.com

Preface

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين، أما بعد:

After completing the translation of Kanz-ul-Iman in the English language, his eminence Nigraan-e-Shoora Hazrat Moulana Muhammad 'Imraan 'Attaari حفظه الله requested that I do a brief but concise Tafseer on the recently translation of Kanz-ul-Iman that I had just completed. I started this project of Tafseer according to his eminence's instruction. With the Blessing of Allah Almighty, this concise Tafseer of the Holy Qur'aan is now complete. This Tafseer will comprise of five volumes, with each volume comprising of six Juz. The first volume consists of six Juz – Juz one to Juz six. I named this Tafseer 'Miftaah-ul-Ihsaan' (The Key to Every Goodness), and I humbly supplicate in the Majestic Court of Allah Almighty that this Tafseer benefits the readers.

Tafseer Miftaah-ul-Ihsaan has been based on the renowned Tafseer 'Jalaalain' with extensive references from Tafseer Khazaain-ul-'Irfaan, Tafseer Noor-ul-'Irfaan, Tafseer Na'eemi, Tafseer Siraat-ul-Jinaan and various other Tafseer works. It is actually a summary of the compilation of several Tafseers, therefore I have not indicated references, but if any reader desires to find a reference, he can easily find from any of the aforementioned Tafseers. References of verses of the Holy Qur'aan and blessed Hadiths are provided wherever a verse or a Hadith has been quoted respectively.

Indeed, this work has been accomplished with the Divine Guidance of Allah Almighty and the mercy of His Beloved Habib صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. My Madani Markaz, my family and sincere friends (Islamic brothers) have helped me greatly to complete this difficult but spiritually satisfying task. Hazrat Moulana Haidar Ali Madani Saahib سلمه from the U.K. has been a great help in proofreading Kanz-ul-Iman and also in this Tafseer work; may Allah Almighty grant him and everyone else who helped me in this regard the best reward in this world and in the Hereafter.

Faqeer 'Abdun Nabi Hamidi 'Attaari

SURAH

AL-FAATIHAH (THE OPENING)

(This Surah is Makkan,
containing one section and 7 verses)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

Tafseer

'Allamah Ahmad Saawi رَحْمَةُ اللَّهِ says that the reason to start the Glorious Qur'aan with بِسْمِ اللَّهِ (Bismillah) is that the bondsman of Allah عَزَّوَجَلَّ may be guided in commencing every good task with بِسْمِ اللَّهِ (Bismillah) following the exact style, manner and method as is in the Holy Qur'aan itself. (Tafseer Saawi; Surah al-Faatihah, vol. 1, p. 15; Tafseer Siraat-ul-Jinaan, vol. 1, p. 41)

Allah عَزَّوَجَلَّ has introduced Himself as 'the Most Gracious, the Most Merciful'; therefore, it is far from His Generosity to deprive anyone of His Mercy. He bestows His Mercy upon anyone who begs for His Help by calling upon Him with these attributes of Mercy.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

1:1. All praise is due to Allah, the Owner of all the worlds.

Tafseer

All kinds of praise - whether direct or indirect - are exclusively for Allah عَزَّوَجَلَّ and He alone possesses them. The reason for this is that every excellent attribute is present in Him, therefore only He deserves all forms of praise and admiration.

الرَّحْمَنِ الرَّحِيمِ

1:2. The Most Gracious, the Most Merciful.

Tafseer

He is very Kind and Merciful upon all of His creations. He shows His Kindness and Mercy equally upon everyone in this world; upon the believers and the disbelievers as well, this is due to His Divine Quality of being Al-Rahmaan. He does not deprive even those who deny Him. But His Quality of Al-Raheem is specific and special, uniquely reserved only for those who believe in Him, love Him and His beloved Prophets عَلَيْهِمُ السَّلَام and all of His bondsmen. Thus, on the Day of Judgment, His Mercy of being Al-Raheem will be displayed solely for the believers.

مَلِكُ يَوْمِ الدِّينِ ط

1:3. The Owner of the Day of Recompense.

Tafseer

The Day of Recompense refers to the Day of Judgement. On this Day, no one besides Allah عَزَّوَجَلَّ possesses ownership or kingdom. The only Kingdom will be His alone. On this Day of absolute justice, the doers of good deeds will be rewarded and the evildoers will be punished, thus it is referred to as 'the Day of Recompense.'

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ط

1:4. You alone may we worship, and from You alone may we seek help.

Tafseer

All forms of worship are for Allah عَزَّوَجَلَّ alone. Just as all forms of worship are for Allah عَزَّوَجَلَّ alone, true and absolute help also comes from Allah عَزَّوَجَلَّ alone. However, apparent help can be sought via creation, especially from His beloved bondsmen, but in reality this help is from Allah عَزَّوَجَلَّ. His beloved and chosen creations represent the medium of the Help of Allah عَزَّوَجَلَّ. There is a great distinction between 'worship' and 'help'.

Seeking help from the beloveds of Allah عَزَّوَجَلَّ is - in reality - seeking the help of Allah عَزَّوَجَلَّ. It is not at all equivalent to worshipping them, as some people who lack true depth of Islamic knowledge

have misunderstood and misinterpreted the text of the Holy Qur'aan and the Hadith. To worship anyone other than Allah ﷻ is a major form of Shirk (polytheism). Muslims respect, revere and pay tribute to the friends of Allah ﷻ as is commanded by the Divine Law (Islamic Shari'ah), but they never worship them. In reality, all Muslims worship only Allah ﷻ and seek help from Him alone. To take anything as an object of worship is to consider it as God, your Creator, your Nourisher, etc. No Muslim considers anyone other than Allah ﷻ as worthy of worship; even the least educated Muslims understand this point. So, how can they be accused of worshipping other than Allah ﷻ? When they seek help from the beloveds of Allah ﷻ, they regard them as a Waseelah (medium). They are fully aware and believe firmly that without the Divine Permission of Allah ﷻ, no one can help. Hence, there are no polytheists, idol-worshippers or grave-worshippers amongst the Muslims. To call Muslims 'grave-worshippers' is an insult and a defamation of character of Muslims. Remember! It is forbidden to call a Muslim a Kaafir/Mushrik, and those who do so, the Kufr returns to them as mentioned in a Blessed Hadith (*Sahih al-Bukhari, book 78, no. 6045*).

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

1:5. Enable us to walk the Straight Path.

Tafseer

Here, we have been taught to supplicate in the Majestic Court of Allah ﷻ in this way: O Allah ﷻ, You have already shown us the Straight Path through Your Benevolence that You have made us Muslims and sent Your Beloved Prophet Muhammad ﷺ as our guide, now please keep us steadfast on this Straight Path, increase us in guidance and let us not become prey of any corrupt person's deviancy who may cause corruption in our belief system or in our Islamic practices and as a result turns us away from the mainstream Islamic beliefs and practices.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝

1:6. The path of those upon whom You have bestowed favour.

Tafseer

We are taught to make this supplication (Dua) to follow the path of those fortunate believers who

have attained the Divine Favour of Allah ﷻ in the form of guidance. This Straight Path is the path of the Prophets ﷺ, the Siddeeqs (outstandingly truthful ones), the Martyrs and the pious believers (Auliya Allah ﷻ).

We have asked from Allah ﷻ to be guided along the Straight Path; this Straight Path is the most difficult. Shaitaan - the accursed - is the greatest obstacle to this path. He is very cunning and wicked. He has various types of traps and many helpers amongst mankind and Jinn. We cannot walk this difficult path without a guide. We are directed by Allah ﷻ not only to seek the Straight Path but also to seek a guide. He has helped us by sending us true guides who have been shown the path, the greatest guide amongst the Prophets ﷺ - His Most Beloved Prophet Muhammad ﷺ - as our guide. How fortunate are we!

Then, Allah ﷻ directs us towards His truthful ones, the Companions of His Beloved, the highest being the first Caliph of Islām, the dear and respected Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. Thereafter, Allah ﷻ mentions the Martyrs, the highest being the honourable Sayyiduna Hamza and the noble Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُمَا. Thereafter, we are directed to the 'Saaliheen' i.e. the pious Friends of Allah, the four righteous Imams, the Auliya, the true scholars of Islam, etc.

This Straight Path is exclusively the path of the Ahl-us-Sunnah, because the Auliya Allah ﷻ are part of the Ahl-us-Sunnah. They do not tolerate even the slightest insult to the Beloved Prophet ﷺ, nor do they reject any of the Companions of Rasoolullah ﷺ but in fact respect and honour them all including the dear Sayyiduna Mu'aawiyah and the respected Sayyiduna Abu Sufyaan رَضِيَ اللهُ عَنْهُمَا. They love and honour the fourth Caliph of Islam, the lion of Allah, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, Sayyidah Faatimah رَضِيَ اللهُ عَنْهَا, the respected Sayyiduna Imam Hasan, the noble Sayyiduna Imam Husayn and the entire family and household of the Holy Prophet ﷺ. They also love and show great respect to all the four Imams of Fiqh, the Friends of Allah, and all the righteous scholars of Islam رَضِيَ اللهُ عَنْهُ.

ع

عَنِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الْفَآئِئِينَ

1:7. Not of those who were subjected to (Your) wrath, nor of the astray ones.

Tafseer

'Those who were subjected to (Your) wrath' refers to the Jews and the later part of the verse 'the

astray ones' refers to the Christians.

O Allah ﷻ, do not make us follow the path of the Jews, who not only insulted the Prophets but martyred many of them. They also spread many forms of mischief and caused brutality in the land. Moreover, do not make us walk on the path of those who are astray like the Christians, who degrade the status of Allah ﷻ by claiming that He created a son for Himself. (Allah ﷻ forbid!)

SURAH

AL-BAQARAH (THE COW)

(This Surah is Madani,
containing 40 sections and 286 verses)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

الْم

2:1. Alif-Laam-Meem. (These are individual letters of the Arabic alphabet; Allah and His Messenger know their exact meanings.)

Tafseer

These individual letters are called 'Huroof Muqatti'at.' They are found at the start of 29 chapters of the Glorious Qur'aan. They are mystical individual Arabic letters. Only Allah ﷻ, His Messenger ﷺ and to whomsoever Allah ﷻ discloses from amongst His Friends - the true Scholars of Islam – رَحْمَهُمُ اللَّهُ who are the heirs of the knowledge of the Holy Prophet ﷺ, know their intrinsic and deeper meanings.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝١

2:2. That high-ranking Book (i.e. the Qur'aan); there is no room for doubt in it, guidance for those who fear (Allah).

Tafseer

This Book - revealed to the Beloved Messenger of Allah, the Noble Prophet Sayyiduna Muhammad ﷺ - has no room for any doubt, because it is from Allah ﷻ and is protected by Allah ﷻ from any kind of distortion. This Book is indeed guidance for those who fear Allah ﷻ and due to His fear, they refrain from all types of erroneous beliefs, impiety and evil deeds.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

2:3. Those who believe without seeing, and keep Salah (i.e. the five daily prayers) established and spend in Our path from the sustenance We have bestowed (upon them).

Tafseer

Those who attest to the unseen i.e. that which is hidden from them like resurrection from the graves, Angels, Heavenly Books, Messengers, Paradise and Hell, etc., they do good deeds and establish Salah with all its external and internal rules. Moreover, they spend in His obedience a portion of the sustenance which Allah ﷻ has bestowed upon them.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

2:4. And those who believe in what came down towards you, O Beloved, and what came down before you, and have certainty of the Hereafter.

Tafseer

This here refers to the believers amongst the People of the Book, those who believe in the entire Qur'aan as well as the complete code of Islamic Shari'ah. Moreover, they believe as true that which has been sent before the Prophet Muhammad ﷺ, like the Torah (Tawraah) and the Bible (Injeel) etc. even though evil people have distorted these books, but it is obligatory to believe that some portion of these former Books contain some Word of Allah ﷻ. However, it is obligatory to believe that each and every word of the Holy Qur'aan is revealed by Allah ﷻ, it is the absolute truth and it can never be altered. Allah ﷻ has taken the responsibility of protecting it from any type of distortion in its text.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

2:5. Only those people are upon guidance from their Lord, and only they are to attain success.

Tafseer

Those who possess the aforementioned attributes, they alone are upon true guidance from their Lord, and they alone are the ones who are completely successful. It means that they will succeed in attaining Paradise and will be saved from Hellfire.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

2:6. Undoubtedly, those in whose destiny is disbelief, it is the same for them whether you warn them or warn them not; they are not to believe.

Tafseer

'Undoubtedly, those in whose destiny is disbelief' such as Abu Jahl, Abu Lahab and the likes of them are meant here. It is the same whether you warn them of the consequences of their disbelief or not, they will never believe due to their determination upon disbelief, they do not have the ability to acknowledge the truth. Their rejection of faith is in the knowledge of Allah ﷻ, therefore you should not yearn for their acceptance of faith.

حَتَّمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

2:7. Allah has set a seal upon their hearts and ears, and over their eyes is a blindfold (of persistent disbelief), and for them is a great punishment.

Tafseer

The reason for their deprivation of faith is that a seal has been set by Allah ﷻ - on their hearts and ears - so the truth does not enter their hearts, and their ears cannot hear the truth and therefore cannot benefit. Moreover, over their eyes is a cover of persistent disbelief and stubbornness, due to

which they cannot perceive the Signs of Allah ﷻ, and the seal upon their hearts and ears is also because of this very reason; that is 'persistent disbelief and stubbornness.'

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

2:8. And some people say that 'We believed in Allah and the Last Day,' and they are not believers.

Tafseer

This verse is about the hypocrites who used to say, 'We have believed in Allah ﷻ and the Day of Judgment' whereas they were not believers because their inner state did not accept their external expression of faith, or because they have expressed faith in Allah ﷻ and the Last Day but have denied the Prophethood of the Holy Prophet Muhammad ﷺ.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

2:9. They wish to deceive Allah and the believers, and in reality, they deceive not but their own souls, and they have no perception.

Tafseer

Even though Allah ﷻ is free from being deceived, but because they were trying to deceive the Holy Prophet Muhammad ﷺ, this is regarded as being equal in trying to deceive Allah ﷻ. The reason being the Holy Prophet ﷺ is the absolute and true Representative and the greatest Vicegerent of Allah ﷻ in the Universe.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

2:10. In their (i.e. the hypocrites') hearts is a disease (of hypocrisy), so Allah increased their disease further, and for them is a painful punishment; the recompense of their lie (i.e. hypocrisy).

Tafseer

In their hearts is a sickness of deception, hatred and hypocrisy. Allah ﷻ increases their sickness

because they had no desire to repent and stop their evil schemes. As a result, they become deprived of faith. It is understood from this that corruption in the belief system is devastating to spiritual life. The heart of a person that has even the slightest disrespect or jealousy of the Noble Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ indeed possesses a devastating spiritual disease, which destroys one's faith.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

2:11. And when it is said to them, 'Make not mischief on the earth,' so they say, 'We are but mere reformers.'

Tafseer

They cause mischief by spreading disbelief and preventing people from acquiring faith, yet they claimed to be reformers. They tried to please both - the believers and the disbelievers - by using double standards in portraying themselves as peace-lovers.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾

2:12. Beware! It is they who are the mischief-mongers, but they perceive not.

Tafseer

O believers, you should know that in fact they are mischief-makers because of their persistence in this evil behaviour. But they do not perceive it because they have lost their ability of discerning the truth, resulting in incapability of recognising their evil undertakings.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾

2:13. And when it is said to them, 'Believe just as the other people have believed,' so, they say, 'Should we believe like the fools?' Beware! It is they who are the fools, but they know not.

Tafseer

When it is said to the hypocrites, 'Believe as the Companions of the Beloved Prophet رَضِيَ اللهُ عَنْهُمْ have

believed.' They said, 'Should we believe as the fools have believed?' According to the hypocrites, the Sahabah are foolish and ignorant people. Allah ﷻ refuted them by stating that they - the hypocrites - themselves are fools and ignorant but they are unaware of their foolishness and ignorance. From this verse, we learn that to insult the Sahabah is the way of the hypocrites, and to defend the status of the Sahabah is the Way of Allah ﷻ, and we also learn that those who regard the 'Ulamaa Kiraam and religious people to be fools and old-fashioned are themselves fools and backwards.

وَإِذَا الْقَوَالِيْنَ اٰمَنُوْا قَالُوْا اٰمَنَّا وَاِذَا حُلُوْا اِلٰى سَيِّطِيْنِهِمْ قَالُوْا اِنَّا مَعَكُمْ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ۝۱۴

2:14. And when they meet the believers; so, they say, 'We have believed,' and when they are alone with their devils; so, they say, 'We are with you; we are only mocking (the Muslims).'

Tafseer

When the hypocrites meet the Muslims, they say, 'We are believers and we are with you' but when they meet with the disbelievers, they say, 'We are with you, we are only fooling the Muslims by telling them that we have believed in Islam.' Similarly, even till today, those who have corrupt beliefs, they hide their true beliefs from the Muslims, but they secretly continue spreading their evil deception inwardly.

اَللّٰهُ يَسْتَهْزِئُ بِهٖمْ وَيَسُدُّ عَنْهُمْ فَوْقَ بَٰرَانِهِمْ يُعَذِّبُهُمْ ۝۱۵

2:15. In return, Allah will punish them for their mockery, and (He) gives them respite to wander about in their rebellion.

Tafseer

Allah ﷻ is free from any human behaviours such as mocking and all other evil habits, this verse means that He gives them respite and then takes revenge by punishing them for their mockery. We also learn from this verse that close association with the disbelievers is the root of hypocrisy.

اُوْلٰٓئِكَ الَّذِيْنَ اشْتَرَوْا الضَّلٰلَةَ بِاِلْهَادِيْ فَمَا رِيَبَتْ تِجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ۝۱۶

2:16. They are those people who purchased error in exchange for guidance; thus, their trade did

not bring about any profit, and they did not even know the way of trading (i.e. the way to attain guidance).

Tafseer

The choice of accepting either Islam - guidance - or accepting disbelief - misguidance - was available to the disbelievers, but they chose to reject Islam and adopted disbelief instead; it was like a transaction of buying and selling. They were ignorant of the true value of Islam and the defective and destructive nature of disbelief. In this trade, they lost their capital - that is, the ability to embrace the natural and true religion, which is Islam.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿٢١٧﴾

2:17. Their example is like that of the one who kindled a fire; so, when it lit up all around (him), Allah took away their light and left them in darknesses, (so) that they do not see.

Tafseer

When the Holy Prophet ﷺ migrated to the Holy city of Madinah Munawwarah, some people became Muslims and soon after they became hypocrites. Their example is of a person who was in darknesses; he lit a fire which illuminated his surrounding, making things that are harmful or useful discerning to him. Suddenly, the fire was extinguished and he was enveloped once more in darkness. This was the state of the hypocrites; they were in the darknesses of disbelief, by becoming Muslims for a short while, they came into spiritual light, they had the ability to differentiate between the lawful and the unlawful, but they chose disbelief over belief. Thus, the entire light of guidance vanished and they plunged into spiritual darknesses.

صُمُّوا بَكُمْ عَنْ يَوْمَئِذٍ قُمْ هُمْ لَا يَرْجِعُونَ ﴿٢١٨﴾

2:18. (They are) deaf, dumb, blind; so, they are not to return (towards guidance).

Tafseer

They are spiritually dead. They are deaf to hearing the truth, dumb from expressing the truth and are blind from seeing the truth. They are lost and are denied the ability to adhere to the right path. They will never stop their evils and are destined never to return towards guidance.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

2:19. Or like (those caught up in) rain pouring down from the sky, in which there are darknesses, thunder and lightning; thrusting their fingers into their ears due to the thunder for the fear of death. And Allah has the disbelievers surrounded.

Tafseer

This is another example of those who purchased misguidance in the place of guidance. Similar to a traveller in the jungle who is enveloped by the darknesses of the night, with thick black clouds covering the entire stormy sky, with thunder and lightning terrifying him, causing him to thrust his fingers into his ears due to the fear of death caused by the terrifying sound of the thunder. In the same way, the disbelievers shut their ears in their fear of being influenced by the awe-inspiring words of the Holy Qur'aan. They fear that it may influence them towards the religion of Islam, compelling them to abandon the blasphemous religion of their forefathers. For them, abandoning their false religion was equal to death.

يَكَادُ الْبَرْقُ يَكْطِفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَصَاءَ لَهُمْ مَشَوْا فِيهِ ۖ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

2:20. It appears as if the lightning will snatch away their sight; whenever it flashed, they began walking; and when it became dark, they remained standing. And if Allah willed, so, He would have taken away their hearing and sight; undoubtedly, Allah can do everything.

Tafseer

They are in such a state of apprehension, fearing that the blinding flash of the lightning would snatch away their sight, this is similar to their fear that convincing proofs from the Holy Qur'aan are threatening to their intelligence and sight, just like the traveller is terrified in the dark night due to pouring rain, thunder and lightning. Every time it shines, he walks; and when it is dark, he stops - in the same way, the hypocrites show a tendency towards Islam at the time of the dominance of Islam, when seeing the light of miracles and when they are at ease, but when they are tested by Allah ﷻ with hardship, like partaking in Jihad, etc., they stand still in the darknesses of disbelief and they start drifting away from Islam.

If Allah ﷻ so willed, He would have taken away their physical ability of hearing and seeing as they are spiritually deaf and blind, certainly Allah ﷻ can do anything. Here, the word 'everything' refers to everything within the will of Allah ﷻ. He does not will that there should be anyone equal to Him or that any defect like speaking a lie be associated with his Absolute Purity, therefore it is totally and utterly impossible for Him to lie. It is His will to remain unparalleled and free from any defects. To believe and propagate that it is possible for Allah ﷻ to speak lies - as some misguided people believe due to Him having the power over 'everything' - is the highest level of insult to Allah ﷻ and a clear form of blasphemy. To speak a lie is unlawful and a high level defect of personality, and Allah ﷻ is free from any and every form of defect.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

2:21. O people! Worship your Lord Who has created you and those before you, with the hope that you may attain piety.

Tafseer

O people, believe first in the Absolute Oneness of Allah ﷻ, the Prophets ﷺ, the Books, etc., and then worship Him, because worship is valid with true belief only. He brought you from non-existence into existence and also created those before you. By worshipping only Allah ﷻ will you have the hope of piety and developing the fear of Allah ﷻ in your hearts. Human dignity is only in piety and in becoming a sincere bondsman of Allah ﷻ. The company of pious people is a

great means of attaining piety and developing true fear of Allah ﷻ.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا أَنْ أَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

2:22. And the One Who made the earth a resting place for you, and the sky a structure (i.e. a shelter) and caused water to come down from the sky; bringing forth some fruits thereby for you to eat. So, do not knowingly equate anyone to Allah.

Tafseer

Only He is your Lord Who has created for you the earth as a place to live, making the earth comfortable as a bed which He spread out, and placed on it mountains as pegs to keep it stable. Allah ﷻ also made the heavens as a roof - a dome to cover the earth and sent down water from it and with which He has caused many types of fruits to grow, providing you with sustenance. Therefore, do not take partners in your worship of Allah ﷻ. You, O disbelievers, know very well that only He is your Creator. The other deities whom you have appointed as partners are themselves created by your own hands and do not possess the power to create anything. Indeed, only the One True Creator of everything - Allah ﷻ - should solely be the One worshipped.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

2:23. And if you have any doubt in that which We have revealed upon this distinctive bondsman of Ours, so, bring (at least) one chapter like it, and call upon all your helpers other than Allah, if you are truthful.

Tafseer

O deniers of the Qur'aan and of the Prophethood of the Beloved Prophet Muhammad ﷺ, if you have any doubt in the Qur'aan which Allah ﷻ has revealed upon His distinguished and chosen bondsman, the Holy Prophet Muhammad ﷺ, then bring a chapter like any chapter of this revealed Book - the Holy Qur'aan. It must be similar to the Holy Qur'aan in eloquence, wisdom, spirituality, purity and news of the unseen, etc. You may call upon any of your supporters, meaning call also upon all of

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّاسَ الَّتِي وَقُودُهَا النَّاسُ وَالْجِبَارَةُ ۗ أَعَدَّتْ لِلْكَافِرِينَ ﴿٢٦﴾

Tafseer

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلُّ يَوْمٍ يَخْرُجُ فِيهَا زَوْجٌ مِمَّا يَشْتَايَ ۚ وَلَهُمْ فِيهَا مِزَابٌ مَطْمَاطٌ ۚ وَهُمْ فِيهَا خَالِدُونَ ﴿٥٠﴾

15

sustenance which was given to us before.' Whereas, its resemblance was given to them (having the same outer appearance but different in taste), and for them in those Gardens are pure wives; and they will reside therein forever.

Tafseer

This is the way of Allah ﷻ that after warning He gives glad tidings and hope. O Beloved Prophet, give glad tidings to the believers and the doers of good deeds, those who continue performing their obligatory duties and perform extra worship like Nafl acts. For such people, there are great rewards as reported on the authority of the respected Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ, who said that the Holy Prophet Muhammad ﷺ stated,

'Allah ﷻ stated, "I have prepared for My righteous servants what no eye has seen and no ear has heard, nor has it appeared to the human heart."' (Sahih al-Bukhari, Hadith no. 7498/4780)

For the righteous will be exotically beautiful trees and majestic palaces under which rivers flow, wherein they will be given the fruits they desire to eat from those Gardens. They will think that these are similar to that which they had on the earth, whereas it will be similar in resemblance i.e. of the same shape and colour so they would not hesitate to eat it, but the taste will be superiorly different, and for them there are Hoors (Heavenly maidens) and their pious spouses of this world as their wives who will be pure and free from menstruation and from every type of impurity. They will be in those Gardens, wherein they will reside forever, and will not be destroyed nor will they ever be taken out from there.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا تَلْفَوْهَا فَمَا تَلْزَمُ الزَّيْنِ امْنُوعًا يَعْلَمُونَ أَنَّ الْحَقَّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ٢٦

2:26. Indeed (in order to give guidance), Allah is not reluctant in mentioning anything for the purpose of giving an example; be it a mosquito or (something) more (insignificant) than it. So, those who believed, they know that this (example) is the truth from their Lord. As for the disbelievers, they say, 'What does Allah mean by such an (insignificant) example?' Allah causes to mislead many with it, and guides many with it; and He causes to mislead with it only those who are disobedient.

Tafseer

O disbelievers, when you see Allah ﷻ using examples of something small in the Holy Qur'aan, like a fly or a spider for the purpose of illustration, you express dismay, and become confrontational. You do not have the capability to comprehend the great Wisdom of Allah ﷻ in using these examples. Your defective mentality prevents you from understanding the beauty and wisdom behind these tiny but intricately designed creations and their capabilities. Certainly, in order to give guidance, Allah ﷻ has no hesitation in mentioning anything as an example, be it a mosquito or something smaller. Those who have true faith accept these examples from their Lord and see nothing wrong with it. But as for the disbelievers, they cannot understand the Qur'aanic arguments but mockingly question the reason of Allah ﷻ giving such examples which they consider as insignificant. Their denying these examples in the Holy Qur'aan leaves many of them to wallow in misguidance, and He guides many with it because they trust and endorse the truth of the Holy Qur'aan. He leaves only the disobedient to remain in misguidance.

الَّذِينَ يَفْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

2:27. Those who break the covenant of Allah after binding it, and cut off that thing which Allah has ordered to join, and spread turmoil on the earth; it is they who are in loss.

Tafseer

Those who break the covenant of Allah ﷻ that was incumbent upon them regarding the belief in the Holy Prophet Muhammad ﷺ after agreeing to it, and break that which Allah ﷻ has ordered to join - that is, they break ties with relatives and fellow believers, and spread disorder on the earth by indulging in sinful activities and by becoming obstacles in the path of faith. They desire that people should not be attracted to the Noble Prophet Muhammad ﷺ nor listen to his message. Thus, they must remain losers. These disbelievers and hypocrites in reality cannot cause ruin to anyone; in fact, they are the ones who are the losers.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

2:28. How can you disbelieve in Allah? Whereas, you were lifeless, He brought you to life; He will then cause you to die, then will give life to you again, to only Him will you then return.

Tafseer

O disbelievers of Makkah, it is astonishing that you disbelieve in Allah ﷻ, whereas when you were just a drop of sperm, He brought you to life in the wombs of your mothers by putting souls into your foetuses. When your term of life in this world expires, He will cause you to die and then again give you life, and this will be your permanent existence; you will never die after this. You will be subjected to answering the questions in the grave, and then on the Day of Judgment you will have to give accountability of your actions done in the universe. Allah ﷻ will then recompense you for your deeds accordingly - good or bad. Depending on your deeds, you may be rewarded with everlasting bliss in Paradise or everlasting torment in Hell. For sinful believers, they could either be forgiven due to the Mercy of Allah ﷻ or serve their time in Hell and then be sent to Paradise. For the disbelievers and hypocrites, their lives will be one of eternal punishment in Hell with no chance of being pardoned; however, the worst and lowest level of Hell will be reserved for the hypocrites.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

2:29. It is He Who created for you whatever is in the earth, then He intended towards (the creation of) heaven, so, made seven heavens; perfectly-balanced, and He knows everything.

Tafseer

It is Allah ﷻ Who created the earth and all that is in it, so that you may attain worldly and religious benefits from it and learn, practice and propagate the truth of the religion of Islam in order to prepare for the Hereafter. After the creation of the earth, He created the heaven and all that is in it, making seven heavens that are perfect and well balanced. So, who can dare to doubt regarding the Creator of every creation being Allah ﷻ, the All-Wise, the All-Powerful, and He is the Knower of everything. There is a distinct refutation of the disbelievers in this verse who foolishly deny life after death.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

2:30. And (O Beloved), recall when your Lord said to the angels, 'I am about to appoint My vicegerent on the earth,' they (i.e. the angels) said, 'Will You appoint such a vicegerent (i.e. mankind) who will cause mischief and bloodshed therein? And (whilst) praising You, we glorify and sanctify You.' He said, 'I know what you know not.'

Tafseer

And recall O Beloved Prophet, when your Lord announced to the Angels, 'I am about to appoint My Caliph (vicegerent) to establish My orders on the earth, and he is Adam.' The Angels عَلَيْهِمُ السَّلَام said (with the permission of Allah عَزَّوَجَلَّ - this permission of asking was granted so they could understand the wisdom behind this appointing), 'Will You appoint such as Your vicegerent (i.e. the children of Adam) who will cause mischief and bloodshed?' It means that humans will commit sins and they will kill each other, whilst they - the Angels - praise and glorify Allah عَزَّوَجَلَّ, therefore they felt that they are more deserving of this lofty position. He عَزَّوَجَلَّ replied, 'I know well about their obedience and disobedience, and the glorious work my vicegerent will do of which you are unaware.'

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ ۖ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾

2:31. And Allah Almighty taught the names of all things to Adam, having then presented all these things before the angels, He said, 'So, at least reveal the names of these if you are truthful (in your perception that you are more befitting to be the vicegerents).'

Tafseer

To expose this reality and reveal the greatness of the Prophet Adam عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ bestowed the gift of special knowledge to him.

As for this knowledge which was bestowed as a gift from Allah عَزَّوَجَلَّ, it was the knowledge of knowing the names of all things. This knowledge was so vast that it was actually beyond the knowledge of the Angels عَلَيْهِمُ السَّلَام themselves; they had no knowledge of many aspects of it. This knowledge was not

limited to just knowing names, attributes and functions of objects in the universe but also knowing the names of phenomenon, laws and all existing sciences, etc. The knowledge was so vast that he knew the Attributes of Allah ﷻ and he knew of all of His Books and Scriptures that were to come and knowledge of the Divine Pen and Divine Tablet and what it contained. He knew the names of the Angels and their functions. He knew the reality of the seven heavens and he had knowledge of how to live on Earth, how to use its resources for the benefit of him and his family, and knowing how to maintain peace and justice on it; this was all part of the knowledge he was given. These were necessary branches of knowledge as the father of the human race for their continual existence. If such was the knowledge of the Prophet Adam ﷺ, then can we even try to imagine how much is the knowledge of our Beloved Prophet ﷺ who is the most honoured and chosen one from the whole entirety of creation and the closest and most beloved of Allah ﷻ.

Allah ﷻ presented things separately before the Angels عَلَيْهِمُ السَّلَام and asked them, 'Mention all the names of these things if you were indeed truthful in your thoughts.' They implied by them asking Allah ﷻ, that there is no one amongst creation who is more obedient, knowledgeable and more befitting than them for this lofty position of being the vicegerents of Allah ﷻ.

قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

2:32. They said, 'Glory be to You, we have no knowledge except that much which You have taught us. No doubt, only You are the All-Knowing, the All-Wise.'

Tafseer

The Angels عَلَيْهِمُ السَّلَام glorified Allah ﷻ and acknowledged that their limited knowledge compared to that bestowed upon Adam ﷺ, and accepted that their knowledge was limited to that which was bestowed upon them by Allah ﷻ. They glorified Allah ﷻ as the All-Knowing and the Wise, acknowledging that His knowledge encompassed everything and that His wisdom was beyond comprehension.

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

2:33. He said, 'O Adam, inform them of the names of all things.' When Adam had informed them

of all the names, He (Allah) said, '(O angels!) Did I not tell you that I know all the hidden things of the heavens and the earth? And I know whatever you disclose and whatever you conceal.'

Tafseer

Allah ﷻ said to Adam عَلَيْهِ السَّلَام to disclose the names of all things to the Angels and explain the reasons for their creation. When Adam عَلَيْهِ السَّلَام had informed them of the names of all things and their purposes, Allah ﷻ stated, 'O Angels, had I not already told you that I possess knowledge of all the apparent and all of the hidden things of the entirety of creation including the heavens and the earth? No one has the ability to know the unseen without My help. I know the reality of whatever you disclose by your utterances that humans will cause disorder and killing and whatever you conceal in your hearts believing that you are more deserving of the caliphate than humans.'

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

2:34. And recall when We ordered the angels to prostrate to Adam, so, they all prostrated except Iblees (i.e. Satan); he refused and displayed arrogance, and became a disbeliever.

Tafseer

And recall, when Allah ﷻ ordered the Angels to show their obedience to Him by prostrating to Adam عَلَيْهِ السَّلَام as a mark of respect. They remained in prostration for a hundred or five hundred years. All the Angels fell obediently into prostration except the envious Iblees (i.e. Satan) - the father of Jinn - who was present amongst the Angels. He was appointed by Allah ﷻ with the status of Mu'allim al-Malakoot (Teacher of the Angels). He did not obey the command of Allah ﷻ but rather remained standing stubbornly and refused to prostrate, burning with fury due to his jealousy for the honour given to Adam عَلَيْهِ السَّلَام who was recently created. He felt that his high status as the teacher of Angels and his extensive period of worshipping Allah ﷻ earns him a greater status than the one who was not seen worshipping as he was just recently created. This self-pride made him think that he had a higher status than the Prophet Adam. Allah ﷻ destroyed his self-acclaimed status instantly due to his arrogance, and made him an outcast and the cursed one.

Remember:-

- 1) This refusal was an insult to the Prophet of Allah, and insulting any Prophet is Kufr (disbelief).
- 2) Sajdah of respect (Sajdah Ta'zeemi) was permissible in the previous Shari'ahs but it has been revoked in our Shari'ah. Now, it is not permissible to do this type of Sajdah (prostration) anywhere to anyone.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ ﴿٣٥﴾

2:35. And We said, 'O Adam! You and your wife dwell in this Paradise and eat therefrom freely wherever you desire; but do not approach this (particular) tree, that you will become amongst those who cross the limit.'

Tafseer

Allah ﷻ said to Adam عَلَيْهِ السَّلَام that he and his wife may dwell in Paradise unrestrictedly. His wife (the Mother of mankind - Sayyidah Hawwa - رَحِمَ اللَّهُ عَنْهَا), who was created from the left rib of the Prophet Adam عَلَيْهِ السَّلَام, and him had the freedom to eat whatever they desired and from wherever they pleased. There was no prohibition except not to approach a particular tree of wheat or grape lest they become of those who crossed the limit. Remember that every Prophet is free from sins. Disobedience of Allah ﷻ is unimaginable from any Prophet; it means that the Prophet Adam عَلَيْهِ السَّلَام was made to forget this order via the cunning deception of Shaitaan. This was destined to occur in order to fulfil the greater plan of Allah ﷻ causing the earth to become populated with mankind. So, the Prophet Adam عَلَيْهِ السَّلَام was shown mercy and forgiven by Allah ﷻ for this apparent misjudgment.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ
إِلَىٰ حِينٍ ﴿٣٦﴾

2:36. So, Shaitaan (i.e. Satan) caused them to slip up from Paradise and separated them from

the place where they dwelled, and We said, 'Go down (as) enemies to one another! And you will have on the earth a place to dwell and provision up to a (certain) time.'

Tafseer

Although the Devil was expelled and banished from Paradise but at that point in time he was not barred from there, so he tricked them with regards to that forbidden tree and caused them to be sent down from Paradise. In essence, Shaitaan lied whilst taking the oath in the Name of Allah ﷻ that if Adam ﷺ and his wife eat from this tree, they will stay in Paradise forever. The Prophet Adam ﷺ believed him, thinking that it is not possible for anyone to take a false oath using the Name of Allah ﷻ and whilst being in a place like Paradise; this was unimaginable, for the Prophet Adam ﷺ, upon be peace but not for the enemy of mankind. He would do all in his power to destroy Adam ﷺ and the children of Adam. At that point, the Prophet Adam ﷺ forgot about the prohibition of eating that fruit, and they ate the forbidden fruit. Then Allah ﷻ said to the Prophet Adam ﷺ that he and his progeny - that is, it was still in his backbone - must all get down from Paradise. His children will have enmity amongst each other and will have to dwell on the earth which is a temporary place. Whilst on earth, they have to be obedient to Allah ﷻ and His Prophets ﷺ who were sent to teach mankind about their duties to their Creator and thereby earn their way back to Paradise. On the earth, they are to dwell until their last breath using whatever provisions granted by Allah ﷻ for a limited time, thereafter believers will return to Paradise; Shaitaan and his disbelieving followers will be thrown into Hell to remain therein forever and ever.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

2:37. Then, Adam learnt certain words from his Lord, so, Allah accepted his repentance; undoubtedly, only He is the Greatest Acceptor of repentance, the Most Merciful.

Tafseer

The Prophet Adam ﷺ cried for many hundreds of years seeking forgiveness for his apparent misjudgement. Then, he remembered some particular words from his Lord. Some Islamic scholars

believe that these words are those taught to the Prophet Adam عَلَيْهِ السَّلَام when he was living in Paradise mentioned in Surah Al-A'raaf, verse number 23 - 'O our Lord, we have committed injustice to our souls.' Many however believe that the Prophet Adam عَلَيْهِ السَّلَام recalled the first Kalimah that was glowing on the 'Arsh (i.e. Throne) of Allah عَزَّوَجَلَّ when he opened his eyes for the first time; Adam عَلَيْهِ السَّلَام was taught to seek repentance through the medium of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he saw this declaration of faith declaring the Oneness of Allah عَزَّوَجَلَّ and the Prophethood of the Beloved Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, not only written on the 'Arsh but also on the leaves of every tree in Paradise, this made Adam عَلَيْهِ السَّلَام realise the special connection and unique status of the Beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with Allah عَزَّوَجَلَّ. So upon taking the Waseelah (medium) of the Beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ immediately accepted his repentance. Surely, only He is the Most forgiving and the Greatest Acceptor of repentance, the Most Merciful upon His bondsmen.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

2:38. We said, 'All of you go down from Paradise! Then, if any guidance comes to you from Me, so, whosoever followed My guidance, for him is neither any fear nor any grief.'

Tafseer

Allah عَزَّوَجَلَّ said, 'All of you (i.e. Adam عَلَيْهِ السَّلَام, his wife and their progeny to come) get down from Paradise, then if any guidance comes to you from Allah عَزَّوَجَلَّ which the Prophets عَلَيْهِمُ السَّلَام will bring continuously, so whosoever followed His guidance according to the teachings of the Prophets عَلَيْهِمُ السَّلَام, for him is neither any fear in the future nor any grief regarding the past.'

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

2:39. And those who disbelieve and will belie My verses; they are the inmates of Hell, wherein they will live forever.

Tafseer

And those who disbelieve and falsify the signs of Allah عَزَّوَجَلَّ i.e. Books, Prophets, and their miracles.

etc., they will be the inmates of Hell, wherein they will live forever and will never come out from there nor be able to ever even escape from there.

يٰٓبَنِي اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِيْ اَوْفٍ بِعَهْدِكُمْ وَاِيَّايَ فَاَرْهَبُوْنَ ۝

2:40. O children of Ya'qoob (i.e. Children of Israel)! Remember that favour of Mine which I bestowed upon you, and fulfil the covenant (you made) with Me; I shall fulfil the covenant (I made) with you, and remain fearful of only Me in particular.

Tafseer

'O children of Ya'qoob (Jacob),' referring to the Jews, remember that particular favour which Allah ﷻ bestowed upon your forefathers; that is, rescuing them from Fir'aun, parting the river for them, Manna and Salwa being sent from heaven for them, etc. so fulfil your part of the covenant with Allah ﷻ which was to believe in the Holy Prophet Muhammad ﷺ. Allah ﷻ shall fulfil His part of the covenant with you - that is, granting you Paradise; and instead of fearing someone else, fear only Allah ﷻ with regards to your covenant.

وَاٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍ بِهٖ ۚ وَلَا تَتَّبِعُوْا اِيَّايَ شٰكِكِيْنَ ۚ وَاِيَّايَ فَاتَّقُوْنَ ۝

2:41. And believe in what I have sent down (i.e. the Qur'aan); confirming that which is with you (i.e. the Tawrah, the Injeel), and be not the first to reject it, and accept not a petty price for My verses, and fear only Me.

Tafseer

And believe in the Holy Qur'aan which confirms that which is with you - the Torah and the Bible - which confirms the Oneness of Allah ﷻ and mentions the praise of the Holy Prophet Muhammad ﷺ and your obligation to accept him as the Final Prophet ﷺ. Also, that the Divine rules are more or less similar in them. And be not the first to reject the truth of the religion of Islam, because you will be held responsible and accountable for misleading the later generations that will follow you; the sin of their wrongdoings will also be upon you as well. To distort the Divine Laws for money was the practice of Jewish scholars. So, Allah ﷻ says to them, 'Do not alter the

verses of Allah ﷻ for a small price, for small worldly favours and thereby denying yourselves the permanent pleasure of the Hereafter. These verses that you distorted were revealed in the praise of the Beloved Prophet Muhammad ﷺ, whom you were to love, respect and honour; but on the contrary you falsely distorted his image by distorting the verses that contained his praise in order to deceive your people, to turn them away from Islam. You were meant to fear only Allah ﷻ in this regard.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٤٢﴾

2:42. And do not mix truth with falsehood, and do not conceal the truth knowingly.

Tafseer

And do not mix the truth ('truth' refers to the praiseworthy qualities of the Holy Prophet Muhammad ﷺ) with falsified and fabricated stories; and do not conceal the truth, which is the praise of the Holy Prophet Muhammad ﷺ, therefore by concealing it, it means that you are doing so knowingly. It was you that used to supplicate and use the medium of intercession of the Beloved Prophet ﷺ as a means of your success in battle.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٢٤٣﴾

2:43. And keep Salah (i.e. obligatory prayer) established, and pay Zakah (i.e. obligatory charity) and bow with those who bow (in Salah).

Tafseer

O Jews, after accepting faith you must establish Salah - obligatory prayer - and pay the annual Zakah - obligatory charity - and bow with those who bow to perform prayer with congregation. This verse illustrates that offering Salah in congregation is an act of great virtue.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٢٤٤﴾

2:44. Do you order righteousness to (other) people and forget yourselves, whereas, you read the

Book? So, do you not have intellect?

Tafseer

When some Muslims enquired about the truth of the religion of Islam from Jewish scholars who were there relatives, they confirmed the truth of the religion of Islam as was found in the Tawraah. In response to their confirmation, Allah ﷻ revealed this verse to question the hypocrisy of these scholars; 'Do you order righteousness to other people and forget yourselves? Whereas you read the Book, and in the Book the clear warning exists for having double standards. So, do you not have any sense about the evil of your actions?'

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا الْكَبِيرَةُ إِلَّا عَلَى الْخَاشِعِينَ ۝

2:45. And seek help from patience and Salah; and without doubt, Salah is definitely hard except for those who submit towards Me wholeheartedly.

Tafseer

O Children of Israel, in order to forbid your carnal selves from worldly pleasures and desires, you must seek help through patience and prayer, and certainly, Salah (prayer) is definitely hard upon lazy people and those who have no fear of Allah ﷻ, but not hard upon those who incline towards Allah ﷻ with their hearts.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُم إِلَيْهِ رَاجِعُونَ ۝

الَّذِينَ

2:46. (They are) those who are certain that they are to meet their Lord and to return to only Him.

Tafseer

These are those sincere people who are certain that - through practicing patience and establishing Salah - they will be blessed with the contentment of meeting their Lord upon their return to Him and will receive their full reward.

يٰٓبَنِي إِسْرَءٖلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٤٧﴾

2:47. O children of Ya'qoob! Recall that favour of Mine which I bestowed upon you, and this; that I exalted you over (the people of) that entire period.

Tafseer

Allah عَزَّوَجَلَّ said to the children of Ya'qoob (Jacob) عَلَيْهِ السَّلَامُ to recall His special favour which He had bestowed upon them, and exalted them over the people by granting them the kingdom and leadership in that entire stretch of time in which they existed, through thankfulness and obedience.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٢٤٨﴾

2:48. And fear that Day, when no soul will be able to be a substitute for another, nor any intercession be accepted for a disbeliever, nor his soul be freed by any compensation, nor there be any help for them.

Tafseer

O Children of Israel, fear the Day of Judgement, when no soul shall be a substitute for any disbeliever, nor any intercession be accepted for the infidels, nor any disbeliever be freed from the punishment of Hell in leu of any compensation, nor shall the disbelievers be helped in regards to escaping from the punishment of Hell.

وَاذْكُرْ فِىٓ ذٰلِكُمْ مِّنْ اِلٰٓفِ عَوْنٍ يُّسُوْمُوْنَكُمْ سُوًۢءَ الْعَذَابِ يَدْعُوْنَ اٰبْنَآءَ كُمْ وَيَسْتَحْيُوْنَ نِسَآءَ كُمْ ۗ وَفِىٓ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿٢٤٩﴾

2:49. And recall (O Children of Israel) when We rescued you from the people of Fir'awn (i.e. Pharaoh) who used to afflict you with grievous torment, slaughtering your sons and keeping your daughters alive. And in this, there was a great trial or a great reward from your Lord.

Tafseer

The Children of Israel are being reminded by Allah ﷻ of His infinite Mercy when He rescued them from the tyranny of Pharaoh's people. Pharaoh had afflicted them with grievous torment and imposed hard labour and tax upon the Bani Israel; the one who could not pay tax by sunset would be punished severely. Fir'awn and his people used to slaughter the sons of Bani Israel and keep their daughters alive just because of the interpretation of Fir'awn's dream which indicated that a boy shall be born in Bani Israel who will destroy his kingdom. For them, this was a great trial or great reward from Allah ﷻ.

وَإِذْ قَرَّبْنَاكُمُ الْبَحْرَ أَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

2:50. And (recall) when We parted the river for you; so, (We) saved you and caused the people of Fir'awn to drown in front of your eyes.

Tafseer

Recall O Bani Israel, when Fir'awn and his people were after you to attack you, Allah ﷻ parted the river for you making twelve dry paths in it whilst the water stood like transparent walls, so Allah ﷻ saved you. When Fir'awn and his army chased them and they reached the middle of the river, Allah ﷻ allowed the water to flow as normal, causing the people of Fir'awn to drown together along with Fir'awn himself.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

2:51. And (recall) when We made a promise of forty nights with Moosa (for him to receive the Tawrah); then, in his absence, you began worshipping the calf and you were unjust.

Tafseer

Recall O Bani Israel, when Allāh ﷻ made a promise to Moosa عَلَيْهِ السَّلَام that he must come to the Mountain of Toor to receive the Book and for this he was to be in seclusion for forty nights. Moosa عَلَيْهِ السَّلَام departed towards Mount Toor after appointing Haaroon عَلَيْهِ السَّلَام as his deputy. In his absence, the Bani Israel began worshipping a calf-like figure made by Saamiri who collected and

melted all of their gold jewellery and shaped it into a golden calf. They were unjust because they turned away from the worship of the One Who provided them with so many great favours and instead turned to the one formed by themselves which does not deserve to be made an object of worship.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَتَشْكُرُونَ ﴿٥٢﴾

2:52. We then pardoned you thereafter, so that somehow you may appreciate (Our favours).

Tafseer

You must take note of the exceptional Generosity of Allah ﷻ, when Moosa عَلَيْهِ السَّلَام came back from Toor and he saw your evil act of worshipping an idol - shaped as a golden calf - he became extremely angry. Thereafter, the command was given by Allah ﷻ for you to be punished by being killed because of your treachery. Moosa عَلَيْهِ السَّلَام could not bear you being killed, so he supplicated on your behalf for leniency as well as your forgiveness. Therefore, Allah ﷻ pardoned you after your treacherous act of disobedience i.e. of you worshipping that golden calf, so that you may appreciate yet another one of Allah's ﷻ favours.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

2:53. And (recall) when We bestowed the Book to Moosa and the criterion to judge between right and wrong, so that you may follow the (true) path.

Tafseer

And recall O Bani Israel, when Allah ﷻ called Moosa عَلَيْهِ السَّلَام to Toor and granted the Tawraah to him and gave him the criterion which is the miracles of Moosa عَلَيْهِ السَّلَام or religious injunction (i.e. rules of Shari'ah) to judge between truth and falsehood or to judge between the lawful and the unlawful, so that you are saved from misguidance and that you may follow the true path.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقْوِمُوا أَنْفُسَكُمْ بِآيَاتِهِ كَمَا أَعْجَلَ قُتُوبُوا إِلَى بَابِكُمْ فَأَقْبَلْتُمْ أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

2:54. And when Moosa said to his nation, 'O my people, you have committed injustice to your

souls by making the calf (an object of worship), therefore, repent to your Creator, so kill each other; this is better for you, according to your Creator.' So, He accepted your repentance; indeed, only He is the Greatest Acceptor of repentance, the Most Merciful.

Tafseer

When Moosa عَلَيْهِ السَّلَام said to his people who worshipped the calf, 'O my people, you have done injustice to your own souls by adopting the calf as an object of worship, therefore return to your Creator with worship and repentance, kill each other as your punishment so that your sin is removed and this killing each other is the prescribed method of your repentance, the innocent should kill the calf-worshipper amongst you.' In this way, 70,000 Jews were killed on that day from morning to evening. They were told that this method of repentance is better for them in the sight of their Creator. After 70,000 of them were killed, Moosa and Haaroon عَلَيْهِمَا السَّلَام humbly supplicated in the Majestic Court of Allah عَزَّوَجَلَّ for their forgiveness. Allah عَزَّوَجَلَّ then accepted their repentance; those killed were declared as martyrs and those saved from being killed were excused. Undoubtedly, Allah عَزَّوَجَلَّ alone is the Greatest Acceptor of repentance, the Most Merciful.

وَإِذْ قُلْتُمْ يٰيُوسَىٰ لَنْ نُّؤْمِنَ بِكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٢٥﴾

2:55. And (recall) when you said, 'O Moosa, we shall never believe you, until we see Allah openly,' a thunderbolt therefore overpowered you whilst you were watching.

Tafseer

When the Bani Israel repented for their calf-worshipping and had been given their lives as an expiation, Allah عَزَّوَجَلَّ commanded Moosa عَلَيْهِ السَّلَام to bring some of them to Mount Toor. Thus, he selected 70 people amongst them and when they reached there they still doubted Moosa عَلَيْهِ السَّلَام and were not prepared to believe him and stubbornly demanded to see Allah عَزَّوَجَلَّ manifestly with their own eyes. So, Allah's عَزَّوَجَلَّ wrath fell upon them and then a thunderbolt struck them as a punishment for being disrespectful and not trusting the Prophet of Allah; they all died.

ثُمَّ بَعَثْنَاكَ مِنْ بَيْنِ أَمْوَاتِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

2:56. We then brought you back to life after your death, that you might show gratitude.

Tafseer

After the 70 people having died, Moosa عَلَيْهِ السَّلَام humbly appealed in the Majestic Court of Allah عَزَّوَجَلَّ, 'O my Lord, what answer will I give to the Bani Israel when I go back to them after You have destroyed the best of them?' Then as a result of Moosa's عَلَيْهِ السَّلَام supplication, Allah عَزَّوَجَلَّ brought you back to life after your death; the wisdom behind this revival was so that you may become grateful.

وَقَدَلْنَا عَلَيْهِمُ الْعِبَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٥﴾

2:57. And We made the clouds your canopy and sent down upon you Manna and Salwa (i.e. a sweet and a salty dish); eat pure things provided by Us, and (by not obeying Our orders) they did not harm Us at all, yes; they were harming their own selves.

Tafseer

The Bani Israel were commanded by Allah عَزَّوَجَلَّ to move to Syria. They came to an open field called Teeh where there was no shade and nothing to eat. Because of the supplication of Moosa عَلَيْهِ السَّلَام, white clouds appeared as a canopy to protect them from the heat of the sun and Manna - a sweet Heavenly dish - and Salwa - a Heavenly roasted bird - was sent down for them.

Manna and Salwa would be sent down every day except Saturday. On Friday, they would receive double so that they could keep it for Saturday as well. So, Allah عَزَّوَجَلَّ commanded them to eat of the pure things provided by Him and not to store them; they did not obey the orders of Allah عَزَّوَجَلَّ and instead stored those foods in abundance every day for the next day. Due to their disobedience, the Heavenly food provided began to rot - prior to this, food did not rot. This disobedience resulted in the end of this gift of Manna and Salwa. Allah عَزَّوَجَلَّ states, 'by not obeying Our orders, they did not harm Us at all; yes, they were harming their own selves.' They lost this Heavenly gift of Manna and Salwa which they used to receive free of charge without any effort, and secondly they were subjected to punishment due to their disobedience.

وَإِذْ قُلْنَا ادْخُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاذْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

2:58. And when We said, 'Go to this town (i.e. Jerusalem), then, eat from it freely wherever you desire, and enter the gate while prostrating and declare, "May our sins be forgiven." We shall forgive your sins, and soon We will give more (reward) to the righteous.'

Tafseer

After coming out of the ground of Tayyah, they were asked to enter either the town of Jerusalem or Areeha, and to eat freely from this town - wherever they desire, and to humbly enter the gate whilst prostrating in order to show reverence to this sacred place and say, 'May our sins be forgiven.' After some evidence of their obedience, reverence and humbleness, they will be forgiven of their sins and soon more reward would be bestowed on the righteous ones due to their obedience.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا مِنْ جَرْا مِنَ السَّمَاءِ مَاءً كَانُوا يَفْسُقُونَ ﴿٥٩﴾

2:59. So, the transgressors changed the words to other than that which had been commanded to them, We henceforth sent upon them a punishment (of plague) from the sky; the recompense of their disobedience.

Tafseer

Then these transgressors changed the words other than that which had been commanded to them, instead of 'Hittatun' which means seeking forgiveness, they mockingly started saying 'Habbatun Fi Sha'ratin' meaning there is grain in the ear, so Allah ﷻ sent upon them a punishment in the form of a bubonic plague from the sky which destroyed 70,000 Israelites instantly; this punishment was the recompense of their consistent disobedience.

وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَ نَارًا غَيْرَتَا فَرَّقْنَا بَيْنَهُمْ وَتُفَّتْ رِجْلُ الْكَافِرِينَ ﴿٦٠﴾

2:60. And when Moosa asked for water for his people, so We said, 'Strike this rock with your

staff.' Twelve springs immediately gushed out therefrom; each group recognised their drinking place. Eat and drink what Allah has provided, and do not roam around on the earth causing mischief.

Tafseer

There was no water in that desert of Tayyah. Bani Israel complained to Moosa عَلَيْهِ السَّلَام that they were suffering with thirst and to request to Allah عَزَّوَجَلَّ to provide them with water. Allah عَزَّوَجَلَّ states, 'So, remember when Moosa asked for water for his people, so We said, "Strike this rock with your staff; immediately, twelve springs gushed out therefrom."' The Bani Israel consisted of 12 tribes - each tribe recognised their drinking place. They consumed Manna and Salwa and drank from this water that was provided by Allah عَزَّوَجَلَّ miraculously from the Heavenly stone in the possession of Moosa عَلَيْهِ السَّلَام. These were all provided by the remarkable Generosity of Allah عَزَّوَجَلَّ without any effort from them. After receiving these provisions from Allah عَزَّوَجَلَّ, they were asked only to reform themselves and not to roam around in future causing mischief on the earth.

The miracle of Moosa عَلَيْهِ السَّلَام helps us to understand the loftier miracles of our Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Moosa عَلَيْهِ السَّلَام provided water for them from a stone. Water can gush out from stones. Our Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ provided water for his Noble Companions from his blessed fingers. This is a unique miracle as in comparison to the stone; to have water gushing out from a part of the human body such as the fingers is totally supernatural.

وَإِذْ قُلْتُمْ يٰيُوسَىٰ لَنْ نُّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِتُ الْاَرْضُ مِنْ بَقْلِهَا وَقِثَّآءِهَا وَفُؤُومَهَا وَعَدَسَهَا وَبَصِلَهَا ؕ قَالَ اَتَسْتَبْدِلُونَ الَّذِي هُوَ اَدْنٰى بِالَّذِي هُوَ خَيْرٌ ؕ اِهْبِطُوا صِرَافًا ۚ اِنَّكُمْ مَّسْأَلْتُمْ ؕ وَصُرِبَتْ عَلَيْهِمُ الذَّلٰلَةُ وَالْمُنْكَرُ ؕ وَبَاغُوْا بِغَضَبٍ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيَاتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيَّيْنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا وَاَكَانُوْا يَّعْتَدُوْنَ ۝۶۱

2:61. And when you said, 'O Moosa, we will never remain patient with one (type of) food, so pray to your Lord that (instead of Manna and Salwa) He brings forth for us what the earth grows; some spinach, and cucumber, and wheat, and lentil, and onion.' He (Moosa) said, 'Do you demand that which is inferior in exchange for that which is superior? Well, go down to

Egypt or to any city; there you will get that which you have asked for.' And humiliation and poverty were levied upon them and they returned towards the wrath of Allah; this was the recompense of this; that they would refuse the verses of Allah and martyr the Prophets unjustly; this was (also) the recompense of their disobedience and transgression.

Tafseer

O Bani Israel, remember when you said to Moosa عَلَيْهِ السَّلَام that you will never remain patient with one type of food like Manna and Salwa. You asked him to pray to his Lord to fulfil your desire; that, instead of Manna and Salwa, He brings forth for you of not what comes from the sky but what the earth grows, in particular; some spinach, cucumber, wheat, lentil and onion. Moosa عَلَيْهِ السَّلَام reprimanded them for demanding something that which was inferior compared to that which was sent down for them without any effort from their side, free of cost from the Heaven. These worldly desires will have to be attained with hard work! But they kept on demanding these inferior things, so Allah عَزَّوَجَلَّ said to them to go down to Egypt or any other city, there they shall find that which they have demanded. And humiliation and poverty were imposed upon them, and they returned towards the wrath of Allah عَزَّوَجَلَّ due to their evil doings. This punishment was the recompense of them denying their denial of the signs of Allah عَزَّوَجَلَّ and martyring the Prophets unjustly such as Yahya, Zakariyya and Shu'aib etc. عَلَيْهِمُ السَّلَام. This punishment was also the recompense of their constant disobedience and repeated transgression.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمُشْرِكِينَ لَا يَخَافُونَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

2:62. Undoubtedly, amongst the believers, in addition the Jews, the Christians and the star worshippers (after abandoning their previous religions); those who have true faith in Allah and in the Last Day (i.e. believing in Islam completely) and do good deeds; their reward is with their Lord, and for them is neither any fear nor any grief.

Tafseer

Certainly, the Muslims, moreover those amongst the Jews, the Christians and the star worshippers

who abandon their previous religion have true faith in Allah ﷻ and the Last Day i.e. having complete faith in the creed of Islam - this includes accepting the Finality of the Prophethood of the Holy Prophet Muhammad ﷺ, and performing good deeds and seeking true repentance of any sinful activities, and dying upon true Islamic faith - their reward is with their Lord, and they shall have no fear nor shall they grieve; they have complete trust in Allah ﷻ.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

2:63. And (remember) when We took a covenant from you and raised the (Mount) Toor above you (because of you breaking the covenant, and We said), 'Take and hold firmly whatever (i.e. the Book) We give you, and memorise what is therein, in the hope that you may attain piety.'

Tafseer

O Jews, remember when Allah ﷻ took a covenant from you to obey and act upon the commandments revealed in the Tawraah, but you broke the covenant by refusing to accept and practice upon this Book. The Angel Jibraeel عَلَيْهِ السَّلَام - with the command of Allah ﷻ - raised Mount Toor high above you in order to drop it upon you for breaking the covenant. When it was said to you to firmly hold this Book - the Tawraah - which Allah ﷻ had given you or the mountain will be dropped upon you to destroy you all. Furthermore, you were asked to memorise what is in the Tawraah for your own benefit, in the hope that you may attain piety.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

2:64. Then, after that (i.e. the covenant), you turned away; so, had it not been for the Grace of Allah and His Mercy upon you, you would have therefore been amongst the losers.

Tafseer

The punishment was removed at that time when you promised to obey, but after that promise you turned away. You did not care about the Tawraah or the Laws of Shari'ah. It was the Grace of Allah ﷻ and His Mercy upon you that He delayed your punishment; you could have been punished immediately and hence would have been amongst the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

2:65. And undoubtedly, you definitely know those amongst you who had transgressed in the matter of Saturday (i.e. the Sabbath). So, We said to them that 'Become apes; despised.'

Tafseer

Undoubtedly, you - the Jews - were fully aware of those amongst you who transgressed in the matter of Saturday i.e. the Sabbath, because they used to fish on Saturday, whereas they were warned strictly against doing so. Saturday was ordained for only worship and they were not allowed to engage in worldly activities. The Jews from the city of Ailah - situated along the shores of the Red Sea between the Holy City of Madinah Munawwarah and Syria - disregarded this command of Allah ﷻ. Allah ﷻ said to them as a punishment, 'Become apes, despised' and their faces changed into that of monkeys - but in body, mind and spirit, they remained as humans. All of them died after three days, numbering almost 70,000 individuals.

During the time of Dawood's ﷺ Prophethood, the Jews were prohibited from indulging in any type of hunting on Saturdays. But they disobeyed this order by cunningly digging trenches on the shores in an effort to trap the fish in them during a high tide when the water level rose, trapping the fish in them. This was carried out on Saturdays when fishing was prohibited. They used to gather the fish from these trenches the next day. This deceptive practice of theirs continued for 70 years until Allah ﷻ finally punished them.

فَجَعَلْنَاهُمْ نَكَالًا لِّلْمُصَلِّينَ ۖ يَذُرُّونَ فِيهَا وَمَا أَخَفَقَهَا وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿٦٦﴾

2:66. Henceforth, We made this incident of that town a lesson to those who were present, and to those who succeeded them and advice for the pious.

Tafseer

Thus, Allah ﷻ made this incident of that town of Ailah a lesson to those present and those still to come. In this incident of the facial transformation of these disobedient Jews into apes, there is a great admonition for the true believers who fear Allah ﷻ.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُ تَاهَرًا وَقَالَ أَعُودُوا بِاللَّهِ أَنْ
كُونَ مِنَ الْجَاهِلِينَ ﴿١٥٥﴾

2:67. And when Moosa said to his nation, 'Allah commands you to slaughter a cow,' they said that 'Are you mocking us?' He said, 'I seek refuge in Allah that I be amongst the ignorant.'

Tafseer

Remember O Jews when Aameel - a wealthy Jew - was killed by his cousin for his wealth. He thereafter began accusing other people in order to shift the blame away from him so that he could inherit his wealth and demand blood money; Aameel had no other relative. Thus, he became entitled to the wealth as the only remaining beneficiary. The Bani Israel requested Moosa عَلَيْهِ السَّلَام to supplicate that Allah عَزَّوَجَلَّ helps expose the killer.

In order to resolve the matter that Allah عَزَّوَجَلَّ helps expose the killer, Moosa عَلَيْهِ السَّلَام said to his people, 'Allah عَزَّوَجَلَّ commands you to slaughter a cow.' They said, 'Are you mocking us? You are requesting us to slaughter a cow, which has nothing to do with our request of solving the mystery of this murder.' Moosa عَلَيْهِ السَّلَام said, 'I seek refuge in Allah عَزَّوَجَلَّ that I should be amongst the ignorant, who accuse me of mocking and joking when dealing with such a serious issue that requires serious decisions.'

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالِ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكُونُ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا
مَا تُؤْمَرُونَ ﴿١٥٦﴾

2:68. They said, 'Pray to your Lord that He may inform us (as to) what kind of cow it is,' he (Moosa) said, 'He (Allah) says that "It is a cow, neither old nor too young; rather, it is in between both," so do what you are ordered.'

Tafseer

When they realised that Moosa عَلَيْهِ السَّلَام was serious, they requested, 'Pray to your Lord that He may inform us as to what type of cow it is.' Moosa عَلَيْهِ السَّلَام said, 'Allah عَزَّوَجَلَّ states, "It is a cow, which is neither old nor too young, but is in between."' He advised them to stop asking too many questions and carry out what they were ordered to do without wasting time or making excuses with regards

to the slaughtering of this cow.

قَالُوا اذْمُكِّنَّاكَ يُبَيِّنُ لَنَا مَا لَوْ هِيَ اُتَالِ اِنَّهُ يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِمِ لَوْنَهَا تَسْرُ الْظُرِيْنَ ۝

2:69. They said, 'Pray to your Lord He may inform us of its colour,' he said, 'Says He (Allah), "It is a yellow cow, bright in colour, pleasant to the beholders."

Tafseer

Had they obeyed and slaughtered any young cow, the matter would have been resolved, but asking too many unnecessary questions made it more difficult for themselves. They said, 'Young cows are many, pray to your Lord that He may inform us of its colour.' Moosa عَلَيْهِ السَّلَام said, 'Allah عَزَّوَجَلَّ says, "It is a yellow cow, bright in colour, pleasant to the beholders, its colour and beauty is astonishing to the beholders."

قَالُوا اذْمُكِّنَّاكَ يُبَيِّنُ لَنَا مَا هِيَ اِنَّ الْبَقَرَ تَشْبَهَ عَلَيْنَا وَاِنَّا اِنْ شَاءَ اللهُ لَمُهْتَدُوْنَ ۝

2:70. They said, 'Pray to Your Lord that He may explain clearly to us (as to) what kind of cow it is. We have indeed become doubtful about cows, and (if) Allah wills, so, we shall attain guidance.'

Tafseer

Further questioning, they said, 'O Moosa, pray to your Lord that He may explain clearly to us as to what kind of cow it is. There are many cows that are of a bright yellow colour, should it be one that is left to graze or already in service? Certainly, we are confused about cows because they are many and we do not seem to be reaching our objective to find the right cow. If Allah عَزَّوَجَلَّ wills, we shall be guided in finding the right cow and then we will follow the order which is given to us.'

قَالَ اِنَّهُ يَقُوْلُ اِنَّهَا بَقَرَةٌ اَدْلُوْلٌ تُشِيرُ الْاَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيْهَا قَالُوا اَلَنْ جِئْتَ بِالْحَقِّ ۚ

فَذَبْحُوهَا وَمَا كَادُوْا يَفْعَلُوْنَ ۝

ع
ا

2:71. (Moosa) said, 'He (Allah) says that "That is a cow, from which no service is taken, that it (neither) ploughs the earth, nor irrigates the fields; it is flawless which has no spot."' (After

hearing this) they said, 'Now you have brought the true fact,' so they slaughtered it, whereas, they seemed reluctant to slaughter (it).

Tafseer

Moosa عَلَيْهِ السَّلَام said, 'Allah عَزَّوَجَلَّ says that it is a cow, from which no service is taken, neither does it plough the earth, nor irrigate the fields, and it has no blemishes.' After hearing this, they said, 'Now you have brought us some tangible facts that will help us to find the right cow.' They found the cow with all of these special qualities, but they had to pay a very heavy price - the price was filling up the skin of that slaughtered cow with gold coins. They slaughtered it, but did so reluctantly. Their repeated questioning resulted in narrowing down the selection to a particular rare type of cow that carried a heavy price.

This cow was once a calf that was the only possession of a pious man who left it in the forest - directly in the care of Allah عَزَّوَجَلَّ - just before his death. He supplicated to Allah عَزَّوَجَلَّ to safeguard this cow for his only son and allow him to possess it when he is ready. This cow possessed the qualities mentioned in the verse. This son grew up as a very obedient child to his mother - when the time was right, she requested him to go to the forest to find the cow. Through the will of Allah عَزَّوَجَلَّ, he obtained what was left for him by his deceased father. When he was ready to sell it upon the instruction of his mother at a pre-determined price, the first buyer haggled and insisted on paying a higher price. As per his mother's instruction that she must be consulted should the buyer disagree with her stipulated price, when offered the higher price - instead of excitedly accepting it - he told the purchaser that he had to fulfil his agreement of consulting his mother on deciding the final selling price. When the obedient son relayed the course of events to his mother, she immediately realised that the purchaser was an Angel of Allah. The Angel thereafter advised the obedient son to wait awhile and agree to sell it eventually to some desperate buyers for the price of its skin filled with gold coins. This further teaches us about entrusting our matters to Allah عَزَّوَجَلَّ and the benefit of being obedient to one's parents and obtaining their Duas. Thus, one can be rewarded both in this world and in the Hereafter.

وَادْفَعْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿١٥﴾

2:72. And when you committed a murder, hence, began accusing each other; and Allah was to

disclose that which you were hiding.

Tafseer

After the murder of Aameel, the Jews began accusing each other. The one guilty wanted his identity to remain hidden but Allah ﷻ was to disclose the true murderer.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَلِكَ يُخْرِجُ اللَّهُ الْمُسْوِي ۚ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

2:73. So, We said, 'Strike the murdered one with a part of that cow.' This is how Allah will give life to the dead and shows you His signs; that you may have intellect.

Tafseer

Allah ﷻ willed for the killer to be exposed, therefore He ordered the one who was murdered to be struck with a part of that slaughtered cow. When the Bani Israel did this, Aameel became alive and disclosed that his cousin was the murderer. After exposing his killer, he died once again. The murder case was resolved and it further exposed the reality of life after death to those who did not believe in it. This incident is a proof of resurrection and shows how easy it is for Allah ﷻ to give life to the dead. These were exclusive signs for the Jews so that they may understand and pay heed to the Power of Allah ﷻ.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْبَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

2:74. Then, thereafter your hearts became hard, so, they are like stones; rather, even harder than them. And of stones, there are actually some from which rivers gush forth and there are some which split apart; so, water gushes out therefrom, and there are some which fall down due to the fear of Allah. And Allah is not unaware of your (evil) actions.

Tafseer

After this incident, the hearts of these Jews became even harder in accepting the truth, even after seeing this miraculous event. Allah ﷻ describes their hearts as hard as stones, rather even harder. Whereas, some stones - despite their hardness - allow water to gush through like rivers gushing forth, and some are split apart - so water gushes out therefrom, and some are those which break into pieces and fall off due to the fear of Allah, but the hearts of the Jews never submit, never bow down in obedience nor soften with human sympathy.

Allah ﷻ is reminding us that He is not unaware of your actions, rather He is giving you respite for a while. Take note, if a person's heart is pure, he can surpass even the Angels, otherwise he can be shunted to a level lower than that of animals and stones.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا بِالْكُمْ وَقَدْ كَانُوا فَرِيقًا مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرِفُونَ بِحُصْنٍ بَعْدَ مَا عَقِلُوا لَهُمْ يَعْصُونَ ۝

2:75. So, O Muslims! Do you eagerly desire that these Jews will believe you? And amongst them was such a group who used to hear the Word of Allah; after having understood it, they used to distort it knowingly.

Tafseer

The Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ eagerly desired that the Jews accept Islam. Whereas, Allah ﷻ said, 'O Muslims! Do you eagerly desire that these Jews believe you and become Muslims due to your propagation of Islam? Whereas, amongst them are such groups of Jewish scholars who used to hear the Words of Allah ﷻ, they used to distort it knowingly after having understood it.' These Jews have distorted the Tawraah and deliberately altered the words of praise, personal features and good qualities of the Noble and Holy Prophet Muhammad ﷺ from their Book, and distorted the meanings. How could such devious people ever become believers? Therefore, do not hope for them to accept faith; they will try to change you instead.

وَإِذْ يَقُولُ الَّذِينَ بَيْنَ يَدَيْهِمْ إِبْرَاهِيمُ إِنَّهُمْ يُخَالِفُونَ بِأَنَّهُمْ لَلَّذِينَ يَحْكُمُونَ بِهِمْ وَبِعِدَّتِهِمْ مَا يُوعَدُونَ ۝ وَإِذْ يَخْلِفُ لَهُمْ الْإِبْرَاهِيمُ بِأَنَّهُمْ لَلَّذِينَ يَحْكُمُونَ بِهِمْ وَبِعِدَّتِهِمْ مَا يُوعَدُونَ ۝

2:76. And when they meet the Muslims, so they say, 'We have accepted faith,' and when they

are alone amongst themselves, so they (i.e. some of them) say, 'Do you disclose to the Muslims that knowledge which Allah has disclosed to you, that they (i.e. the Muslims) may argue with you therewith (to prove you wrong) in the Majestic Court of your Lord. Have you no intellect?'

Tafseer

When the hypocritical Jews meet the Muslims, they claim that they have accepted faith, that the Muslims - according to what is mentioned in the Tawraah - are on the right path and that the Holy Prophet Muhammad ﷺ is the Final Prophet. Whereas, when they are alone with their chiefs, their chiefs would condemn these hypocrites and question them on their reasons for disclosing these truths mentioned in the Tawraah regarding the beautiful attributes of the Holy Prophet Muhammad ﷺ which Allah عز وجل had given them the privilege of. They protested that this information will be used by the Muslims to 'argue with you before your Lord, do you want to accept defeat yourselves. Have you no sense?'

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٢٧٧﴾

2:77. Are they not aware that Allah knows whatever they conceal and whatever they disclose?

Tafseer

Allah عز وجل says, 'Are these Jews not aware that Allah knows whatever they conceal i.e. the praise of the Holy Prophet Muhammad ﷺ and whatever they disclose?' From this, we learn that preventing people from participating in gatherings in which the praise of the Holy Prophet ﷺ are sung such as Mawlid celebrations is the practice of the hypocritical Jews.

وَمِنْهُمْ أَقْيُونٌ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمْثَانٍ وَإِنْ هُمْ إِلَّا يَنْطِنُونَ ﴿٢٧٨﴾

2:78. And some of them are illiterate who do not know the Book (of Allah) but verbal recitation, or invent some of their own fabrications; and they are in mere speculation.

Tafseer

Some of the Jews are totally illiterate who do not know the Book of Allah عز وجل except oral recitation

of some words of the Tawraah or invent some of their own fabrications which their chiefs have transmitted to them. They trust the fabricated stories of their chiefs and are in the mere assumption that they are the 'chosen' people of Allah عَزَّوَجَلَّ and would be forgiven for any atrocities they commit.

قَوْلٍ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلٍ لَّهُمْ
مِّمَّا كَتَبْتَ آيَاتِهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ ﴿٢٧٩﴾

2:79. So, woe to those who (attempt to) write a book with their own hands and then say, 'This is from Allah,' that they may gain a small price therewith. So, woe to them for what their hands have written, and woe to them for such earning.

Tafseer

Woe carries meanings of severe punishment and destruction. So, woe to them because of their altering of the original words of the Tawraah with falsehood in which the virtues and the beautiful description of the Holy Prophet Muhammad ﷺ mentioned were altered with their own hands. They attributed this fabrication of theirs as the Word of Allah عَزَّوَجَلَّ so as to retain control of the Jewish masses and as was their custom to continue gaining financial support from them in the form of religious donations. So, severe punishment is promised to them for their erroneous fabrications, and severe punishment is for their resulting of unlawful earnings. They have made some financial income in this temporary world but have lost the opportunity of gaining any share of the wealth of the Hereafter which is actually everlasting. What unbelievably erroneous decisions they took on behalf of their people who were known and privileged as the 'People of the Book'; followers of a long chain of Prophets عَلَيْهِمُ السَّلَام whose constant message to them was to encourage them to strive towards the eternal bliss of the Hereafter.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَكَ أَمْ تَقُولُونَ عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ ﴿٢٨٠﴾

2:80. And they said, 'The Fire shall not touch us except for (a few) counted days.' Say you (O Beloved), 'Have you taken a promise from Allah? Then Allah will never go against His promise. Or do you say that about Allah which you know not?'

Tafseer

The Jews were arrogant about their genealogy and were unconcerned of their evil actions, deceived by their wishful thinking that the fire of Hell shall not touch them except for a few days or forty days. Allah ﷻ said, 'Say to them O Beloved Prophet, "Have you taken a promise from Allah ﷻ that He will put you in Hell for only a few days? If there is such promise, then Allah ﷻ will never go against His promise, but in reality there is no such promise for you; you are deliberately fabricating a lie upon Allah ﷻ. Rather, you are saying things about Allah ﷻ - that which you know not."

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِبُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

2:81. Yes, why not; whoever earns sin and his sin (of disbelief) encompasses him, he is amongst the people of Hell; they are to remain therein forever.

Tafseer

Yes, whoever perpetrates the evil deeds of disbelief and polytheism is completely encompassed by it, he has died upon disbelief and is destined for the fire of Hell. Such type of people are never to go to Hell for just a temporary period as these Jews claimed, rather they will remain in it forever and ever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

٩
ع
٩

2:82. And those who believed and did good deeds, they are the people of Paradise; they are to remain therein forever.

Tafseer

So listen O Jews, you do not even have the remotest link with Paradise. Paradise is for those who reject all types of disbelief and polytheism, accept Islam and become Muslims, and do good deeds solely for the pleasure of Allah ﷻ and accepting His Beloved Prophet Mohammed ﷺ as the Final Prophet. Only they - the true believers of Allah ﷻ and His Beloved Prophet ﷺ - are the people of Paradise and only they will remain therein forever.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَقُولُوا لِلنَّاسِ حُسْنًا ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿١٥٨﴾

2:83. And when We took a covenant from the Children of Israel; that do not worship anyone other than Allah, and be good to parents, and relatives, and orphans and the needy, and speak good to people, and keep Salah established and pay Zakah. You then turned away (from that covenant) except a few amongst you, and you are (merely) the ones who turn their faces away (from the commands of Allah).

Tafseer

Allah ﷻ is reminding the Jews of the commandments that He gave to them and the covenants that He took from them to abide by those commands, but they intentionally and wilfully turned away from this promise. In the Tawraah, the children of the Prophet Yaqoob - i.e. the Israelites - were commanded that they worship no one except Allah ﷻ and associate no one with Him in worship; this is the highest and most important right that He be worshipped alone and the Beloved Prophet Muhammad ﷺ be accepted as the Seal of Prophethood. Thereafter are the rights of parents and to have utmost respect for them, serving them physically and materially and trying to fulfil their lawful wishes, because they are a medium of our birth and existence; and to be good to relatives because they are related to one's parents. And to be good to orphans and the needy and speak good words to people i.e. invite them to the path of piety and to prevent them from all types of evils, and to establish prayer as the Prophets ﷺ have established and to pay Zakah (poor-due) as mentioned in the Divine Laws of Allah ﷻ.

But, 'O Jews, you found all of these commandments, and you promised to follow them but then you turned away from that promise and rejected most of them except for a few amongst you and you became rejectors of the command of Allah ﷻ just like your forefathers.'

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَسْهَوْنَ ﴿١٥٩﴾

2:84. And when We took a covenant from you; that you should not shed blood of your own

people and should not banish your own people from your towns. You then affirmed that (i.e. the covenant) and you are witnesses (to that covenant).

Tafseer

Remember O Jews, when a covenant was taken from your forefathers not to shed the blood of each other and not to banish unjustly your own people from your towns; you heard, acknowledged and endorsed this agreement - you are also witnesses to this agreement, because this incident of the agreement of your forefathers has reached you via mass-transmission. To deny it is equal to denying something that one has seen with the naked eye.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فِرْيَاقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسْرَى تَقْدُواهُمْ وَهُمْ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتُكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٥٥﴾

2:85. It is you who then began slaying your own people and (also) banishing a group of your own people from their homeland. You provide help (to their opponents) against them in sin and transgression, and if they come to you as prisoners (of other people), you therefore free them by paying ransom (because you say it is mentioned in the Book), and their eviction is (also mentioned in the Book as) unlawful for you. So, do you then have faith in some commandments of Allah, and deny some? Therefore, whoever from you does so, what is his recompense but this; that, to be disgraced in this world, and on the Day of Resurrection, they shall be turned towards the severest torment. And Allah is not unaware of your (evil) deeds.

Tafseer

The Bani Israel were given three orders: (1) They will not kill each other. (2) They will not banish each other from their hometowns. (3) If they find any man or woman in the state of slavery, they must buy him or her and set him or her free. Allah ﷻ had prohibited them from shedding the blood of each other. When fighting erupted between the tribes of Khazraj and Aws, the Jews - who

were allies with particular tribes - also supported their respective allies; and the Jewish camps also began fighting each other, slaying their own people and also banishing a group of their own people from their homeland. They provided help to their opponents against their own people in sinning and transgression, and if they come to these Jews as prisoners, they ransom the prisoners and then free them because they would say it is mentioned in the Book, whereas their eviction is also mentioned in the Book as unlawful but they banish them from their homes. They obeyed part of the law and disobeyed the other parts, thus they had double standard in this regard. Allah ﷻ says, 'Do you then have faith on some commandments of Allah ﷻ and deny some others? Then whosoever of you does so, what is his reward save disgrace in this world, and on the Day of Resurrection they shall be turned towards the severest of torments, and Allah ﷻ is not unaware of your evil actions.'

In this verse, Allah ﷻ criticised the Jews who lived in the Holy City of Madinah Munawwarah during the blessed era of the Noble Messenger of Allah ﷺ. They used to suffer because of the armed conflicts between the tribes of Madinah Munawwarah, Aws and Khazraj. Before Islam, the Aws and Khazraj tribes worshipped idols, and many battles took place between them. There were three Jewish tribes in Madinah Munawwarah at that time: the Banu Qaynuqa' - who were the allies of Khazraj, the Banu Nadeer and the Banu Qurayzah - who were the allies of Aws.

When war erupted between Aws and Khazraj, their Jewish allies would assist them. The Jews would kill their Arab enemies, and sometimes they also killed the Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in the Tawraah. They would also drive each other out from their homes and loot whatever furniture and money they could. When the war would end, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the Tawraah. This is why Allah ﷻ said, 'Do you then have faith on some commandments of Allah ﷻ and deny some others?'

Note: Those who accept the greatness of the Tawheed (Oneness) of Allah ﷻ but deny the greatness of the Risaalah (Messengership) of the Prophets ﷺ are in the same category of the Jews; they believe in some parts of the Holy Qur'aan yet do not believe in its other parts.

ع ١٠
أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٢٨٦﴾

2:86. These are the people who purchased the life of this world in exchange for the life of the Hereafter; the torment will therefore neither be decreased for them nor will they be helped.

Tafseer

These are the people who bought the life of this temporary world in exchange for the everlasting life of the Hereafter - that is, they gave preference to the life of this world over the life of the Hereafter, so neither the torment shall be decreased from them nor shall they be helped, it means these disbelievers would not be saved from the punishment of Allah ﷻ.

As for the Muslims, Allah ﷻ will appoint many helpers. If any person - due to his corrupt beliefs - says that there are no helpers nor intercessors for the Muslims on the Day of Judgment, he is exhibiting his disbelief.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَتَقْوِيَانِ مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِقْنَا الْقَوْمَ الَّذِينَ كَفَرُوا فَفَرِقْنَاهُمْ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِقْنَا الْقَوْمَ الَّذِينَ كَفَرُوا فَفَرِقْنَاهُمْ ۖ

2:87. And verily, We gave Moosa the Book and after him sent Messengers one after the other, and We gave clear signs to 'Eisa; the son of Mary, and helped him with the Holy Spirit (Jibra'eel). So, do you become arrogant when any Messenger comes to you with that (i.e. a set of rules) which your evil selves do not desire? So, you belie a group of those (Prophets) and martyr another group.

Tafseer

Allah ﷻ describes the continued arrogance of these Jewish people, their defiance, and rebelliousness towards the Prophets ﷺ due to their lust for power and control. Allah ﷻ mentions that He gave unto Moosa ﷺ the Book i.e. the Tawraah, and caused a group of Messengers to follow after him in succession, and gave unto Jesus - the son of Mary - ﷺ clear proofs such as commands, prohibitions, numerous miracles, and supported him, strengthened and helped him with the Holy Spirit - the Angel Gabriel ﷺ. His miracles included bringing dead people back to life, healing the sick, shaping out birds from clay and then blowing onto them thus making them alive, disclosing knowledge of the unseen, etc. All of these testified the truthfulness of 'Eisa ﷺ and yet the Jews rejected him and became more defiant.

Thereafter, when the Final Messenger ﷺ was sent, they changed, distorted and defied

the commands in the Tawraah and altered its meaning. Allah ﷻ said to them words to this effect, 'There comes to you O Jews a Messenger with that which you yourselves do not desire, which does not agree with the desires of your hearts and the religion that you invented, you grow arrogant and you disregard believing in him. And some of you disbelieve in a group of them, namely the Prophets Muhammad and Jesus عَلَيْهِمَا السَّلَام and some of them you martyred, namely Zakariyya and Yahya عَلَيْهِمَا السَّلَام. This shows the utter defiance and total brutality of these Jews.

وَقَالُوا اقْلُوبْ بَاغِلْفَ طَبْلٍ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

2:88. The Jews said, 'Covers are placed upon our hearts,' rather, Allah cursed them because of their disbelief; so, (only) a few of them believe.

Tafseer

And the Jews said, 'Our hearts are covered which means we are not capable of absorbing any knowledge, and are incapable of comprehending your knowledge or what you say.' Rather, this is a reply to them from Allah ﷻ; Allah ﷻ has cursed them and has sealed their hearts as a punishment for their disbelief. They have very little faith, and it is also said that they do not believe at all in what the Noble Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ says.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

2:89. And when that Book of Allah (i.e. the Qur'aan) came to them; verifying the Book that is with them (i.e. the Tawrah), and previously they used to ask for victory over the disbelievers through the medium of the very same Prophet (i.e. the Beloved Muhammad). Hence, when that known and recognised one (i.e. the Prophet Muhammad) came to them, they rejected him; Allah's curse henceforth be upon those who reject.

Tafseer

And when the message of the Holy Qur'aan came to them from Allah ﷻ, confirming that which was already in their possession i.e. the Tawraah. Although before the arrival of the Holy Prophet

Muhammad ﷺ, they used to pray for victory from Allah ﷻ through the medium of the Prophet Muhammad ﷺ over the infidels. Thus, the tribes of Asad, Ghatafan, Muzaynah, Mazniya and Juhfiyah were aware of the impeccable character and beautiful description of the Noble Prophet Muhammad ﷺ when he came to them as described in their Book, but these disbelievers denied that it was him out of jealousy and fear of losing authority. May the curse of Allah ﷻ, His wrath and torment be upon these disbelievers - the Jews.

بِئْسَ مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَعِثْنَا إِيَّاهُ مِنْ قَبْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءَ عَوْ
بِغَضَبٍ عَلَىٰ غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ۝

2:90. For what a miserable price they traded their souls; that they should disbelieve in that which Allah has revealed (i.e. the Qur'aan) with this jealousy; that, Allah, out of His Grace, sends revelation upon whomsoever of His bondsmen He wills. Thus, they became worthy of wrath upon wrath, and there is a humiliating torment for the disbelievers.

Tafseer

These Jews sold their souls for evil and treachery, in the sense that they disbelieve in that which Allah ﷻ has revealed, His Book and His Messenger. They are envious and resentful that Allah ﷻ has revealed His Bounty out of His Grace, and that Allah ﷻ sent the Book and Prophethood unto whomsoever He willed of His bondsmen, meaning the Holy Prophet Muhammad ﷺ. Generally, they resented the Arabs because they considered themselves superior, considering themselves as the privileged 'People of the Book', and in them being proud of their lineage of previous Prophets from Moosa up to Ibrahim through Is-haaq عَلَيْهِ السَّلَام. They showed allegiance to only Is-haaq and not Ismaa'eel, who was the eldest son of Ibrahim عَلَيْهِ السَّلَام. Ismaa'eel عَلَيْهِ السَّلَام was his first born, blessed unto him when he was 84 years old through Sayyidah Haajirah عَلَيْهَا السَّلَام. Is-haaq عَلَيْهِ السَّلَام was born about fifteen years later when Ibrahim عَلَيْهِ السَّلَام was close to one hundred years old. Their scripture falsely attributes the sacrifice of Ismaa'eel to Is-haaq (Isaac) عَلَيْهِ السَّلَام. They rejected the lineage of Ismaa'eel عَلَيْهِ السَّلَام which was the lineage of the Arab ancestors of the Beloved Prophet Muhammad ﷺ and all the Arabs. In their scriptures, they altered the beautiful descriptive features of the Holy Prophet Muhammad ﷺ so as to deceive their people and prevent them from recognising and accepting him as the Final Messenger that they were awaiting. Thus, they deserved curse upon curse because

of denying what was sent by Allah ﷺ upon the Holy Prophet Muhammad. Therefore, Allah ﷻ promised a humiliating punishment for them.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نَزَّلَهُ عَلَيْنَا وَكَفَرُوا بِمَا آتَاهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۚ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

2:91. And when it is said to them that 'Believe in what Allah has revealed,' so, they say, 'We believe in that which has been revealed upon us and reject the rest.' Whereas, that (i.e. the Qur'aan) is the truth; confirming what is with them (i.e. the previous Heavenly Books). Say you (O Beloved); that 'Why did you then martyr the previous Prophets, had you believed in your Book (i.e. the Tawrah)?'

Tafseer

And when it is said to the Jews, 'Believe in that which Allah ﷻ has revealed, meaning the Holy Qur'aan', they say very audaciously, 'We believe in that which was revealed upon us - that is, the Tawraah.' And they disbelieve in that which came after it, although the Holy Qur'aan is the truth confirming the Oneness of Allah ﷻ and the praise of the Holy Prophet Muhammad ﷺ and that which they possess of the Book. Allah ﷻ said, 'Say O Beloved, "Why then did you martyr the Prophets of Allah ﷻ before, if you are indeed believers of the Book, if your claims are truthful?"'

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهَا وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

2:92. And Moosa undoubtedly came to you with clear signs, then thereafter you made the calf a deity and you were unjust.

Tafseer

Moosa ﷺ came to you with clear miraculous proofs, Divine Commands, prohibitions and signs, yet whilst he was called by Allah ﷻ to Mount Toor to receive the Tawraah and was away from you, you rebelled and chose the golden calf as an object of worship; you became evil, wrong-

doers and disbelievers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرِكُوا
قُلُوبُهُمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَايَا مُرْكُم بِهِ إِنِّي أَنَا لَكُمْ مِنْ مُؤْمِنِينَ ﴿٩٣﴾

2:93. And recall when We took a covenant from you and raised Mount Toor above your heads; (and said) 'Hold what We give you with determination, and listen,' they said, 'We heard and did not accept,' and the calf was deep-rooted in their hearts due to their disbelief. Say you (O Beloved), 'What a vile command your faith gives you, if you have faith (in the Tawrah at all).'

Tafseer

Meaning, O Jews! Recall when Allah ﷻ took a strong covenant from you that you would practice upon the Tawraah and raised Mount Toor above your heads that if you turn away from accepting the Tawraah, the mountain would be dropped upon you. Moreover, Allah ﷻ said to them, 'Hold with determination what Allah ﷻ gives you of the Book and listen attentively to the rules of the Tawraah.' They said, 'We heard and did not accept', and the love of worshipping the calf was entrenched in their hearts because of their inherent disbelief. Allah ﷻ said to His Beloved Prophet Muhammad ﷺ, 'Say to them O Beloved, "What a vile command your faith gives you, which is the desire to worship the golden calf, if you have faith at all."

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَسْأَلُوا أَلَمُوتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

2:94. Say you (O Beloved), 'If (as per your claim) the final home (i.e. Paradise), according to Allah, is exclusively for you; not for others, you should therefore desire death (to reach Paradise promptly), if you are truthful.'

Tafseer

The Jews claimed that Paradise is reserved for only them, as mentioned in verse number 111 of Surah Al-Baqarah. In this verse, Allah ﷻ refutes their false claim and says to His Beloved Messenger ﷺ, 'Say to them O Beloved, "According to your claim, if the abode of the Hereafter i.e. Paradise is exclusively for you - not for the other believers i.e. the Muslims - then why do you

not long for death if you are truthful.” In this world, there are a lot of difficulties that everyone is facing including the Jews, so why do they not desire death and go to Paradise which they assume is exclusively for them. The reality is that they hate and fear death the most in comparison to all other people.

وَلَنْ يَسْتَوُوا أَبَدًا لِّمَا قَدَّمَتْ أَيْدِيهِمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٩٥﴾

2:95. And they will never wish for it because of their evil deeds which they have done previously, and Allah knows well the transgressors.

Tafseer

But they will never long for it, because they are fully aware of their own handiwork in altering the Message of Allah ﷺ in their Divine Book i.e. the Tawraah. They falsified and distorted the true message of Judaism by hiding the many forms of praise regarding the Last and Final Prophet Muhammad ﷺ which were evident and known to the scholars in the Tawraah. And Allah ﷻ is well Aware of these transgressors i.e. the Jews.

This is the true disclosure of the hidden character of the Jews, that despite having severe enmity against Islam and the Holy Prophet Muhammad ﷺ, they did not long for death. They could have pretendly asked for death just to prove that the verse of the Holy Qur'aan is wrong, but they could not even do that.

وَلَنَجْذِبَهُمْ إِلَىٰ حُرُوفِ الْكِتَابِ ۚ وَمِنَ الَّذِينَ أَشْرَكُوا يَدْعُونَ أَحَدَهُمْ لَوِ يَعْمُرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْسِيٍّ عَلَيْهِ
مِنَ الْعَذَابِ أَنْ يَعْصِيَ ۚ وَاللَّهُ بِمَا يَعْمَلُونَ عَلِيمٌ ﴿٢٩٦﴾

2:96. And undoubtedly, amongst all people, you will definitely find them most desirous of life (to live in this world). And amongst the polytheists, one (group) desires to live a thousand years; and the granting of such (a long) life will not keep that group away from punishment. And Allah is observing their (evil) deeds.

Tafseer

Certainly, you will definitely find the Jews most desirous of life amongst all the people, even more desirous than the polytheists. And amongst the polytheists, one group desires to live a thousand years and the Jews want to live longer than that, but even if they were granted such a long life it will not keep them away from the punishment of Allah ﷻ. And Allah ﷻ is ever observing their actions, and nothing of their state can ever be hidden from Allah ﷻ.

قُلْ مَنْ كَانَ عَدُوًّا لِلْجِبْرِيلِ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

2:97. Say you (O Beloved), 'Whoever is the enemy of Jibra'eel (let him be), so, it is he (i.e. Jibra'eel) who has brought down this Qur'aan upon your heart by the command of Allah; confirming the previous Books, and (it is) guidance and glad tidings for the Muslims.'

Tafseer

This verse was revealed due to the utterance of one of the Jews - 'Abdullah Ibn Sooriya - that Jibra'eel ﷺ was the enemy of the Jews because of him disclosing the true facts from Allah ﷻ regarding the treachery of the Jews which are mentioned in the Holy Qur'aan, and for consequently bringing the news of punishment upon them. They reject the revelation brought down by him and stated that if any other Angel - like the Angel Meekaa'eel عَلَيْهِ السَّلَام - brought it, they would believe in it. Allah ﷻ says to His Beloved, 'Say O Beloved Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), "Whoever be the enemy of Jibra'eel, then let him be and let him perish in his anger, Jibra'eel has such a great status that it is he who has brought down this Qur'aan to your heart by the command of Allah ﷻ, confirming the previous Books, and the Holy Qur'aan is total guidance for the Muslims and glad tidings of everlasting bliss in Paradise."

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

2:98. Whoever is the enemy of Allah, and His angels, and His Messengers, and Jibra'eel and Mikaa'eel; so, Allah is the enemy of the disbelievers.

Tafseer

Whoever is an enemy to Allah ﷻ, His Angels عَلَيْهِمُ السَّلَام, His Messengers ﷻ - and in particular Jibra'eel and Mikaa'eel عَلَيْهِمَا السَّلَام, then Allah ﷻ Himself is an enemy to these disbelievers i.e. the Jews.

From this, we learn that whoever has enmity with the beloveds of Allah, he is the enemy of Allah ﷻ. It is mentioned in Sahih al-Bukhari, 'Whoever shows enmity towards my Wali (friend), I declare war on him.' (Kitaabur Riqaaq, Hadith No. 5602).

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٢٩٩﴾

2:99. And undoubtedly, We revealed clear verses towards you (O Beloved), and no one would deny them but the disobedient.

Tafseer

Allah ﷻ addresses His Beloved Messenger ﷺ, 'And verily Allah has revealed verses towards you with manifest signs explaining commands and prohibitions, and only the transgressors i.e. the non-believers - particularly the Jews - disbelieve in them and only they deny the signs.'

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا ابْتَدَأَتْ مِنْهُمْ طَائِفَةٌ لَمْ يُؤْمِنُوا ﴿٢١٠﴾

2:100. And that whenever they enter into a covenant, does a group from them (not) cast it (aside)? Rather, most of them do not believe.

Tafseer

Whenever the Jews made a covenant with Allah ﷻ that they will believe in the Prophet Muhammad ﷺ when he appears or that they will not give assistance to the idolaters against the Prophet ﷺ, does a group amongst them not reject it? In fact, most of them do not believe in the actual Tawraah.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ الْكِتَابَ أَنْ يُخَالَفُوا وَرَاءَهُ
ظُهُورَهُمْ ۖ كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٥٨﴾

2:101. And when a Messenger came to them from Allah; confirming their Books, so, a group from amongst the People of the Book threw away the Book of Allah (i.e. the Tawrah) behind their backs (i.e. rejecting it), as if they had no knowledge.

Tafseer

When that promised Messenger from Allah ﷺ mentioned in their Book - the Tawrah - appeared, namely the Holy Prophet Muhammad ﷺ, confirming what was with them, a group amongst them cast away the Scripture behind their backs; that is to say they rejected the command concerning belief in the Final Messenger Muhammad ﷺ, as though they were unaware of what it contained, whereas the same Tawrah had informed them clearly of the arrival of the Final Messenger ﷺ.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْهٍ سُلَيْمٍ ۖ وَمَا كَفَرُ سُلَيْمٍ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ
مِنْهُمَا مَا يَفْعَرُونَ بِهِ بِدِينِ الْمَرَّةِ وَرُوحِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لِنِ اشْتَرَاهُ مَالَهُ فِي الْأَخْزَرِ ۖ وَمِنْ خَلْقٍ ۖ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿١٥٩﴾

2:102. And they followed such (blasphemous words of magic), which the devils used to recite in the time of the governance of Sulaimaan (Solomon), and Sulaimaan did not disbelieve; yes, the devils disbelieved. They teach magic to the people and that (particular magic) which was revealed onto the two angels; Haaroot and Maaroot in Baabil (Babylon). And both of them (angels) would not teach anything to anyone unless they would utter this; 'We are only a test, so do not lose your faith.' Hence, they (i.e. the disbelievers) would learn from them that with which they could cause separation between a husband and his wife; and they cannot harm anyone (by magic) but by the command of Allah. And they learn that which will harm them and not benefit them. And undoubtedly, they definitely know that the one who purchased this

(i.e. magic) has no share in the Hereafter. And undoubtedly, what an evil thing is that for which they have sold their souls; had they somehow known.

Tafseer

The people of Bani Israel - instigated by the Devil - practiced witchcraft in the form of magic during the rule of the Prophet Sulaimaan (Solomon) عَلَيْهِ السَّلَام. The Prophet Sulaimaan عَلَيْهِ السَّلَام got these books of magic buried underneath his throne. When he passed away, the Devil disclosed to the people where these books were hidden. When these books were brought out, they were found to contain magic formulas and rituals, and the Devil lied and convinced these people that 'Solomon was ruling over you via the magic contained in these manuscripts'; they then undertook to studying them and thereby rejecting the Scriptures of their Prophets عَلَيْهِمُ السَّلَام. In order to demonstrate the innocence of Sulaimaan عَلَيْهِ السَّلَام and refute the false perception of the Jews when they objected by stating, 'Look at Muhammad, he mentions Solomon as one of the Prophets whereas he was only a magician', Allah عَزَّوَجَلَّ says, 'Solomon did not disbelieve nor did he practice magic, he certainly did not disbelieve but it is the devils that disbelieved, by teaching the people magic; and teaching them that which was revealed to the two angels - 'Haaroot and Maaroot' - who were in Baabil (Babylon), a town in lower Iraq. But neither of these two (angels) taught anyone (such things) till they had said, 'We are only a test and trial, so do not become disbelievers (by learning this magic from us with your own choice). Haaroot and Maaroot are the names of the two angels who taught magic to people as a trial from Allah عَزَّوَجَلَّ. They taught not anyone without giving them the following piece of advice, 'We are but a temptation and a trial from Allah عَزَّوَجَلَّ for people so that He may test them when they are taught magic; whoever learns it is a disbeliever, but whoever rejects it is a believer - do not disbelieve by learning it.' Despite all of this, if any person was tempted by an urge to learn this forbidden art and insisted on being taught, they would teach him. The disbelievers would learn from them the art by which they could cause separation between a husband and his wife. However, they cannot harm anyone by magic but by the command of Allah عَزَّوَجَلَّ. And they learn that which will harm them in the Hereafter and not benefit them. And undoubtedly, they knew with certainty that the one who strove to acquire this evil skill of practicing magic has no share in the Hereafter. Undoubtedly, what an evil thing this magic is, that for which they have sold their souls; had they somehow known the reality, they would then not have learnt magic.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمُؤْتَبَرًا مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْكَانُوا يَعْلَمُونَ ﴿١٥﴾

ع
١٥

2:103. And if they (had) believed and adopted piety, so the reward from Allah is far better; had they only known.

Tafseer

If only the Jews had believed in the Beloved Prophet Muhammad ﷺ and the Holy Qur'aan and been fearful of the punishment of Allah ﷻ by abandoning the acts of disobedience towards Him such as learning magic, then the reward from Allah ﷻ is far better than the small amount of wealth they receive by selling their souls. If only they knew, they then would not have learnt this evil art of magic.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٥﴾

2:104. O believers! Do not say (to the Prophet Muhammad), 'Raa'ina,' and submit as so; 'Unzurna (meaning that please grant us your attention so that we understand well), and (O Muslims) listen attentively (to his discourse) from the beginning.' And for the disbelievers is a painful torment.

Tafseer

O you who believe, do not call out to the Prophet Muhammad ﷺ using the term Raa'ina, which means 'Observe us', but the Jews distorted the pronunciation to imply a derogatory term used in the language of the Jews (i.e. in Hebrew) from the noun Ru'oonah, which means 'listen and you may not be heard.' They found this very amusing and used to address the Holy Prophet ﷺ in this way as a form of mockery. Thus, the believers were forbidden from using this but were commanded instead to use the more respectful term 'Unzurna' meaning 'please grant us your attention to make us understand' which could not be distorted by these Jews. This shows the love of Allah ﷻ for the Beloved Prophet ﷺ, that cunningly twisting the word Raa'ina by the Jews resulted in showing disrespect to His Beloved and was thereby instantly exposed and Muslims were forbidden from ever using this term when addressing the Holy Prophet ﷺ. O Muslims! Listen attentively from the beginning to his discourse

so there is no need for the Beloved of Allah ﷺ to repeat; and for the disbelievers is a painful torment.

From this verse, we have learnt that any word which contains the slightest inclination towards disrespect cannot be used for the Prophets ﷺ. Any word which is commonly accepted as a derogatory term - if used for the Messenger of Allah ﷺ - will result in the person making such utterance to be declared as a disbeliever. None of his intentions in the defence of seemingly justifying its usage would ever be considered, even if he claims that his intention was not to insult.

We also understand from this verse that Allah ﷻ Himself teaches us the respect and the manners of addressing His Beloved Messenger Muhammad Mustafa ﷺ.

مَا يَدْعُوا الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

2:105. (Listen, O Muslims!) Those who are disbelievers; be they the People of the Book or the polytheists, they do not desire that any good should reach you from your Lord. And Allah selects whomsoever He wills for His Mercy, and Allah is the Possessor of great bounty.

Tafseer

None of those who disbelieve amongst the People of the Book like Ka'b Ibn Ashraf and his cronies nor the idolaters of Arabia such as Abu Jahl and his cronies desired that anything good be sent upon the Noble Prophet ﷺ, such as Prophethood, the Holy Qur'aan, any guidance or beneficial teachings of Islam, etc. But Allah ﷻ chooses for His Mercy, for His religion, for Prophethood, for Islam and for the Book whom He wills i.e. the Beloved Prophet Muhammad ﷺ and Allah ﷻ is the Possessor of Great Bounty.

This verse explains a profound message to us in that disbelievers cannot ever be considered as well-wishers of Muslims, and those who disregard this will eventually become victims of their treachery unfortunately.

مَا نُنَسِّخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥٧﴾

2:106. When We abrogate a verse or cause it to be forgotten; so, We shall bring one better or one similar to it. (O listener!) Do you not know that Allah can do everything?

Tafseer

When the disbelievers began to ridicule the matter of abrogation, pointing out to the previous Books of Allah ﷺ, like the Tawraah and the Injeel saying that none of their rulings were abrogated. They mockingly pointed out that one day Muhammad (ﷺ) orders his Companions (رضي الله عنهم) one thing and then the next day he forbids it, so Allah ﷻ revealed this verse saying that 'Allah ﷻ abrogates a verse either including its recital or only its command but its recital continues. Whatever Allah ﷻ abrogates or causes you to forget from His verses, He bring in place a better one that is more beneficial for His bondsmen, either because it is easier to implement or contains greater reward. O listener! Do you not know that Allah ﷻ has power over all things, including abrogating and substituting verses?' The questioning here is meant as an affirmative - it means He actually has the power.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٥٨﴾

2:107. (O listener!) Do you not know that the kingdom of the heavens and the earth is only for Allah? And (O Muslims), other than Allah, you have no guardian, nor any helper.

Tafseer

O listener! Do you not know that to Allah ﷻ belongs the kingdom of the heavens and the earth, and He does what He wills and that you have no one besides Allah ﷻ as your protector to safeguard you nor any helper besides Him to protect you from His punishment?

'You have no guardian, nor any helper' refers to idols whom the idol worshippers would turn to in worship and seek their help. This does not refer to the Prophets ﷺ and Saints رضى الله عنهم as misinterpreted by some misguided translators and commentators of the Holy Qur'aan. Their help, in

reality, is the help of Allah عَزَّوَجَلَّ.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلُوا مُوسَى مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٥٨﴾

2:108. Do you (also) wish to question your Messenger (regarding vain matters) like Moosa was questioned previously? And whoever exchanges faith for disbelief; he has gone astray from the right path.

Tafseer

This verse was revealed in response to some disbelievers of Makkah Mukarramah wanting to test the spiritual power of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by challenging him to turn Mount Safa into a heap of gold. So, Allah عَزَّوَجَلَّ responded by stating, 'O people! Do you desire to question your Messenger in the same trivial way as Moosa was questioned by his people before?' This was when they insisted on him to make it possible for them to see Allah عَزَّوَجَلَّ with their own eyes amongst other things.

So, Allah عَزَّوَجَلَّ further states that whoever prefers disbelief over belief by refraining from contemplating on the clear proofs provided by Allah عَزَّوَجَلَّ has definitely strayed from the right path, meaning he has strayed from the true path to Paradise.

وَدَكْثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُّوْكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كَقَارًا ۚ حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوا وَاصْفَحُوا ۚ حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥٩﴾

2:109. Many People of the Book desired if only they could turn you to disbelief after faith out of (sheer) jealousy of their hearts; (even) after this; that the truth has completely manifested upon them, so leave and overlook (them) until Allah issues His command; undoubtedly, Allah is Powerful over everything.

Tafseer

O Muslims! Many from the People of the Book long that they might tempt any one of you towards disbelief after you have believed, out of sheer jealousy in their hearts. This was due to the inherent

wickedness of their souls that provoked them to adopt this attitude, despite the fact that the truth was manifest to them with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being clearly mentioned in the Torah. Initially, Allah عَزَّوَجَلَّ advised patience of overlooking their behaviour and restraining themselves, awaiting the command of Allah عَزَّوَجَلَّ, acknowledging that Allah عَزَّوَجَلَّ has power over all things. Then later on, the ruling of the following part of the verse 'so leave and overlook them' was abrogated with many verses that advocated war with those disbelievers who intended to destroy Islam.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تَقَدَّمُوا لَنَا نَفْسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

2:110. And keep Salah established and pay Zakah, and whatever good you shall send ahead for yourselves, you shall find it (all) with Allah; undoubtedly, Allah is observing your deeds.

Tafseer

Keep Salah established implies that your life must regularly revolve around the five daily Salah which is an obligatory duty, and so is the paying of Zakah; it has to be paid when due and in full. Whatever good is performed in the way of obedience to Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, besides your obligatory duties, such as observing kinship and voluntary charity, which you offer for the benefit of your own souls, you shall certainly find its multiple rewards with Allah عَزَّوَجَلَّ; undoubtedly, Allah عَزَّوَجَلَّ is Aware of every one of your intentions and actions.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرًا يَٰٓأُولَٰئِكَ أَمَاتِهِمُ ۖ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١١١﴾

2:111. And the People of the Book said, 'No one shall enter Paradise but he who is a Jew or a Christian;' this is their wishful thinking. Say you (O Beloved), 'Bring your proof (of your claim), if you are truthful.'

Tafseer

They say, 'No one shall enter Paradise except those who are Jews or Christians' this is what the Jews of Madinah Munawwarah and the Christians of Najraan claimed when they disputed with the Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - each group separately claimed exclusivity to Paradise for their own followers; this is their wishful thinking and far away from reality. They are destined for an everlasting stay in the fire of Hell. So, Allah عَزَّوَجَلَّ addresses his Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

by mentioning, 'Say to them O Beloved Prophet, "Produce your proof if you are speaking the truth concerning your claim."'

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

2:112. Yes, why not; he who lowered his face (i.e. submitted) to Allah and is the doer of good deeds (will enter Paradise); so, his reward is with his Lord, and they have neither any fear nor any grief (in the Hereafter).

Tafseer

Only those Jews and Christians who followed the true versions of their religion during their eras and were not influenced by those who distorted the Word of Allah ﷺ in the true Torah and Injeel will also enter Paradise, namely whosoever submits to Allah ﷻ by adhering to His commands. However, from the blessed era of the Beloved Prophet Muhammad ﷺ announcing his Prophethood until the Day of Judgment, it is necessary for everyone to accept Islam in order to be rewarded in the Hereafter by Allah ﷻ for any good deeds done.

Wajh - 'face' - is mentioned here because it is the most noble part of the body, so that when it submits, it is natural for the rest of the body to follow; this is the sign of being virtuous and affirming to the Oneness of Allah ﷻ. The reward for such a people is with their Lord - the reward of their good deeds will be Paradise; no fear shall befall them, neither shall they grieve in the Hereafter.

وَقَالَتِ الْيَهُودُ لَنُصْرَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصْرَىٰ لَنُصْرَىٰ الْيَهُودَ عَلَىٰ شَيْءٍ ۚ وَهُمْ يَتَّبِعُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يُحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

2:113 And the Jews said, 'The Christians are nothing (in terms of their religion),' and the Christians said, 'The Jews are nothing (in terms of their religion),' whereas, they read the Book. Similarly, the ignorant (i.e. the polytheists) said the same words as them (by denying all religions). So, Allah will judge between them on the Day of Judgement regarding that over which they are disputing.

Tafseer

The Jews and the Christians disputed over the superiority of their respective religion; the Jews denied Jesus عَلَيْهِ السَّلَام as a Prophet, and the Christians did not accept Moses عَلَيْهِ السَّلَام as their Prophet - yet both groups recite the Book revealed to them, and in the Book of the Jews there is the confirmation of Jesus عَلَيْهِ السَّلَام, and in that of the Christians there is the confirmation of Moses عَلَيْهِ السَّلَام. In a like manner, the idolaters from amongst the Arabs deny both of these religions as having no basis for them; Allah عَزَّوَجَلَّ will show them the reality and the truth of Islam on the Day of Resurrection - they will learn about the true difference in their respective belief system. Allah عَزَّوَجَلَّ will admit the one who affirms His religion into Paradise and the one who falsifies it into the Fire of Hell.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا
حَافِيفِينَ ۖ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

2:114. Who is more unjust than he who prevents the Name of Allah from being mentioned in the Masjids (Mosques) of Allah, and strives to ruin them? It was not befitting for them to enter the Mosques, but in fear (of Allah). For them is disgrace in this world, and for them is a great torment in the Hereafter.

Tafseer

This points to the height of unjustness and evil to bar a worshipper from Allah's عَزَّوَجَلَّ places of worship, thus preventing His praise and His Name being invoked in prayer that is taking place in the Masjid. So, Allah عَزَّوَجَلَّ is questioning, 'Who can be more unjust than such a person?' One of the reasons for its revelation was when the idolaters barred the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ from entering the holy city of Makkah Mukkaramah for 'Umrah and worshipping Allah عَزَّوَجَلَّ in front of the Holy Ka'bah in the year of the signing of the Treaty of Hudaibiyyah. Allah عَزَّوَجَلَّ foretold regarding the surrendering of Makkah Mukkaramah by the disbelievers and when the infidels themselves will be barred from entering the blessed precincts of the Holy Ka'bah. Allah عَزَّوَجَلَّ warned them of humiliation in this world through being killed or taken captive and being forced to pay Jizyah (tax), and in the Hereafter a horrible torment confined to everlasting punishment in the blazing Fire of Hell.

وَلِلَّهِ الشَّرْقُ وَالْمَغْرِبُ فَأَيُّمَا تَوَلَّوْا فَوَجَّهَ اللَّهُ ۚ إِنَّ اللَّهَ وَسِعَ عِلْمُهُ ﴿١١٥﴾

2:115. And the East and the West all belong only to Allah; so, whichever side you turn to, there is Wajhullah (i.e. the Mercy of Allah is inclined towards you). Undoubtedly, Allah is All-Encompassing, All-Knowing.

Tafseer

This verse was revealed either when the Jews criticised the change of the direction of prayer i.e. Qiblah, or concerning the Nafl (optional) prayers on the backs of animals during journeys for which one may pray in any direction. Allah ﷻ says, 'to Allah belongs the East and the West,' this implies the entire earth. So, whichever direction you turn your faces to in prayer by His command, you will find the Mercy of Allah ﷻ inclining towards you; He is pleased with you. Undoubtedly, Allah ﷻ is All-Embracing; His Bounty embraces all things and He manages His entire creation.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۚ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلٌّ لَّهُ قَنُوتٌ ﴿١١٦﴾

2:116. And they (i.e. the People of the Book and the polytheists) said, 'Allah has chosen offspring for Himself.' Glory be to Him. Rather, whatever is in the heavens and the earth is under only His ownership; all are subservient to Him.

Tafseer

The Jews and the Christians and those polytheists that claimed the Angels are the daughters of Allah ﷻ by saying 'Allah has taken to Himself offspring'; Allah ﷻ says, 'Glory be to Him!' as a way of exalting Himself above this absurd allegation; rather, everything in the Heavens and the earth belong to Him and all are His possession. This Sovereignty and Independence negates the concept of having a child and is absurd and contrary to logic; what need does He have for offspring? It does not befit his Sovereignty and Independence, and it is absurd to imply that He has any need for any offspring. Rather, everyone is required to obey and submit to His Will.

بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

2:117. (Allah is) The Originator of the heavens and the earth, and when He decrees anything (to

come into existence), so all He says is, 'Be!' and it becomes, instantly.

Tafseer

Allah ﷻ is the Creator of the heavens and the earth, bringing them into existence without any previous criteria or model; and when He decrees anything to exist, He only says to it 'Be', it becomes, instantly. This verse proves that Allah ﷻ created everything from nothing; nothing - other than Him - existed. His first creation was the Noor (Light) of the Beloved Prophet Muhammad ﷺ. Thereafter, He brought everything into existence through the Noor of His Beloved Prophet (al-Noor al-Muhammadi) ﷺ.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

2:118. And the ignorant (i.e. the People of the Book and the polytheists) said, 'Why does Allah not speak to us or (why don't) we get a sign?' Those before them said the same thing. The hearts of these (ignorant people) and of those (before them) are alike. Undoubtedly, We have made the signs clear for the people of certainty.

Tafseer

The disbelievers of Makkah who are ignorant said to the Holy Prophet ﷺ that they desired direct communication with Allah ﷻ. This - they claimed - will be a sign of the truthfulness of the message conveyed by the Noble Prophet ﷺ. In a similar manner to these disbelievers, those before them from amongst previous communities questioned their respective Prophets ﷺ; thus, their hearts are similar in terms of disbelief and stubbornness. Allah ﷻ says, 'Yet We have made clear the signs to people who are certain, people who know that these are the signs of Allah,' so they believe in them, therefore to request a new sign would be not but their rebellious nature.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

2:119. Undoubtedly, We have sent you (O Beloved) with the truth; (as) a Conveyer of glad tidings and a Warner, and you shall not be questioned concerning the inmates of Hell.

Tafseer

Allah ﷻ has sent His Beloved with the truth and guidance, and as a Conveyer of glad tidings - reward of Paradise for those who respond to the guidance of Islam and a Warner of the Fire to those who do not respond to it. He shall not be questioned about the inhabitants of Hellfire as to why the disbelievers did not believe; his responsibility is only to deliver the Message.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۖ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِبَعْتَ أَهْوَاءَهُمْ
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝

2:120. And (O Beloved), never will the Jews and the Christians be pleased with you unless you follow their religion. Say you (O Beloved); that 'Only the guidance of Allah (in reality) is guidance.' (O listener, whoever you are!) If you (still) become a follower of their desires, after this; that the knowledge has come to you, so you will have no one to protect you from Allah nor any helper.

Tafseer

This verse clearly spells out the nature of the Jews and the Christians - they will never be pleased with the Beloved Prophet ﷺ and the Muslims in general, until the Muslims follow the ways of their religion. So, who in the right sense of mind wants to leave the religion of truth, purity and true guidance and follow those who altered the Message of Allah ﷻ and falsified His Message of believing in Him only, and obeying His Final and Chosen Prophet Muhammad ﷺ Allah ﷻ instructs the Beloved Messenger ﷺ to declare to them, 'Allah's ﷻ guidance - which is Islam - is the only true guidance; the rest are in manifest error.' Allah ﷻ further states that 'O listener whoever you are, after true knowledge - through Divine Revelation - has reached you, and you still desire to follow them, be aware that you will have no one to protect you from the Wrath of Allah ﷻ, nor will you have any helper.'

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

2:121. Those to whom We have given the Book, they recite it as it should be recited; only they have faith in it. And those who deny it, so only they are the losers.

Tafseer

This verse refers to a group from the People of the Book (Injeel) who recited it with its correct recitation as it was revealed, and accepted and believed in its true meaning. This verse was revealed concerning a group of Ethiopians who believed in the true Injeel, who presented themselves in the blessed court of the Beloved Prophet ﷺ and accepted Islam; they became true believing Muslims. Thus, whoever disbelieves in it (i.e. the Injeel) - either by distorting it or not believing in it at all, they shall be the losers because they will be destined for the everlasting Fire of Hell.

يٰٓبَنِيٓ اِسْرَآءِيْلَ اذْكُرُوْا اِنْعَمْتُ عَلَيْكَمُ وَاِنِّيْ فَضَّلْتُكُمْ عَلَی الْعٰلَمِيْنَ ﴿١٢٢﴾

2:122. O children of Ya'qoob! Remember My favour which I bestowed upon you and that I exalted you above all the people of that time (of yours).

Tafseer

From this verse, we learn that the Children of Israel were favoured because they were the descendants of the Prophets عَلَيْهِمُ السَّلَام, there were many pious people amongst them. They were favoured and preferred over all others in that period of time because of this unique honour of being the descendants of past Prophets عَلَيْهِمُ السَّلَام. A similar verse has already been mentioned, it is mentioned again as to place emphasis in order to further motivate them to follow the Final Prophet Muhammad ﷺ as mentioned in their Books. It was their disobedience to Allah ﷻ by rejecting the Prophethood of His Most Beloved and Final Prophet ﷺ did they fall into disgrace. From this, we learn that no matter what your status is, true honour can only be obtained in loving and accepting the servitude of the Beloved Prophet of Allah ﷻ, whilst those who turn away from him or show even the slightest amount of disrespect to him will face disgrace and humiliation on the Day of Judgement; they will be the losers.

وَاتَّقُوا يَوْمًا لَا تَجْزِيٓ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُوْنَ ﴿١٢٣﴾

2:123. And fear that Day when no soul shall be a compensation for another, nor shall it be freed with any reimbursement, nor shall any intercession benefit a disbeliever, nor are they to be helped.

Tafseer

Continuing with the theme of the previous verse, those Jews who claimed that our believing pious ancestors will intercede on our behalf are being reminded that no soul will compensate for another. So, fear that Day when no believing soul shall be a compensation for another, when no soul of any pious ancestor will benefit any soul of a disbeliever who rejects the Prophethood of the Final Prophet ﷺ, since no ransom shall be accepted from it nor any intercession shall benefit the disbelievers; neither shall they be helped against the punishment of Allah ﷻ.

وَإِذْ بَتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

2:124. And (remember) when the Lord of Ibrahim tested him by (His) certain words (i.e. commands), so he fulfilled (all of) them. He (Allah) said, 'I am about to make you a leader of the people,' he (Ibrahim) pleaded, 'And (also) from my offspring.' He (Allah) said, 'My promise does not reach the unjust.'

Tafseer

Ibrahim عَلَيْهِ السَّلَام was tested with certain words of commands and prohibitions. These included the rituals of Hajj (Pilgrimage), the rinsing of the mouth, the sniffing of water into the nostrils to cleanse them, the cleaning of the teeth, the trimming of the moustache, the combing of the hair making a path in the middle, the trimming of the fingernails, the shaving of armpits and pubic hair, circumcision and washing one's private parts after one relieving himself; and he fulfilled them, he performed them thoroughly. These are all now the common practice of the Muslims, the true adherent ones to the commands given by Allah ﷻ, because it was practised by our Beloved Prophet ﷺ, sent as the model of mankind.

Allah ﷻ made Ibrahim عَلَيْهِ السَّلَام a leader and a role model in the religion for the people. Said he, 'And of my offspring? O Allah ﷻ, make leaders from among them.' He ﷻ saying, 'My covenant of leadership/Prophethood shall not reach the unjust' refers to the transgressors and the disbelievers.

وَأَدْجَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٥٨﴾

2:125. And recall when We made this House (i.e. the Ka'bah) a focal point for the people and a place of safety. And make the standing place of Ibrahim (i.e. Maqaam Ibrahim) a station for Salah, and We emphasised to Ibrahim and Isma'eel that (they must) purify My House well for those who perform Tawaaf (circumambulation), and those who perform I'tikaaf (i.e. the devotional seclusion in a Mosque), and those who bow down and prostrate.

Tafseer

Allah ﷻ made the Holy Ka'bah the focal point for pilgrimage, a place of visitation to which people flock from all directions of the world. He also made it for the people a sanctuary and place of safety from all kinds of attacks, killing, plundering and looting. Even if a person encounters the killer of his father in this place of sanctuary, he cannot act violently against him. It is also a sanctuary for believers where they are safe from any form of attack.

The stone upon which Ibrahim عليه السلام used to stand when building this Sacred House of Allah ﷻ has become a place of respect and honour, and a place of prayer where performing two units of prayer after circumambulation is part of the ritual of Hajj and 'Umrah. This shows that the stone used by Ibrahim عليه السلام is sanctified and commands respect. This also proves the status and sanctity of the relics of all the beloveds of Allah. This further signifies the importance of Salah, Tawaaf and I'tikaaf which have been a practice from the past.

Furthermore, Allah ﷻ made a covenant with Ibrahim and Isma'eel عَلَيْهِمَا السَّلَام and commanded them to purify His House from idols for those that shall go around it and for those who bow and prostrate. This further implies that the places of worship like the Masjids (Mosques) should be kept clean at all times and must be free from any form of filth and bad odour.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَصْطَرَّةُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٥٩﴾

2:126. And (recall) when Ibrahim requested that 'O my Lord, make this city (i.e. Makkah)

peaceful, and provide its residents various kinds of fruits as sustenance for those who believe in Allah and the Last Day from amongst them.' He (Allah) said, 'And whoever became a disbeliever, I will allow him to benefit as well for a short while, and then, I will force him towards the torment of Hell; and that is a very dreadful place of return.'

Tafseer

When Ibrahim عَلَيْهِ السَّلَام made this Dua, 'O my Lord, make this city a place and sanctuary of peace and security,' Allah عَزَّوَجَلَّ granted him his request making it a sanctuary in which no human blood is shed, no injustice is committed towards anyone, no prey is hunted and which will always be inhabited, and its people will be provided with fruits and other forms of sustenance. This actually happened as the land of Taaif and Syria, which were barren before and devoid of any vegetation or water, became fertile and luscious due to the Mercy of Allah عَزَّوَجَلَّ through the Dua of Ibrahim عَلَيْهِ السَّلَام. Its fruits and vegetation were brought to the Holy City of Makkah Mukarramah by a large influx of pilgrims and traders, which shows that Allah عَزَّوَجَلَّ accepted his supplication.

Allah عَزَّوَجَلَّ said regarding the disbelievers that He will also provide them with sustenance and enjoyment for a short while in this life, then on the Day of Judgment they will be forced towards the punishment of the Fire from which there will be no escape; what an awful place of return it will be for them.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

2:127. And (recall) when Ibrahim was raising the foundations of this House along with Isma'eel, whilst saying this; that 'O our Lord, accept (this service) from us; undoubtedly, only You are the All-Hearing, the All-Knowing.'

Tafseer

Ibrahim عَلَيْهِ السَّلَام built the Holy Ka'bah after setting up the foundations, and this is the practice of building any house of stone ever since. He built this with the help of his beloved son Isma'eel عَلَيْهِ السَّلَام whilst supplicating, 'O our Lord, accept this building from us; truly You are the Hearer of all words,

the Knower of all deeds.'

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَاسِكِنَا وَثُبِّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

2:128. 'O our Lord, make us subservient to You and raise from our offspring a nation obedient to You, teach us the rules of our worship, and direct Your Mercy towards us; verily, only You are the Greatest Acceptor of repentance, the Most Merciful.'

Tafseer

This Dua of Ibrahim عَلَيْهِ السَّلَام to Allah عَزَّوَجَلَّ is directed towards the lineage of Isma'eel عَلَيْهِ السَّلَام in order to make his lineage dutiful and compliant to Allah عَزَّوَجَلَّ alone, and make their seed and their progeny into a community ever in submission to Allah عَزَّوَجَلَّ, and to have them taught the holy rites for the different forms of worship and for guidance in the performance of the pilgrimage; this Dua ensured that the lineage of the Beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained pure.

Note: All of his forefathers were monotheistic believers, believing in the One Allah عَزَّوَجَلَّ and never worshipped idols. It must be remembered that Aazar - the idol worshipper - was not the father rather the uncle of Ibrahim عَلَيْهِ السَّلَام, though he is addressed in the Holy Qur'aan as 'Abi' (which literally translates in to father but contextually it refers to his uncle).

This term 'Abi' was used commonly in that period of time for both father and uncle. The name of Ibrahim's عَلَيْهِ السَّلَام father was Taarikh. Our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned that he came from a pure ancestral lineage. The worst form of impurity is that of idol worshipping polytheists. So, this further proves that Aazar - the idol worshipper - was not the father of Ibrahim عَلَيْهِ السَّلَام, who is the forefather of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is explicitly proven in the upcoming verse - no. 133 - where uncles are referred to as fathers.

Ibrahim عَلَيْهِ السَّلَام then pleaded to Allah عَزَّوَجَلَّ to turn towards them with His Mercy and to accept their repentance, acknowledging that Allah عَزَّوَجَلَّ alone is the Greatest Acceptor of repentance, the Most Merciful. They made this Dua of repentance despite the fact that they were free of any sins and were symbols of moral perfection. This Dua was made out of humbleness and sincerity in order to teach their progeny the good conduct of being in submission to Allah عَزَّوَجَلَّ.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

2:129. 'O our Lord, and send amongst them a Messenger from themselves, that he may recite to them Your verses, and teach them Your Book and sound knowledge (i.e. wisdom), and purify them well. Indeed, only You are the Most Dominant, the Most Wise.

Tafseer

Ibrahim and Isma'eel عَلَيْهِمَا السَّلَام supplicated to Allah عَزَّوَجَلَّ to send amongst the people of this House a Messenger from amongst them; Allah عَزَّوَجَلَّ answered his supplication by the sending of the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who recited to them the verses of the Holy Qur'aan, taught them the Holy Qur'aan and Wisdom and purified them of idolatry. It is understood from here that the Noble Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ purifies the heart of every believer - this will remain to be his Prophetic function until the Day of Judgement, hence this shows that the connection of the purifier - the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - and the purified - the believers - must remain intact even until the Last Day.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ الْأَمْنِ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۚ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

2:130. And who would turn his face away from the religion of Ibrahim except the one who is inwardly a fool. And undoubtedly, We definitely chose him (i.e. Ibrahim) in the world and he is, without doubt, amongst those who have the ability to gain Our special closeness in the Hereafter.

Tafseer

This verse points out that Islam is the true religion - it is the religion of the Prophet Ibrahim عَلَيْهِ السَّلَام - as was practiced by the righteous predecessors from the time of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and even before. The one who abandons Islam and denies the fact that his soul has been created by Allah عَزَّوَجَلَّ solely for His worship and that one is obliged to worship Him is a loser and a fool. Indeed, Allah عَزَّوَجَلَّ chose and elected him as His Beloved - the Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - in this world, and in the Hereafter he will be granted the highest station, the Station of Shafa'ah (Intercession on the Final Day) and Waseelah (the highest platform in Paradise).

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٥٧﴾

2:131. (And recall) when his Lord said to him, 'Submit,' he humbly replied, 'I have submitted to the One Who is the Lord of all the worlds.'

Tafseer

And recall when his Lord said to Ibrahim عَلَيْهِ السَّلَام 'Submit' meaning obey Allah عَزَّوَجَلَّ and devote yourself purely to Him, he عَلَيْهِ السَّلَام humbly responded, 'I have submitted to the Lord of all the Worlds.'

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٥٨﴾

2:132. And Ibrahim instructed the same religion to his sons, and Ya'qoob (did the same); that 'O my sons, Allah has verily chosen this religion for you; therefore, die not but as Muslims.'

Tafseer

Ibrahim عَلَيْهِ السَّلَام enjoined his sons to this true faith and so did Jacob عَلَيْهِ السَّلَام upon his sons, saying, 'O my sons! Allah عَزَّوَجَلَّ has chosen for you this true religion, the religion of submission to Allah عَزَّوَجَلَّ, which is Islam. True success in life can only be obtained by submitting to Allah عَزَّوَجَلَّ and holding fast onto the rope of love for the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This grip on this rope of love is strengthened by keenly adopting the Sunnah of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is the formula of the ultimate success of dying with true faith (Iman), which is dying as a Muslim.'

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي يَا بَنِيَّ أَقَالُوا نَعْبُدُ إِلَهَكَ وَالِإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٥٩﴾

2:133. Rather, were some of you (O Jews) present physically, when death came to Ya'qoob? When he said to his sons, 'Whom will you worship after me?' they said, 'We shall worship He Who is your God, and the God of your fathers; Ibrahim, Isma'eel and Is-haaq, the only One God and we are in submission to Him.'

Tafseer

When the Jews said to the Prophet ﷺ, 'Do you not know that on the day of his death, Jacob charged his sons with Judaism?', this verse was revealed to refute and discredit this false claim of the Jews. He asked his sons, 'Whom will you worship after me i.e. after I pass away?' They said, 'We will worship your God and the God of your fathers; Ibrahim, and Ismaeel and Is-haaq عَلَيْهِمُ السَّلَام, the Only One God, to Him we submit.' Here Ismaeel عَلَيْهِ السَّلَام is counted as a father as well because, as stated in the earlier verse, it was common in that period to address the uncle as the father, as the status of an uncle is similar to that of a father, hence Aazar is called the father of Ibrahim, but in reality he was the paternal uncle of Ibrahim. This is a form of rebuke to the Jews that you were not present at his demise, so how do you ascribe to him words that he did not utter?

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

2:134. This is a nation that has passed; for them is what they have earned and for you is what you earn, and you shall not be questioned regarding their deeds.

Tafseer

This refers to the nation of Ibrahim, Ya'qoob and his sons. It is a community that has passed on, it has gone before; theirs is what they have earned - the reward for their deeds, so the Jews will not benefit from their good deeds. 'For them is what they have earned' - the Jews are being addressed here. Everyone is accountable for his own deeds and will be rewarded or punished accordingly.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

2:135. And the People of the Book said, 'Become Jews or Christians; you will find the way (towards guidance).' Say you (O Beloved), 'Rather, we actually take the religion of Ibrahim who was detached from every falsehood and was not of the polytheists.'

Tafseer

The People of the Book proposed that one has to be a Jew or a Christian to be rightly guided. This

was mentioned firstly by the Madinian Jews, then followed by the Christians of Najraan. Allah ﷻ responded, 'Say to them O Beloved Prophet, "Rather, we follow the faith of Ibrahim - the one who was detached from all other false religions, as he has always remained a truly pure and real Monotheist, and he was not of the idolaters."' Both of these groups had deviated from the guidance of Ibrahim ﷺ and only the Muslims are the true adherents of the faith of all Prophets of Allah ﷻ.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَآلِ سُبْحَانَ مَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

2:136. (O Muslims) say in this manner; that 'We believe in Allah, and what was revealed to us and what was revealed to Ibrahim, Isma'eel, Is-haaq, and Ya'qoob, and upon their children, and what was bestowed to Moosa and 'Eisa, and what was given to the rest of the Prophets from their Lord. We do not distinguish between any of them in the matter of believing (in their Prophethood) and we are in submission in the Majestic Court of Allah.'

Tafseer

We Muslims believe in Allah ﷻ and in that which has been revealed to His Beloved Messenger ﷺ for us in the form of the Holy Qur'aan. Allah ﷻ revealed to Ibrahim ﷺ - also a Messenger - upon whom was revealed ten Scrolls (Saheefas). Isma'eel, Is-haaq, Ya'qoob and his sons were all Prophets but not Messengers i.e. neither Scrolls nor Holy Books were revealed to them; they preached the Scrolls (Saheefas) revealed to Ibrahim ﷺ. Holy Books were revealed to Moosa ﷺ - the Torah - and to 'Eisa ﷺ - the Injeel. We as Muslims do not make any distinction but rather believe in every Prophet of Allah, all of them numbering a total of one hundred and twenty four thousand more or less (only Allah ﷻ and His Beloved Prophet Muhammad ﷺ know the exact figure). So, we are required by the Law of Islam to love, accept, honour and respect them all and to make no difference between any of them in the sense of believing in some and disbelieving in others in the manner of the Jews and the Christians, and to submit to only Allah ﷻ.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

2:137. If they (i.e. the Jews) then also believe in the same way as you (O Companions of the Prophet Muhammad) have believed, so they are rightly guided; and if they turn their faces away, so they are in mere stubbornness. So, O Beloved, soon Allah will suffice for you against them, and only He is the All-Hearing, the All-Knowing.

Tafseer

We understand the quality of a true believer in this verse. A true believer is he who follows the examples set by those who were personally taught by the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ i.e. the Blessed and Illustrious Companions رَضِيَ اللَّهُ عَنْهُمْ; every one of them are described as stars of guidance - if we follow any one of them, we will be rightly guided. In this verse, Allah عَزَّ وَجَلَّ says that if the Jews and the Christians believe in the likes of what you believe in, then they are truly guided; if they turn away from believing in it, then they are clearly in opposition to you. Allah عَزَّ وَجَلَّ assured the Beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that He will be sufficient against them and their evil plans as He is the Hearer of all of their sayings, the Knower of all of their circumstances.

This is the verse that the third Caliph of Islam, the noble 'Uthmaan رَضِيَ اللَّهُ عَنْهُ was reciting when he was martyred. His blood fell on that part of the verse that stated 'soon Allah will suffice for you against them.'

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾

2:138. (Say to them) 'We took upon ourselves the colour of Allah (i.e. Islam); and whose colour is better than the colour of Allah? And we worship only Him.'

Tafseer

This verse refers to a custom of the Jews and the Christians whereby they used to anoint their newborns and new converts with what they referred to as 'Holy water' to turn them into 'true Jews or Christians' currently known as the term Baptism. Their false notion is refuted in this verse that your artificial colour is of no use. We Muslims are privileged to acquire the spiritual colour of the

religion of Allah ﷻ, which is the true beliefs of Islam and piety; and whose colour can be better than the colour of the religion of Allah ﷻ? Thus, we worship Him alone.

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

2:139. Say you (O Beloved), 'O Jews!) Do you dispute regarding Allah? Whereas, He is also our Lord and your Lord as well, and our deeds are with us and your deeds are with you, and we devotedly belong to only Him.'

Tafseer

The main dispute of the Jews was that Allah ﷻ chose a Prophet - our Beloved Prophet Muhammad ﷺ - from amongst the Arabs, a descendant of Isma'eel عليه السلام whom they rejected, and not from amongst the descendants of Is-haaq عليه السلام whose lineage they belong to; this verse was revealed to silence them. Allah ﷻ has the right to choose whom He wills.

We are accountable for our deeds, and you are accountable for your deeds for which you will be recompensed. It is not unlikely that amongst our deeds there is an excellence for which we deserve to be honoured; and to Him we are sincerely devoted in religion, and we are better than you in religion and in deeds, therefore we are more worthy to be chosen.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا أَوْ نَصَارَى قُلْ أَنْتُمْ أَعْلَمُ أَمْرَ اللَّهِ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَ اللَّهِ وَمِنَ اللَّهِ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

2:140. Rather (O People of the Book), you claim that Ibrahim, and Isma'eel, and Is-haaq, and Ya'qoob and their sons were Jews or Christians. Say you (O Beloved), 'Do you know more or does Allah?' And who is more unjust than the one who has the testimony of Allah (concerning the truthfulness of the Prophet Muhammad) and conceals it? And God is not unaware of your (evil) deeds.

Tafseer

The People of the Book claimed that 'Ibrahim, Isma'eel Is-haaq and Ya'qoob and their sons were

Jews or Christians.' This verse was revealed to refute their absurd claims because Ibrahim عَلَيْهِ السَّلَام existed well before the formation of Judaism or Christianity; all Prophets عَلَيْهِمُ السَّلَام are Muslims because they - all the way from the Prophet Adam عَلَيْهِ السَّلَام up until the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - all followed one religion of pure Monotheism. Allah عَزَّوَجَلَّ challenges them by asking our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to question whether they assume that they are more knowledgeable than Allah عَزَّوَجَلَّ. Indeed, Allah عَزَّوَجَلَّ possesses the greatest knowledge as one of His qualities is 'All-Knowing'; He dissociated Ibrahim عَلَيْهِ السَّلَام from both groups, declaring that he was neither a Jew nor a Christian; and those mentioned with him are his followers - they also do not belong to any of the two aforementioned groups. Allah عَزَّوَجَلَّ exposed these groups by referring to their distortion of His message as a great injustice, 'who is more unjust than the one who has the testimony of Allah (concerning the truthfulness of the Prophet Muhammad) and conceals it?' That is to say, there is no one more unjust than him; these are the Jews who concealed the testimony of Allah عَزَّوَجَلَّ regarding the pure faith of Ibrahim عَلَيْهِ السَّلَام in the Torah and also concealed the truthfulness of the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 'Allah عَزَّوَجَلَّ is not heedless of what you do' is a threat for them.

Even these days, there are corrupt, deviant and misguided people who read the verses of the Holy Qur'aan in which the prominence and the greatness of the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is mentioned, but they conceal them from the public knowingly.

١٢
ع
١٢

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَنْهَا كَانُوا يَعْمَلُونَ ١٤١

2:141. That is a nation which has passed; for them is their earning and for you is your earning, and you shall not be questioned regarding their deeds.

Tafseer

Once again, the Jews are warned not to rely on the greatness of their ancestors - that is a community which has passed on; theirs is what they have earned and yours is what you have earned; you shall not be asked about what they did - a similar verse has already been mentioned before.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

2:142. Now, the foolish people will say, 'Who has turned the Muslims away from that Qiblah (i.e. the direction to face when performing Salah) upon which they were previously (i.e. Masjid Al-Aqsa)?' Say you (O Beloved); that 'Only to Allah belongs the East and the West. He enables whomsoever He wills to walk the Straight Path.'

Tafseer

The foolish people - who are the Jews and the polytheists - will now say, 'Who has turned the Prophet Muhammad (ﷺ) and the Muslims away from that direction they were previously facing in their prayers?' That is, from the direction of Bayt Al-Maqdas, also called Masjid Al-Aqsa, in Jerusalem. The answer given to them through the blessed tongue of the Beloved Prophet Muhammad ﷺ is as follows, 'Only to Allah belongs the East and the West,' which means all directions belong to Allah ﷻ, it is up to Him to appoint any direction as the Qiblah, why are you objecting to it? He ﷻ enables whomsoever He wills to walk the straight path, and the straight path is indeed the religion of Islam.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبَادَهُ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿٢٥﴾

2:143. And this is how it is; that We have made you the best of all nations, that you be witnesses upon the people, and this Messenger is your protector and witness. And O Beloved, We had fixed that Qiblah upon which you were previously, for this reason only; to see who follows the Messenger and who turns back on his heels. And indeed, this (i.e. the acceptance of the change of Qiblah) was heavy but upon those whom Allah has guided. And it does not befit Allah that He would cause you to lose your faith. Verily, Allah is Most Kind, Most Merciful towards mankind.

Tafseer

And in the same way Allah ﷻ has made you - O community of the Prophet Muhammad ﷺ - as the best of all communities, that you will be appointed as witnesses upon the people, and the Holy Prophet Muhammad ﷺ is your protector and will be a witness upon you all. Muslims have been made witnesses because they are informed by the Holy Prophet Muhammad ﷺ, and the Holy Prophet Muhammad ﷺ was made a witness because Allah ﷻ informed him and showed him countless hidden realities. Allah ﷻ fixed that Qiblah for His Beloved ﷺ a second time towards which he was facing previously - that is, the Holy Ka'bah - in order to see who follows the Beloved Prophet ﷺ and who turns away from this commandment and becomes a Murtad (apostate). Indeed, this acceptance of the change of the Qiblah was heavy for the people but not for those whom Allah ﷻ has guided. It does not befit Allah ﷻ that He would cause you to lose your faith; verily, Allah ﷻ is the Most Kind, the Most Merciful towards mankind.

This verse was revealed for the reason that some Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ had asked the Messenger of Allah ﷺ regarding the status of those that had died before the change of the direction of Qiblah, they are consoled in this verse that Allah ﷻ is Most Kind and Merciful with the believing people; He does not let their good deeds go to waste.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٢١٤﴾

2:144. We are observing the turning of your face repeatedly towards the sky, so We will definitely turn you towards that Qiblah in which you are (more) pleased. Now, turn your face towards the Sacred Masjid (i.e. the Ka'bah). And O Muslims! Wherever you are, turn your face towards the same (direction). And those who have been given the Book definitely know that this (i.e. the commandment for the change of Qiblah) is the truth from their Lord, and Allah is not unaware of their (evil) deeds.

Tafseer

Allah ﷻ states, 'We are observing the turning of your face repeatedly towards the sky.' The Noble

Messenger of Allah ﷺ was waiting and observing the sky for Revelation to descend. He was longing for the command of facing towards the Holy Ka'bah in prayer. The Beloved Prophet Muhammad ﷺ longed for this because it was the prayer direction of the Prophet Ibrahim عَلَيْهِ السَّلَام and hence would be more encouraging to the submission of the Arabs towards Islam because the Arabs also had great respect for Ibrahim عَلَيْهِ السَّلَام. The Divine commandment came, 'Now, We will definitely turn you towards a direction which shall please you that you will love. Turn your face, O Beloved, whilst in prayer towards the Sacred Mosque - that is, the Holy Ka'bah - and wherever you are, O Muslim communities, turn your faces in prayer towards it.' Those who have been given the Book know that the change of Qiblah from Masjid Al-Aqsa towards the Holy Ka'bah is the fixed truth from their Lord on account of the description in their Scriptures of how the Holy Prophet ﷺ would re-orient himself to it; Allah عَزَّوَجَلَّ is not heedless of their evil deeds, for example their denial of the Holy Ka'bah as being the Qiblah, etc.

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ
وَلَيْنَ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿٢١٥﴾

2:145. And if you bring all the signs to the People of the Book, they will not follow your Qiblah, nor should you follow their Qiblah, nor do they follow the Qiblah of each other. And (O listener, whoever you may be) if you follow their desires, after having received knowledge, so at such a time you would definitely be a transgressor.

Tafseer

Yet, if you bring to the Jews and the Christians every sign about your truthfulness in the matter of the direction of prayer, they will not follow your direction out of sheer stubbornness and hatred, and you are not a follower of their direction. This is a categorical negation of the Holy Prophet's ﷺ desire that they become Muslims and they desired that the Holy Prophet ﷺ return to their direction of prayer. Neither are the Jews nor the Christians followers of one another's direction. If you, O listener, were to follow their whims towards which they call you - after receiving the knowledge of the religion of Islam - then you will certainly be amongst the evildoers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ وَإِن فَرِيقًا مِنْهُمْ لَيْكُشُّمُونَ الْحَقُّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

2:146. Those to whom We gave the Book (i.e. the Jewish and the Christian scholars); they recognise that Prophet (i.e. the Beloved Muhammad) just like a person recognises his own sons. And undoubtedly, a group amongst them knowingly conceals the truth.

Tafseer

Those to whom Allah ﷻ gave the Book - the religious scholars of the Jews and the Christians are meant here; they recognise the Holy Prophet Muhammad ﷺ just like a person recognises his own sons because of the description of him being mentioned in their Books. Undoubtedly, a group amongst them conceals the truth; that is, the description of the Holy Prophet Muhammad ﷺ mentioned in their Books, whilst they know this truth that the Holy Prophet Muhammad ﷺ is the Final Messenger of Allah ﷻ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

2:147. (O listener!) This (i.e. the change of Qiblah) is the truth from your Lord (or the truth is only that which comes from your Lord), therefore beware; do not be doubtful.

Tafseer

O listener! This change of Qiblah is the truth from your Lord, therefore do not doubt it. The truth is only that which comes from your Lord, even though sometimes we do not or even cannot understand its wisdom, therefore beware; do not be doubtful, and always practice what you are ordered to practise.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

2:148. And for everyone, there is a direction towards which he faces (in prayer), therefore strive to surpass others in good deeds. Allah will gather you all; wherever you may be, Allah indeed does whatever He wills.

Tafseer

And for every community, there is a direction towards which they face or they are made to face for prayer, Muslims are also a very special community, so why should there be an objection against their Qiblah? The Qiblah is fixed, so now leave the arguments; rather, strive to surpass others in good deeds and in the acceptance of these commands. Allah ﷻ will gather you all on the Day of Judgement to recompense you of your deeds wherever you may be; indeed, Allah ﷻ does whatever He wills.

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِعَاقِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

2:149. And wherever you come from, turn your face towards the Sacred Masjid, and that (i.e. the change of Qiblah) is definitely the truth from your Lord. And (O Muslims!) Allah is not unaware of what you do.

Tafseer

And from whichever city you come out for the purpose of travelling - in order to perform Salah - turn your face towards Masjid Al-Haraam (The Sacred Mosque), which is the Holy Ka'bah. The same rule of facing the Holy Ka'bah is applied when we may be on a journey or in a settled state, and certainly this change of the Qiblah is the truth from your Lord. And O Muslims! Allah ﷻ is not unaware of what you do, so He will give you the best of rewards for this action.

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنْ تَمَّ يَغِيْبِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

2:150. And O Beloved, wherever you come from, turn your face towards the Sacred Masjid. And O Muslims! Wherever you may be, turn your face towards it only, so that people may not have a proof against you except those amongst them who commit injustice. Therefore, do not fear them, and fear Me, and (face the Ka'bah) for this reason; that I may complete My favour upon you and that you may somehow attain guidance.

Tafseer

O Beloved Prophet Muhammad (ﷺ), wherever you come from, turn your face for prayer towards the Sacred Masjid. Moreover, O Muslims! Wherever you may be - travelling, in a jungle or at home - turn your face for prayer only towards the Holy Ka'bah so that people may not have an argument against you, as the idol-worshippers may say, 'Muhammad (ﷺ) claims to follow the creed of Ibrahim عليه السلام but he disregards his Qiblah.' And those amongst them who commit injustice due to their hostility towards the Holy Prophet ﷺ, they will say, 'Muhammad (ﷺ) only changed towards this direction because of his natural inclination towards the idolatrous religion of his forefathers.' Therefore, do not fear them for whatever they say, and fear only Allah عَزَّوَجَلَّ alone, and face the Holy Ka'bah for this reason that He may complete His favour upon you and that you may in some way attain guidance.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

2:151. As We have sent to you a (great) Messenger from amongst you, that (he) recites to you Our verses and purifies you, and teaches you the Book and sound knowledge (i.e. wisdom), and teaches you that which you knew not.

Tafseer

The changing of the Qiblah towards the Holy Ka'bah was a great bounty, now an even greater bounty is mentioned. Allah عَزَّوَجَلَّ talks about the Holy Prophet Muhammad ﷺ; that He has sent to you a great Messenger from amongst you in order to complete the favour, who recites to you His verses and purifies you from the impurity of disbelief and sins, and teaches you the Book and sound knowledge - that is, Islamic jurisprudence, and teaches you that which you knew not - that is to say, the Holy Prophet ﷺ taught the knowledge of the seen and the unseen to his Noble Companions رَضِيَ اللَّهُ عَنْهُمْ.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاسْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

2:152. So remember Me, I shall publicise you (by giving you true fame and help), and acknowledge My right, and do not be ungrateful.

Tafseer

Allah ﷻ states in this verse, 'So, remember Me through prayer, pious deeds, glorification and the like, I shall publicise you - that is to say, your name will become renowned with praise.' It also means, 'I will reward you'; in a blessed Hadith, it is mentioned that Allah ﷻ states, 'Whoever remembers Me in himself, I will remember him in secrecy; and whoever remembers Me in a gathering, I will remember him in a Gathering more excellent than his,' (*Sahih al-Bukhari*, book 97, no. 34; *Sahih Muslim*, book 48, no. 1) 'and acknowledge My right by being obedient, and do not be ungrateful towards Me through disobedience.'

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

2:153. O believers! Seek help from patience and Salah; indeed, Allah is with those who are patient.

Tafseer

O believers! Seek help from patience and Salah; it is mentioned in a blessed Hadith that whenever any calamity would strike, the Noble Messenger of Allah ﷺ would seek help from Salah, for example he would perform Salah al- Istisqaa' or Salah al-Haajaat, etc.; indeed, Allah ﷻ is with those who are patient. We understand from this verse that the rank of a patient believer is very high because Allah ﷻ is with him - that is, he has the Divine Support of Allah ﷻ.

Salah and patience are not Allah, but we are still ordered to seek help from them. This proves that seeking help from other than Allah with His permission and order is valid and a commendable act.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿١٥٤﴾

2:154. And those who are slain in the path of Allah, do not say they are dead; rather, they are alive. Yes; you are not aware (that martyrs are alive).

Tafseer

And those who are slain in the path of Allah ﷻ, do not say that they are dead; rather, they are alive. Their souls, according to a blessed Hadith (*Sahih Muslim*, book 33, no. 1887), are in the form

of green birds that take flight with their wings to fly freely wherever they wish to in Paradise. Yes; you are unaware of the precise state and condition of the life of martyrs.

We are prohibited to neither call the martyrs 'dead' nor regard them as such. In another place, Allah ﷻ states, "Those who are slain in the path of Allah, do not ever think of them as dead." (3:169)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

2:155. And We will definitely test you with some fear and hunger, and with some deficiency of wealth, lives and fruits. And give glad tidings to those who are patient.

Tafseer

Allah ﷻ says regarding the Muslims that they shall definitely be tested with some fear of enemies, and hunger by way of drought, and with some deficiency of wealth as a result of the destruction, and lives as a result of killing, death and disease, and fruits by way of crop damage, or a test through their children, and believers are tested by many other ways - that is to say, Allah ﷻ will test the believers to see whether they patiently persevere or not; and give glad tidings to those who are patient during calamities.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

2:156. (The patient ones are those) that when they are afflicted with any calamity, they say, 'We belong to Allah and only to Him we are to return.'

Tafseer

This is the true group of patient believers - when they are afflicted with any calamity, they say, 'We belong to Allah ﷻ - we are His possession and His bondsmen with whom He does as He wills - and only to Him we are to return in the Hereafter.' It is mentioned in a sacred Hadith that Allah ﷻ converts the adversity of a believer into the expiation of his sins. (Sunan Ibn Majah, book 36, no. 4023)

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٥٧﴾

2:157. These are the people upon whom are the blessings of their Lord, and mercy; and it is they who are on the (straight) path.

Tafseer

These are those patient people upon whom Allah ﷻ showers His special as well as His general blessings, and His mercy; and it is they who are on the Straight Path of righteousness.

إِنَّ الصَّاعَةَ وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَمَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿٢١٥٨﴾

2:158. Undoubtedly, Safa and Marwah (i.e. two hills near the Holy Ka'bah) are amongst the signs of Allah; so whosoever performs Hajj or 'Umrah of this Sacred House, there is no sin upon him (for) walking between both of them (i.e. Safa and Marwah); and whosoever does some good (i.e. optional worship) on his own accord, so Allah is indeed Most Appreciative, All-Knowing.

Tafseer

Undoubtedly, Safa and Marwah are two hills near the Holy Ka'bah, they are amongst the signs of the religion of Allah ﷻ; so, whosoever performs Hajj or 'Umrah of this Sacred House - the Holy Ka'bah, there is no sin upon Muslims for walking between Safa and Marwah, which means there is no similarity with idol-worshippers anymore since the idols of the era of ignorance - Asaaf and Naila - have been removed after the conquest of Makkah, to whom the polytheists used to pay homage during their Sa'ee. And whoever does good i.e. optional worship on his own accord e.g. Nafl Hajj, 'Umrah or Tawaaf, etc. which is not actually obligatory upon him, then indeed Allah ﷻ is Most Appreciative, All-Knowing.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللُّعُنُونَ ﴿٢١٥٩﴾

2:159. Undeniably, those who hide the clear proofs and guidance, which We have sent down, after We had made it clear to the people in the Book; upon them is the curse of Allah and the curse of those who curse.

Tafseer

Undeniably, those Jewish scholars who hid from people the clear proofs and guidance which Allah ﷻ has sent down regarding our Last Prophet Muhammad ﷺ after it had been made clear to the people in the Tawraah, upon them is the curse of Allah ﷻ and the bondsmen of Allah also curse them.

From this verse, we learn that under no circumstances must a Law of Shari'ah be concealed from people, as this is a sinful act.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوْا وَلِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

2:160. Except those who repent, reform (themselves) and disclose (what they had concealed); so I will accept their repentance. And only I am the Greatest Acceptor of repentance, the Most Merciful.

Tafseer

Except those who repent and reform themselves through good deeds and disclose what they had concealed, so Allah ﷻ will accept their repentance. And only Allah ﷻ is the Greatest Acceptor of repentance, the Most Merciful.

This verse tells us that every sin can be forgiven through sincere repentance. However, at the time of death - when the punishment becomes evident - repentance from disbelievers will not be accepted.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كَافَرًا أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

2:161. Indeed, those who disbelieved and died as disbelievers; upon them is the curse of Allah, and of the angels and of human beings; all of them.

Tafseer

The most ill-fated person is the one who dies upon disbelief, even if his whole life was spent in the worship of Allah ﷻ. Regarding such ill-fated people, it is said, 'Indeed, upon those who disbelieved and died as disbelievers is the curse of Allah ﷻ, and of the Angels and of human beings, all together.' That is, they deserve such a curse in this life and in the next - 'human beings' here is said to be either people in general or believers.

From this verse, it is understood that to curse someone by name who died in the state of disbelief is permissible, a sinner should not be cursed by name but by his sinful act. Allah ﷻ says, 'Hence, invoking the curse of Allah upon the liars.' (3:61). By curse, it means being very distant and remotely far away from the Mercy of Allah ﷻ.

خُلِدَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾

2:162. They will remain in this (curse) forever; neither is the punishment upon them to be reduced, nor are they to be given respite.

Tafseer

As a result of this curse, they will remain in Hell forever; neither will the punishment upon them be lessened, nor will they be given respite - even to the extent of the blink of an eye in which to have time to repent or to have themselves excused.

وَاللَّهُمَّ إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

١٩
ع
٢

2:163. And your God is One God (i.e. Allah); there is no god except Him, but only He is the Most Gracious, the Most Merciful.

Tafseer

This verse was revealed when the disbelievers asked the Holy Prophet Muhammad ﷺ to describe his Lord. And your God is One God – Allah ﷻ; there is no god except Him, only He is the Most Gracious, the Most Merciful. There is no one equal to Him, neither in essence nor in attributes nor in actions.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاجْتِزَافِ اللَّيْلِ وَالنَّهَارِ وَالْغُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

2:164. Indeed, in the creation of the heavens and the earth, and in the alternation of the night

and the day, and the ship sailing the sea for the benefit of people, and that water which Allah sends down from the sky, thereby revived the dead earth and spread all kinds of creatures in it, and the movement of the winds, and those submissive clouds between heaven and earth; in all these are definitely signs (to recognise Allah) for the intelligent.

Tafseer

This verse was revealed at the time when the disbelievers asked the Holy Prophet ﷺ for proof concerning the Oneness of Allah ﷻ. Indeed, in the creation of the heavens and the earth, and in the alternation of the night and day, increasing and diminishing of the days and nights, and the ship sailing the sea that does not capsize for the benefit of the people of trade and merchandise, and the water which Allah ﷻ sends down from the sky, thereby reviving the dead earth and He spread all kinds of creatures therein, and the movement of the winds, and the submissive clouds between heaven and earth; certainly, in all of these things mentioned in the verse are signs for the intelligent and thoughtful people in order to recognise the Oneness and the Power of Allah ﷻ.

From this verse, it is understood that to study physical science, mathematics, astronomy, etc. in order to understand the mystical knowledge of Allah ﷻ is good, provided that these sciences are subservient to the religion and not contrary. Therefore, learning different branches of modern sciences with the intention of serving the religion and attaining the recognition of Allah ﷻ will be regarded as a great act of worship.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى
الَّذِينَ ظَلَمُوا إِذْ يُرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

2:165. And some people take (for themselves) other gods besides Allah; that they love them like Allah is loved. And for the believers, no one's love is equal to the love of Allah; and how will it be, if the transgressors were to see (in this world) such a time when the punishment (of the Hereafter) will be in front of their eyes? (Then they would have admitted that Allah can definitely punish severely) for this reason; that all power belongs to Allah, and due to the fact that the punishment of Allah is very severe.

Tafseer

And the polytheists take for themselves gods other than Allah ﷻ, they love them as Allah ﷻ is supposed to be loved, they attempt to prove in idols attributes similar to the Attributes of Allah ﷻ, they slaughter animals on the names of their idols. And for the believers, no one's love is equal to the love of Allah ﷻ, and how will it be, if these polytheists were to see in this world such a time when their punishment of the Hereafter be in front of their eyes? Then they would have admitted that Allah ﷻ can definitely punish severely because all power belongs to Allah ﷻ, and because punishment from Allah ﷻ is very severe.

Keep in mind that loving the beloveds of Allah is because of the love of Allah ﷻ, love for the beloveds of Allah cannot be regarded as separate to the love of Allah ﷻ as we love the Noble Messenger ﷺ on the basis of Prophethood which Allah ﷻ blessed him with, and we love Saints on the basis of Sainthood which Allah ﷻ rewarded them with.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا أَوْ أَوَّالِ الْعَذَابِ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿٢١٦﴾

2:166. When the leaders will be disgusted with their followers (in the Hereafter), and they shall see punishment, and all their ties (with each other) will be cut off.

Tafseer

The condition of the Day of Judgment is being described here - when the leaders who motivated others towards disbelief will be disgusted with their followers; when they will all be gathered in the Hereafter; and they shall see punishment; and all of their relationships, friendships and ties with each other will be cut off; everyone will be answerable for their own actions, no one will be able to help the disbelievers.

The relationship between the believers will remain intact and be beneficial to each other, as mentioned in Surah Al-Zukhruf, verse number 67.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَكَذَّبْنَا عَنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿٢١٧﴾

2:167. And the followers will say, 'Alas! If we were to return (to the worldly life), we would

therefore disassociate ourselves from them like they have dissociated themselves from us,' this is how Allah will show them their deeds as regrets, and they are never to come out of Hell.

Tafseer

And those who followed the corrupt disbelieving leaders will say, 'Alas! If we were to return just one time to the worldly life, we would disassociate ourselves from these corrupt leaders just as today they have dissociated themselves from us and also dissociated from the false deities.' In this way of their humiliation, Allah عَزَّوَجَلَّ will show them their evil deeds as a cause of regrets, and they are never to come out of Hell.

Note: One should keep in mind that whenever anything is mentioned regarding the punishment of the disbelievers, it is in no way connected with the believers.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢١٨﴾

2:168. O people! Eat what is lawful and pure on the earth, and do not follow the footsteps of the Devil; undoubtedly, he is your open enemy.

Tafseer

Idol-worshippers regarded eating some animals as unlawful; this verse was revealed concerning them - 'O people! Eat what is lawful and pure on the earth, and do not follow the footsteps of the Devil through extravagance and ungratefulness; undoubtedly, he is your open enemy.'

Anything that is not declared as unlawful by Allah عَزَّوَجَلَّ or His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is lawful. No one has the authority to make unlawful what has not been made unlawful by Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

إِنَّمَا يُأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢١٩﴾

2:169. He (i.e. the Devil) will instruct you only towards evil and indecency, and (he will instruct) this; that you should fabricate that matter concerning Allah which you know not.

Tafseer

The Devil will instruct you only towards all forms of evil, sin and indecency, and he will order that you should fabricate matters concerning Allah ﷻ e.g. declaring lawful things as unlawful, etc. which you know not - that by doing so, how great of a sin you are committing.

From this verse, we learn that to label anything as unlawful without categorical proof - like the polytheists who regarded some animals as unlawful - is actually acting upon the whispers and the commands of the Devil.

وَإِذْ قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا

يَهْتَدُونَ ﴿٢٠٠﴾

2:170. And when it is said to them, 'Follow what Allah has sent down,' so they say, 'Rather, we shall follow that upon which we found our forefathers.' (Would they follow their forefathers) even though their forefathers had neither any intellect nor guidance?

Tafseer

And when it is said to the disbelievers, 'Follow what Allah ﷻ has sent down upon His Last Prophet Muhammad ﷺ, regard the pure things as lawful.' So, they say, 'Rather, we shall follow that upon which we found our forefathers.' Would they follow their forefathers, even though their forefathers had neither any intellect nor any guidance? This kind of reasoning of the disbelievers is nothing but mere foolishness.

Just like it is Haraam (unlawful) to follow any misguided forefathers against the Shari'ah, likewise it is unlawful to follow any forefathers concerning any sins. Similarly, following the path of the pious predecessors - which is according to Shari'ah - is a commendable act.

Those Pirs/Shaykhs who do things contrary to Shari'ah, the Muslim public is advised not to do Bay'ah on their hands (pledge allegiance) and not to regard them as holy or upright people at all.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَدْعُو بِسَاءِ لِسَانٍ يَفْعَلُ مَا لَا يَسْمَعُ إِلَّا دَعْوًا وَنِدَاءً صُمُّ بِهِمْ عَنْهُمْ يُفْهِمُ لَا يَعْقِلُونَ ﴿١٧١﴾

2:171. And the example of the disbelievers is similar to the one who calls upon such who hear nothing but screaming and yelling; (because the disbelievers are like animals, and are) deaf, dumb, blind; so they do not have understanding.

Tafseer

The example of these stubborn disbelievers and the one who calls upon them towards guidance is such that the disbelievers are like cattle who hear nothing but screaming and yelling, nor understanding the meaning of the words of the caller; they are declared as deaf, dumb and blind because they do not have understanding of anything of what they see and hear.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

2:172. O believers! Eat the good things that We have provided, and acknowledge the favour of Allah if you (really) worship only Him.

Tafseer

O believers! Eat the good things that Allah ﷻ has provided for you, and acknowledge the favour of Allah ﷻ for what He has made lawful for you; if you really worship only Him, then follow His orders.

One should consume only Halaal food; Taqwa (piety) - which is 'Allah-consciousness' - is not to refrain from Halaal food, in fact Taqwa is to abstain from all forbidden and doubtful things.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن أَضْطَرَّ بِغَيْرِهَا فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

2:173. He (Allah) has forbidden (the eating of) only these for you; a dead animal (i.e. carrion), and blood, and the flesh of swine, and the animal upon which the name of other than Allah is proclaimed at the time of slaughtering. So (for consuming the above), there is no sin upon the one who is compelled and does not eat out of desire, nor transgressing the limit (of eating).

Indeed, Allah is Most Forgiving, Most Merciful.

Tafseer

It is said to the disbelievers that those animals which you have taken to be unlawful like Baheerah, Saabiah, etc. are not unlawful at all. Allah ﷻ has forbidden to consume only these for you: a dead animal, that is carrion; flowing blood; the flesh of swine including any of its parts; the animal upon which the name of other than Allah ﷻ is proclaimed at the time of slaughtering. So, for consuming the above, there is no sin upon the one who is compelled due to extreme hunger and does not eat out of desire, nor transgressing the limit of eating, he is not sinful for eating the above-mentioned items to the extent of necessity. If one cannot estimate the extent of the quantity and thus eats more than necessary, Allah ﷻ will forgive him as He is Most Forgiving, Most Merciful.

Note: Nowadays, some people claim that one may recite Bismillah on meat-based foods which have not been slaughtered according to Islamic Law and then one is allowed to eat it. This verse - that is, a definitive and categorical form of evidence - makes it clear that if an animal has not been slaughtered according to the Islamic Law of slaughtering, the meat of such animal is hence Haraam (unlawful) to consume.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيُسْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ
وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٢١٤

2:174. Those who hide the Book sent down by Allah and exchange it for a despicable price (i.e. short-lived benefits); they fill their bellies with the Fire only, and Allah will not speak to them on the Day of Resurrection, nor will He purify them (from their sins); and for them is a painful punishment.

Tafseer

Those scholars and chiefs of the Jews who hid the lofty praise and beautiful description of the Last Prophet Muhammad ﷺ which is in the Book - i.e. the Tawraah - sent down by Allah ﷻ and exchange it for a despicable price which they get from their community; they fill their bellies only with the fire of Hell by eating unlawful and forbidden food bought with unlawful money, which will cause them to go to Hell. Furthermore, Allah ﷻ will not speak pleasantly to them on the Day of Resurrection, nor will He purify them from the filth of their sins; and for them is a painful punishment; that is, the eternal Fire.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿٢١٧﴾

2:175. They are the people who have purchased error in exchange for guidance, and torment in exchange for forgiveness; so to what extent can they bear the Fire?

Tafseer

They could have chosen guidance and forgiveness but these are those people who have purchased error in exchange for guidance, and torment in exchange for forgiveness, so to what extent can they bear the Fire of Hell? This statement is intended to provoke amazement amongst the believers, meaning see how the disbelievers commit sins that necessitate their punishment in the Fire. In reality, they would have no patience whatsoever to endure the eternal Fire.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۖ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿٢١٨﴾

2:176. This (i.e. the punishment) is because Allah has sent down the Book with the truth. And indeed, those who started causing disagreement in the Book; they are definitely hostile.

Tafseer

That which has been mentioned regarding their consumption of the Fire and what follows is because Allah ﷻ has revealed the Book with the truth but they are in disagreement regarding it; believing in part of it whilst disbelieving in others and also concealing it. In addition, those who are in disagreement regarding the Book concerning this matter are the Jews. It is also said that these people are the idol-worshippers, some of whom said with regards to the Holy Qur'aan that it was poetry, others said that it was witchcraft and some others regarded that it was just a prediction; all of them are in extreme disagreement that is very far from the truth.

لَيْسَ الْبِرَّ أَنْ تُولُؤُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّائِلِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ وَعَهْدُهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَآءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ

صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ النَّشَقُونَ ﴿٢١٧﴾

2:177. True righteousness is not just to turn (your) face to the East or the West (in prayer). Yes, true righteousness is to believe in Allah and the Last Day, and the angels, and the Book, and the Prophets; and, out of love for Allah, give out his precious wealth to relatives, and orphans, and the needy, and travellers, and beggars, and for freeing slaves; and keep Salah established and pay Zakah; and those who fulfil their promise when they make a promise; and those who are patient during the times of calamity, and hardships and during battle. It is they who have been proven truthful to their words, and it is they who are pious.

Tafseer

True righteousness is not just for a person to turn his face towards the East or the West in prayer if his beliefs are crooked. Yes, true righteousness is that one must believe in Allah عَزَّوَجَلَّ, the Day of Judgement, the Angels, the Book revealed by Allah عَزَّوَجَلَّ and all of the Prophets عَلَيْهِمُ السَّلَام; and out of love for Allah عَزَّوَجَلَّ gives out his precious wealth to relatives, orphans, the needy, travellers, beggars and for freeing indebted slaves; and the one who keeps Salah established and pays Zakah; and those who fulfil their lawful promise when they make a promise to someone; and those who are patient during the times of calamity, hardships and during battle - it is they who have been proven truthful to their words of faith; it is they who are the pious.

From this verse, we have learnt that it is not sufficient to just face the direction of the Holy Ka'bah when performing Salah; having correct beliefs is just as important. Every follower of the Qiblah (Ahl al-Qiblah) is not necessarily a believer; amongst them are apostates as well, e.g. the defamers of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, those who deny the Finality of the Prophethood of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, etc.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۚ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ ۚ وَأَلْأَنفُسُ بِالْأَنفُسِ ۚ فَمَنْ عَفَى عَنْ أَخِيهِ شَيْئًا فَاتِّبَاعًا بِالْمَعْرُوفِ وَأَدْعَاءِ الْإِيْهِ بِإِحْسَانٍ ۚ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٢١٨﴾

2:178. O believers! Legal retribution (i.e. the death penalty) is obligatory for you in the matter of

those killed unfairly; a freeman for a freeman, and a slave for a slave, and a female for a female. And for him who is granted some pardon by his brother; so the demand (of compensation) should be made with courtesy, and the payment should be made in a proper manner (to the heirs of the deceased); this (commandment) is relief and mercy upon you from your Lord. So, the one who transgresses after this; for him is a painful punishment.

Tafseer

O believers! Legal retribution, that is the death penalty, is obligatory for you in the matter of those killed unfairly; a freeman will be killed for a freeman, a slave will be killed for a slave, and a female will be killed for a female. And for the one who is granted some pardon by his Islamic brother; that instead of killing, the heir of the slain has accepted compensation in the form of wealth from the killer, so the demand of compensation should be made with courtesy, and the payment should be made by the killer in a proper manner to the heirs of the slain; this commandment of forgiveness in the case of accepting wealth is a relief and mercy upon you from your Lord. So, after this, anyone who transgresses the limit, for him is a painful punishment.

Forgiveness for capital punishment of murder exercised by the next of kin is acceptable in Islam. Accepting payment for the murder and forgiving the killer instead of seeking life for a life is indeed due to the Mercy of Allah عَزَّوَجَلَّ.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٧٩﴾

2:179. And there is (the saving of) life for you in (the law of) retribution, O people of understanding, so that you may abstain (from killing unjustly).

Tafseer

O people of understanding, there is a saving of life for you in the law of retribution, because if the killer knew that he would be killed in retaliation, he would refrain from such action and would have thereby given life to himself as well as to the one he had intended to kill, so that you may abstain from killing unfairly, because of fearing the law of the death penalty.

In the law of retribution lays the success of this world and the Hereafter as well. Any nation that does not retaliate severely against transgression and oppression such as murder, rape, robbery, etc. is a ruined nation.

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

2:180. It is made obligatory for you that when death approaches any one of you, (and) if one leaves wealth, so he should make a will for parents and close relatives in accordance with that which is acceptable in the custom (of Islamic law); this is necessary upon the righteous.

Tafseer

O Muslims, it is made obligatory for you that when death approaches any one of you - and if he leaves wealth - then he should make a will for the parents and close relatives in accordance with that which is acceptable in the custom of Shari'ah; this making of a will is necessary upon the righteous.

Prior to the introduction of the laws of inheritance in Islam, it was necessary to make a will. When the laws of inheritance were revealed, the obligation in respect of leaving a will was abrogated.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأَنبَأَ آبَاءَهُ عَلَىٰ آلِهِ يَبْذُلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

2:181. So, whoever alters a will after he has heard it, its sin is only upon those who alter it; indeed, Allah is All-Hearing, All-Knowing.

Tafseer

So, whoever - whether a witness, a trustee, a Mufti, a Jurist, a Judge or someone else - alters the will after he has heard and come to know of it, its sin is only upon those who alter it; indeed, Allah عز وجل is All-Hearing of the testator's words, All-Knowing of the deeds of the trustee.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْقَالَ فَاصْلَحْ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

2:182. Then, if one fears that the testator (at the time of death) has committed injustice or sin (due to making a non-Islamic will), and he brings about reconciliation between them (i.e. the

dying person and the inheritors); there shall be no sin upon him (rather, he will be rewarded).
Indeed, Allah is Most Forgiving, Most Merciful.

Tafseer

Then, if any scholar, ruler, executor or relative fears that the testator at the time of death has committed injustice or sin due to making a non-Islamic will, and he brings about reconciliation between the dying person and his/her inheritors, there shall be no sin upon him; rather, he will be rewarded. Indeed, Allah عزَّ وجلَّ is Most Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

2:183. O believers! Fasting has been made obligatory upon you like it was made obligatory upon those before you, that you may attain piety.

Tafseer

O believers! Fasting in the holy month of Ramadaan has been made obligatory upon you, like some of the fasts in different months were made obligatory upon those before you in the era of previous Prophets عَلَيْهِمُ السَّلَام in order that you may attain piety. Hence, the purpose of fasting is to become pious; as a Muslim nation, we should try to observe lots of fasts throughout the year.

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

2:184. (These days of fasting) are counted days; therefore whoever is sick amongst you or on a journey (and he does not fast), so an equal number of fasts on other days (must be kept). And those who do not have the strength for it (e.g. a very old person), they must give Fidyah (expiation) by feeding a needy person (for each fast). So, whosoever increases the virtue (i.e. the amount of Fidyah) on his own accord, that is therefore better for him. And fasting is better for you, if you know.

Tafseer

These days of fasting are fixed ones i.e. 29 or 30 days, so whoever is sick amongst you and fasting will cause him harm or on a journey of approximately 92km or more and he does not fast, so an equal number of fasts on other days must be kept. And those who do not have the strength for it nor is there hope in the future of gaining strength to fast e.g. a very old person must give Fidyah (expiation) by feeding a needy person two meals a day for each fast. So, whosoever increases virtue i.e. the amount of Fidyah on his own accord, that is better for him. Even if you have a legally valid excuse in Islam for not fasting, keeping fasts is still better for you provided that the body can bear it, if you know the greatness and virtues of fasting.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ
وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

2:185. The month of Ramadaan, in which the Qur'aan descended; (it is) guidance, and direction for the people and (it contains) clear criterion (to judge between right and wrong). So, whosoever amongst you finds this month must fast for the (whole) month. And whoever is sick or on a journey (and does not fast) should keep the same number of fasts in other days. Allah will ease upon you and does not will hardship for you; and (ease is given) so that you may complete the count (of fasts). And glorify Allah for having guided you, and somehow you are grateful.

Tafseer

The blessed month of Ramadaan is that sacred month in which the Holy Qur'aan descended from the Preserved Tablet to the earthly heaven on the Night of Qadr. The Holy Qur'aan is guidance, providing rulings that guide towards the truth, and direction for the people and it contains clear criterion to judge between right and wrong. So, whosoever amongst you finds this month, he must fast for the whole month. Whereas, whosoever is sick or on a journey and does not fast, he should keep the same number of fasts on other days in other months. Allah ﷻ will ease for you and does not will hardship for you; for this reason, the ease of fasting later on is given to you during illness and travelling, so that you may complete the 29 or 30 days of fasting. Glorify Allah ﷻ for having

guided you towards the principles of His religion so that you may become grateful to Allah عَزَّوَجَلَّ.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ ﴿١٨٦﴾

2:186. And O Beloved, when My bondsmen ask you concerning Me, so (tell them) I am near; I answer the supplication of the supplicating one when he calls upon Me, so they should (also) obey Me and believe in Me, in order that somehow they attain guidance.

Tafseer

This verse was revealed when a group of Companions of the Beloved Prophet رَضِيَ اللهُ عَنْهُمْ asked him, 'Is our Lord nearby in the sense that we should talk with Him secretly, or is He far away in the sense that we should audibly call out to Him?' Allah عَزَّوَجَلَّ stated, 'When My bondsmen ask you concerning Me, tell them I am near to them in My Knowledge, these bondsmen of yours - the Sahabah - are in My Divine Proximity; in accordance to My Wisdom, I answer the supplication of the supplicating one when he calls upon Me, so as a gesture of appreciation, they should also obey Me and believe in Me, in order that they may attain guidance.'

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۚ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ
أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مِمَّا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي
الْمَسْجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ لَالنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

2:187. Approachi ng (lustfully) your wives during the nights of fasting has been made lawful for you; they are your garment and you are their garment; Allah knew that you were dishonest to yourselves (by approaching your wives lustfully during those nights), so He accepted your repentance and forgave you. So, now copulate with them (if you want), and seek what Allah has destined for you, and eat and drink until the white thread (i.e. the light of dawn) becomes distinct to you from the black thread (i.e. the darkness of night) at dawn, then complete the

fast till nightfall (i.e. sunset), and do not touch any women while staying in I'tikaaf (i.e. the devotional seclusion) in the Mosques; these are the limits of Allah, do not approach them; this is how Allah explains His verses to people, in order that they may attain piety.

Tafseer

Approaching your wives lustfully during the nights of fasting has been made lawful for you; this verse was revealed as an abrogation of its unlawfulness during the earliest phase of Islam as well as an abrogation of the unlawfulness of eating and drinking after the 'Esha prayer. It is said that your wives are your garment and you are their garment, it means that a husband and his wife are a protector, shield, beauty and comfort for each other, as is the function of a garment; Allah ﷻ knew that you were dishonest to yourselves by lustfully approaching your wives during the nights of fasting, this happened with the second Caliph of Islam - the dear and respected 'Umar Ibn al-Khattaab رَضِيَ اللَّهُ عَنْهُ - and others, so Allah ﷻ accepted your repentance and forgave you. So now, if you want, you may copulate with them and seek the offspring that Allah ﷻ has destined for you, eat and drink during the night until the light of dawn becomes distinct to you from the darkness of night at dawn, then complete the fast till sunset, and do not touch women whilst staying in I'tikaaf in the Mosques. This was a prohibition pertaining to those who used to leave the Mosque whilst in the state of I'tikaaf to have sexual intercourse with their wives and then return. These orders are the fixed limits from Allah ﷻ, so do not violate them; this is how Allah ﷻ explains His verses to the people so that they may attain piety.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ٢٢٤

2:188. And do not unfairly consume the wealth of each other, nor take their cases to rulers, in order that you may wrongfully consume a part of other people's wealth knowingly.

Tafseer

O people, do not unfairly consume the wealth of each other in a deceptive manner, such as theft, bribery, extortion, etc. nor take their cases to rulers in order that you may wrongfully consume a part of other people's wealth knowingly.

From this verse, we learn that just how laying charges against someone for an illegitimate benefit or profit is unlawful, similarly taking money for false advocacy, false judicial verdicts and opinions, instituting false legal procedures, giving and taking bribes for this purpose, etc. is also unlawful.

يَسْأَلُونَكَ عَنِ الْهَلَالَةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

2:189. They ask you (O Beloved) regarding the new moon; say you, 'They are indicators of time for people (to perform their worldly and religious tasks) and for Hajj.' And it is not a virtue at all that you enter (your) houses by breaking the back wall; yes, virtue is in piety. And enter houses using their proper doors, and continue fearing Allah, with this hope; that, you may achieve success.

Tafseer

Some Companions رَضِيَ اللَّهُ عَنْهُمْ asked the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the new moon; 'Why do they seem very thin and then shine until they are full of light and then decrease again as it was in the first phase and are not always the same in the way that the Sun is?' This verse was revealed and the explanation was given that the moon and its changes are indicators of time for the people to perform their worldly and religious tasks, and to perform Hajj in the correct dates. Moreover, it is not a virtue at all that you enter houses by breaking your back wall as was practiced by the disbelievers during the era of ignorance, they used to do this and claim it was a virtuous act; yes, virtue is in piety. Furthermore, enter the houses using their proper doors, and continue fearing Allah عَزَّ وَجَلَّ with this hope that you may achieve success.

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

2:190. And fight in the path of Allah against those who fight with you, and do not exceed the limit (by attacking the defenceless); Allah does not like the transgressors.

Tafseer

After the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was prevented from visiting the Holy Ka'bah in

the year of the battle of Hudaibiyyah, he made a pact with the disbelievers that he would be allowed to return the following year, at which time they would vacate the Holy City of Makkah Mukarramah for three days. Having prepared to depart for 'Umrah, he and the believers were concerned that the Quraish would not keep to the agreement and instigate a fight. The Muslims were reluctant to becoming engaged in fighting whilst in the state of pilgrimage sacredness in the Holy Enclosure of Al-Haram and during the sacred months, and hence this verse was revealed. So, the order was given to fight in the path of Allah ﷻ to elevate His religion against those who initiate a fight with you, and do not exceed the limit by initiating the fight yourselves or attack the defenceless, this shows the beautiful justice of Islam. Certainly, Allah ﷻ does not like the transgressors. So, as Muslims we are ordered not to transgress and remain just, even in the state of war.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

2:191. And (in the state of war), slay the disbelievers (who are intending to destroy you) wherever you find them; and banish them from where they have banished you; and their mischief is even worse than slaying. And do not fight them near the Sacred Mosque (i.e. the Holy Ka'bah) until they fight therein with you; and if they fight against you (therein first), so slay them; this is the punishment of the disbelievers.

Tafseer

In the state of war, slay the disbelievers who are intending to destroy you, wherever you may find them; if you do not kill them, they will kill you. Also, banish them from the Holy City of Makkah Mukarramah as they have banished you from there - and they were banished after the Conquest of Makkah - those disbelievers who did not accept Islam were banished from the Holy City of Makkah, and their mischief - that is, their disbelief or banishing Muslims from Makkah - is worse than slaying. In addition, do not fight them near the Sacred Masjid until they fight therein against you, so if they fight against you therein first, then slay them; this is the punishment of this kind of disbelievers.

In this verse, no general order is given to fight against disbelievers at all times, whether there is peace or war, reconciliation or dispute; here the order of slaying the disbelievers is given specifically during the time of war, and that too regarding those disbelievers who are armed and ready to destroy the

Muslims. Some enemies of Islam cause confusion especially on the media through these types of verses; people must stay alert from such clear deception and lies.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

2:192. Then, if they remain abstained (from their mischief); so Allah is indeed Most Forgiving, Most Merciful.

Tafseer

If they then abstain from their mischief of disbelief and fighting, and instead accept faith, all of their past sins will be forgiven; indeed, Allah عَزَّوَجَلَّ is Most Forgiving, Most Merciful.

وَلَقَدْ كُفِرْتُمْ حَتَّىٰ لَا تَكُونُ فِئْتَةً وَيَكُونُ الدِّينُ لِلَّهِ ۖ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

2:193. And fight them (who fight against you) until no mischief remains, and only one Allah is worshipped. If they then abstain, do not therefore harm them except for the unjust.

Tafseer

Fight them who fight with you until no mischief of their disbelief and conspiracy remains, and only One Allah is worshipped in the Arabian Peninsula. Then if they abstain from idolatry and other mischiefs, do not harm them except for the unjust; none of them are allowed to be harmed.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۖ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

2:194. The sacred month is in exchange for the sacred month (i.e. in the sacred months, retaliation is allowed with disbelievers), and for (all violations of) sacred things is a legal retribution. So, harm the one who harms you to the extent of his harm, and keep fearing Allah, and know that Allah is with those who fear.

Tafseer

The sacred month is in exchange for the sacred month - it means, in the sacred months retaliation is allowed with disbelievers if they fight with you, and for all violations of sacred things is a legal retribution. So, harm the one who harms you to the extent of his harm and not more, keep fearing Allah ﷻ and do not cross the limit when taking revenge. Furthermore, remain aware that the help of Allah ﷻ is with those who fear Allah ﷻ in every situation. Retaliation for wrongdoings is allowed, but in taking revenge one has to fear Allah ﷻ and be just in his actions.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

مع

2:195. And spend in the path of Allah, and do not fall into destruction by your own hands, and become virtuous; undoubtedly, the virtuous are the beloveds of Allah.

Tafseer

Spend in the path of the religion of Allah ﷻ - that is, to spend in struggles, Islamic education and all of those things that will strengthen the religion of Islam and gain the pleasure of Allah ﷻ and His Beloved Prophet ﷺ. Moreover, do not fall into destruction through suicide, extravagance and miserliness with your own hands, your act of withholding funds will give your enemy the advantage over you, so spend generously for the strength of Islam; and become virtuous by spending your wealth in the path of Allah ﷻ; undoubtedly, the virtuous people are the beloveds of Allah and He rewards them.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ ۖ فَمَنْ تَشَاءَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرًا لِلْمَسْجِدِ الْحَرَامِ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿١٩٦﴾

۲۳
ع
۸

2:196. And complete Hajj (i.e. the major pilgrimage) and 'Umrah (i.e. the minor pilgrimage) for

the sake of Allah; then if you are prevented (from entering Makkah, due to the fear of an enemy or sickness, etc.), so send the sacrificial animal (to the Haram of Makkah), whichever is available. And do not shave your heads until the sacrificial animal reaches its destination (i.e. slaughtered in Haram); then whoever amongst you is sick or has an ailment of the head must therefore pay a compensation by fasting, or (by giving) charity or sacrifice; then when you are at ease, so whoever takes the advantage of combining Hajj and 'Umrah, it is (binding) upon him to sacrifice whatever (animal) is available. Whoever then can not afford (to sacrifice an animal), he should therefore fast for three days during the days of Hajj and seven (fasts) when you have returned to your homes; these are ten complete (days of fasting); this ruling is for the one who is not a resident of Makkah.

And keep fearing Allah, and know that the punishment of Allah is severe.

Tafseer

After wearing Ihraam, complete Hajj and 'Umrah for the sake of Allah عَزَّوَجَلَّ; and if you are prevented from entering the Holy City of Makkah Mukarramah in order to complete your Hajj or 'Umrah out of fear of an enemy or sickness, etc., so send whichever appropriate sacrificial animal is available to the Haram of Makkah. Moreover, do not shave your heads until the sacrificial animal is slaughtered in Haram; so whosoever amongst you is sick or has an ailment of the head and because of that he shaves his head, he must pay a compensation by fasting three days or by giving food to six needy people or sacrificing a goat or sheep; then when you are not restricted and you are at ease, and whoever takes the advantage of combining Hajj and 'Umrah, it is compulsory for him to sacrifice whatever animal is available for the purpose of giving thanks. But whosoever cannot afford to sacrifice an animal or does not have the money to buy an animal, he must fast for three days during the days of Hajj and must keep seven fasts when he has returned home; these are ten complete days of fasting - this ruling of combining Hajj and 'Umrah is for the one who is not a resident of the Holy City of Makkah i.e. he is a traveller, living outside the Meeqaats, those who live in Makkah or within the boundaries of the Meeqaats cannot combine Hajj and 'Umrah; they can only perform Hajj Ifraad (Hajj alone). In addition, keep fearing Allah عَزَّوَجَلَّ, and know that the punishment of Allah عَزَّوَجَلَّ is severe.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ
اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

2:197. There are several well-known months of Hajj (i.e. Shawwaal, Zul-Qa'dah and the first ten

days of Zul-Hijjah); and for the one who intends to perform Hajj in these (months), so neither should there be any mention of sexually intimate talks in the presence of women, nor any sin, nor fighting with anyone, until the time of Hajj (completes). And whatever good you do, Allah is aware of it, and take provision along with you; that the best provision is piety, and keep fearing Me, O people of understanding.

Tafseer

There are several well-known months of Hajj, namely Shawwaal, Zul Qa'dah and the first ten days of Zul-Hijjah; the rites of Hajj are performed from the 7th to the 12th of Zul-Hijjah, and for the one who intends to perform Hajj in these months by making Hajj compulsory upon himself due to wearing Ihraam and reciting Talbiyah whilst making the intention of Hajj. In the state of Hajj, neither should there be any mention of sexually intimate talks in the presence of women, nor any sin, nor fighting with anyone until the completion of Hajj. Additionally, whatever good you do by way of voluntarily giving charity, Allah ﷻ is aware of it and will reward you for it; and take provision along with you that will suffice you in your journey and do not be a burden for others - and the best provision is piety, and keep fearing Allah ﷻ, O people of understanding. Only people of understanding can fear Allah ﷻ because only they know the grandeurs of Allah ﷻ; Abu Jahl was foolish whereas the dear and respected Bilaal رَضِيَ اللَّهُ عَنْهُ was intelligent.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ط فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَإِذْ كُورُهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ الضَّالِّينَ ﴿١٩٨﴾

2:198. (During Hajj) there is no sin upon you that you seek the bounty (i.e. sustenance) of your Lord. Therefore, when you return from 'Arafah, so remember Allah near Mash'ar Al-Haraam (a place in Muzdalifah), and remember Him just like He has guided you. And indeed, before this you were astray.

Tafseer

During Hajj, it is no sin for you that you seek the sustenance of your Lord by doing some trade. So, when you return from 'Arafah, remember Allah ﷻ near Mash'ar al-Haraam - a place in

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

Tafseer

فَإِذَا قُضِيَتْ مِنْكُمْ أُمُورُكُمْ فَأَدُّوا إِلَيْهِ كُرْهُكُمْ أَوْ أَسَدُّكُمْ أَوْ آتُوا فِي الدُّنْيَا وَمَالَهُ
فِي الْآخِرَةِ مِنْ خَلْقٍ ۝

2:200. When you have then completed your rites of Hajj, therefore remember Allah just like you used to remember your forefathers; rather more than that, and amongst the people is the one who says that 'O our Lord! Give us (something) in this world,' and he does not have a share in the Hereafter.

Tafseer

So, when you have completed your rites of Hajj and you are staying in Mina, remember Allah ﷻ just like you used to remember your forefathers and boast about them before coming into the folds of Islam; rather, remember Allah ﷻ more than that. In addition, amongst the people is the one who says, 'O our Lord! Whatever You want to give us, give us in this world,' and he does not have a share of reward in the Hereafter.

From this verse, we learn that the Zikr of Allah ﷻ done in an audible and collective manner is a good act because the Arabs used to do Zikr of (i.e. mention) their forefathers in congregations in an audible and collective manner, and we are ordered to do the Zikr of Allah ﷻ even more so.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

بَار ٢

2:201. And some say this; that 'O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell.'

Tafseer

Some say this; 'O our Lord, give us everything good in this world and also give us good i.e. Paradise in the Hereafter, and save us from the punishment of Hellfire by not making us enter in it.' The former statement in the previous verse portrays the manner of the idol-worshippers, whilst the latter in this verse is the way of the believers. This is the most comprehensive supplication and also a favourite Dua of our Beloved Messenger ﷺ.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

2:202. For such people, there is a share from what they have earned, and Allah is Swift in taking account.

Tafseer

For such people, there is a share of reward for them in the Hereafter due to what they have earned from good deeds, and Allah ﷻ is Swift in taking account, so the bondsmen should hurry in performing Zikr, Dua, worship and all other rewarding acts.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ الْاِثْمُ ۚ وَاتَّقُوا اللَّهَ ۚ وَأَعْلَمُوا أَنَّكُمُ الْيَوْمَ تُحْشَرُونَ ﴿٢٠٣﴾

2:203. And remember Allah (by reciting Takbeers) in the numbered days (of Tashreeq); so whoever hastens by departing (from Mina) in two days, there is no sin upon him; and whoever

stays on, so there is no sin upon him (too); (this concession is) for the pious, and keep fearing Allah, and know that it is to only Him you are to be raised.

Tafseer

Remember Allah ﷻ by reciting Takbeers in the numbered days of Tashreeq and at the time of pelting the Jamaraat; so, whosoever hastens by departing from Mina in two days - that is, the 12th of Zul Hijjah after he has cast the stones, there is no sin for him because he has a choice; and whosoever stays on the third day - that is, the 13th of Zul Hijjah, there is no sin for him too, rather he will be rewarded; this concession is for the pious. In the era of ignorance, people had two opinions; some will regard those people as sinful who would hurry up in pelting and some will regard those people as sinful who would delay, so the Holy Qur'aan made it very clear that there is no sin in both situations. Also, keep fearing Allah ﷻ, and know that it is to only Him you are to be raised.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ۝

2:204. And amongst men is the one whose conversation may please you in the life of this world, and he brings Allah as witness to what is in his heart; whereas he is the biggest disputer.

Tafseer

Amongst men is the one whose conversation may please you in the life of this world but it would not please you in the Hereafter, and he brings Allah ﷻ as a Witness by swearing on the Name of Allah ﷻ that 'What is in my heart is in accordance to my words; I am not displaying double standards,' whereas he is the biggest disputer and troublemaker.

This person was Akhnas Ibn Shareeq, he was a hypocrite who spoke kindly in the presence of the Holy Prophet ﷺ swearing an oath that he believed in him and that he loved him, and he frequently sat with him. Allah ﷻ then exposed his deception in this matter. On one occasion, he passed by some crops and livestock that belonged to the Muslims, and later that night he set fire to the crops and slaughtered the livestock.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ۝

2:205. And when he turns his back, he therefore creates turmoil on the earth, and destroys crops and lives; and Allah is not pleased with mischief.

Tafseer

When he turns his back from you, he hastens to create turmoil on the earth to do corruption therein and destroys crops and lives; and Allah عَزَّوَجَلَّ is not pleased with mischief.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَيْسَ الْبِهَادُ ۝

2:206. And when it is said to him, 'Fear Allah,' so he becomes more persistent in committing sin; Hell is sufficient for such, and that is definitely a very wretched resting place.

Tafseer

When it is said to him 'Fear Allah' regarding your evil actions, he becomes more persistent in committing sins; Hell is sufficient for such a person, and that is indeed a very wretched resting place.

This is a common characteristic of a hypocrite that he will increase his sinful and crooked actions, even more so when one tries to stop him.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۝

2:207. And amongst people is the one who sells (i.e. totally devotes) himself to seek the pleasure of Allah; and Allah is Most Compassionate towards (His) bondsmen.

Tafseer

Amongst people is the one who totally devotes himself to seek the pleasure of Allah عَزَّوَجَلَّ; this was the respected Suhaib Ibn Sinaan Rumi who migrated to the Holy City of Madinah Munawwarah when the idol-worshippers began to persecute him, but he gained his freedom to go to Madinah Munawwarah after disclosing to them the location of his hidden wealth; and Allah عَزَّوَجَلَّ is Most

Compassionate towards such bondsmen of His.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

2:208. O believers! Enter Islam completely, and do not follow the footsteps of the Devil; indeed, he is your open enemy.

Tafseer

This verse was revealed regarding the dear and respected ‘Abdullah Ibn Salaam and his companions who - after converting to Islam - still observed the Sabbath with reverence and were refraining from the consumption of camel meat because it was forbidden in Judaism. It was said to them, ‘O believers! Enter Islam completely and act upon all of its commandments, and no other religion should be given priority over Islam, and do not follow the footsteps of the Devil; indeed, he is your open enemy.’ Imitating the disbelievers in any sense with regards to their religion is regarded as following the footsteps of the Devil.

فَإِنْ رَأَيْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْمُوا ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

2:209. And if you slip back, even after the clear commands have come to you, so know that Allah is Almighty, All-Wise.

Tafseer

If you slip back from the truth of Islam and from implementing all of its principles, after the clear commands and the eloquent arguments have come to you, then know that Allah عَزَّوَجَلَّ is Almighty and nothing can stop Him from taking revenge against you, the Most Wise in His actions.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْعَمَامِرِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

2:210. What are they waiting for, except that the punishment from Allah should come in covers of clouds, and the angels (of punishment) descend and the matter (of their destruction) is concluded? And all matters return only to Allah.

Tafseer

What are they waiting for - i.e. those who have left Islam, followed the Devil and are delaying to re-enter Islam - except that the punishment from Allah ﷻ should come in covers of clouds, and the Angels of punishment descend and the matter of their destruction is completed? Furthermore, all matters return only to Allah ﷻ in the Hereafter where He will recompense each and every person, in accordance to his deeds.

سَلْ بَنِي إِسْرَآءِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَاتِنَا بَيِّنَاتٍ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

2:211. Ask the Children of Israel how many clear signs We gave them. And whoever changes the favour of Allah (i.e. alters the message in the Holy Books) which came to him, so the punishment of Allah is indeed severe.

Tafseer

O Beloved, ask the Children of Israel by way of rebuke how many clear signs Allah ﷻ gave them, such as the parting of the sea and the sending down of Manna and Salwa which they exchanged for disbelief. Moreover, whoever - out of disbelief - changes the favour of Allah ﷻ i.e. distorts the beautiful praise and exceptional description of the Holy Prophet Muhammad ﷺ in the Holy Books which came to him, he will be punished severely; indeed, the punishment of Allah ﷻ is severe.

رَبِّينَ الَّذِينَ كَفَرُوا وَالْحَيَاةَ الدُّنْيَا وَيسْعَوْنَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوَقَّعَهُمُ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ

مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

2:212. The life of this world is made to appear beautiful in the sight of the disbelievers, and they make fun of the believers. And those who fear (Allah) will be above them on the Day of Resurrection. And Allah may grant (sustenance) to whomsoever He wills in an immeasurable quantity.

Tafseer

The life of this world is made to appear beautiful in the sight of the disbelievers and they have fallen in love with it, and they make fun of the believers on account of their poverty. Whereas, those who fear Allah عَزَّوَجَلَّ and believed will be above them in status because of being in Paradise, and the disbelievers will be in Hell on the Day of Resurrection. Allah عَزَّوَجَلَّ may give sustenance to whomsoever He wills in an immeasurable quantity in an ample manner.

From this verse, we understand that having an abundance of wealth in this world is no criteria for possessing the love of Allah عَزَّوَجَلَّ or that He is pleased with such a wealthy person.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَعِيَائِينَ ۚ قَدْ سَى اللَّهُ الَّذِينَ آمَنُوا أَنْ يَخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِآيَاتِهِ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

2:213. (All) people were on one religion, Allah then sent Prophets giving glad tidings and warnings, and with them sent down the true Book; (so) that it judges between the people in their differences. And only those to whom it was given created disputes regarding the Book after clear commands had come to them, due to rebellion with one another. So, Allah, by His command, made the truth clear to the believers, in which they (i.e. the People of the Book) were disputing. And Allah may show the Straight Path to whomsoever He wills.

Tafseer

All the people were on one religion before from the time of the Prophet Adam to the time of the Prophet Nooh عَلَيْهِمَا السَّلَام, and then when they disputed in religion, Allah عَزَّوَجَلَّ sent Prophets amongst them giving glad tidings of Paradise for the believers and warning of Hellfire for the disbelievers; and with those Prophets, Allah عَزَّوَجَلَّ sent down the true Book - that they may judge between the people in their differences concerning every matter of religion. Only those people - to whom the Book was given - created disputes regarding the Book after clear commands of truth had come to them; they caused disagreement in the Book and in religion due to animosity with one another. So, Allah عَزَّوَجَلَّ - by His command - made the truth clear to the believers in which the People of the Book were disputing. Allah عَزَّوَجَلَّ may show whomsoever He wills the straight path.

From this, we learn that quarrelsome people are those who are on the path of falsehood. The truly guided 'Ulama (i.e. true scholars of Islam), who defend the truth by writing or debating, cannot be regarded as disputers or quarrelsome. In the fight between the police and the criminals, the police cannot be regarded as quarrelsome, as it is actually the criminals who are disturbing the peace.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَسِيَ بِكُمْ مِثْلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

2:214. Are you under the impression that you will enter Paradise, whereas, the situation (of suffering), which came upon those before you, has not yet reached you? They were afflicted with distress and hardship, and they were severely shaken until the Messenger and the believers with him said, 'When will the help of Allah come?' Listen! The help of Allah is definitely near.

Tafseer

This verse was revealed after the Muslims suffered a trying experience of hunger, bitter cold and fear at the battle of Ahzaab. It is said to them, 'Are you under the impression that you will enter Paradise, whereas the condition of suffering - which came upon those before you - has not yet reached you?' They were afflicted with distress and hardship, and they were severely shaken by misery, extreme poverty, hardship, illness and were so shaken by all kinds of suffering until the Messenger ﷺ and the believers with him said, 'When will the help of Allah come? The help which we were promised.' Allah ﷻ responded to them, 'Do not fear, the help of Allah is certainly near.'

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أُنْفِقُ مِنْ خَيْرٍ فَلِلَّذِينَ وَالِدَ قَرَبِينَ وَإِلَىٰ الْأَسْكِينِ وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

2:215. They ask you (O Beloved), 'What should they spend?' Say you, 'Whatever wealth you spend in a virtuous cause, that is for parents, and near relatives, and orphans, and the needy and the traveller. And whatever good you do, Allah is indeed Aware of that.'

Tafseer

They ask you, O Beloved Prophet Muhammad (ﷺ), what should they spend and where? This was the question posed by 'Amr Ibn Jamooh. He was a wealthy elderly man and went to ask the Holy Prophet ﷺ in what cause and for whom he should spend his wealth. Allah عزوجل ordered His Beloved to say to them, 'Whatever big or small amount of wealth you spend in a virtuous cause - that is, to spend on parents, near relatives, orphans, the needy and the traveller.' Whatever good work you do by way of spending wealth or otherwise, indeed Allah عزوجل is Aware and He will recompense it accordingly.

Note: This verse teaches us that charity begins at home; it should first be given to one's relatives, then to others. However, Zakah cannot be given to one's parents, grandparents, and so on; and children, grandchildren, and so forth; or spouse.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُجِبُوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

2:216. Fighting in the cause of Allah is obligatory upon you, and you dislike that. And it is likely that you dislike a thing which is (actually) better for you; and it is likely that you like a thing which is (actually) bad for you; and Allah knows, and you know not.

Tafseer

Fighting in the cause of Allah عزوجل against the disbelievers is made obligatory upon you when all the conditions of fighting according to Islamic Law are present, and you naturally dislike it because of the hardship involved in war. It is likely that you dislike a thing which is actually better for you according to Allah عزوجل, and it is likely that you like a thing which is actually bad for you according to Allah عزوجل; and whatever is good for you, Allah عزوجل knows it, but you know not.

A person should not become dissatisfied with Allah عزوجل if he is stricken by worldly problems or his prayers are unanswered. On the contrary, he should realise that something good lays therein for him.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدَّ عَنْ سَبِيلِ اللَّهِ وَكَفَرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَأَخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُ الَّذِينَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ
إِنْ اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

2:217. They ask you (O Beloved) the ruling regarding fighting in the sacred month; say you, 'Fighting therein is a great sin. And to prevent from the way of Allah, and not to believe in Him, and to prevent (people) from the Sacred Mosque and to banish its residents; these are greater sins than that according to Allah.' And the mischief they cause is worse than killing, and they will keep fighting you until they turn you away from your religion, if possible. And whoever amongst you turns away from his faith then dies having become a disbeliever, their (good) deeds are therefore wasted in this world and in the Hereafter, and they are the dwellers of Hell; they are to remain in it forever.

Tafseer

The Holy Prophet ﷺ sent forth a troop under the command of Sayyiduna 'Abdullah Ibn Jahsh رَضِيَ اللَّهُ عَنْهُ. They fought against the disbelievers in the sacred month of Rajab, thinking that it was the last day of Jumaad Al-Thaani. The disbelievers objected upon Muslims for making fight lawful in a sacred month, so Allah ﷻ revealed this verse; 'They ask you, O Beloved, the ruling regarding fighting which coincidentally occurred by Muslims in the sacred month on the first day of Rajab. Say to them, "Fighting in it is a great sin; and to prevent people from the way of Allah ﷻ which the disbelievers were always doing, not to believe in Allah ﷻ and to prevent people from the Sacred Masjid and to banish its residents; these crimes of the disbelievers are greater sins than that according to Allah ﷻ." Muslims engaged in war due to misunderstanding, hence there is no sin upon them. In addition, the mischief of disbelief which the disbelievers cause is worse than killing, and O Muslims the disbelievers will keep fighting you until they turn you away from your religion to disbelief, if it is possible for them. Moreover, whoever amongst you turns away from his faith then dies as a disbeliever, their good deeds are wasted in this world i.e. his wife comes out of his marriage, he is no longer liable to receive inheritance from his relatives, a decree can be issued

of his death by the Islamic Judge through an Islamic court in a Muslim governance, all forms of relationships with Muslims are forbidden for him, etc. and in the Hereafter there is no reward for him for any of his good deeds, and they are the dwellers of Hell; they are to remain therein forever.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

2:218. Those who believed, and those who left their homes for the sake of Allah and fought in the way of Allah; they are hopeful of the mercy of Allah. And Allah is Most Forgiving, Ever Merciful.

Tafseer

When those of the troop of the respected 'Abdullah Ibn Jahsh رَضِيَ اللَّهُ عَنْهُ thought that although they had been released from the sin of having slain in the sacred month, they would not receive any reward for it; hence, this verse was revealed. Those who believed, and those who left their homes for the sake of Allah عَزَّوَجَلَّ and fought in the way of Allah عَزَّوَجَلَّ in order to elevate His religion, they are hopeful of the Mercy of Allah عَزَّوَجَلَّ; He عَزَّوَجَلَّ is Most Forgiving of believers, Ever Merciful to them.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِنَّهُمَا كَبِيرٌ مِّنْ نَّفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلِ الْعَفْوَ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٩﴾

2:219. They ask you (O Beloved) the ruling regarding wine and gambling. Say you; that 'There is great sin in both, and also some worldly benefit for people, but their sin is greater than their benefit.' And they ask you what they should spend (in the path of Allah); say you, 'That which remains extra (from your needs).' This is how Allah explains His verses to you, that you may ponder.

Tafseer

Allah عَزَّوَجَلَّ stated, 'They ask you, O Beloved, the ruling regarding wine/liquor and gambling. Say to them that "In both is great sin because of the fighting, cursing and swearing that emerges from it; and also some worldly benefit for the people by way of sale and momentary enjoyment in wine/liquor, and rarely acquiring money effortlessly from gambling; but their sin is greater than their

benefits.” Additionally, they ask you what and how much they should spend in the path of Allah ﷻ; say to them that “Spend what remains extra from your needs.” This is how Allah ﷻ explains His verses to you, in order that you might reflect.’

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوا عَنْهُ فَأَعُوذُوا بِاللَّهِ يَعْلَمُ الْفَاسِدَ مِنَ الصَّالِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنْ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

2:220. In doing the works of this world and of the Hereafter. And they ask you (O Beloved) the ruling regarding orphans. Say you, ‘To do good to them is better, and if you combine your expenses with theirs (to save their wealth), so they are your brothers.’ And Allah knows well the one who is corrupt from the one who is a reformer. And if Allah had willed, so He could have put you in hardship; and Allah is Almighty, All-Wise.

Tafseer

So that you should contemplate in doing the works of this world and of the Hereafter, and follow what is best for you in both; this means, use your wealth according to your needs and give away the rest in the path of Allah ﷻ for the benefits of the Hereafter. Allah ﷻ further states, ‘They ask you, O Beloved, the ruling regarding orphans. Say to them, “To do good to them by increasing their wealth through trade is better, preparing their food separately could be expensive, hence if you combine your expenses with theirs in order to save their wealth, so they are your brothers in religion.” Moreover, Allah ﷻ knows well the one who is corrupt and has some evil intention regarding their wealth from the one who claims to be a good doer. Furthermore, if Allah ﷻ willed, He could have placed you in hardship by not giving you permission to combine your expenses with theirs; and Allah ﷻ is Almighty in His matters, All-Wise in His actions.’

وَلَا تَنْكِحُوا النَّسْرَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَا مُمْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا النَّسْرَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

2:221. And do not marry polytheist women until they become Muslims. And undoubtedly, a

believing slave woman is better than a polytheist woman, although she may be attractive. And do not give (Muslim women) in marriage to polytheist men until they believe, and undoubtedly, a Muslim slave is better than a polytheist man, although you may find him attractive. They invite towards Hell, and Allah invites towards Paradise and forgiveness by His command, and He explains His verses to people, that perhaps they accept advice.

Tafseer

O Muslims! Do not marry polytheist women until they become Muslims. Undoubtedly, a believing slave woman is better than a free polytheist woman - although that polytheist woman may be attractive. This verse was revealed as a refutation of the idea that it was shameful to marry a slave girl and that it was better to marry an idol-worshipping free woman; marrying her is not allowed, even though you may admire her because of her beauty and wealth. In addition, do not give Muslim women in marriage to polytheist and other disbelieving men until they accept Islam. Undoubtedly, a Muslim slave is better than a free polytheist man, although you may like him for his good looks and his wealth; because they invite towards Hell, hence refrain from them. Whereas, Allah ﷻ invites you towards Paradise and forgiveness by His command, so follow Him only; and He explains His verses to the people so that they may accept advice.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ السَّوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

2:222. And they ask you (O Beloved) the ruling regarding menstruation. Say you, 'It is impurity, so stay away from women in the days of menstruation, and do not approach them until they are pure. Then, when they become pure, so approach them from where Allah has commanded you.' Indeed, Allah loves those who repent abundantly and loves those who purify themselves.

Tafseer

Allah ﷻ states, 'They ask you, O Beloved, the ruling regarding menstruation. Say to them, "It is impurity, so stay away from women in the days of menstruation, and do not have sexual intercourse with them until they are pure. So, when they become pure, you may have sexual intercourse with them from where Allah ﷻ has commanded you - and that is the front part only." Indeed, Allah

عَزَّوَجَلَّ loves those who repent abundantly from sinning, and loves those who purify themselves from impurities.'

From this verse, we learn that sexual intercourse in the back passage with a woman is unlawful because that is only a place of impurity and filth.

نِسَاءُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدْ مَوَّالًا نَفْسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ

الْمُؤْمِنِينَ ﴿٢٢٣﴾

2:223. Your women are tilth (i.e. the place of sowing the seed) for you; so come into your tilth as you wish (i.e. from the front only). And before (approaching your wives), perform some good deed (i.e. do some form of worship) which benefits you. And keep fearing Allah, and know that you have to meet Him. And O Beloved, give glad tidings to the believers.

Tafseer

Your women are a tilth for you; that is, her front private part is the place of sowing the seed for your offspring, so come into your tilth from the front part as you wish, in whichever position you desire; whether standing up, sitting down, lying down, from the front or back, etc. - this was revealed in response to the Jews who said that if a person had vaginal intercourse with his wife from behind, the child would be born cross-eyed. Before approaching your wives, perform some good deed i.e. do some act of worship, such as reciting Bismillah or voluntary Salah, etc. Furthermore, keep fearing Allah عَزَّوَجَلَّ, and know that you have to meet Him. In addition, O Beloved, give glad tidings to the believers.

وَلَا تَجْعَلُوا اللَّهَ عُرْصَةً لِّإِيْمَانِكُمْ أَنْ تَبَرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسِ ۚ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٤﴾

2:224. And do not make Allah a target of your oaths by taking a vow (against) doing good deeds, and (against) fearing Allah, and (against) making peace amongst people. And Allah is All-Hearing, All-Knowing.

Tafseer

Once Sayyiduna 'Abdullah Ibn Rawaahah رَضِيَ اللَّهُ عَنْهُ had sworn an oath that he will neither talk to

his brother-in-law Sayyiduna Nu'maan Ibn Basheer رَضِيَ اللهُ عَنْهُ, nor go to his house, nor will he cause reconciliation between him and his opponents; on this occasion this verse was revealed. Do not make Allah عَزَّوَجَلَّ a target of your oaths by taking a vow against doing good deeds, against fearing Allah عَزَّوَجَلَّ and against making peace amongst people. Allah عَزَّوَجَلَّ is All-Hearing of what you say, All-Knowing of your circumstances.

لَا يَأْخُذُكُمْ اللَّهُ بِاللَّعُوفِ أَتَيَانِكُمْ وَلَكِنْ يُؤْخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢٥﴾

2:225. Allah does not call you to account for oaths which are uttered from the tongue unintentionally; yes, He does call to account for deeds which your hearts have done. And Allah is Most Forgiving, Most Forbearing.

Tafseer

Allah عَزَّوَجَلَّ does not call you to account for oaths which are uttered from the tongue unintentionally; in such instances, there is no sin. But He does call to account for deeds which your hearts have intended to do by taking false oaths deliberately; however, Allah عَزَّوَجَلَّ is Most Forgiving of slip-ups in your oaths, Most Forbearing, since He delays the punishment of the one deserving it.

لِلَّذِينَ يُؤْثِرُونَ مِنْ نِسَائِهِمْ تَرْصُصًا أَرْبَعَةَ أَشْهُرٍ قَانَ فَأَعُوذُ بِاللَّهِ عُفُوٌّ رَحِيمٌ ﴿٢٢٦﴾

2:226. Those who swear an oath not to go to their wives; they have respite for (no more than) four months. So, if they turn back (to their wives) during this period; consequently, Allah is Most Forgiving, Most Merciful.

Tafseer

Those who swear not to go to their wives to have sexual intercourse with them, they have respite for no more than four months; they must come back to their wives within that four month period and pay an expiation for breaking the oath or divorce them. So, if they turn back to their wives and resume sexual contact during this period of four months, their Nikah (marriage) is still valid. Allah عَزَّوَجَلَّ is Most Forgiving of the harm they have caused to their women by taking an oath, He is Most

Merciful to them. If such a person does not come back to his wife and resume sexual intercourse with her after four months are completed, a Talaq Baa'in will be executed to his wife; this is called Eilaa'.

To understand Eilaa' and the different categories of Talaq (divorce), please consult any authentic book of Fiqh (Islamic Jurisprudence), such as Bahar-e-Shariat.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

2:227. And if they decide firmly to divorce, Allah is henceforth All-Hearing, All-Knowing.

Tafseer

If they firmly decide to divorce by not revoking it, so they should divorce; Allah عَزَّوَجَلَّ is All-Hearing of what they say, All-Knowing of their purpose in this regard - whether they revert to their wives before the four month period is complete or they choose to execute the divorce.

وَالطَّلَاقُ يَتَرَكِضْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۖ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتَسِبْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبَعُو لَهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادَ إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ
بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

٢٨
ع
١٣

2:228. And divorced women should restrain themselves for three menstrual periods; and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the right to take them back during this time, if they (i.e. the husbands) desire reconciliation. And the women also have similar rights (to those of men) over them, in accordance with Islamic Law, and men have a degree over them (in responsibility and authority), and Allah is Almighty, All-Wise.

Tafseer

Divorced women shall restrain themselves for three complete menstrual periods i.e. wait for their 'Iddah (waiting) period to finish before remarrying, and it is not lawful for them to conceal what Allah عَزَّوَجَلَّ has created in their wombs i.e. a child or menstruation, in order to tell

whether their waiting period is in terms of pregnancy or three menstrual cycles, if they believe in Allah ﷻ and the Last Day. Moreover, in the case of a Talaq Raj'ee (revocable divorce), their husbands have the right to take them back during this time of 'Iddah, if the husbands desire reconciliation. Additionally, women also have rights similar to those of men that they have over them, in accordance with Islamic Law, and men have a degree over them in rights, responsibility and authority because the wife's material needs, maintenance, Mahr (dowry), etc. are the man's responsibility; there is no legal responsibility of these kinds of things upon women at all towards her husband or children. Furthermore, Allah ﷻ is Almighty, All-Wise.

الطَّلَاقُ مَرَّتَيْنِ ۖ فَاِمْسَاكِ بِمَعْرُوفٍ اَوْ تَسْرِيْهِ بِاِحْسَانٍ ۚ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِنْ اَمْوَالِ الْيَتِيْمُوْهُنَّ شَيْئًا اِلَّا اَنْ يَّحَافَا
اَلَا يَقِيْسَا حُدُوْدَ اللّٰهِ ۚ اِنْ خِفْتُمْ اَلَا يَقِيْسَا حُدُوْدَ اللّٰهِ ۚ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهٖ ۚ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا
تَعْدُوْهَا ۚ وَمَنْ يَتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظَّالِمُوْنَ ﴿٢٢٩﴾

2:229. (This revocable) divorce is up to two times; (women) must then be taken back on good terms or released with kindness. And it is not lawful for you to take back from the women a portion of what you have given them (i.e. dowry) except when both fear that they will not establish the limits of Allah. If you then fear that they (i.e. husband and wife) will not remain on those exact limits of Allah, so there is no sin upon them if the woman pays to get her release. These are the limits of Allah, do not exceed them; and those who transgress the limits of Allah, so only those people are unjust.

Tafseer

This Talaq Raj'ee (revocable divorce) is up to two times, thereafter a third Talaq is irrevocable; after two Talaqs, women must then be taken back in marriage on good terms or released by the third divorce with kindness so she is not left pending and can sort out her life. And O men, in the case of divorce, it is not lawful for you to take back from the women a portion of what you have given them as dowry except when both fear that they will not establish the limits of Allah ﷻ regarding their mutual rights. Then if you fear that the husband and his wife will not remain on those exact limits of Allah ﷻ, hence it is no sin upon them if the woman pays in the form of Khula' to get her release if she does not want to remain in the marriage and that the husband sets her free by accepting the payment. These are the limits of Allah ﷻ, so do not exceed them; those who transgress the limits of Allah ﷻ are the unjust ones.

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

2:230. If he then divorced her a third time, so she will not be lawful for him now until she lives (as a wife) with another husband. If the second husband then divorces her, so it is no sin for these two (i.e. the woman and the first husband) to reunite (by marriage) if they think that (now) they will adhere to the limits of Allah. And these are the limits of Allah which He explains to the intelligent.

Tafseer

Then if he divorced her a third time, she will not be lawful for him until after the 'Iddah of the first husband and thereafter she lives as a wife with the second husband who has sexual intercourse with her. Then if the second husband divorces her, so it is no sin for these two - the woman and the first husband - to reunite by marriage after the 'Iddah of the second husband, if they both think that now they will adhere to the limits of Allah عَزَّ وَجَلَّ. These are the limits of Allah عَزَّ وَجَلَّ, which He explains to the intelligent ones

Three Talaaqs (divorces), whether given in three months, in one day, in one sitting, or in one sentence; in any case, all three Talaaqs will be executed, and the wife becomes Haraam (unlawful) upon her husband. After three Talaaqs, without following the Islamic legal procedure of Halaalah as explained in this verse, it is Haraam for the couple to live together and also to have sexual intercourse. Likewise, so-called scholars who try to cause reconciliation - without the advice of Halaalah - between such couples, who are separate due to three Talaaqs, are involved in this extremely grave sin as well.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضَرَامًا لِتَتَعَدَّوْا
وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۖ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ
مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

2:231. And when you divorce women and their prescribed period (i.e. 'Iddah) is close to completion, so either keep them on good terms within this period or release them with kindness.

And keeping them should not be for the purpose of hurting them, that you may transgress the limits; and he who does so harms himself only. And do not make the verses of Allah an object of mockery, and remember the favour of Allah bestowed upon you and that (favour) sent down to you; the Book (i.e. the Qur'aan) and wisdom (i.e. the Sunnah) for your guidance. And keep fearing Allah, and know that Allah knows everything.

Tafseer

When you divorce women with a revocable divorce and their prescribed period i.e. 'Iddah is close to completion, either keep them on good terms with the intention of making a home and settling with them within this 'Iddah period, or release them with gentleness i.e. divorce them. In addition, keeping them should not be for the purpose of hurting and harassing them; by hurting them, you will be transgressing the limits. The one who does so harms only himself because he will be punished for this act. Moreover, do not make the verses of Allah عَزَّوَجَلَّ the objects of mockery as a joke by disobeying them, and remember the favour of Allah عَزَّوَجَلَّ bestowed upon you and especially that favour which has been sent down to you for your guidance i.e. the Holy Qur'aan, and wisdom - that is, the blessed Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Furthermore, keep fearing Allah عَزَّوَجَلَّ, and know that Allah عَزَّوَجَلَّ knows everything; nothing can be hidden from Him.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَا تَعْصُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاصُوا بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ
مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْوَاجُكُمْ وَأَطَهُرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

2:232. And when you have divorced women, and they complete their waiting period (i.e. 'Iddah), so O guardians of (such) women! Do not prevent them from marrying their husbands if they agree amongst themselves in accordance with Islamic Law. This advice is given to the one amongst you who believes in Allah and the Last Day; this is purer and cleaner for you; and Allah knows and you know not.

Tafseer

The reason for the revelation of this verse was that the sister of Ma'qil Ibn Yasaar رَضِيَ اللهُ عَنْهُ was given a revocable divorce by her husband who then wanted to remarry her, but Ma'qil refused. So, it is said

to the Muslims, 'And when you have divorced women and they complete their 'Iddah of divorce, then O guardians of such divorced women! Do not prevent them from marrying their old or new husbands, if they agree amongst themselves in accordance with Islamic Law. This advice is given to those amongst you who believe in Allah ﷻ and the Last Day; this advice is purer and cleaner for you. Bearing in mind the feeling that can be aroused by the couple on account of prior intimacy in married life, so in order to stay pure, if they want to remarry, then let them remarry; and Allah ﷻ knows its wisdom and you know not, so follow His command.'

وَالْوَالِدَتُ يُرْضَعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ اَرَدْتُمْ اَنْ تَسْتَرْضِعُوْا اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَا اتَّيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا اَنَّ اللَّهَ يَبْتَاعُ بَصِيرَتَكُمْ ۝

2:233. And mothers should suckle their babies for two complete years; for those who wish to complete the period of suckling. And to whom the child belongs (i.e. the father) must provide food and clothing for the (breastfeeding) women in accordance with the custom. No soul shall be burdened except with what it can bear. A mother should not be harmed because of her child, nor the father be harmed because of his child, nor the mother harm her child, nor the father harm his children; and the same is incumbent on the guardian in the place of the father. If both the mother and the father then desire to wean the child by mutual consent and consultation, so there is no sin upon them. And if you wish to have your children suckled by foster mothers, there is no sin upon you too; provided you pay them what is agreed, with kindness. And keep fearing Allah, and know that Allah is observing your deeds.

Tafseer

Mothers shall suckle their babies for two complete years, for those who wish to complete the two year period of suckling the baby. In addition, to whom the child belongs - that is, the father - must provide food and clothing for the mother if she has been divorced, in accordance with the Islamic custom. No soul shall be burdened except with that which it can bear. A mother should not be harmed by the father because of her child by being forced to suckle if she does not want to, nor the

father be harmed because of his child by being charged with more than he is able to bear, nor the mother harm her child and nor the father harm his children in any way whatsoever; and the same expense is incumbent upon the guardian of the child in the place of the father, in case the father of the child has passed away. Then if both the parents desire to wean the child by mutual consent and consultation before completing the two year period, so it is no sin for them. Whereas, if you wish to have your children suckled by foster mothers other than the real mothers, then too there is no sin upon you, provided you pay them what is agreed with them in the way of wages, with kindness. Moreover, keep fearing Allah ﷻ and know that Allah ﷻ is observing your deeds.

وَالَّذِينَ يَتَّبِعُونَ مِنْكُمْ إِيذًا وَاجِبًا يَتَرَضَّنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

2:234. And those amongst you who die leaving wives behind, they (i.e. the widows) should restrain themselves for four months and ten days (in accordance to the lunar calendar). Therefore, when their term (i.e. 'Iddah) has completed, so O guardians (of such women)! There is no sin upon you in what the women may do for themselves in accordance with Islamic Law.

And Allah is Aware of your actions.

Tafseer

Those amongst you who die leaving wives behind, the widows shall restrain themselves from marriage, from using make-up, etc. for four lunar months and ten days; this four month and ten day period applies to women who are not pregnant - the waiting period in the case of pregnant women is until childbirth. So, when their 'Iddah of four months and ten days is completed, O guardians of such women! There is no sin upon you in what the women may do in regards to marriage for themselves in accordance with Islamic Law - it means that if they want to remarry, then let them do so, and be supportive of this move. Furthermore, Allah ﷻ is Aware of your actions which you do secretly and openly.

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكُنْتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ أَنَّكُمْ سَتُّدْ كُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْرُضُوا عَقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ

يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُنَّ وَأَعْلَمُوا أَنَّ اللَّهَ عَظِيمُ الرَّحِيمِ ﴿٢٣٥﴾

٢٣٥

2:235. And there is no sin upon you if you propose marriage to women in an indirectly concealed manner, or keep it hidden in your hearts (until 'Iddah is over). Allah knows that now you will remember them (for marriage). Yes; do not make a secret promise with them except by respectful words recognised by Islamic Law. And do not tie the knot of marriage until the prescribed command (i.e. the 'Iddah period) reaches its completion. Know that Allah knows what is in your hearts; therefore fear Him, and know that Allah is Most Forgiving, Most Forbearing.

Tafseer

There is no sin upon you if you propose marriage to other women in their 'Iddah period in an indirectly concealed and respectful manner e.g. paying her expenses during the 'Iddah, saying that I need to get married, or saying that Allah عَزَّوَجَلَّ will not inflict any difficulties upon you, etc. Or keep the thought of marrying them hidden in your hearts until 'Iddah is over. Allah عَزَّوَجَلَّ knows that now you will think about them for Nikah (marriage), so He allowed you to send the message of Nikah with an indication. Yes; do not make a secret promise of marriage with them except by respectful words recognised by Islamic Law - in other words, such as proposals of that which is permitted to you. Furthermore, do not tie the knot of marriage until the prescribed command - that is, the 'Iddah period - reaches its completion; marrying a woman during her 'Iddah period is absolutely and unequivocally unlawful. Know that Allah عَزَّوَجَلَّ knows what is in your hearts, therefore fear Him, and know that Allah عَزَّوَجَلَّ is Most Forgiving, Most Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُنَّ وَعَلَى الْفَقِيرِ قَدَرُهُنَّ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

2:236. There is no demand (of dowry) upon you if you divorce women until you have not touched them or have not appointed their dowry. And give them something of use (i.e. a complete set of clothing); the rich according to his means, and the poor according to his means; a fair provision according to (Islamic) custom; this is necessary upon the doers of good.

Tafseer

There is no demand of dowry upon you if you divorce women and you had no sexual intercourse with them; bearing in mind that complete privacy between a husband and wife - whereby they are secluded in such a way that there is nothing preventing them from having sexual intercourse - holds the same ruling as actually having sexual intercourse, or the fact that you have not appointed their dowry. So, in this case, give them something of use i.e. it is necessary to give a set of clothing which comprises of dress, pants and a scarf, etc.; the rich must give a set of clothing according to his means, and the poor according to his means; provide benefit to them according to Islamic custom - this is necessary upon the doers of good.

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَوَضُّفْ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي
بِيَدِهِ عَقْدَةُ الزَّكَامِ ۖ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

2:237. And if you divorce women before consummation and have already fixed some dowry for them, so payment of half of what is agreed is necessary unless the women leave part of it, or the one in whose hand the knot of marriage is (i.e. the husband) should give more. And O men! Your giving more is closest to piety, and do not forget to do favours upon each other. Indeed, Allah is observing your actions.

Tafseer

If you divorce the women before the consummation of marriage and have already fixed some dowry, then payment of half of what was agreed is necessary unless the women leave part of it; or the one in whose hand is the knot of marriage - that is, the husband - should give more than half or the full amount of what was fixed. Additionally, O men! Your giving more is closer to piety, and do not forget to do favours upon one another - it means that after divorce, there should be no ill feeling between the couple. Indeed, Allah عزَّ وجلَّ is observing your deeds.

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ ۚ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

2:238. Guard all your Salahs and (particularly) the middle Salah, and stand with courtesy in the Majestic Court of Allah.

Tafseer

Guard all of your Salahs by maintaining the five daily prayers, performing them regularly and correctly in congregation at their appointed times, and particularly the middle Salah - that is, the Salah of 'Asr - and stand with devotion before Allah عَزَّوَجَلَّ.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدِّرُوا اللَّهَ كَمَا عَلَيْكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

2:239. If you are then in fear (of enemies or wild animals), so (perform Salah) whilst on foot or whilst riding; in any way possible. When you then have no fear, therefore remember Allah in the way He has taught you; that which you knew not.

Tafseer

If you are in fear of enemies or a wild animal, perform Salah whilst on foot or whilst riding - in any way possible it is to perform; this Salah will not be repeated and also facing the direction of Qiblah is not necessary in this condition of fear, as compared to when there is no fear. Remember Allah عَزَّوَجَلَّ in the way He has taught you through His Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that which you knew not before He taught you of its obligations and its proper ways.

وَالَّذِينَ يَسْقُونَ مِنْكُمْ وَيَدْرُونَ أَزْوَاجًا وَصِيَّةً لَا ذَرْوَاهُمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

2:240. And those amongst you who die leaving wives behind should make a will for their wives with complete provision for one full year without evicting them (this aforementioned law has been abrogated). Then, if they leave on their own accord, so there is no accountability on you regarding what they did in their matter according to their desire in a suitable manner. And Allah is Overpowering, All-Wise.

Tafseer

Those amongst you who die leaving wives behind should make a will for their wives with complete provision for one full year without evicting them. Previously, the 'Iddah of a widow was one complete

year which has been abrogated with verse number 234 of Surah Al-Baqarah, and the Law of making a will has been abrogated with the Law of inheritance which is mentioned in verse number 12 of Surah Al-Nisaa'. So, if they leave their residence on their own accord, O guardians, there is no accountability upon you regarding what they do according to their desire in a suitable Islamic manner, such as adorning themselves, abandoning the mourning, or preparing for re-marriage, etc. Moreover, Allah عَزَّوَجَلَّ is Overpowering, All-Wise

وَلِلطَّائِفَتِ مِمَّا فِى الْبُعُودِ طَحَقَّ عَلَى السَّقِيْنِ ۝

2:241 And for divorced women also is provision in a proper manner; this is compulsory upon the pious.

Tafseer

For divorced women also in their 'Iddah period is necessary provision upon the husband in a proper Islamic manner; this is compulsory upon the pious.

كَذٰلِكَ يَبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهِۦ لَعَلَّكُمْ تَعْقِلُوْنَ ۝

2:242. This is how Allah explains His verses to you; so that you may understand.

Tafseer

This is how Allah عَزَّوَجَلَّ explains His verses to you, in order that you may understand them and actually practice upon them as well.

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اَلُوْفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ مُوتُوْا ثُمَّ اَحْيَاهُمْ ۚ اِنَّ اللّٰهَ لَكَدُوْفٌ ۭ
عَلَى النَّاسِ وَلٰكِنْ اَكْثَرُ النَّاسِ لَا يَشْكُرُوْنَ ۝

2:243. O Beloved, did you not see those (i.e. the Children of Israel) who left their homes in their thousands; fearing death (due to a plague)? So, Allah said to them, 'Die,' He then brought them back to life. Indeed, Allah is Most Bountiful upon people, but most people are ungrateful.

Tafseer

Allah ﷻ stated, 'O Beloved Prophet, did you not see the Children of Israel who left their homes and went to stay in the forest in their thousands, fearing death due to a plague? So, Allah ﷻ said to them, "Die," so they all died, He then brought them back to life due to the supplication of the Prophet Hizqeel عَلَيْهِ السَّلَام who was the third successor of the Prophet Moosa عَلَيْهِ السَّلَام, and they lived for a very long time. Indeed, Allah ﷻ is Most Bountiful upon people, but most people are ungrateful to Him.' The purpose of mentioning the story of these people is to encourage believers to fight in the way of Allah ﷻ which is why the following verse is accompanied with it.

From this verse, we learn that running away from diseases due to the fear of death is wrong. We as Muslims are ordered not to run away from a place where a disease is present, and also not go to a place where a disease is widespread.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

2:244. And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing.

Tafseer

O Muslims, death is inevitable, so do not fear death, go ahead and fight in the way of Allah ﷻ with the warring disbelievers and know that Allah ﷻ is All-Hearing of your sayings, All-Knowing of your matters.

مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهٗ أَضْعَافًا كَثِيرَةً ۚ وَاللَّهُ يَقْبِضُ وَيَبْضُطُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

2:245. Is there anyone who will give a good loan to Allah, so that Allah may increase it for him manifold? And Allah decreases and increases (sustenance), and it is only to Him you will return.

Tafseer

Is there any fortunate person who will give a good loan to Allah ﷻ by spending his assets in the way of Allah ﷻ, so that Allah ﷻ may increase it for him many a time? Up to ten or seven hundred times, or even more. Allah ﷻ decreases and increases sustenance in order to test people, and it is only towards Him you will return in the Hereafter.

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِلنَّبِيِّ إِنْهُمْ أَعْتَبُوا لَكُمْ لِمَا كُنْتُمْ تُفْتَنُونَ فِي سَبِيلِ اللَّهِ قَالُوا هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَالُنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا وَدِيَارَنَا وَأَهْلَنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

2:246. O Beloved, did you not see a group of the Children of Israel after (the era of) Moosa? When they said to one of their Prophets (i.e. the Prophet Shamweel), 'Appoint a king for us, so that we may fight in the way of Allah.' The Prophet (Shamweel) said, 'Your manners are such that had fighting been made obligatory upon you, so then you would not fight.' They said, 'What has happened to us that we should not fight in Allah's cause, whereas we have been driven away from our homeland and our children?' So, then when fighting was made obligatory upon them, they turned away except a few of them. And Allah is Well Aware of the unjust.

Tafseer

Allah عزَّ وجلَّ stated, 'O Beloved, did you not see a group of the Children of Israel after the era of the Prophet Moosa عليه السلام? When they said to their Prophet Shamweel عليه السلام, "Appoint a king for us in order to unite us, so under his guidance and leadership we may fight in the way of Allah عزَّ وجلَّ against our enemy - King Jaaloot (Goliath) and his army." The Prophet Shamweel عليه السلام said, "Would it not be so, that perhaps you may refrain from fighting after it is made obligatory upon you?" They said, "What has happened to us that we should not fight in the cause of Allah عزَّ وجلَّ, whereas we have been driven away from our homeland and separated from our children; our people are taken captives and are killed at the hands of King Goliath and his men?" So, when fighting was made obligatory for them, they turned away, except a few from them. Allah عزَّ وجلَّ is Well Aware of the unjust ones.' Shamweel عليه السلام then asked his Lord to send forth a king and Allah عزَّ وجلَّ answered the supplication by sending forth Taaloot (Saul).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَأَتَىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ ابْتَلَاكُمْ بِنَهَرٍ ۚ فَارْطَبُوا بِأَيْدِيكُمْ ۚ فَمَن يَمْسِطُ يَدَهُ فَاغْرَقَ ۖ فَمَنْ يَمْشِ وَيَحْمِلُ ثِقَلَهُ وَيُدْخِلُ يَدَهُ فَنَجَّىٰ ۚ فَاذْهَبْ ۚ قَالُوا مَا ظَنُّكَ يَا نَبِيَّ اللَّهِ قَالَ أُولَٰئِكَ الَّذِينَ هَلَكَ ۗ وَابْنُ الْمَرْثِ ۖ وَاللَّهُ يَخْتَرُ مَا يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

2:247. And their Prophet said to them, 'Indeed, Allah has sent Taaloot (Saul) as your king,'

they said, 'Why should he have kingship over us? And we deserve the kingship more than him, and he has not been given ample wealth either.' He (i.e. the Prophet Shamweel) said, 'Allah has chosen him over you, and has bestowed upon him enormous knowledge and physique.' And Allah may bestow His kingdom upon whomsoever He wills, and Allah is All-Encompassing, All-Knowing.

Tafseer

Their Prophet Shamweel عَلَيْهِ السَّلَام said to them, 'Indeed, Allah عَزَّوَجَلَّ has sent Taaloot (Saul) as your king,' they said, 'Why should he have kingship over us, whereas we deserve the kingship more than him since he is not of the tribes of monarchs or that of Prophets, nor has he been given ample wealth which he can use to establish a kingdom?' Shamweel عَلَيْهِ السَّلَام said, 'Allah عَزَّوَجَلَّ has chosen him over you for kingship, and in comparison to you He has bestowed upon him enormous knowledge and magnificent physique. Allah عَزَّوَجَلَّ may bestow His kingdom on whomsoever He wills, and there can be no objection; Allah عَزَّوَجَلَّ is All-Encompassing, All-Knowing.'

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

٢٢
ع
١٦

2:248. And their Prophet said to them, "The sign of his kingdom will be the coming of a (wooden) box to you, containing that which is the contentment of hearts from your Lord; some relics left behind by the honourable Moosa (Moses) and the honourable Haaron (Aaron), carried by the angels. Indeed, therein is a great sign for you, if you believe."

Tafseer

Their Prophet Shamweel عَلَيْهِ السَّلَام said to them after they had demanded a sign of kingship, 'Indeed, the sign of Taaloot's kingdom will be the coming of a wooden box to you of the Tawrah of the Prophet Moosa عَلَيْهِ السَّلَام, also containing the images of the Prophets which Allah عَزَّوَجَلَّ sent down to the Prophet Adam عَلَيْهِ السَّلَام, containing that which is the contentment of hearts from your Lord; some relics left behind by the honourable Moosa and the honourable Haaron عَلَيْهِمَا السَّلَام.' The sacred relics of Moosa and Haaron عَلَيْهِمَا السَّلَام left behind were the Prophet Moosa's pair of sandals and his staff, the Prophet Haaron's turban, a portion of the Manna that used to be sent down upon

them and the pieces of the broken tablets, all of it carried by the Angels. Indeed, therein is a great sign for you, if you believe.

From this verse, we learn that the sacred relics of the pious people are - with the permission of Allah ﷻ - a means of attaining one's desire at the time of need. During the time of battles, this box would always be kept near the Muslim soldiers, through the blessings of which the believers would attain victory and success.

Please note

Images of the Prophets ﷺ does not refer to those made by any human being, rather they came from the Creator Himself.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ۚ وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۚ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ ۚ لَكُمْ مِنْ فَتْنَةٍ قَلِيلَةٌ عَلَيْهِتْ ۚ فَمَنْ أَكْثَرُ بِإِذْنِ اللَّهِ ۚ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

2:249. When Taaloot then departed from the city along with the armies, he said, 'Indeed, Allah will test you with a stream, so whoever drinks its water is not mine, and whoever does not drink is mine except the one who takes it in his cupped palm.' So, they all drank of it except a few. Then, when Taaloot and the believers alongside him had crossed the stream, they said, 'We do not have the power this day to face Jaaloot (Goliath) and his armies.' Those who were certain of meeting Allah said that 'Many a time, a smaller group has overcome a bigger group by the command of Allah. And Allah is with those who are patient.'

Tafseer

So, when Taaloot departed from the city along with the armies, the heat was intense so they asked him for water, he said, 'Allah ﷻ will certainly test you with a stream in order to distinguish between the obedient and the disobedient, so the one who drinks its water to the extent of a stomach full is not mine, and the one who does not drink is mine, except the one who takes it in his cupped palm - this much is permitted.' So, they all drank of it with their stomach full, except a few. Then, when

Taaloot and the believers with him had crossed the stream, they said to Jaaloot, 'We do not have the power today to face Jaaloot (Goliath) and his armies.' Those who drank water in their cupped palm, they were certain of meeting Allah ﷻ on the Day of Resurrection, they said, 'Many a time, a smaller group has overcome a bigger group by the command of Allah ﷻ, the help of Allah ﷻ is with those who are patient.'

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا مَبِيعًا وَثَبَّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

2:250. Then, when they confronted Jaaloot and his armies, they submitted, 'O our Lord, shower patience upon us, and keep our feet firm, and help us against the disbelievers.'

Tafseer

When Taaloot and his army confronted Jaaloot and his armies, they submitted, 'O our Lord, pour abundantly upon us patience, and keep our feet firm by strengthening our hearts for this struggle, and help us against the disbelievers by giving us victory over them.'

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ۝

2:251. So, they made them run (i.e. they defeated them) by the command of Allah, and Dawood (David) killed Jaaloot, and Allah bestowed upon him kingdom and wisdom, and taught him whatever He willed. And if Allah does not keep away some people by some others, then certainly the earth will be destroyed, but Allah is Most Bountiful upon all the worlds.

Tafseer

So, they made them run i.e. defeated them by the command of Allah ﷻ, and the soldier of Taaloot - the Prophet Dawood (David) عَلَيْهِ السَّلَام - killed Jaaloot, and after Shamweel عَلَيْهِ السَّلَام and Taaloot, Allah ﷻ bestowed upon Dawood the kingdom and wisdom - i.e. Prophethood - and the combination of kingship and Prophethood had never come to anyone before him, and Allah ﷻ taught him whatever He willed. Moreover, if Allah ﷻ does not keep away some people via some other people, then certainly the earth will be destroyed due to mutual oppression of people, but

Allah عَزَّوَجَلَّ is Most Bountiful upon all the worlds.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۖ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

2:252. These are the verses of Allah, which We, O Beloved, recite accurately upon you with the truth. And undoubtedly, you are amongst the Messengers (of Allah).

Tafseer

These are the verses of Allah عَزَّوَجَلَّ which contain the totally accurate facts of history and the knowledge of the unseen, which Allah عَزَّوَجَلَّ recites to His Beloved with the truth. Undoubtedly, the Beloved Prophet Muhammad ﷺ is amongst the Messengers of Allah.

The talent of knowing lost history and the knowledge of the unseen is one of the proofs of the Holy Prophet's ﷺ Prophethood, because he did not acquire knowledge of history nor had he been in the company of any historian, yet he presented totally authentic and utterly accurate historical factual reports.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَيَسْأَلُهُمْ
مَنْ أَمِنَ وَمِنْهُمْ مَنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ۝

2:253. These are Messengers; that We have exalted one above the other; amongst them is one with whom Allah spoke, and one is he whom (Allah) elevated in rank above all. And We gave 'Eisa; the son of Maryam clear signs and We helped him with the Pure Spirit (i.e. the angel Jibra'eel). And had Allah willed, those who came after them would not have therefore fought with each other after clear signs had come to them, but they differed; some amongst them remained believers and some became disbelievers. And had Allah willed, they would not have therefore fought, but Allah does as He wills.

Tafseer

These are Messengers that Allah ﷻ has exalted one above the other; amongst them is one whom Allah ﷻ spoke directly with i.e. the Prophet Moosa عَلَيْهِ السَّلَام, and amongst them is one whom Allah ﷻ elevated in rank above all i.e. the Holy Prophet Muhammad ﷺ, on account of him being the Beloved of Allah, him being the Messenger of Allah for all people, him being the Seal of all Prophets, also on account of the superiority of his community above all others, the abundant miracles and the many other distinctive and totally remarkable qualities, and so forth. Furthermore, Allah ﷻ gave the Prophet 'Eisa - the son of Maryam - عَلَيْهِ السَّلَام clear signs and helped him with the pure spirit - namely, the Angel Jibra'eel عَلَيْهِ السَّلَام - who would accompany him wherever he went. In addition, had Allah ﷻ willed all people to become guided, those who came after the Messengers عَلَيْهِ السَّلَام would not have fought with each other because of their disagreement and their leading one another astray, after clear signs - that is, the miracles of the Messengers عَلَيْهِ السَّلَام - had come to them; but they differed in religion. Some amongst the previous nations remained believers and some became disbelievers. Moreover, had Allah ﷻ willed, they would not have fought, but Allah ﷻ does as He wills, giving success to whomsoever He wills and causing disappointment to whomever He wills.

Although, it is correct to say that some Prophets عَلَيْهِ السَّلَام have been granted a higher status than

others, it is incorrect to assume or say that some Prophets عَلَيْهِمُ السَّلَام are in anyway inferior to the others; this notion is an insult to the dignity of the Prophets of Allah عَلَيْهِمُ السَّلَام.

Note

All the Prophets عَلَيْهِمُ السَّلَام are indeed equal in Prophethood itself.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

2:254. O believers! Spend in the path of Allah from what We have provided you, before the arrival of that Day in which there is no trading, and for the disbelievers no friendship nor intercession. And the disbelievers themselves are the unjust.

Tafseer

O believers! Spend your wealth in the path of Allah عَزَّ وَجَلَّ from what Allah عَزَّ وَجَلَّ has provided for you, before the arrival of that Day of Judgement in which there is neither trading, ransom nor friendship that can be of any benefit, and for the disbelievers there would be no friendship nor intercession on the Day of Judgement, but for the believers there will be friendship on that Day (Al-Zukhruf; 67) and intercession with the permission of Allah عَزَّ وَجَلَّ (Al-Baqarah; 255). Additionally, the disbelievers themselves are the unjust because they did not prepare for the Hereafter; they are the evildoers for not respecting the command of Allah عَزَّ وَجَلَّ.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

2:255. Allah is (worthy of worship); there is no one worthy of worship except Him. He is Alive on His own accord and the Preserver of (all) others. Neither drowsiness nor sleep overcomes Him, whatever is in the heavens and whatever is in the earth belongs to Him alone; who is the one who can intercede in His Domain without His permission? He knows whatever is in front of them and whatever is behind them; and they (i.e. people) do not attain from His knowledge

except as much as He wills. The heavens and the earth are encompassed in His Throne and their protection is not a burden for Him. And only He is the Supreme, the Great.

Tafseer

Allah ﷻ is worthy of worship; there is no one worthy of worship except Him. He is Alive on His own accord and the Preserver of all others. Neither drowsiness nor sleep overcomes Him, because these things are flaws and Allah ﷻ is flawless, nothing in the creation can be worshipped because whatever is in the heavens and whatever is in the earth belongs to Him alone as possessions, creations and servants; there is no intercession for the disbelievers, so who is the one who can intercede in His Domain without His permission? Only pious believers will be granted permission to intercede on behalf of other believers. He knows whatever is in front of them of the matters of this world and whatever is behind them which they cannot see i.e. the matters of the Hereafter. People do not attain from His knowledge - that is, they know nothing of what He knows - except as much as He wills. The heavens and the earth are encompassed in the vastness of His Throne and their protection is not a burden for Him - His Might is infinite; Only He is the Supreme above His creation, the Greatest.

From this verse, we learn that the permission of intercession will be granted to some, and indeed they are the pious beloveds of Allah, and that also sacred things will intercede as proven from several blessed Hadiths; the intercessors are the Prophets وَعَلَيْهِمُ السَّلَام, the Saints and the 'Ulama رَضِيَ اللَّهُ عَنْهُمْ, the Black Stone, the Holy Qur'aan, the Huffaaz, the Holy Ka'bah, the holy month of Ramadaan, the minor children of Muslims, etc.

Intercession is an explicitly proven reality established from Qur'aan, Sunnah and the consensus of Muslims; whoever totally denies and condemns intercession is a disbeliever, and the one who accepts false intercession of idols like the pagans of Arabia is also under the same ruling of disbelief.

لَا إِلَهَ إِلَّا اللَّهُ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

لَا انْقِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

2:256. There is no compulsion at all in the religion (of Islam). Undoubtedly, the right path has become very distinct from misguidance; and whoever rejects the Devil and believes in Allah,

he has grasped a very firm knot (of correct beliefs) which is never to be opened. And Allah is All-Hearing, All-Knowing.

Tafseer

There is no compulsion at all to enter the religion of Islam. Undoubtedly, the right path has become very distinct from misguidance through clear proofs. It has become manifest that faith is righteousness and disbelief is error - this verse was revealed concerning the Ansaar Sahaabah of Madinah Munawwarah رَضِيَ اللَّهُ عَنْهُمْ who tried to compel their sons to enter into Islam. Furthermore, whoever rejects the devil i.e. false deities, idols, etc. and believes in Allah عَزَّوَجَلَّ, he has grasped a very firm knot of correct Islamic beliefs which is never to be opened. Allah عَزَّوَجَلَّ is All-Hearing of what is said, All-Knowing of what is done.

Whilst it is not permissible to force Islam unto anyone, a Muslim will be required to remain a believer because leaving Islam will be an insult to the religion of Islam, and denouncing Islam is regarded as showing a way of rebellion against Islam to others which must be stopped.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الطَّاغُوتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

2:257. Allah is the Protector of the Muslims; He brings them out from darknesses towards light. And the supporters of the disbelievers are the devils; they take them out from the light towards the darknesses; it is they who are the dwellers of Hell, they are to remain therein forever.

Tafseer

Allah عَزَّوَجَلَّ is the Protector of the Muslims; He brings them out from the darkness of disbelief towards the light of faith via His Prophets عَلَيْهِمُ السَّلَام, Auliya (Saints) and 'Ulama (trustworthy Islamic scholars) رَضِيَ اللَّهُ عَنْهُمْ. Whereas, the supporters of the disbelievers are the devils; they take them out from the light of faith towards the darkness of disbelief - it is they who are the dwellers of Hell, wherein they will remain forever.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعِي وَيُيْتُ قَالَ أَتَأْخِي
وَأُمَيَّتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ

2:258. O Beloved, did you not see him (i.e. Namrood) who clashed with Ibrahim concerning his Lord, (merely) because Allah had given him kingship? When Ibrahim said, 'My Lord is He Who gives life and causes death,' he said, 'I give life and cause death.' Ibrahim said, 'So, Allah brings the sun from the East, you should (try to) bring it from the West!' So, the disbeliever was utterly confounded, and Allah does not guide the unjust.

Tafseer

O Beloved Prophet, did you not see Namrood who clashed while displaying arrogance with the Prophet Ibrahim عَلَيْهِ السَّلَام concerning the Lord of Ibrahim? Namrood started thinking that he is very intelligent, merely because Allah عَزَّوَجَلَّ had given him kingship. The Prophet Ibrahim عَلَيْهِ السَّلَام responded to Namrood when he asked him, 'Who is this Lord of yours to whom you are calling us?' Ibrahim عَلَيْهِ السَّلَام replied, 'My Lord is the One Who gives life and causes death,' Namrood answered, 'I too give life by sparing and cause death by killing.' He then had two men brought before him; he killed one whilst sparing the other. When Ibrahim عَلَيْهِ السَّلَام realised that this man was a fool, Ibrahim عَلَيْهِ السَّلَام resorted to a more sophisticated argument and said, 'So, Allah عَزَّوَجَلَّ brings the sun from the East, you should try to bring it from the West.' Hence, with this question of Ibrahim عَلَيْهِ السَّلَام, the disbeliever i.e. Namrood was utterly baffled. Moreover, Allah عَزَّوَجَلَّ does not guide the unjust.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَتَىٰ هَٰذَا اللَّهُ بِعَدَمِ مَوْتِهَا قَالَتْ أُمَّةٌ أَلْمَزَتْهُ بَعْثُهُ
قَالَ كَمْ لَبِئْتُمْ لَقَدْ بُعِثَ بَنُو آدَمَ وَفُتِنُوا بِأَنبِيَائِهِمْ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ فَخَرَوْا بِمَا كَانُوا يُكْفَرُونَ
وَأَنظُرْ إِلَىٰ جَهَنَّمَ لِيُذَكِّرَ الْبَاقِينَ وَأَنظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهُنَّ لَعَلَّكُمْ تَعْلَمُونَ
أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

2:259. Or like the one (i.e. the Prophet 'Uzayr) who passed through a village, and that (village)

was laying collapsed on its roofs. He said, 'How will Allah revive it, after it had perished?' So, Allah left him dead for a hundred years, then brought him back to life. He (Allah) said, 'How long have you remained here?' He submitted, 'I stayed maybe for a day or a part of it.' He (Allah) said, 'Rather, a hundred years have passed you by, and observe your food and drink which has not yet produced a stale odour, and observe your donkey (the bones of which were not even intact); and this was done so that We may make you a sign for the people, and observe the bones as to how We raise them and then cover them with flesh.' When the matter became clear to him, he said, 'I know very well that Allah is Able to do everything.'

Tafseer

Or did you see such a person - that is, the Prophet 'Uzayr عَلَيْهِ السَّلَام - who passed through a village - namely, the town of Jerusalem - riding on a donkey, carrying with him some dates or figs and a cup of grape juice, and that the village was laying collapsed on its roof, because the king Bukht Nasar destroyed the city of Jerusalem. The Prophet 'Uzayr عَلَيْهِ السَّلَام said, 'How will Allah عَزَّوَجَلَّ revive it, after it had perished?' In order to grant him knowledge about the Might of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ left him dead for a hundred years and then brought him back to life. Allah عَزَّوَجَلَّ asked, 'For how long have you remained here?' He submitted, 'I stayed maybe for a day or a part of it,' because he fell asleep before noon and was made dead and then brought back to life again at sunset, and thus he thought it was a day's sleep. Allah عَزَّوَجَلَّ said, 'No, you have not spent but a hundred years; and observe your food and drink, which has not yet produced a stale odour; and observe your donkey, the bones of which were not even intact - all of this was done so that Allah عَزَّوَجَلَّ may make you a sign for the people.' Allah عَزَّوَجَلَّ revived the donkey in front of the Prophet 'Uzayr عَلَيْهِ السَّلَام and told him, 'Observe the bones as to how Allah عَزَّوَجَلَّ raises them and then covers them with flesh.' So, when the matter became clear to him i.e. the sign of the Power of Allah عَزَّوَجَلَّ being demonstrated, he said, 'I know very well that Allah عَزَّوَجَلَّ is Able to do all things.'

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَبْطِئَنَّ قُلُوبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ

الطَّيْرِ فَصُرْهُنَّ إِنَّكَ تَمْنَاهُ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُرْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

2:260. And when Ibrahim submitted, 'O my Lord, show me how You will revive the dead?' He

(Allah) said, 'Do you not believe?' Ibrahim submitted, 'Why not? But I wish to put my heart at ease.' So, (Allah) said, 'Well, take four birds and familiarise them to yourself, then (after slaughtering them), place a part of each of them on separate mountains, then call them; they will come running to you on their feet. And know that Allah is Almighty, All-Wise.'

Tafseer

Remember when Ibrahim عَلَيْهِ السَّلَام submitted, 'O My Lord, show me how You will revive the dead?' Allah عَزَّوَجَلَّ said, 'Do you not believe in My Power?' Ibrahim عَلَيْهِ السَّلَام submitted, 'Why not, O my Lord? But I want to put my heart at ease and attain more satisfaction, therefore I asked this question.' Allah عَزَّوَجَلَّ stated, 'Take four birds and familiarise them to yourself, then after slaughtering them, mix together their flesh, place a part of them on separate mountains which are near you, then call them to you; they will come running to you on their feet. Also, know that Allah عَزَّوَجَلَّ is Almighty, All-Wise.' Ibrahim عَلَيْهِ السَّلَام took a peacock, a crow, a pigeon and a rooster and did with them as had been ordered, but kept their heads with him. He called them and all the parts began to run back together, combining until they were whole and complete in their formation, all of their parts returning back to their respective heads.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَاوِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ

يُضَعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

2:261. The example of those who spend their wealth in the path of Allah is similar to a grain which has sprouted seven ears (of wheat) and each ear contains a hundred grains; and Allah may increase more than this for whomsoever He wills, and Allah is All-Encompassing, All-Knowing.

Tafseer

The example of those who spend their wealth in the path of Allah عَزَّوَجَلَّ and in His obedience is similar to a grain which has sprouted seven ears of wheat, each ear containing a hundred grains hence resulting in a total of seven hundred grains. Likewise, what they spend in the path of Allah

عَزَّوَجَلَّ will be multiplied seven hundred times; Allah عَزَّوَجَلَّ may increase this reward many a time for whomsoever He wills. Furthermore, Allah عَزَّوَجَلَّ is All-Encompassing in His Bounty, All-Knowing of those who deserve such increases.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

2:262. Those who spend their wealth in the path of Allah, and after spending they do not boast of their favour nor taunt; their reward is with their Lord; they shall have no fear nor shall they grieve.

Tafseer

Those who spend their wealth in the path of Allah عَزَّوَجَلَّ - and after spending, they do not boast of their favour nor taunt, for example by saying, 'I was good to him and re-established his businesses, and I avoided mentioning this to people as the recipient of the favour would prefer that no one should know about it,' etc. - their reward of their spending is protected with their Lord; they shall have no fear nor shall they grieve in the Hereafter.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى وَاللَّهُ عَنِّي حَلِيمٌ ﴿٢٦٣﴾

2:263. To speak kind words (to a beggar) and to forgive (his pestering) is better than that charity which is followed by causing anguish. And Allah is Independent, Most Forbearing.

Tafseer

To speak kind words to a beggar and to forgive his pestering is better than that voluntary charity which is followed by causing anguish through criticism and ridiculing him because of his begging. Moreover, Allah عَزَّوَجَلَّ is Independent of the charity of His bondsmen, Allah عَزَّوَجَلَّ is Most Forbearing in His delaying of the punishment of the judgemental and harmful one.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالَّذِينَ وَلَا ذِي كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٦﴾

2:264. O believers! Do not invalidate your charity by boasting of favours and by causing anguish, like the one who spends his wealth to show off to people, and (he) believes not in Allah and the Last Day. His example is therefore similar to that of a (smooth) rock covered with dust and thereupon heavy rain fell on it, leaving it a bare rock. They will not have control over anything they have earned, and Allah does not guide the disbelievers (due to their stubbornness upon disbelief).

Tafseer

O believers! Do not invalidate your charity by boasting of favours and by causing anguish to the beggar, as in the manner of invalidating spending by the one who spends his wealth to show off to people, whereas he does not believe in Allah عَزَّوَجَلَّ and the Last Day; this refers to the hypocrites. His example is similar to that of a smooth yet barren rock, covered with dust and then heavy rain falling upon it, leaving it as a bare rock. They will not have control over anything they have earned - in other words, they will find no reward for it in the Hereafter, just as one finds nothing of the dust that was on the surface of the smooth rock after the rain has washed it away. Furthermore, Allah عَزَّوَجَلَّ does not guide the stubborn disbelievers.

In this verse, there is a hint that if publicly giving charity may cause any disgrace to the beggar, then it should be given without any publicity. It should also be remembered that if the purpose of giving charity in public is to show off, then it is an evil act; but if it is given to encourage others, then it is a praiseworthy act.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْيِئَاتٍ مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ
أُكُلَهَا ضَعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ يَسْمَعُ بَصِيرٌ ﴿٢٦٦﴾

2:265. And the example of those who spend their wealth seeking the pleasure of Allah and

making their hearts firm (in piety) is similar to that of a garden which is on fertile land; after heavy rain fell on it, thus bringing forth fruit twofold; (even) if heavy rain does not then reach it, mist is therefore sufficient; and Allah is observing your actions.

Tafseer

The example of those who spend their wealth seeking the pleasure of Allah ﷻ - and making their hearts firm in piety to gain the reward thereof, in contrast to the hypocrites who do not hope for it since they do not believe in it - is similar to that of a garden on high fertile ground after heavy rain fell upon it, thus bringing forth fruit twofold i.e. twice the fruits of another garden; and then even if heavy rain does not reach it, the mere dew is sufficient for the growth of the fruits in that garden on account of it being fertile and its altitude. In other words, it grows and bears fruit regardless of how much rain falls, likewise is the spending of those sincere bondsmen mentioned in this verse - they will increase with Allah ﷻ regardless of how much they were; and Allah ﷻ is observing your deeds.

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّحِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ

وَلَهُ ذُرِّيَّةٌ ضِعْفًا فَأَصَابَهَا إِغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

2:266. Would any of you desire this; that one owns a garden of dates and grapes; having rivers flowing beneath it, containing for him all kinds of fruits, and he reaches old age and has weak (i.e. dependant) children; so a windstorm containing fire approached his garden, thus it burned?

This is how Allah explains His verses to you; in order that you may ponder.

Tafseer

Would any of you desire to own a garden of dates and grapes - having rivers flowing beneath it, containing for him all kinds of fruits - and he reaches old age and this makes him too weak to profit from it and has weak and dependent young children who are unable to earn, thereafter a windstorm containing fire approached his garden, burning it? In other words, he loses what he is most in need of, and now he and his children have become harmed and confused without any resources. This

is a resemblance of how the spending of the one who is doing so for showing off or the one who criticises the beggar after having spent upon him; this kind of spending is of no avail when he will be most in need of its reward in the Hereafter. This is how Allah ﷻ explains His verses to you, in order that you may ponder.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ
وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغِضُّوْا فِيهِ ۖ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٧﴾

2:267. O believers! Spend some from your lawful earnings and from that which We have produced from the earth for you. And do not intend in particular to give (in charity) from that which is defective; and if you are given (it), you would therefore not take (it) unless you close your eyes. And know that Allah is Independent, Most Praised.

Tafseer

Allah ﷻ says, 'O believers! Spend in My path from your lawful earnings, and from that which I have produced from the earth for you of grains and fruits. Moreover, do not intend in particular to give in charity from that which is defective, which even if you are given, you would not accept, but you would receive with your eyes closed by being careless and mindless, so how do you imagine to give what is due to Allah ﷻ from this? Also, know that Allah ﷻ is Independent of your spending, Most Praised in every situation.'

الشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۚ وَاللَّهُ يَعِدُّكُمْ مَغْفِرًا مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

2:268. The Devil frightens you with poverty and commands you of indecency, and Allah promises you forgiveness and benevolence; and Allah is All-Encompassing, All-Knowing.

Tafseer

The Devil scares you with poverty by making you fear loss when you give charity and you withhold it and commands you of indecency i.e. stinginess and causes hinderances in giving charity, whereas Allah ﷻ promises you in return for your spending His forgiveness for your sins and benevolence

as sustenance from Him. Furthermore, Allah ﷻ is All-Encompassing in His Bounty, All-Knowing of the one who spends.

يُوْفِّي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

2:269. Allah grants wisdom to whomsoever He wills; and whosoever receives wisdom has received goodness in abundance; and no one accepts advice except those who understand.

Tafseer

Allah ﷻ bestows wisdom upon whomsoever He wills - that is, the beneficial knowledge of the Holy Qur'aan, Sunnah and Fiqh (Islamic Jurisprudence), or it refers to piety or Prophethood. However, after the Holy Prophet Muhammad ﷺ, there is absolutely no possibility of any new Prophet. In addition, whosoever attains wisdom has certainly received goodness in abundance because he will end up in everlasting bliss; and no one accepts advice but the people of understanding.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا ۚ وَمَالِ الظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

2:270. And whatever you spend or vow (to act upon), Allah is aware of that. And the unjust do not have any helper.

Tafseer

Whatever you spend in charity or vow to do of rewarding acts, Allah ﷻ is aware of it and will reward you for it. As for the evildoers who prevent charity and do not fulfil vows, or spend in disobedience, Allah ﷻ will punish them for that. Moreover, the unjust do not have any helpers to protect them from the punishment of Allah ﷻ.

إِنْ تُبْدُوا الصَّدَقَاتِ فَيَعْبَاهِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَُا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

2:271. If you give charity openly, so what an excellent thing that is; and if you give it secretly

to the poor, this is better for you; and in this (way), some of your sins will reduce. And Allah is Aware of your actions.

Tafseer

If you give obligatory or optional charity openly, and it is given with sincerity - not with the intention of showing-off, then it is an excellent deed; it is fine to show this to people. But if you give it secretly to the poor, it is better for you than making them apparent. With regards to obligatory charity, it is better to make it apparent so that it serves as motivation for others and that person is not falsely accused of not giving obligatory charity, such as Zakah, or Fitrah, etc. - in this way, some of your minor sins will be forgiven. Furthermore, Allah ﷻ is Aware of your deeds - knowing its inner and outer aspects; nothing of it is hidden from Him.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ ۖ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ
اللَّهِ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِكُمْ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

2:272. It is not your obligation (O Beloved) to guide them; yes, Allah guides whomsoever He wills. And whatever good thing you give (as charity), so it is good for you, and it is not proper for you to spend except to seek the pleasure of Allah; and whatever you give will be repaid to you in full, and you will not be at loss.

Tafseer

This verse was revealed - as a result, the Holy Prophet ﷺ was stopped from giving voluntary charity to disbelievers as an incentive for them to embrace Islam. Allah ﷻ states, 'It is not your obligation, O Beloved, to guide them - that is, to say that they should embrace Islam; your work is to deliver the message to them. Yes, Allah ﷻ guides whomsoever He wills. In addition, O people! Whatever good you spend is beneficial for you, and it is not proper for you to spend except to seek the pleasure of Allah ﷻ; and whatever you spend in the path of Allah ﷻ, its reward will be paid to you in full, and you will not be at loss.'

لِلْفَقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ الْعَقْفِ
تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

2:273. (Spend) on the poor who are restrained in the way of Allah, who cannot travel in the land (for the purpose of earning). The ignorant thought that they are wealthy because of them abstaining (from begging); you will recognise them by their faces. They do not beg of people in a persistently self-humiliating manner. And Allah is Aware of whatever you give in charity.

Tafseer

Spend upon the poor who are restrained in the way of Allah, عَزَّوَجَلَّ, who cannot travel in the land for the purpose of earning. This verse was revealed concerning the migrants of Suffa - who were approximately four hundred in number - set apart from the other Muslims for the study of the Holy Qur'aan and to take part in Jihaad; they were unable to journey in the land to engage in trade and earn their living since they were fully engaged in the struggle of learning and fighting in the path of Allah عَزَّوَجَلَّ. The ignorant people would think that they are wealthy because of them abstaining from begging; you will recognise them by their faces by the signs of their humility and struggle. They do not beg of people in a persistently self-humiliating manner - that is to say, they do not beg in the first place, so there is no question of persistence at all, let alone in a self-humiliating manner. Furthermore, Allah عَزَّوَجَلَّ is Aware of whatever you spend in charity.

The poor students of knowledge of Deen are included in this verse, as well as preachers of Islam and the 'Ulama of Deen, as they too are part of those who are in the path of Allah عَزَّوَجَلَّ; they do not earn money through trade, etc. If they go about in search of livelihood, all religious activities will come to a stop. Therefore, instead of spending so much on certain ritual and customary functions, the Muslim community should spend more of their wealth on these 'Ulama and students.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

2:274. Those who spend their wealth (in the way of Allah) in the night and in the day; secretly and openly; their reward is with their Lord; they have no fear nor any grief.

Tafseer

Those who spend their wealth in the way of Allah عَزَّوَجَلَّ in the night and in the day; secretly and openly; their reward is with their Lord - they shall have no fear, nor shall they grieve. This verse was revealed in honour of the first Caliph of Islam, Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ, he spent forty thousand Dinaars (gold coins) in four different ways; ten thousand in the day, then another ten thousand in the night, ten thousand openly and another ten thousand secretly.

الَّذِينَ يَكُونُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَكَ مَوْعَظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ ۚ وَأَمْرُهُ إِلَى اللَّهِ ۚ
وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

2:275. Those who consume usury (i.e. interest) will not stand up on the Day of Judgement but stand like the one who is possessed by an evil spirit making him insane; this is because they said, 'Trade is in fact also like usury.' And Allah has made trading lawful and has made usury unlawful. Therefore, the one whom advice has come to from his Lord, and he refrained from it, so what he has taken in the past is lawful for him. And his matter is with Allah, and whoever does the same (i.e. continues earning usury) henceforth is the inmate of Hell; they will remain therein for a very long time.

Tafseer

Those who consume usury (interest) - which is an excess charged in transactions of money or foodstuffs, either on their value or on credit - will not stand up on the Day of Judgement from their graves but like the one who is possessed by an evil spirit, such as when a Jinn possesses someone, making him insane; that befalls them because they said, 'Trade is also like usury.' Allah عَزَّوَجَلَّ responded to them saying that He has made trading lawful and has made usury unlawful. So, the one towards whom guidance has come from his Lord - and he refrained from consuming it, what he has taken in the past before the prohibition of usury is lawful for him; his matter is with Allah عَزَّوَجَلَّ. Whereas, whoever does the same i.e. continues earning and consuming usury, treating it like a trade is hence the inmate of Hell; such people will remain therein for a very long time.

يَبْخَسُ اللَّهُ الرِّبَا وَيُزِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

2:276. Allah destroys usury (by eliminating any blessing in it) and gives growth to charity, and Allah does not like any ungrateful, excessive sinner.

Tafseer

Allah ﷻ destroys usury i.e. He kept no blessing in it, and gives growth to charities by increasing them - making them grow - and multiplying their reward; and Allah ﷻ does not like any ungrateful, excessive sinner who considers usury as lawful.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

2:277. Indeed, those who believed, and did good deeds, and established Salah, and paid Zakah; their reward is with their Lord, and they have no fear nor any grief at all.

Tafseer

Indeed, those who believed, did good deeds, established Salah correctly - regularly and sincerely - as an established institution, and paid Zakah accurately; their reward is with their Lord - they shall have no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

2:278. O believers! Fear Allah and give up the remaining usury (owed to you), if you are believers.

Tafseer

O believers! Fear Allah ﷻ and give up the remaining usury owed to you - if you are Muslims, true to your faith. Since it is expected of the believer that he adheres to the command of Allah ﷻ, this verse was revealed when some of the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ - after the prohibition of usury

- wanted to reclaim some of it from the time before it became prohibited.

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتِغُوا فَلَئِمَّ مَرُءُوسُ أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظَلَمُونَ ﴿٢٧٩﴾

2:279. If you then do not act upon this, so be certain of a war with Allah and His Messenger. And if you repent, so take back your initial amount; neither causing loss to anyone else, nor facing loss yourself.

Tafseer

If you do not act upon this commandment, then be certain of a war with Allah ﷻ and His Messenger ﷺ; herein is a grave threat for those who deal with interest. When it was revealed that the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ said, 'What power can we have in a war against Allah ﷻ and His Messenger ﷺ', so they gave up demanding interest from the interest-based contracts. If you repent, you should then take back your initial amount; neither causing loss to anyone else by charging interest, nor facing loss yourself by way of any decrease in receiving your original lent amount.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۖ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

2:280. And if the debtor is in difficulty, so give him respite until it becomes easy (to pay back). And giving up his entire debt is better for you, if you know.

Tafseer

If the debtor is in difficulty, give him respite until it becomes easy for him to pay back. Whereas, if you give up the entire debt, it is hence better for you; since you know that it is better for you, then do it. In a blessed Hadith, it is said, 'Whosoever gives respite to the one in difficulty or surrenders his debt, Allah ﷻ will place him under the shade of His Throne on such a Day when there shall be no shade except the shade of the Throne of Allah ﷻ', as reported by Imam Tirmizi in his Jaami', book 14, no. 109.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

2:281. And fear that Day in which you shall return to Allah and every soul will be compensated in full according to what it had earned, and they will not be wronged.

Tafseer

Fear that Day in which you shall return to Allah ﷻ on the Day of Resurrection and every soul will be compensated in full according to what it had earned i.e. what it has done of good or evil, and they will not be wronged through any loss of a good deed or the earning of an extra evil deed.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَعْتُمْ بَيْنَ يَدَيِ إِلَى أَجَلٍ مُّسَمًّى فَاصْتُبُوهُ وَلْيُكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُعْلِلِ الَّذِينَ عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِينَ عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُونَ أَنْ يُبَيِّنَ لَهُمْ قَوْلَهُمْ بِالْعَدْلِ وَأَشْهَدُ وَأَشْهَدُ بَيْنَ مِنْ رَجُلَيْنِ فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا عَادُوا وَلَا تَسْأَلُونَ أَنْ تَكْتُبُوا صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلٍ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُ وَإِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ مُسَوِّقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

2:282. O believers! If you make an agreement of debt for a specified period, so write it down. And a scribe should write (the agreement) between you accurately, and the scribe should not refuse to write in the manner that Allah has taught him, he should therefore write (it). And the liable person (i.e. the debtor) should dictate to him and should fear Allah Who is his Lord, and not omit anything concerning the rights (of those involved); if the debtor is then of low understanding, or incapable, or unable to dictate by himself, his guardian should therefore dictate with justice. And appoint two witnesses from amongst your men; then if two men are not available, so one man and two women; from such witnesses whom you like, so that if one of the women forgets, the other can therefore remind her. And the witnesses must therefore not

refuse when called upon to testify. Do not feel it a burden (to write it), whether the debt is small or big; write it down along with its fixed period; this is closer to justice according to Allah, and will be of strong evidence and more likely to prevent doubts amongst yourselves, except when it is an instant trade in which the exchange is immediate; so there is no sin upon you for not writing it down. And appoint witnesses when you therefore conclude a contract of buying and selling, and neither the scribe nor the witnesses be subjected to any harm (or the scribe and witness must not cause any harm to anyone else); and if you do so, this would henceforth be a sin on your part. And fear Allah, and Allah teaches you (His rules), and Allah knows everything.

Tafseer

O believers! If you make an agreement of prepayment for the future delivery of goods or a loan upon one another for a specified period, it is hence better that you write it down as confirmation and security against any dispute. A scribe should write the agreement between you accurately, not increasing or decreasing the amount or the terms; and the scribe should not refuse to write, rather he should write in the manner that Allah ﷻ has taught him through His kindness. In addition, the liable person i.e. debtor should dictate to him and should fear Allah ﷻ in his writing Who is his Lord, and not omit anything concerning the rights of those involved; but if the debtor is of low understanding, incapable, or unable to dictate by himself on account of being mute or not knowing the language and so forth, then let his guardian - the one in charge of his affairs, be it a parent, executor, custodian or interpreter - dictate on his behalf justly. Moreover, appoint two Muslim witnesses from amongst your men; if two men are not available, then one man and two women - from such witnesses whom you like because of their piety and justice. Two women are for this reason that if one of the women forgets, the other can remind her. Also, the witnesses must not refuse to come when called upon to testify and take full responsibility for the testimony. Do not feel it a burden to write it - whether the debt or right is small or big, write it down along with its fixed period; this is closer to justice according to Allah ﷻ, it will be of strong evidence and more likely to prevent doubts afterwards with regards to the amount and the due dates amongst yourselves, and it is more helpful in summoning witnesses because it contains a reminder. Unless it is an instant trade in which the exchange is instant - not on credit, there is therefore no sin upon you if it is not written down. Additionally, appoint witnesses when you conclude a contract of buying and selling - neither the scribe nor the witnesses be subjected to any harm, or the scribe and witness must not

cause any harm to anyone else; and if you do this, it would be a sin on your part. Furthermore, fear Allah ﷻ; He teaches you His rules and He knows everything.

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً فَإِنْ آمَنْ بَعْضُكُمْ بِبَعْضٍ فَلَئِمَّا الَّذِي أُوتِئْنَ أَمَانَةً وَيَتَّقِ اللَّهَ
رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ لَمِنَ الْقَالِمِينَ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

2:283. And if you are on a journey and cannot find a scribe, a guarantee must therefore be pledged (to the creditor). And if one of you trusts the other, the one who is entrusted must therefore discharge his trust to him (i.e. to the creditor) and fear Allah Who is his Lord, and do not hide testimony. And whoever hides testimony, his heart is therefore sinful from within; and Allah knows your actions.

Tafseer

If you are on a journey and you contract a debt but cannot find a scribe, then something valuable as a guarantee must be pledged to the creditor. However, if one of you trusts the other, then there is no need for any guarantee to be pledged; the one who is trusted in this case i.e. the debtor must discharge his trust to the creditor and fear Allah ﷻ - Who is his Lord - concerning delivering it. In addition, do not hide testimony if you are summoned to give it; if one hides it, his heart is hence sinful from within because hiding testimony is Haraam (unlawful) and a major sin. Allah ﷻ knows your actions; nothing can be hidden from Him.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِؕ وَاِنْ تُبَدُّوْا مَآفِ اَنْفُسِكُمْ اَوْ تُخْفَوْهُ يُحَاسِبْكُمْ بِهٖ ۗ وَاللَّهُ فَعِيْغَرٌ لِّسَنٍ يُنۡشِئُ وَيُعَدِّبُ
مَنْ يَّشَآءُ ۗ وَاللَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

2:284. Only to Allah belongs whatever is in the heavens and whatever is in the earth. And if you disclose whatever is in your hearts or conceal it, Allah will take account of it from you; so He will forgive whomsoever He wills and will punish whomever He wills. And Allah is Powerful over all things.

Tafseer

Only to Allah ﷻ belongs whatever is in the heavens and whatever is in the earth. Whether you disclose or conceal whatever sin is in your hearts, Allah ﷻ knows it and will take account of it from you while informing you about it on the Day of Resurrection; so, He will forgive whomsoever He wills and will punish whomever He wills. Moreover, Allah ﷻ is Powerful over all things.

أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكَيْتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

2:285. The Messenger (i.e. the Prophet Muhammad) believed in whatever has been sent down to him from his Lord, and so do the believers. All have believed in Allah, and His angels, and His Books and His Messengers; declaring this; that 'We do not differentiate in believing in any of His Messengers,' and they submitted that 'We listened and obeyed. Your forgiveness be granted (to us), O our Lord, and towards only You is (our) return.'

Tafseer

The Noble Messenger Muhammad ﷺ believes in whatever has been sent down to him from his Lord - namely, the Holy Qur'aan, and so do the believers. All have believed in Allah ﷻ, His Angels, all of His Books and all of His Messengers; declaring that we do not differentiate in believing in any of His Messengers. Muslims do not believe in the manner of the Jews and the Christians - that is, believing in some Prophets and disbelieving in others. The believers said, 'We heard Your command, O Allah, and we obeyed. May Your forgiveness be granted to us, O our Lord, and towards only You is our return on the Day of Resurrection.'

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ سَيِّئًا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا أَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

2:286. Allah does not place a burden upon any soul except to the extent of its strength; beneficial

for it is the goodness it earned, and harmful for it is the evil it earned. 'O our Lord, do not seize us if we forget or have made a mistake. O our Lord, and do not place a heavy burden upon us as You have placed upon those before us. O our Lord, and do not place upon us a burden, for which we do not have the strength (to bear). And pardon us, and forgive us, and have mercy upon us. You are our Master, so help us against the disbelievers.'

Tafseer

Allah عَزَّوَجَلَّ does not place a burden on any soul except to the extent of its strength of bearing; beneficial for it is the goodness it earned, and harmful for it is the evil it earned. No person shall be requited for the sin of another, or for what he has not earned even if he was tempted to do it. 'O our Lord, do not seize us for punishment if we forget or have made a mistake by straying away from the right path unknowingly, just as You would take accountability of those before us.' Allah عَزَّوَجَلَّ has lifted this burden from this community of the Holy Prophet Muhammad ﷺ, as reported in the blessed Hadith of Sahih Muslim, book 1, no. 236. 'O our Lord, do not place a heavy burden upon us as You have placed on those before us,' namely, upon the Children of Israel - for example, the killing of oneself in the repentance of certain sins, burning impure clothes, the paying of a quarter of one's wealth for Zakah and the cutting of impure hide. 'O our Lord, do not place upon us such a burden for which we do not have the strength to bear. Pardon us, forgive us, and have mercy upon us. You are our Master, so help us against the disbelievers.'

SURAH

AALE 'IMRAAN (THE FAMILY OF 'IMRAAN)

(This Surah is Madani,
containing 200 verses and 20 sections)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

الْم

3:1. Alif-Laam-Meem. (These are individual letters of the Arabic alphabet; Allah and His Messenger know their exact meanings.)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ١

3:2. Allah is (worthy of worship); except Him no one is worthy of worship. He is Alive on His own accord and the Preserver of (all) others.

Tafseer

Allah عَزَّوَجَلَّ is worthy of worship; except Him no one is worthy of worship. He is Alive on His own accord, He is Eternal, His death is impossible, He is Ever-Living, He is the Preserver and Planner of all others in this world and in the Hereafter.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ٢

3:3. He has sent down upon you this true Book (i.e. the Qur'aan); confirming the previous books, and He sent down the Tawrah (Torah) and the Injeel (Bible) before it.

Tafseer

He has sent down upon you, O Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, this true Book - the Holy Qur'aan, with accuracy; confirming the previous Books, and He sent down the Tawraah i.e. the Torah, and the Injeel i.e. the Bible before it.

Form this verse, it is clearly understood that there is no heavenly book which may come after the Holy Qur'aan, nor any Prophet come after the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, because the Holy Qur'aan is the final Book to confirm the previous heavenly books.

مَنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ٣ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ٤ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ٥

3:4. Giving guidance to people; and (Allah) sent down the Criterion (i.e. the Qur'aan). Indeed, for those who disbelieved in the verses of Allah; for them is a severe punishment. And Allah is Overpowering, All-Capable of Retribution.

Tafseer

The Holy Qur'aan provides guidance to people, and Allah ﷻ has sent down the Holy Qur'aan as a Criterion, to judge between the right and wrong. Indeed, those who disbelieved in the verses of Allah ﷻ, such as the Christians who were part of the delegation of Najraan and others, for them is a severe punishment. Allah ﷻ is the Overpowering and Victorious in His matters, in the sense that nothing can prevent Him from executing His promise and His threat, All-Able of Retribution with a severe punishment for those who disobeyed Him - the likes of which no one else can do.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝

3:5. Nothing is hidden from Allah, neither in the earth nor in the heavens.

Tafseer

No existence whatsoever is hidden from Allah ﷻ, neither in the earth nor in the heavens, on account of His perfect knowledge of the entirety of creation. Allah ﷻ specifies heaven and earth because physical observation does not go beyond these, otherwise the vastness of His knowledge is beyond anyone's comprehension.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

3:6. It is only He Who forms you in the wombs of mothers as He wills. Except Him no one is worthy of worship; the Most Honoured, the Wise.

Tafseer

It is He Who designs and forms you in the wombs of mothers as He wills as males, females, white, black or otherwise. Except Him no one is worthy of worship, the Most Honoured, the Wise in His actions.

From this verse, we learn that the work of the chosen bondsmen of Allah ﷻ is indeed the work of Allah ﷻ, because shaping the foetus in the womb is the work of an Angel. But because it is done

so by Divine instruction and permission, it is expressed as the work of Allah عَزَّوَجَلَّ.

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 ۝

3:7. It is He Who has sent down to you (O Beloved) this Book (i.e. the Qur'aan); parts of its verses are with clear meanings; they are the foundation of the Book, and there are other verses with unclear meanings. Those in whose hearts is deviation (from the truth) pursue the verses having unclear meanings; desiring misguidance and seeking its (wrongful) interpretation; and only Allah knows its true meaning. And those having sound knowledge say, 'We believe in it; all this is from our Lord.' And no one accepts advice but people of intelligence.

Tafseer

It is Allah عَزَّوَجَلَّ Who has sent down to you O Beloved this Book - the Holy Qur'aan, it contains no imperfections; parts of its verses are with clear meanings; they are the foundation of the Book, the original basis for rulings, and there are other verses with unclear meanings unknown by common people, as is the case in the opening verses of some Chapters e.g. Alif-Laam-Meem, etc. Those in whose hearts is deviation from the truth pursue the verses having unclear meanings, desiring to incite rebellion amongst the ignorant of them, throwing them into hopeless arguments; desiring to cause mischief, confusion and seeking its wrongful interpretation; only Allah عَزَّوَجَلَّ knows its true meaning. Moreover, the scholars of Islam who are firmly rooted, credible, and capable in knowledge - having sound knowledge - say, 'We believe in it - all those verses with clear or unclear meanings - being from our Lord.' Furthermore, no one accepts advice but the people of intelligence.

This verse clearly indicates that misguidance can spread by misinterpreting the Holy Qur'aan, or by using unclear verses - out of context - to support one's own misguided ideology. The true respected scholars of Islam have stated that if any unclear verses are taught to the people, then it is compulsory to clarify it with the correct interpretations as explained by our righteous scholars.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٨﴾

3:8. (Those with sound knowledge say) 'O our Lord! Do not cause our hearts to deviate after You have guided us, and bestow mercy on us from Yourself. Indeed, You are the Greatest Sustainer.

Tafseer

Those with sound knowledge say, 'O Our Lord, after You have guided us, do not cause our hearts to deviate by seeking the wrongful meanings of the verses, do not cause them to incline away from the truth in their desire to interpret the verses in an inappropriate way, just like You have caused the hearts of others to deviate, and bestow mercy upon us from Yourself in order to strengthen us. Indeed, You are the Greatest Provider.'

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُغَيِّرُ الْمَبْعَادَ ﴿٣٩﴾

3:9. 'O our Lord! You are Indeed the Assembler of all people on that Day regarding which there is no doubt.' Indeed, the promise of Allah never changes.

Tafseer

O our Lord, indeed You are the Assembler of all the people on that Day of Judgement, of which there is no doubt; there is no uncertainty about the Day of Resurrection, when You will call them for the accountability of their deeds as You have promised. Indeed, the promise of Allah ﷻ never changes.

The purpose of their supplication in this way is to show that their concern is with the matter of the Hereafter, and for this reason they ask Allah ﷻ for obedience towards the path of guidance in order to attain its reward. Bukhari and Muslim have reported that Sayyidah 'Ayesah Siddiqah رَضِيَ اللَّهُ عَنْهَا said, 'The Messenger of Allah ﷺ recited the verse (3:7), "It is He Who has sent down to you (O Beloved) this Book (i.e. the Qur'aan); parts of its verses are with clear meanings; they are the foundation of the Book, and there are other verses with unclear meanings..." to the end and said "When you see those pursuing the unclear parts, know that these are the ones Allah ﷻ refers to in this verse, so beware of them." (Sahih al-Bukhari, book 65, no. 70; Sahih Muslim, book 47, no. 1; Jaami' al-Tirmizi, book 47, no. 46; Sunan Abi Dawood, book 42, no. 3)

We also learn from this verse that Allah ﷻ is free from lies; He does not go against His promise. It is an explicit form of disbelief to attribute lie to Allah ﷻ, and to say that 'Allah ﷻ can speak a lie' is an explicit form of Kufr (disbelief).

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ۝

3:10. Verily, for those who became disbelievers, neither their wealth nor their children will be able to save them from Allah in the least; and it is they who are the fuel of Hell.

Tafseer

Certainly, for those who became disbelievers and died upon disbelief - this refers to the disbelievers of the time of the Beloved Prophet Muhammad ﷺ - neither their wealth nor their children will be able to save them from the punishment of Allah ﷻ in the least; it is they who are the fuel of Hell.

كَذَّابٍ الْفِرْعَوْنُ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِنَا ۖ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝

3:11. Similar to the ways of the people of Fir'aun, and of those before them; they belied Our verses; so Allah seized them due to their sins; and the punishment of Allah is severe.

Tafseer

Their way is similar to the ways and habits of the people of Fir'aun, and of those before them such as the tribes of 'Aad and Thamood who belied the verses of Allah ﷻ, so He seized them and destroyed them due to their sins; the punishment of Allah ﷻ is very severe.

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ وَهُمْ فِي جَهَنَّمَ يُرْسَوْنَ ۚ

3:12. (O Beloved) Say to the disbelievers, 'Very soon, you will be overpowered and driven towards Hell; and that is a very despicable resting place.'

Tafseer

When the Beloved Prophet ﷺ commanded the Jews to enter Islam after his return from the Battle of Badr, they said, 'Do not fool yourself just because you killed a few men of the Quraish, those who were inexperienced and knew nothing about fighting;' whereupon this verse was revealed. 'Say O Beloved to the disbelievers among the Jews, "Very soon, you will be overpowered in this world through being killed or taken captive and made to pay Jizyah (tax which a non-Muslim pays in an Islamic governance) - this giving of jizyah actually took place - and you will be driven towards Hell in the Hereafter; it is a very despicable resting place."'

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنُ وَاللَّهُ

يُؤَيِّدُ بَصَرِيٍّ مِنْ شَاءَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

3:13. Indeed, there was a sign for you in the two groups that clashed with each other (in the battle of Badr); one army fighting in the path of Allah, and another of disbelievers whom they saw as twice their number with their very eyes; and Allah empowers with His help whomsoever He wills. Indeed, in this observation is definitely a lesson for the intelligent.

Tafseer

Indeed, there was a sign for you in the two groups that clashed with each other in the Battle of Badr; one army fighting in the path of Allah ﷻ, in obedience to Him - namely, the Holy Prophet ﷺ and his Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ, who numbered three hundred and thirteen men, most of them on foot with two horses, six plates of armour, seventy camels and eight swords; and another of disbelievers - almost a thousand, and fully equipped with weapons, horses and camels, fighting in the path of the Devil. Miraculously, the disbelievers saw the Muslims double their own number with their own eyes themselves and the Muslims saw the number of disbelievers being reduced into a small group. So, the Muslims were empowered in many ways and the disbelievers were defeated in this Battle of Badr; Allah ﷻ empowers with His help and grants victory to whomsoever He wills. Indeed, in this seeing as twice the number is definitely a lesson for the intelligent people, so will you not be warned by this and become believers?

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَاعُ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَٰئِثِ ﴿١٤﴾

3:14. Beautified for people is the love for what they desire; (of) women, and sons, and accumulation of heaps of gold and silver, and branded horses, and cattle and crops; all this is the possession of this worldly life. And it is Allah with Whom is the good abode.

Tafseer

The love for what people desire and lust is beautified for them - of women; sons; accumulation of heaps of gold and silver; branded horses; cattle, namely camels, cows and sheep; and crops - all of this is the possession and comfort of this worldly life, then it is all to perish. Furthermore, it is Allah ﷻ with Whom is the best abode - which is Paradise - and for this reason, one should desire nothing other than this abode.

قُلْ أَوْفَيْتُكُمْ بِحَيْثُ مِّنْ ذَٰلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ
مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

3:15. Say you (O Beloved), 'Shall I inform you of something even better? For the pious, there are Gardens with their Lord beneath which rivers flow; wherein they will remain forever, and (for them are) pure wives, and the pleasure of Allah.' And Allah observes (His) bondsmen.

Tafseer

Allah ﷻ states, 'Say you, O Beloved, to your people, "Shall I inform you of something even better than these worldly goods and possessions? That is, for the pious people, there are gardens with their Lord beneath which rivers flow; that is Paradise, wherein they will remain forever, and for them are wives purified of menstruation and from all other kinds of impurities, and in Paradise is the pleasure of Allah ﷻ, which is the greatest Bounty in comparison to all the luxuries of this worldly life." Moreover, Allah ﷻ observes His bondsmen regarding their efforts to attain Paradise.'

اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اِنَّا اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝۱۶

3:16. Those who say, 'O our Lord, we have accepted faith, (we plead) so forgive our sins and save us from the punishment of Hell.'

Tafseer

Those who are to attain Paradise say, 'O our Lord, we have accepted faith i.e. we believe in You and in Your Prophet ﷺ, we plead that You forgive our sins and save us from the punishment of Hell.'

الصّٰدِقِيْنَ وَالصّٰدِقٰتِیْنَ وَالتَّقِیِّیْنَ وَالتَّقِیَّاتِیْنَ وَالْمُسْتَغْفِرِیْنَ بِالْاٰلِ سَحَارِ ۝۱۷

3:17. (They are) the patient, and the truthful, and the courteous, and the ones who spend in the cause of Allah, and the seekers of forgiveness in the last part of the night.

Tafseer

The people whom Allah ﷻ loves and honours are the patient ones when hardship strikes them, those who are truthful in their faith, those respectful in regards to the obedience of Allah ﷻ, those who spend their wealth in the cause of Allah ﷻ i.e. the generous Muslims, and the seekers of forgiveness in the last portion of the night. The last portion of the night is specified here because it is the time of carelessness, unawareness and of the joy of sleep, so to get up at that time to worship Allah ﷻ is a really great sacrifice.

شَهِدَ اللّٰهُ اَنْ لَا اِلٰهَ اِلَّا هُوَ ۚ وَالْمَلٰٓئِكَةُ وَاُولُو الْعِلْمِ قَآیْمًا بِالْقِسْطِ ۚ لَا اِلٰهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ ۝۱۸

3:18. Allah has testified that there is no one worthy of worship but Him, and so did the angels and those of knowledge, whilst maintaining justice. There is no one worthy of worship except Him; the Most Esteemed, the All-Wise.

Tafseer

Allah ﷻ has testified - that is, to say, He has made it clear to His creation through clear proofs and

signs that there is no one worthy of worship except Him; so did the Angels and those of knowledge from amongst the Prophets عَلَيْهِمُ السَّلَام and the believers through their conviction and in words, whilst He is maintaining justice in everything. 'There is no one worthy of worship but Him.' - He has repeated this for the purpose of emphasis; Allah عَزَّوَجَلَّ is the Most Esteemed, the Most Wise.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُولَٰئِكَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا ۚ وَمِنْ يَكْفُرُ

بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣١﴾

3:19. Indeed, the only (true) religion according to Allah is Islam; the People of the Book disputed only after the knowledge had come to them, due to the burning of their hearts (i.e. intense jealousy). And whoever disbelieves in the verses of Allah, so Allah is definitely Swift in taking account.

Tafseer

The Jews and the Christians regard their religion as a great religion and acknowledged by Allah عَزَّوَجَلَّ; their claim is refuted in this verse. Indeed, the only true religion by Allah عَزَّوَجَلَّ, which is accepted by Him, is Islam; that is, the Divine Law with which the Messengers عَلَيْهِمُ السَّلَام were sent, created upon the affirmation of the Oneness of Allah عَزَّوَجَلَّ. The People of the Book - the Jews and the Christians - disputed; some affirming the Oneness of Allah عَزَّوَجَلَّ, others rejecting it only after the knowledge of the Oneness of Allah عَزَّوَجَلَّ had come to them; they did this due to the burning of their hearts of intense jealousy. Whoever disbelieves in the verses of Allah عَزَّوَجَلَّ, he should know that certainly Allah عَزَّوَجَلَّ is Swift in taking account.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۚ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَاسَلَّمْتُمْ فَإِنْ أَسْلَمُوا

فَقَدْ اهْتَدَوْا ۚ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ ۚ وَاللَّهُ بِصِرَاطِهِ بِالْعِبَادِ ﴿٣٢﴾

3:20. If they then dispute with you, O Beloved, so say, 'I have submitted my face (i.e. myself) to Allah and so did my followers,' and say to the People of the Book (i.e. the Jews and the Christians) and the illiterate (i.e. the pagan Arabs), 'Have you submitted (to Allah)?' If they therefore submit (by accepting Islam), they have then attained the right path; and if they turn away, your duty is thus to only convey the command. And Allah is observing (His) bondsmen.

Tafseer

Allah ﷻ says, "Then, if the disbelievers dispute with you or in your religion, O Beloved Prophet ﷺ, so say to them, "I have submitted myself to obey the commands of Allah ﷻ and so did my followers," and say to the People of the Book - i.e. the Jews and the Christians - as well as the illiterate i.e. the pagan Arabs, "Have you submitted to Allah ﷻ?" That is, to say, "You should all submit." So, if they do submit by accepting the religion of Islam, then they have attained the right path; but if they turn away from the religion of Islam, then there is no harm to you - your duty is only to convey the commands of Allah ﷻ. Moreover, Allah ﷻ is observing the deeds of His bondsmen and so He will recompense them for their deeds.'

إِنَّ الَّذِينَ يُكْفَرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ ۖ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ۖ

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝

3:21. Those who disbelieve in the verses of Allah, and unjustly martyr the Prophets, and slay people who order justice; give them glad tidings of a painful punishment.

Tafseer

Those who disbelieve in the verses of Allah ﷻ, unjustly martyr the Prophets and slay the people who order justice to them; these are the Jews who are reported to have unfairly martyred forty-three Prophets عَلَيْهِمُ السَّلَام, and these Jews were prohibited from committing this act by a hundred and twelve devout worshippers among them - they killed each of them in the same evening. So, give them glad tidings; let them know of a painful punishment. The use of the term 'glad tidings' is meant as a sarcastic ridicule of them.

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَمَالُهُمْ مِنْ نَّصِيرِينَ ۝

3:22. They are those whose (good) deeds are wasted in this world and in the Hereafter, and they have no helper.

Tafseer

They are those whose good deeds - which they did in the form of charity, kindness to kin, etc. - are wasted in this world and in the Hereafter, because they became apostates by martyring the Prophets عَلَيْهِمُ السَّلَام and the good deeds of an apostate are wasted. Furthermore, they have no helper and no protector from the punishment in the Hereafter.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فُرْقَانُ بَيْنَهُمْ وَهُمْ مُّعْرِضُونَ ﴿٣٣﴾

3:23. Did you not see those who have received a part of the Book; (when) they are called towards the Book of Allah for judging between them, a group of them then declines it and turns away?

Tafseer

Allah عَزَّوَجَلَّ states, 'Did you not see those who have received their share of the heavenly Book - the Torah; when they are called towards the Book of Allah, that it might judge between them, then a group of them declines it and turns away?' This verse was revealed concerning the Jews; two of them had committed fornication and the Jews asked the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to judge the case. He ruled that they be stoned, but the Jews refused to do so. When the Torah was brought and consulted, the same verdict was found and so the two were stoned but the Jews became furious.

ذَلِكَ بِأَنَّهُمْ قَالُوا لَن تَمْسَسَنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٣٤﴾

3:24. They had the guts to do this because they claim, 'The Fire will definitely not touch us except for a certain number of days.' And this lie which they used to invent deceived them in their religion.

Tafseer

They had the nerve to turn away from the Messengers عَلَيْهِمُ السَّلَام, Books and reject faith because they claim, 'The Fire will definitely not touch us except for a certain number of days.' That is, for only forty days; the length of time that their forefathers worshipped the calf, after which it would end.

Moreover, these kinds of lies which they used to invent deceived them in their religion.

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمِ الرَّايِبِ فِيهِ ۖ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٣٥﴾

3:25. So, what will be the condition when We will gather them on that Day regarding which there is no doubt. And every soul will be paid back in full what it has earned, and they will not be wronged.

Tafseer

What will be their condition when Allah ﷻ will gather them on that Day of Resurrection, regarding the coming of which there is no doubt. In addition, every evil soul from amongst the People of the Books and others will be paid back in full what it has earned of good or evil, and they will not be wronged - that no good deed shall be diminished, and no evil deed shall be increased.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ بِيَدِكَ

الْغَيْبُ ۚ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

3:26. (O Beloved) Declare in this manner, 'O Allah, Owner of the Kingdom; You give kingship to whomsoever You will, and You take back kingship from whomever You will, and You give honour to whomsoever You will, and You cause disgrace for whomever You will; all goodness is only in Your Hand (of power); indeed, You are Able to do everything.'

Tafseer

When the Holy Prophet ﷺ promised his community sovereignty over the lands of Persia and Rome, the hypocrites said, 'How outrageous!' Hence, this verse was revealed. It was said, 'Declare in this manner, O Beloved, "O Allah ﷻ, O Owner of the Kingdom; You give kingship to whomsoever You will from amongst your bondsmen and You take back kingship from whomsoever You will, You give honour to whomsoever You will by giving the kingdom to him and You disgrace whomsoever You will by seizing it from him; all goodness is only in Your Hand (i.e. Your Power); indeed, You are Able to do all things.'"

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَزِدُّكَ مِنْ شَاءٍ
بِعَدْرِ حِسَابٍ ۝

3:27. 'You cause part of the night to enter into the day, and You cause part of the day to enter into the night; and You bring forth the living from the dead, and You bring forth the dead from the living; and You give to whomsoever You will without counting.'

Tafseer

O Allah ﷻ, You cause part of the night to enter into the day, and You cause part of the day to enter into the night; increasing one by which the other decreases – Allah ﷻ makes the night longer and the day shorter in the winter, whereas the day longer but the night shorter in the summer. To give non-Muslims the government in Muslim lands is like making the day into the night, while establishing an Islamic rulership in non-Muslim lands is like turning the night into the day. Moreover, You bring forth the living from the dead, such as a human and a bird from a sperm-drop and an egg respectively; and You bring forth the dead - a sperm-drop and an egg - from the living. Furthermore, You give to whomsoever You will without counting.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا
مِنْهُمْ شَقَّةً وَيَحَذِّرْكُمْ اللَّهُ نَفْسَهُ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ۝

3:28. Let not the Muslims take disbelievers as their friends except Muslims; and whoever will do so has no connection whatsoever with Allah, unless this; that you fear them somewhat. And Allah warns you of His Wrath, and the return is towards only Allah.

Tafseer

Let not the Muslims take disbelievers as their friends except Muslims, i.e. leaving Muslims alone and making friendships with disbelievers; whoever will take them as friends has no connection whatsoever with Allah ﷻ, unless you have some fear of them; if you fear something, then in this case you may show friendship to them through words but not in your hearts. Allah ﷻ warns you

of His Wrath if you take them as friends, and the return of everyone is towards only Allah ﷻ.

To have friendships with disbelievers, having a heartfelt internal connection with them and making them as your confidants, is prohibited and Haraam (unlawful). However, based on need, external dealings with them are allowed.

قُلْ اِنْ تُخْفُوا مَا فِي صُدُورِكُمْ اَوْ تُنْشَرُوْا يَعْلَمُهُ اللّٰهُ ۚ وَیَعْلَمُ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ۗ وَاللّٰهُ عَلٰی كُلِّ

شَیْءٍ قَدِیْرٌ ﴿٣٩﴾

3:29. Say you (O Beloved); that 'Whether you hide or reveal what is in your hearts; Allah knows it all, and He knows whatever is in the heavens and whatever is in the earth. And Allah has control over everything.'

Tafseer

Allah ﷻ stated, 'Say you, O Beloved, "Whether you hide or reveal what is in your hearts regarding your heartfelt friendship with them, Allah ﷻ knows it all; He knows whatever is in the heavens and whatever is in the earth. Furthermore, Allah ﷻ has control over all things (this includes punishing those who are wholeheartedly friends with them)."'

یَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَمَا عَمِلَتْ مِنْ سُوْءٍ تَوَدُّ لَوْ اَنَّ بَیْنَهَا وَبَیْنَهُ اَمَدًا بَعِیْدًا ۗ وَیُحَدِّثُ لَكُمْ اللّٰهُ نَفْسَهُ ۗ وَاللّٰهُ سَرِیْعُ الْعِقَابِ ﴿٤٠﴾

3:30. (Remember) the Day (in) which every soul will be confronted with whatever good it has done, and whatever evil it has done; (it) will hope, 'If only there had been a long distance between myself and my deeds (i.e. I wish I had not done any evil act).' And Allah warns you of His punishment, and Allah is Most Compassionate towards (His) bondsmen.

Tafseer

Remember the Day in which every soul will be confronted with whatever good it has done, it will be

present before it; and whatever evil it has done, it will be presented before it. It will hope that 'If only there had been an extremely lengthy distance between myself and my deeds so that the evil could never reach me.' Allah ﷻ warns you of His punishment, and Allah ﷻ is Most Compassionate towards His bondsmen.

قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١

3:31. Say you, O Beloved; that '(O) people! If you love Allah, you should therefore obey me, (only then) Allah will love you and forgive your sins.' And Allah is Most Forgiving, Ever Merciful.

Tafseer

When the Quraish said, 'We worship only idols out of our love for Allah ﷻ that they might bring us close to Him,' or the Jews of Madinah Munawwarah used to say, 'We have no need to follow the Prophet Muhammad (ﷺ) because we are the sons and beloveds of Allah,' this verse was therefore revealed. Allah ﷻ stated, 'Say you O Beloved, that "O people! If you really love Allah ﷻ, you should obey me (i.e. obey the Holy Prophet ﷺ), and only then will Allah love you and forgive your sins."' Allah ﷻ is Most Forgiving with regards to the sins committed previously by the one who now follows the Holy Prophet ﷺ, Ever Merciful to such person.

From this verse, we learn that the love of the Holy Prophet ﷺ should be one of an inner nature - not of mere show; this type of outward obedience is shown by hypocrites as well.

Following of the Holy Prophet ﷺ should be based upon deeply profound love; one must actually fall in love with the Beloved ﷺ and that love must cause the lover to really and truly follow the Beloved ﷺ. Following without true and heartfelt love was practised by the hypocrites, but such following gave them no benefit at all; rather, they became deserving of the worst place in Hell.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ قَآئِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ٣٢

3:32. Say you (O Beloved); that 'Obey Allah and the Messenger;' if they then turn away; so Allah is not pleased with the disbelievers.

Tafseer

Allah ﷻ states that Say you, O Beloved, to the hypocrites, 'Obey Allah and the Messenger regarding the belief in the Oneness of Allah which He commands upon you.' So, if the hypocrites turn away from the obedience of Allah ﷻ and the Messenger ﷺ, then Allah ﷻ is not pleased with the disbelievers - meaning that He will punish them.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

3:33. Indeed, Allah has chosen Adam, and Noah, and the family of Ibrahim, and the family of 'Imraan above all the worlds (in their period of existence).

Tafseer

Indeed, Allah has chosen Adam and Nooh عَلَيْهِ السَّلَام, the Family of Ibrahim and the Family of 'Imraan above all the worlds - in their period of existence - by bestowing Prophethood upon them and upon some of their progeny.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

3:34. This is a lineage from one another, and Allah is All-Hearing, All-Knowing.

Tafseer

It means that Allah ﷻ chose the progeny of Ibrahim عَلَيْهِ السَّلَام and 'Imraan who are the descendants of one another, so their families are interlinked and interconnected; and Allah ﷻ is All-Hearing, All-Knowing.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

3:35. (Remember) when the wife of 'Imraan submitted, 'O my Lord, I pledge to You to dedicate purely for Your service that which is in my womb; so accept (this) from me. Indeed, only You are the All-Hearing, the All-Knowing.'

Tafseer

Remember when the wife of 'Imraan said - after she had reached old age, longed for a child, supplicated to Allah عَزَّوَجَلَّ and sensed that she was carrying a child, 'O my Lord, I pledge to You to dedicate purely for the service of Your Holy House in Jerusalem that boy which is in my womb, so please accept this from me. Indeed, only You are the All-Hearing, the All-Knowing.' 'Imraan passed away while she was still pregnant.

Note: There are two 'Imraans; one is 'Imraan Ibn Yas-hur - he is the father of the Prophet Moosa رَضِيَ اللهُ عَنْهُ, and the other is 'Imraan Ibn Maatha'an - he is the father of Sayyidah Maryam رَضِيَ اللهُ عَنْهَا who is the mother of the Prophet 'Eisa عَلَيْهِ السَّلَام; here the second 'Imraan is meant.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ ۖ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

3:36. Then, when she gave birth, she said, 'O my Lord, I have given birth to a girl.' And Allah knows well what she gave birth to, and the boy she had prayed for is not like this girl. 'And I have named her Maryam, and I give her and her children in Your protection from Shaitaan (Satan); the rejected one.'

Tafseer

When she then gave birth to a girl and she had been hoping for a boy, she apologetically said, 'O my Lord, I have given birth to a girl.' Whereas, Allah عَزَّوَجَلَّ knows well what she gave birth to, and the boy she had prayed for is not like this girl because he is designed for the external service of the religion of Allah عَزَّوَجَلَّ, while she would not be suitable on account of her lesser physical ability and the effects of menstruation on her and so on. 'And I have named her Maryam, and I give her and her children in Your protection from Shaitaan, the rejected one.'

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ۖ وَأَنْبَتَهَا نَبَاتًا حَسَنًا ۖ وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَبِيْرُيْمُ ۖ أَيْ لَكَ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

3:37. So, her Lord accepted her (i.e. Maryam) well, and He raised her in an excellent manner,

and gave her under the guardianship of Zakariyya. Whenever Zakariyya visited her at her prayer chamber, he would find new sustenance (i.e. non-seasonal fruits) with her. He asked, 'O Maryam, from where did this come to you?' She answered, 'That is from Allah; indeed, Allah gives to whom He wills without measure.'

Tafseer

So, her Lord accepted Maryam رَضِيَ اللهُ عَنْهَا well from her mother as a caretaker of the Holy House, and He raised her in an excellent manner granting her excellent character, she would grow in a day by as much as a new-born grows during a year. Her mother took her to the priests who were the keepers of the Holy House in Jerusalem - the Bait Al-Maqdas - and said, 'This here before you is the devotion I offered to Allah عَزَّوَجَلَّ.' They competed with each other for guardianship of her because she was the daughter of their religious leader, at which point the Prophet Zakariyya عَلَيْهِ السَّلَام said, 'I am most worthy of her because her maternal aunt is my wife.' The others said, 'No, not until we have cast lots.' Thus, all twenty seven of them departed to the River Jordan, where they cast their feathers, agreeing that the one whose feather remained fast and floated to the surface of the water would be most worthy of being the guardian over her. The Prophet Zakariyya's عَلَيْهِ السَّلَام feather remained fast and surfaced. He took charge of her, built for her a gallery-room with a ladder in the temple and no one apart from him went up to her. He used to bring her food, drink and oil. Whenever the Prophet Zakariyya عَلَيْهِ السَّلَام visited her at her prayer chamber, miraculously he would find fruits out of season i.e. summer fruits in winter and winter fruits in summer. He asked, 'O Maryam, from where did this come to you?' She - being still very young - answered, 'It is from Allah عَزَّوَجَلَّ from Paradise; indeed, Allah عَزَّوَجَلَّ gives to whom He wills, without measure.'

هَٰذَا لَكَ دُعَاؤُكَ يَا رَبِّهِ قَالَتْ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

3:38. At that place, Zakariyya supplicated to his Lord. He requested, 'O my Lord, give me from Your Court righteous offspring; indeed, only You are the Acceptor of supplication.'

Tafseer

At that place near Sayyidah Maryam رَضِيَ اللهُ عَنْهَا, he realised that the One with Power to bring about something in other than its natural time, such as non-seasonal fruits, is also able to bring about

a child in old age. The Prophet Zakariyya عَلَيْهِ السَّلَام supplicated to his Lord when he entered the sanctuary to pray in the middle of the night requesting, 'O my Lord, give me from Your Majestic Court a righteous offspring. Indeed, only You are the Acceptor of supplication.'

From here, we learn that to supplicate in the presence of a Saint of Allah is the practice of the Prophets عَلَيْهِمُ السَّلَام, as here the supplication is accepted quickly - be it in the presence of a living Saint of Allah or at a Mazaar Shareef (holy shrine).

فَادَاتُهُ الْمَلَكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحَارِبِ ۚ اِنَّ اللَّهَ يُبَشِّرُكَ بِغُلَامٍ مُّصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا
وَنَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿٣٩﴾

3:39. And whilst he was praying in a standing position at his place of worship, so the angels called out to him; 'Indeed, Allah gives you glad tidings of Yahya (John) who will verify a Word from Allah (i.e. the Prophet 'Eisa); a leader, and always refraining from women, a Prophet from one of Our selected individuals.'

Tafseer

Whilst he was praying in a standing position at his place of worship, the Angels - namely, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام - called out to him, 'O Zakariyya, indeed Allah عَزَّوَجَلَّ gives you glad tidings of a son - Yahya (John) عَلَيْهِ السَّلَام - who will verify a Word from Allah - that is, the Prophet 'Eisa عَلَيْهِ السَّلَام - that he (i.e. 'Eisa عَلَيْهِ السَّلَام) is a Spirit from Allah عَزَّوَجَلَّ.' He is referred to as a 'Word' of Allah عَزَّوَجَلَّ because he was created through the Word 'كُنْ (Kun) i.e. Be.' 'A leader of his people, always refraining from women, and a Prophet from one of the selected ones of Allah عَزَّوَجَلَّ'

قَالَ رَبِّ اَتَى بِغُلَامٍ لِّىْ عُلْمٌ وَكَدُّ بَالَعْنِ الْكِبَرُ وَامْرَاَتِىْ عَاقِرٌ ۚ قَالَ كَذٰلِكَ اَللّٰهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾

3:40. He submitted, 'O my Lord, how can I have a son when old age has reached me and my wife is infertile?' He (Allah) said, 'Allah does as He wills.'

Tafseer

The Prophet Zakariyya عَلَيْهِ السَّلَام submitted, 'O my Lord, how can I have a son when the extreme old

age of 120 years has reached me, and my wife is infertile as she has reached the age of 98?' Allah عَزَّوَجَلَّ said, 'Allah does so as He wills;' nothing can prevent Him from giving you a son in your old age.

قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۚ قَالَ اَيْتُكَ اَلَا تُحْكِمُ اَلْاِنْسَ ثَلَاثَةَ اَيَّامٍ اَلَا تَرْمِزُ اِلَّا رَمَزًا ۚ وَاذْكُرْ رَبَّكَ كَثِيْرًا وَّاَوْسَحِ بِاَلْعَشِيِّ
وَالْاِبْكَارِ ۝

3:41. He (Zakariyya) requested, 'O my Lord, make for me a sign. He (Allah) said, 'Your sign is that you shall not (be able to) speak to people for three days except by sign (language). And remember your Lord abundantly, and glorify Him in the evening and the morning.'

Tafseer

The Prophet Zakariyya عَلَيْهِ السَّلَام requested, 'O my Lord, make for me a sign that is an indication of my wife's pregnancy.' Allah عَزَّوَجَلَّ said, 'Your sign for this is that you shall not be able to speak to people for three days and nights except by sign language. Moreover, remember your Lord abundantly, and glorify Him in the evening and the morning,' meaning at the end of the day and at its beginning.

وَ اِذْ قَالَتِ الْمَلِكَةُ لَیْسَ بِیْمَ اِنَّ اللّٰهَ اصْطَفٰکَ وَ طَهَّرَکَ وَ اصْطَفٰکَ عَلٰی نِسَاء الْعٰلَمِیْنَ ۝

3:42. And (remember) when the angels said, 'O Maryam, Allah has indeed chosen you and purified you well, and today (i.e. in your era) exalted you above all the women of the world.'

Tafseer

Remember when the Angels, - namely Sayyiduna Jibra'eel عَلَيْهِ السَّلَام - said, 'O Maryam, indeed Allah عَزَّوَجَلَّ has chosen you and purified you well from sins and from the touch of men, and today in your time period, Allah عَزَّوَجَلَّ has exalted you above all the women of the world.'

لَیْسَ بِیْمَ اَقْسَمْتُ لِربِّکَ وَاَسْجُدُیْ وَاُرْکَعُیْ مَعَ الرَّاكِعِیْنَ ۝

3:43. 'O Maryam, stand respectfully in the Majestic Court of your Lord, and prostrate for His sake and bow with those who bow (in prayer).'

Tafseer

O Maryam, stand respectfully in the Majestic Court of your Lord and be compliant before Him, prostrate for His sake and bow with those who bow in prayer - that is, pray with the congregational prayer behind the row of men whilst having a veil in between them and herself.

ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيْهِ اِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ اِذْ

يَخْتَصِمُوْنَ ﴿٣٤﴾

3:44. These are (the pieces of) the unseen news that We secretly reveal to you (O Beloved); and you were not (physically) present with them when they were casting lots with their pens as to who should have the guardianship of Maryam, nor were you (physically) present with them when they were disputing.

Tafseer

Allah ﷻ stated, 'These - which have been mentioned to you, O Beloved Prophet Muhammad (ﷺ) - of the matter of Zakariyya and Maryam are the news of the unseen, which Allah (ﷻ) secretly reveals to you; you were not physically present with them when they were casting feathers in the water, drawing their lots, so that it can be manifested to them which of them should have custody and guardianship of Maryam; nor were you physically present with them when they were disputing about the custodianship of Maryam.'

From this verse, we learn that Allah ﷻ has granted the knowledge of the unseen to His Beloved Prophet Muhammad ﷺ; all the incidents of the previous Prophets ﷺ mentioned in the Holy Qur'aan and blessed Hadith are the news of unseen.

اِذْ قَالَتِ الْمَلٰٓئِكَةُ لَيُزَيِّمُ اِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۚ اَسْمُهُ الْمَسِيْحُ عِيسٰى ابْنُ مَرْيَمَ ۚ وَجِيْهًا فِى الدُّنْيَا وَالْآخِرَةِ ۚ وَمِنْ

الْمُقَرَّبِيْنَ ﴿٣٥﴾

3:45. And recall 'when the angels said to Maryam, 'O Maryam, Allah gives you glad tidings of a

Word from Himself whose name is the Messiah 'Eisa; the son of Maryam, he will be respected in this world and in the Hereafter, and the close one (to Allah).'

Tafseer

Remember when the Angels - namely, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام - said to Maryam رَضِيَ اللَّهُ عَنْهَا, 'O Maryam, Allah عَزَّوَجَلَّ gives you glad tidings of a Word from Himself - that is, a blessed boy whose name from Allah عَزَّوَجَلَّ is al-Maseeh (the Messiah) i.e. 'Eisa, the son of Maryam.' Jibra'eel عَلَيْهِ السَّلَام addresses her, attributing the Prophet 'Eisa عَلَيْهِ السَّلَام to her as her son in order to point out that she will give birth to him without a father, even though the custom is to attribute the child to its father. 'He shall be honoured in this world through Prophethood, the Hereafter through his intercession and the high stations, and he shall be amongst the close ones to Allah عَزَّوَجَلَّ.'

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٣٤٦﴾

3:46. 'And he will speak to people in the cradle and in his maturity, and will be of the special ones.'

Tafseer

The Prophet 'Eisa عَلَيْهِ السَّلَام will speak to people in the cradle as a child before the age of speech, he will speak in his maturity and will be of the special ones. This was one of the miracles of the Prophet 'Eisa عَلَيْهِ السَّلَام that he spoke with clearly understandable words merely from the cradle.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٤٧﴾

3:47. She said, 'O my Lord, how can I bear a child when no person has ever touched me?' He (Allah) said, 'This is how Allah creates whatever He wills; when He issues a command, so He say to it, 'Be'; it happens instantly.'

Tafseer

Sayyidah Maryam رَضِيَ اللهُ عَنْهَا said, 'O my Lord, how can I bear a child when no person has ever touched me?' Allah عَزَّوَجَلَّ stated, 'This is how Allah creates whatever He wills, so Allah will create from you a child without a father; when He issues a command willing to create something - He only says to it "Be", and it occurs instantly.'

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ

3:48. 'And Allah will teach him the Book, and wisdom, and the Tawrah and the Injeel.'

Tafseer

Allah عَزَّوَجَلَّ will teach the Prophet 'Eisa عَلَيْهِ السَّلَام the heavenly Book i.e. the Zaboor (Psalms), or in general the heavenly Books/Scrolls; wisdom; and in particular the Tawraah and the Injeel.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۚ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۚ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۚ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ ۚ إِنِّي بِبُيُوتِكُمْ إِنِّي ذَلِكُمْ لَا إِلَهَ إِلَّا أَنَا ۚ إِنَّكُمْ مَعَكُمْ مَوْمِنِينَ ۚ

3:49. 'And he will be a Messenger towards the Children of Israel, while uttering, "I have come to you with a sign from your Lord; that I mould for you from clay a birdlike figure, I then blow onto it, it therefore immediately becomes a (living) bird by the permission of Allah. And I heal him who was born blind, and the leper; and I give life to the dead with the permission of Allah. And I inform you (of the unseen news of) what you eat and what you store in your homes; undoubtedly, in these (miracles) is a great sign for you, if you are believers."

Tafseer

The Prophet 'Eisa عَلَيْهِ السَّلَام will be a Messenger of Allah towards the Children of Israel. The Angel Jibra'eel عَلَيْهِ السَّلَام breathed into the collar of Sayyidah Maryam رَضِيَ اللهُ عَنْهَا garment and she became

pregnant. Thus, when Allah ﷻ sent him to the Children of Israel, he said to them, 'I have come to you as a Messenger with a sign, an indication of my truthfulness from your Lord; I mould for you from clay a birdlike figure, I blow onto it and it immediately becomes a living bird by the permission of Allah ﷻ. In addition, I heal him who was born blind, the leper, I give life to the dead by the permission of Allah ﷻ, I inform you of the news of the unseen that I will tell you what you eat and what you store in your homes - I will tell you about those things that I have never seen openly.' Hence, he would certainly inform people what they had eaten and what they would eat. 'Undoubtedly, in these miracles is a great sign for you, if you are believers.'

The Prophet 'Eisa عَلَيْهِ السَّلَام was sent in an age in which the knowledge of medical science was strongly predominant, and he cured - through his supplication - fifty thousand people in a single day, on the condition that each person would become a believer.

We learn from this verse that to believe that the knowledge of the unseen is granted to the beloveds of Allah is not against the Oneness of Allah ﷻ; rather, to deny Allah's ﷻ granting of the unseen knowledge to the Prophets عَلَيْهِمُ السَّلَام goes against the Oneness of Allah ﷻ, and this sort of ideology actually shows a lack of one's belief in the Power of Allah ﷻ.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَا جِلَّ لَكُمْ بَعْضُ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ

وَأَطِيعُوا

3:50. "And I have come confirming the Tawrah; the Book before me. And for this reason; to make lawful for you some of the things that were forbidden to you, and I have come to you with a sign from your Lord. So, fear Allah and obey me."

Tafseer

The Prophet 'Eisa عَلَيْهِ السَّلَام states, 'Likewise, I have come to you confirming the Tawraah - the Book before me - which is the duty of every Prophet i.e. to confirm the previous Book; and to make lawful for you some of the things which were forbidden to you in it according to the Shari'ah of the Prophet Moosa عَلَيْهِ السَّلَام.' Thus, he made lawful for them fish and birds which had no claws. 'I have come to you with a true sign from your Lord, therefore fear Allah ﷻ, and obey me in what I command you of affirming the Oneness of Allah ﷻ and of being obedient to Him.'

إِنَّ اللَّهَ رَبِّي وَرَبَّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

3:51. "Undoubtedly, the Lord of mine, yours and all is Allah. So, worship Only Him; this is the straight path."

Tafseer

The Prophet 'Eisa عَلَيْهِ السَّلَام says, 'Undoubtedly, the Lord of mine, yours and all is Allah عَزَّوَجَلَّ. So, worship only Him; this, which I command you, is the straight path of Paradise.' But they rejected him and did not believe in him.

فَلَمَّا أَحَسَّ عِيسَى مِنْ أَنْصَارِهِ إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

3:52. Then, when 'Eisa sensed disbelief from them, he said, 'Who will be my helper towards Allah?' The disciples said, 'We are the helpers of the religion of Allah; we believed in Allah, and you be witness that we are Muslims.'

Tafseer

Then, when the Prophet 'Eisa عَلَيْهِ السَّلَام sensed disbelief from the people and the plotting of Jews to assassinate him, he said, 'Who will be my helper going towards Allah عَزَّوَجَلَّ in order to help His Religion?' His disciples - who were twelve men in number - said, 'We are the helpers of the religion of Allah عَزَّوَجَلَّ; we believe in Allah عَزَّوَجَلَّ. Moreover, you - O Prophet 'Eisa - be witness upon our faith that we are Muslims.'

We learn from this verse that, in the time of calamity, to seek the help of the pious bondsmen of Allah is actually the way of the Prophets عَلَيْهِمُ السَّلَام. Additionally, we deduce from here that to make other pious believers as witnesses to one's faith is also the way of the pious people.

رَبَّنَا آمَنَّا بِمَا أُنزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

3:53. 'O our Lord, we have believed in what You have sent down, and we obeyed the Messenger; so write us amongst the witnesses of the truth.'

Tafseer

Then they said, 'O our Lord, we have believed in what You have sent down of the Bible, and we obeyed the Messenger 'Eisa عَلَيْهِ السَّلَام, therefore write us amongst the witnesses of the truth - that is to say, witnesses of Your Oneness and to the truthfulness of Your Messenger.'

وَمَكُرُوا وَكَرَّاهُتْ ۖ وَاللَّهُ خَيْرُ الْكَارِثِينَ ﴿٥٤﴾

3:54. And the disbelievers deceivingly planned (to assassinate 'Eisa), and Allah secretly planned their destruction; and Allah is the Best to plan secretly.

Tafseer

The disbelievers i.e. the Jews deceivingly planned to martyr the Prophet 'Eisa عَلَيْهِ السَّلَام by assigning someone to assassinate him, whereas Allah عَزَّوَجَلَّ secretly planned their destruction by casting a likeness of the Prophet 'Eisa عَلَيْهِ السَّلَام onto the person who intended to assassinate him, and so the Jews killed that person in confusion whilst the Prophet 'Eisa عَلَيْهِ السَّلَام was raised up into the heaven; and Allah عَزَّوَجَلَّ is the best in planning secretly.

It is reported that Allah عَزَّوَجَلَّ sent the Prophet 'Eisa عَلَيْهِ السَّلَام a cloud which raised him up, but his mother held him while in tears; he then said to her, 'Verily, the Day of Resurrection shall bring us together again.' This event took place on Laylah al-Qadr (the Night of Decree) in the Holy House of Jerusalem - Bait al-Maqdas - when he was thirty three years old; his mother lived on after him for six more years. The Beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated that the Prophet 'Eisa عَلَيْهِ السَّلَام will descend when the Day of Resurrection is near and will rule according to the Law of our Beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and that he will slay the false messiah (Dajjaal) and the swine, break the cross and impose Jizyah (tax); he will remain for forty years, then he will pass away and have his Salah al-Janaazah (funeral prayer) performed over him. He will be buried next to the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Holy City of Madinah Munawwarah.

اِذْ قَالَ اللّٰهُ لِعِيسٰى اِنِّىْ مُوَقِّعٌكَ وَرَافِعُكَ اِلٰى وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَاجْعَلِ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ
كَفَرُوْا اِلٰى يَوْمِ الْقِيٰمَةِ ثُمَّ اِنِّىْ اَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فَيَمَّا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۝۵۵

3:55. Remember when Allah said, 'O 'Eisa! I will let you reach your complete age, and will raise you towards Me, and purify you from the disbelievers and give your followers (i.e. the believers who accept your Prophethood) dominance over the disbelievers (through sound proofs) until the Day of Resurrection; you will all then return to Me, so I shall judge between you concerning the matter in which you dispute.'

Tafseer

Remember when Allah ﷻ said, 'O 'Eisa, I will let you reach your complete age, and will raise you alive towards Me without making you taste death, and purify you by taking you far away from the disbelievers and give dominance to your followers - whether Christians or Muslims - who believed in you as a Prophet and bondsman of Allah ﷻ, through sound proofs over the disbelievers - namely, the Jews - until the Day of Resurrection; then you will all return to Me, so I shall judge between you concerning the matter in which you dispute with regards to the religion.'

فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاَعَدَّ لَهُمْ عَذَابًا شَدِيْدًا فِى الدُّنْيَا وَالاٰخِرَةِ ۚ وَمَا لَهُمْ مِنْ نّٰصِرِيْنَ ۝۵۶

3:56. 'So, as for those who disbelieve; I shall punish them severely in this world and in the Hereafter, and there will be no helper for them.'

Tafseer

As for those who disbelieve, Allah ﷻ shall punish them severely in this world - through being killed, taken captive and made to pay Jizyah (tax) - and in the Hereafter; they will be put in the Fire, they will have no helpers and no one to protect them from it.

وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ ۖ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ۝۵۷

3:57. 'And those who believed and did good deeds; Allah will give them their full reward. And Allah does not like the unjust.'

Tafseer

Those who believed and did good deeds in this world, Allah ﷻ will give them their full reward in the Hereafter. Moreover, Allah ﷻ does not like the unjust - that is, He will punish them.

ذٰلِكَ نَتْلُوْهُ عَلَیْكَ مِنَ الْاٰیٰتِ وَالذِّكْرِ الْحَكِیْمِ ﴿٣٥﴾

3:58. These are some verses that We recite to you, and wise advice.

Tafseer

O Beloved, these are the few verses in which the matter of the Prophet 'Eisa عليه السلام is mentioned that Allah ﷻ recites to you; these are some signs and wise advice.

اِنَّ مَثَلَ عِیْسٰی عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ط خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُوْنُ ﴿٣٩﴾

3:59. The example of 'Eisa before Allah is like that of Adam; He created him (i.e. Adam) from clay, then said, 'Be'; he immediately becomes.

Tafseer

The remarkable example of the Prophet 'Eisa عليه السلام before Allah ﷻ is like that of the Prophet Adam عليه السلام; He created Adam عليه السلام without a father and a mother - this is a comparison of one remarkable aspect with another more remarkable aspect, so that it convinces the disputer and establishes itself in one's mind more effectively. Allah ﷻ created him from just clay and then said, 'Be a human' and he immediately became a human; similarly, He said to the Prophet 'Eisa عليه السلام 'Be without a father' and he became.

Note: This comparison was also done as a counter-argument for those Christians who claim that the Prophet 'Eisa عليه السلام is the son of God. Their reasoning revolves around the fact that the Prophet 'Eisa عليه السلام was born without a father. If this reasoning had any basis, then why do they not claim the same for the Prophet Adam عليه السلام, who did not have a father nor a mother.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٣٦٠﴾

3:60. O listener! This is the truth from your Lord, do not therefore be of those who doubt.

Tafseer

O listener! This matter - concerning the Prophet 'Eisa عليه السلام that he is born without a father - is the truth from your Lord; so, do not be of those who doubt that the Prophet 'Eisa عليه السلام was created without a father, nor doubt that he is the bondsman of Allah, nor regard him as a God.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ آبَاءَكُمْ وَآبَاءَهُمْ وَأُمَّهَاتَكُمْ وَأُمَّهَاتِهِمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْذِلْهُمْ فَيَجْعَلُ لَعْنَتُ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٣٦١﴾

3:61. Then, O Beloved, those who dispute with you concerning 'Eisa, after knowledge has come to you; say to them, 'Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, then do Mubaahahalah (i.e. the supplication involving the invoking of curse upon the opponent of one's religion), hence invoking the curse of Allah upon the liars.'

Tafseer

Then, O Beloved, those - amongst the Christians - who dispute with you concerning 'Eisa عليه السلام, after knowledge of his matters has come to you from Allah عَزَّوَجَلَّ, say to them, 'Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves; and gather them together, then do Mubaahahalah i.e. supplicate involving the invoking of the curse of Allah عَزَّوَجَلَّ upon the opponent of one's religion, by saying in this case, "O Lord, curse the one that tells lies concerning the matter of the Prophet 'Eisa عليه السلام" hence invoking the curse of Allah عَزَّوَجَلَّ upon the liars.'

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ challenged the Najraan delegation to do this Mubaahahalah when they disputed with him regarding the Prophet 'Eisa عليه السلام. They said, 'Let us think about it and we will come back to you.' The sensible one amongst them said, 'You know very well that he is a Prophet, and that every group of people that have ever challenged a Prophet to a mutual curse have

been destroyed.' When they went to see the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - who had set out with the dear and respected Sayyiduna Hasan, Sayyiduna Husain, Sayyidah Fatimah and Sayyiduna Ali رَضِيَ اللهُ عَنْهُمْ, he said to them that when I supplicate, you all must say 'Aameen', but the Christians refrained from this Mubaahah (mutual curse) and made peace with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the condition that they pay Jizyah (tax). The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Had they set out and performed the mutual cursing, they would have gone home and found neither possessions nor family.' It is also reported that had they set out with this intention, they would have therefore been consumed by fire.

إِنَّ هَذَا هُوَ الْقَصُّ الْحَقُّ ۚ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٦٢﴾

3:62. Undoubtedly, only this is the true narrative; there is no one worthy of worship except Allah; and no doubt, only Allah is the Overpowering, the Wise.

Tafseer

This incident of the Prophet 'Eisa عَلَيْهِ السَّلَام is undoubtedly the true narrative - free from any doubt; there is no one worthy of worship but Allah عَزَّوَجَلَّ; and no doubt only Allah عَزَّوَجَلَّ is the Overpowering in His kingdom, the Wise in His actions.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٣٦٣﴾

3:63. If they then turn their faces, so Allah knows the mischief-mongers.

Tafseer

So, if they turn their faces away from embracing Islam, then they are the agents of corruption and are the mischief-mongers; and Allah عَزَّوَجَلَّ knows who the mischief-mongers are.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٣٦٤﴾

3:64. Say you (O Beloved), 'O People of the Book! Come towards such a word which is equal

amongst us and you, that is; we shall not worship (anyone) except Allah, and we are not to ascribe anyone as a partner to Him, and that none of us are to take one another as Lords except Allah.' Then, if they do not accept, so say (O Muslims), 'Remain witness that we are (true) Muslims.'

Tafseer

Say you, O Beloved, 'O People of the Book - the Jews and the Christians - come towards such a word (i.e. belief) which is common between us and you, that is; we shall not worship except Allah ﷻ, we shall not ascribe anyone as a partner to Him, and that none of us shall take one another as Lords except Allah ﷻ, as you have taken rabbis and monks as your Lords.' Then, if they do not accept, say to them, O Muslims, 'Be witness that we are true Muslims' that we are of those who confirm the Oneness of Allah ﷻ.

يَا هَلْ الْكِتَابُ لِمَ تُحَاجُّونَ فِي اِبْرَاهِيمَ وَمَا اُنْزِلَتِ التَّوْرَةُ وَالْاِنْجِيلُ اِلَّا مِنْ بَعْدِهِ ؕ اَفَلَا تَعْقِلُونَ ﴿٣٦٥﴾

3:65. O People of the Book! Why do you argue concerning Ibrahim? (Whereas) the Tawrah and the Injeel were not even sent down but after him. So, do you not have intellect?

Tafseer

When the Jews claimed that Ibrahim عليه السلام was Jewish and that they were following his religion, and the Christians made a similar claim, thereupon this verse was revealed, 'O People of the Book! Why do you argue concerning Ibrahim عليه السلام as to whether he was a Jew or a Christian? Whereas, the Tawraah and the Injeel were not sent down but a very long time after him, so how could he have become a Jew or a Christian? So, do you not have any sense concerning the falsehood of what you say?'

هَآأَنْتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ؕ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٦٦﴾

3:66. Are you listening! You are of those who were previously involved in the dispute of which you had knowledge, (now) why do you argue about that of which you have no knowledge? And Allah knows and you know not.

Tafseer

Are you listening! You are of those who were previously involved in the dispute regarding the Prophets Moosa and 'Eisa عَلَيْهِمَا السَّلَام and your claim to be adhering to their religions of which you had at least some knowledge, so why do you now argue about Ibrahim عَلَيْهِ السَّلَام of which you have no knowledge at all? Allah عَزَّوَجَلَّ knows of the circumstances of Ibrahim عَلَيْهِ السَّلَام, whereas you know not.

مَا كَانَ اِبْرَاهِيْمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٣٦٧﴾

3:67 Ibrahim was neither a Jew nor a Christian; rather, he was a Muslim; separate from every falsehood, and was not of the polytheists.

Tafseer

In order to dissociate the Prophet Ibrahim عَلَيْهِ السَّلَام from the claims of the Jews and the Christians, Allah عَزَّوَجَلَّ said, 'Ibrahim was neither a Jew nor a Christian; rather, he was a Muslim, acknowledging the Oneness of Allah; he was pure, clean and separate from every falsehood; and was not of the polytheists.'

اِنَّ اَوَّلَى النَّاسِ بِاِبْرَاهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَهَذَا النَّبِيُّ وَالَّذِيْنَ اٰمَنُوْا وَاللّٰهُ وَلِىُّ الْمُؤْمِنِيْنَ ﴿٣٦٨﴾

3:68. Undoubtedly, the most deserving of Ibrahim amongst the people were those who followed him, and (now the most deserving is) this Prophet (i.e. the Beloved Muhammad) and the believers; and Allah is the Helper of the believers.

Tafseer

Undoubtedly, the most deserving of Ibrahim عَلَيْهِ السَّلَام amongst the people were those who followed him during his era, and now the most deserving is this Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم on account of his agreeing with him with regards to most of the rulings of the Shari'ah of his time, and those who believe from among his community - the Muslims - because only they follow the real Abrahamic religion; and Allah عَزَّوَجَلَّ is the Helper of the believers.

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

3:69. (O Muslims!) A group amongst the People of the Book desire from the (depth of their) heart that somehow they lead you astray; and they make only themselves go astray, and they do not have sense.

Tafseer

When the Jews called Mu'aadh Ibn Jabal, Hudhayfa Ibn Yamaan and 'Ammar Ibn Yaasir رَضِيَ اللهُ عَنْهُمْ to join their religion, thereupon this verse was revealed; 'O Muslims! A group amongst the People of the Book desire from the depth of their heart that somehow they lead you astray - they make only themselves go astray because the sin for their leading others astray falls upon them, whilst the believers do not pay attention to them in this regard so they cannot mislead the believers, and they do not have any sense of understanding this.'

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَسْهَدُونَ ﴿٧٠﴾

3:70. O People of the Book! Why do you disbelieve in the verses of Allah, whereas you yourselves are witnesses?

Tafseer

O People of the Book! Why do you disbelieve in the verses of Allah عَزَّوَجَلَّ - the Holy Qur'aan - which comprises of all the elegant descriptions of the Holy Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whereas you are witnesses to it yourselves through the teachings of your own Books? While you know that it is actually the truth, but weirdly you still disbelieve.

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

3:71. O People of the Book! Why do you blend the truth with falsehood and why do you conceal the truth, whereas you are aware?

Tafseer

O People of the Book! Why do you blend the truth with falsehood i.e. distort and falsify the Books, and conceal the truth i.e. hide the exquisite descriptions of the Holy Prophet Muhammad (ﷺ), whereas you are aware that it is the truth?

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ اؤْمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا بِالَّذِي لَعَلَّهُمْ
يَرْجِعُونَ ﴿٣٧٢﴾

3:72. And a group amongst the People of the Book said, 'In the morning, believe in what has been sent down to the believers, and deny it by the evening; perhaps they (i.e. the Muslims) may turn back (to disbelief).'

Tafseer

A group amongst the People of the Book - the Jews - said to some amongst them, 'Believe in what has been sent down to the Muslims in the morning and deny it by the evening; perhaps the Muslims may turn back from the religion of Muhammad (ﷺ) towards disbelief. Also, that the Muslims will then think that these Jews are knowledgeable and that they could only have turned away from Islam after accepting it because they know it to be false.'

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوْكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٧٣﴾

3:73. (They further said to each other) 'And do not trust except the one who follows your religion.' Say you (O Beloved); that 'Only Allah's guidance is (true) guidance,' (what you should not believe is) this, that someone may be given similar to what was given to you, or someone may be able to put up an argument against you before your Lord. Say you (O Beloved); that 'All bounties are only in Allah's Hand (of power); He may give to whomsoever He wills. And Allah is All-Encompassing, All-Knowing.'

Tafseer

They further said to each other, 'Do not trust except the one who follows your religion.' Say you O Beloved, 'Only the guidance of Allah ﷻ - which is Islam - is actually true guidance, and everything else is plain error.' They said to their people, 'O Jews, what you should not believe is that someone has been given bounties and religion similar to what was given to you. Do not accept the supremacy of Islam; this way someone may be able to put up an argument against you before your Lord on the Day of Judgement.' Say you O Beloved, 'All bounties are only in Allah's ﷻ Hand of Power; He may bestow upon whomsoever He wills, so how can you say that no one else will be given what you have been given? Allah ﷻ is All-Encompassing of countless bounties, All-Knowing of those who deserve it.'

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٧٤﴾

3:74. 'He chooses distinctively for His Mercy whomsoever He wills, and Allah is the Possessor of great benevolence.'

Tafseer

He distinctively chooses for His Mercy i.e. Prophethood whomsoever He wills; whosoever received Prophethood, he receives it through the Benevolence of Allah ﷻ - no family or tribe has any right over it. Moreover, Allah ﷻ is the Possessor of Great Benevolence.

The door of Prophethood has been completely sealed after our Holy Prophet Muhammad ﷺ in every sense of the word; whoever claims Prophethood now is a great liar and an apostate (Murtad).

وَمِنَ أَهْلِ الْكِتَابِ مَنۢ إِن تَأْتَمُرۡ بِقِطَارٍ يُبۡدِيَ إِلَيۡكَ إِلَيۡكَ ۖ وَمِنْهُم مَّنۢ إِن تَأْتَمُرۡ بِدِينَارٍ أَلَا يُبۡدِيَ إِلَيۡكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآبِلًا ۚ ذٰلِكَ بِأَنَّهُمۡ قَالُوا۟ لَآ إِلَٰهَ إِلَّا هُوَ ۚ سَبِيلُ ۚ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٣٧٥﴾

3:75. And amongst the People of the Book is the one who, if you entrust him with a pile (of wealth), he will therefore return it to you; and amongst them is the one who, if you entrust him with (just) one Dinaar (i.e. a gold coin), so he will not return it to you unless you constantly

stand over him (i.e. keep demanding constantly). This (dishonesty) is because they say that 'There is no accountability over us in the matter of illiterates.' And they purposely fabricate lie against Allah.

Tafseer

Amongst the People of the Book is the one who if you entrust him with a pile of wealth, he will return it to you on time on account of his trustworthiness, the likes of 'Abdullah Ibn Salaam رَضِيَ اللهُ عَنْهُ to whom a man from the Quraish entrusted 1200 plates of gold (approximately 147 kg gold) which he then returned to him. On the other hand, amongst them is the one who if you entrust him with just one Dinaar i.e. a gold coin, he will not return it to you on account of his treachery unless you constantly stand over him and keep demanding constantly, as was the case with Fanhaas Ibn Aazoorah - a Jew - to whom a man entrusted a Dinaar but later he denied it; that dishonesty and not returning the trust is because they say and believe, 'There is no accountability over us in the matter of illiterates - namely, the Arabian people, because they considered it lawful to be dishonest towards any person of a different religion.' Furthermore, they purposely fabricate lie against Allah عَزَّوَجَلَّ and they know themselves that they are liars.

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٣٧٦﴾

3:76. Yes; why not? Whosoever fulfilled his promise and embraced piety, and Allah indeed likes the pious.

Tafseer

Yes; why is there no accountability on the Jews for being dishonest to the people of other religions? Both - fulfilling a promise and looking after the trust - belong to piety. Whosoever fulfils his covenant with the one he has made it with by returning a trust, etc. or the covenant of Allah عَزَّوَجَلَّ and he has fear of Allah عَزَّوَجَلَّ by refraining from misdeeds and performing good deeds, he is therefore a pious person; but the Jews are not pious because they are dishonest in trusts. Furthermore, indeed Allah عَزَّوَجَلَّ loves the pious - meaning that He will reward them.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٣٧٧

3:77. Those who accept a miserable price in exchange for (their) promise with Allah (i.e. to believe in the Prophet Muhammad) and their oaths, (they) do not have a share in the Hereafter; and Allah will neither speak to them nor look towards them (mercifully) on the Day of Resurrection, nor will He purify them; and for them is a painful punishment.

Tafseer

This verse was revealed with regards to the Jewish scholars when they distorted the magnificent descriptions and elegant praise of the Holy Prophet Muhammad ﷺ and the covenant of Allah ﷻ with them in the Torah, in exchange for petty bribes from the chiefs of their tribes. It is said regarding them that those who accept a miserable price in exchange for their promise with Allah ﷻ i.e. believing in the Last and Final Prophet Muhammad ﷺ, and they sell their false oaths, they do not have a share in the Hereafter; Allah ﷻ will neither speak to them favourably nor mercifully look towards them on the Day of Resurrection, nor will He purify them from sins; and for them is a painful punishment.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ الْكِتَابَ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَاهُمْ مِنَ الْكِتَابِ يَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ٣٧٨

3:78. And amongst them (i.e. The People of the Book) are some who distort the Book by the twisting of their tongues, so that you may think that this is also in the Book, and it is not in the Book, and they say, 'This is from Allah,' and that is not from Allah, and they knowingly fabricate lie against Allah.

Tafseer

Amongst the People of the Book are some who distort the Book by the twisting of their tongues - like Ka'b Ibn Ashraf - who twist their tongues for altering the Book by reciting it not in accordance

to the way in which it was revealed but rather according to the way in which they have distorted it, as in the case of the amazing descriptions of the Final Prophet Muhammad ﷺ and other similar matters, so that you may think that this is also in the Book - whereas it is not in the Book; they say, 'This is from Allah (عَزَّوَجَلَّ)' - and it is not from Allah (عَزَّوَجَلَّ) but rather their own words, and they fabricate lies against Allah (عَزَّوَجَلَّ), whilst knowing that they themselves are liars.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا

رَبِّبِينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٣٩﴾

3:79. It is not the right of any person that Allah gives him a Book, and the authority and Prophethood, he then says to the people that 'Leave Allah and become my bondsmen'; yes, he will rather say this; that 'Become the devoted bondsmen of Allah, for this reason that you teach the Book and you also study it.'

Tafseer

When the Christians of Najraan claimed that the Prophet 'Eisa عَلَيْهِ السَّلَام had commanded them to take him as a god, this verse was henceforth revealed, 'It is not the right of any person whom Allah (عَزَّوَجَلَّ) gives a Heavenly Book, the authority and Prophethood, then he says to the people, "Leave Allah and become my bondsmen i.e. be my worshippers;" yes, he would rather say this, 'Become the devoted bondsmen of Allah (عَزَّوَجَلَّ), become genuine scholars who are profoundly connected with Him, for this reason; that, you teach the Book and you also study it, so you should be practicing it accordingly.'

We learn from this verse that the Prophets should be obeyed and revered by accepting them as bondsmen of Allah and not as Allah (عَزَّوَجَلَّ) Himself. So, the Prophet 'Eisa عَلَيْهِ السَّلَام is in fact a bondsman of Allah, not Allah himself.

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٤٠﴾

3:80. And nor will he command you to appoint angels and prophets as gods; would he command you to disbelieve after you have become Muslims?

Tafseer

Such a person who is a Prophet himself - like the Prophet 'Eisa عَلَيْهِ السَّلَام - will not command you to appoint Angels and Prophets as gods in the way that the Sabaeans have appointed the Angels, the Jews appointed the Prophet 'Uzayr عَلَيْهِ السَّلَام and the Christians appointed the Prophet 'Eisa عَلَيْهِ السَّلَام; 'Would he command you to disbelieve after you have become Muslims?' No, he will never do this.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ
لَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَأَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ۝

3:81. And remember when Allah took a promise from the Prophets, 'Whatever I give you of the Book and wisdom, then the magnificent Messenger (i.e. the Prophet Muhammad) comes to you; confirming the Books you have, so you should certainly, definitely believe in him and you should certainly, definitely help him.' (Allah) said, '(O Prophets!) Have you agreed and accepted My binding responsibility in this (agreement)?' They all responded, 'We have agreed.' He (Allah) said, '(Now) you become witnesses upon each other, and I Myself am a Witness with you.'

Tafseer

Remember when Allah عَزَّوَجَلَّ took a promise from the Prophets عَلَيْهِمُ السَّلَام in the world of souls, by saying, 'Whatever I give you of the Book and wisdom, and then the magnificent Messenger - the Final Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - comes to you; confirming the Books you have with you, you should certainly, definitely believe in him and you should certainly, definitely help him. If you reach his time and perceive him, this constitutes as a response to the oath. Allah عَزَّوَجَلَّ said, 'O Prophets! Have you agreed and accepted the binding responsibility from Me in this agreement?' They all responded, 'We have agreed.' Allah عَزَّوَجَلَّ said, 'Now become witnesses upon the souls of each other and upon the souls of your followers, and I shall be with you amongst the witnesses before you and them.'

All the way from the Prophet Adam عَلَيْهِ السَّلَام up until the Prophet 'Eisa عَلَيْهِ السَّلَام, a covenant was taken from each and every Prophet عَلَيْهِ السَّلَام concerning the Final Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Through these Prophets عَلَيْهِمُ السَّلَام, this covenant is taken from their followers

because the followers remain subservient to the Prophets عَلَيْهِمُ السَّلَام; the agreement of the leader is binding upon the entire nation.

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٣٨٢﴾

3:82. So, whoever turns away after this (agreement); it is they who are the sinners.

Tafseer

So, O Prophets, inform your respective communities that whoever turns away after this agreement of believing in the forthcoming Final Prophet Muhammad ﷺ, it is they who are the sinners.

أَفَغَيْرِ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٣٨٣﴾

3:83. So, do they desire a religion other than the religion of Allah, whilst whatever is in the heavens and the earth willingly and unwillingly submits to Him? And to Him they shall return.

Tafseer

So, do those who turn away from their covenant desire a religion other than that of Allah - which is Islam - whilst whatever is in the heavens and the earth willingly, without refusal, and unwillingly by force submit to Him, and they shall be returned submitting to Him? Moreover, to Him they shall return.

Note

From this verse, we learn that besides Islam, all other religions will be regarded as other than the religion of Allah ﷻ, whether Christianity, Judaism, Hinduism, Sikhism, Buddhism, etc.

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٣٨٤﴾

3:84. Say in this manner; that 'We believed in Allah, and what was revealed to us and what was

revealed to Ibrahim, and Isma'eel, and Is-haaq, and Ya'qoob and their sons, and (we believe in) that which was bestowed to Moosa, and 'Eisa and the (other) Prophets from their Lord. We make no distinction between any of them in belief, and only to Him we submit.'

Tafseer

Say to them this; that 'We Muslims believe in Allah عَزَّوَجَلَّ, and what was revealed to us and what was revealed to Ibrahim, Isma'eel, Is-haaq, and Ya'qoob and their sons عَلَيْهِمُ السَّلَام, and we believe in that which was bestowed to Moosa, 'Eisa and the other Prophets عَلَيْهِمُ السَّلَام from their Lord. We make no distinction nor any division between any of them in belief i.e. by believing in some and disbelieving in others as the Jews and the Christians do, and only to Him we submit.'

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

3:85. And whoever will desire a religion other than Islam, that will never be accepted from him; and he is amongst the losers in the Hereafter.

Tafseer

This verse was revealed regarding those who left Islam and became disbelievers. Whoever will desire a religion other than Islam, it will never be accepted from him; he is amongst the losers in the Hereafter because he will end up in the everlasting Fire.

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

3:86. Why should Allah desire guidance for such people who disbelieved after believing and bore witness that the Messenger is true, and clear signs had come to them (as well)? And Allah does not guide the unjust.

Tafseer

Why should Allah ﷻ want guidance for such people who have disbelieved after believing, disbelieved after bearing witness that the Beloved Messenger Muhammad ﷺ is truly from Allah ﷻ, and even disbelieved after clear signs had come to them as well? Allah ﷻ does not guide those who became apostates by leaving Islam, and He does not guide those who became unjust to themselves by their own choice.

أُولَٰئِكَ جَزَاءُ ۤأَنَّهُمْ أَنَّ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٣٨﴾

3:87. Their retribution is this; that upon them is the curse of Allah, and of the angels and of the people; all of them.

Tafseer

Their retribution i.e. punishment is this; that, upon them is the curse of Allah ﷻ, and of the Angels عَلَيْهِمُ السَّلَام and of the people i.e. of the Muslims; all of them.

خُلِدُوا فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْقِضُونَ ﴿٣٩﴾

3:88. They will remain in it forever; their punishment is not to be reduced, nor are they to be given any respite.

Tafseer

Due to that curse, they will remain in Hell forever; their punishment will not be reduced for them, nor will they be given any respite from Hellfire.

إِلَّا الَّذِينَ تَابُوا مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا ۚ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٤٠﴾

3:89. Except those who repented thereafter (from disbelief) and reformed themselves; so Allah is definitely Most Forgiving, Most Merciful.

Tafseer

Except those who repented thereafter from disbelief - such as Haarith Ibn Suwayd al-Ansaari رَضِيَ اللهُ عَنْهُ, who joined the disbelievers and then repented and became a Muslim again - and reformed themselves, their repentance is accepted; so Allah عَزَّوَجَلَّ definitely is Most Forgiving, Most Merciful.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا الْكُفْرَ أَنْ تُقْبَلَ تَوْبَتُهُمْ ۚ وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

3:90. Indeed, those who disbelieved after having accepted faith, then increased further in their disbelief; their repentance will never be accepted, and it is they who are the astray.

Tafseer

This verse was revealed regarding the Jews. Indeed, those who disbelieved in the Prophet 'Eisa عَلَيْهِ السَّلَام after having accepted faith in the Prophet Moosa عَلَيْهِ السَّلَام, and increased further in their disbelief by not accepting the Holy Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; they remained disbelievers till the time of death, their repentance will never be accepted, and it is they who have gone astray.

إِنَّ الَّذِينَ كَفَرُوا وَأَمَاتُوا هُمْ كُفْرًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَالَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

3:91. Those who became disbelievers and also died as disbelievers; an (entire) earth full of gold will never be accepted from any of them, even if he gives it as his ransom; for them is painful punishment and they have no helper.

Tafseer

Salvation in the Hereafter is based on death with correct Islamic faith. Those who disbelieved and also died as disbelievers, if any one of them on the Day of Judgement gives the earth full of gold as ransom - if hypothetically speaking, someone had that amount of gold - it will never be accepted as ransom; for them is a painful punishment and they have no helper on the Day of Resurrection.

One should always give importance to one's end i.e. the time of death. If a person lives as a believer all his life but becomes a disbeliever at the time of death, he will be regarded as a disbeliever in light of this verse; but if a person lives all his life as a non-believer and dies with correct Islamic faith, he will not be included in the ruling of this verse because he is regarded as a believer. For this reason, the true 'Ulama of the Ahl al-Sunnah wa al-Jamaa'ah always place much emphasis upon the correctness of 'Aqaa'id (beliefs).

卷四

Tafseer

فَاتْلُوْهَا اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٣﴾

Tafseer

209

you say may become clear, if you really are truthful.'

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

3:94. Therefore, whoever fabricates lie after this against Allah; so it is they who are the transgressors.

Tafseer

Therefore, whoever fabricates a lie against Allah ﷻ after the fact that the proof has become manifest regarding the prohibition of consuming the meat of camel being made by the Prophet Ya'qoob عَلَيْهِ السَّلَام and not during the time of the Prophet Ibrahim عَلَيْهِ السَّلَام, so it is the Jews who are the transgressors because they alter the truth into falsehood.

قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ اِبْرٰهِيْمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٩٥﴾

3:95. Say you (O Beloved), 'Allah is Truthful; so follow the religion of Ibrahim who was detached from every falsehood, and was not of the polytheists.'

Tafseer

Allah ﷻ states, 'Say you O Beloved, "Allah ﷻ is Truthful in this matter that the Prophet Ya'qoob عَلَيْهِ السَّلَام made the camel unlawful upon himself, not the Prophet Ibrahim عَلَيْهِ السَّلَام; so follow the religion of Ibrahim – the one which I follow, who was detached from every religion based on falsehood, and was not amongst the polytheists.'"

From this, we learn that a Muslim should always abstain from all irreligious people; to be passive, only be so-called peace-loving and being attached with every falsehood is contrary to the way of the Prophet Ibrahim عَلَيْهِ السَّلَام.

اِنَّ اَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَّهُدًى لِلْعٰلَمِيْنَ ﴿٩٦﴾

3:96. Indeed, the first house which was established as a place of worship for the people is the one which is in Makkah (i.e. the Holy Ka'bah); blessed and a guide to the entire world.

Tafseer

When the Jews said, 'Our direction of prayer - "Bait al-Maqdas" - came before yours,' the above verse was revealed. Indeed, the first house which was established as a place of worship for the people is the one which is in Bakkah - an alternative name of Makkah Mukarramah - i.e. the Holy Ka'bah. It was built by the Angels before the creation of the Prophet Adam عَلَيْهِ السَّلَام. Forty years after the construction of the Holy Ka'bah, Masjid al-Aqsa was built in Jerusalem. The Holy Ka'bah is a place of blessings and a guidance towards the Oneness of Allah ﷻ, because it is the only Qiblah (direction of prayer) for the people of the entire world.

فِيهِ اٰيٰتٌ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا وَّلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ
كَفَرَ فَاِنَّ اللّٰهَ عَزِيزٌ عَلٰى الْعٰلَمِيْنَ ﴿٩٧﴾

3:97. Therein are clear signs; (such as) the standing place of Ibrahim (to pray). And whosoever enters it, may he be under protection; and performing Hajj of this House, for the sake of Allah, is (an obligation) upon the people, who have the means to reach it. And whoever disbelieves (i.e. denies Hajj being a pillar of Islam), so Allah is Independent of the entire world.

Tafseer

In it are clear signs; such as the standing place of Ibrahim عَلَيْهِ السَّلَام to pray, the stone upon which he stood to build the Ka'bah; upon which his blessed footprint remains. Amongst these signs is the fact that the reward for good deeds is multiplied in it. Moreover, whosoever enters it, he is under its protection; and performing Hajj of this House - for the sake of Allah ﷻ - is an obligation upon the Muslims, who have the means to reach it. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained these 'means' as having provisions and transportation etc. as reported in a blessed Hadith (*Jaami' al-Tirmizi, book 9, no. 813*). As for the one who disbelieves in Allah ﷻ or in what He has made obligatory i.e. Hajj being a pillar of Islam, so Allah ﷻ is Independent of all the worlds, the humans, the Jinn and the Angels i.e. He does not need anything from anyone. So, the one who denies Him or denies what He has made obligatory, Allah ﷻ will punish him accordingly.

قُلْ يَا هَلْ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾

3:98. Say you (O Beloved), 'O People of the Book! Why do you not believe in the verses of Allah?
And your actions are in front of Allah.'

Tafseer

Say you O Beloved, 'O People of the Book! Why do you not believe in the verses of Allah عَزَّوَجَلَّ?' Verses could mean the verses of the Tawraah in which the amazing praise and truthfulness of the Final Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned, or it could mean the verses of the Holy Qur'aan. 'Moreover, your deeds are in front of Allah عَزَّوَجَلَّ.'

قُلْ يَا هَلْ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

3:99. Say you (O Beloved), 'O People of the Book! Why do you prevent those who have (newly) accepted faith from the path of Allah, desiring to corrupt them, whereas you yourselves are witnesses thereof (that the Prophet Muhammad is glorified in the Tawrah)? And Allah is not unaware of your (evil) deeds.'

Tafseer

Say you O Beloved, 'O People of the Book! Why do you prevent from the way of Allah عَزَّوَجَلَّ those people who have newly accepted faith, by denying the truth about the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and concealing His excellences, meanwhile desiring to corrupt the people, inclining them away from the truth while you yourselves are witnesses? You know very well that the religion which is upright and pleasing to Allah عَزَّوَجَلَّ is the religion of Islam as glorified and stated in your Book - the Tawraah. Allah عَزَّوَجَلَّ is not unaware of what you do in the way of disbelief and deception; instead, He gives you respite until your appointed time and then He will punish you.'

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا ذُرِّيَّتَهُمْ فِي الْكِتَابِ يَكُونُوا كَمَا كُنْتُمْ كَافِرِينَ ﴿١٠٠﴾

3:100. O believers! If you obey some People of the Book, they will therefore make you disbelievers, after you have faith.

Tafseer

This verse was revealed when the Jews passed by the people belonging to the tribes of Aws and Khazraj. They saw people belonging to these two rival tribes, becoming friendly and talking with each other respectfully. These Jews became furious by their friendship and started reminding them of their old mutual enmity in the days before Islam, to the extent that they caused them to clash, and the two tribes were on the verge of fighting one another. Muslims are warned regarding these Jews; 'O believers! If you obey some People of the Book, they will make you disbelievers, after you have faith.'

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعِصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝

3:101. And how could you disbelieve, whereas the verses of Allah are recited to you and His Messenger is present amongst you? And whosoever took the support of Allah, he has definitely been shown the straight path.

Tafseer

'How could you disbelieve' - this is a question to show amazement and rebuke - 'whereas the verses of Allah ﷻ are recited to you, and His Messenger ﷺ is also present amongst you?' Furthermore, whosoever took the support of Allah ﷻ by practicing His commandments, he has definitely been shown the right path to Paradise.

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

3:102. O believers! Fear Allah as He should be rightfully feared, and never die but as Muslims.

Tafseer

O believers! Fear Allah ﷻ as He should be rightfully feared - that He is obeyed and not disobeyed, thanked and not shown ungratefulness, remembered and not forgotten; and never die but as Muslims, confessing the Oneness of Allah ﷻ and the Prophethood of the Final Prophet Muhammad ﷺ.

وَاذْكُرُوا اِجْبَالَ اللّٰهِ جَبِيْعًا وَّلَا تَفْرَقُوْا وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاءً فَاَلْفَ بَيْنٍ ثُمَّ لَمْ يَفْصَلْ بَيْنَكُمْ وَفَصَّحْتُمْ
بِنِعْمَتِهِ اِخْوَانًا وَكُنْتُمْ عَلَى سَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِنْهَا كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيَاتِهِ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٠٣﴾

3:103. And hold tightly on to the rope of Allah; all together, and do not be divided (into various sects) amongst yourselves. And remember Allah's favour upon you; when there was enmity between you, He brought your hearts together (in love), so due to His Grace, you became brothers with one another. And you were on the edge of a ditch of Hell, so He rescued you from it; this is how Allah explains His signs to you, that perhaps you attain guidance.

Tafseer

Hold fast on to the rope of Allah ﷻ - namely, His Beloved Messenger ﷺ and the religion of Islam - all together, and do not be divided into different sects amongst yourselves; be with the Sawaad al-A'zam (the mainstream group of Muslims), which is also termed as the Ahl al-Sunnah wa al-Jamaa'ah. In addition, remember the favour of Allah ﷻ upon you; when there was enmity between you as members of Aws and Khazraj - before your entering into the fold of Islam - He brought your hearts together in love through Islam, due to His Grace, you became brothers to each other. You were on the edge of Hell, which means, you would have died as disbelievers and as a result you would have fallen into Hell, so He rescued you from it by granting you Islamic faith with unity; this is how Allah ﷻ explains His signs to you, that somehow you may attain guidance.

وَلْتَكُنْ مِنْكُمْ اُمَّةٌ يَدْعُوْنَ اِلَى الْخَيْرِ وَيُؤْمَرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٤﴾

3:104. And there should be such a group amongst you who invite (people) towards righteousness, and command that which is good, and forbid that which is evil; and it is these people who are the successful.

Tafseer

There should be such a group amongst you who - after attaining the knowledge of the Holy Qur'aan and blessed Sunnah - invite people towards the religion of Islam and righteousness, command

that which is good, and forbid that which is evil; it is they who are completely successful. What is mentioned here is a Fard Kifaayah (collective obligation); it is not incumbent upon every individual of the community, such as the ignorant, crookedly religious and falsely spiritual people, etc.

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

3:105. And do not be like those who became divided and disagreement arose between them after this; that clear signs had come to them; and for them is a great punishment.

Tafseer

Do not be like those - of the Jews and the Christians - who became divided into many groups, and disagreements concerning religion arose between them after clear signs had come to them; they denied the signs, and for them is a great punishment.

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

3:106. On the Day (of Resurrection) when some faces will be shining and some faces (will be) dark; so those whose faces became darkened (will be asked), 'Did you become disbelievers after you had accepted faith? Therefore, now taste the punishment, as a recompense of your disbelief.'

Tafseer

Remember that Day of Resurrection when some faces will be shining with the light of Islamic faith and piety - these will be the faces of the believers - and some faces will be dark with the darkness of disbelief and evil-doings - these will be the faces of the disbelievers. So, as for those whose faces became darkened, these being the disbelievers, they will be asked, 'Did you become disbelievers in the world after you had accepted faith in the world of souls on the Day of the Covenant?' Therefore, now taste the punishment, as a recompense of your disbelief.

وَأَمْثَلِ الَّذِينَ ابْيَضَّتْ وَجُوهُهُمْ فَنُورِ رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿٣٠٧﴾

3:107. And those people whose faces became shining; they are in the Mercy of Allah; they will live therein forever.

Tafseer

Those people whose faces became shining from faith and piety, these are the believers; they are in the Mercy i.e. Paradise of Allah ﷻ. They will live in it forever.

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۖ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿٣٠٨﴾

3:108. These are the verses of Allah, which We recite upon you accurately. And Allah does not desire injustice on the people of the world.

Tafseer

O Beloved, these verses are the verses of Allah ﷻ which He recites to you with accuracy. Additionally, Allah ﷻ does not will injustice on the people of the world, that He would not punish them without them having done any wrong.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَ اِلٰى اللّٰهِ تُرْجَعُ الْاُمُورُ ﴿٣٠٩﴾

3:109. And only to Allah belongs whatever is in the heavens and whatever is in the earth, and only towards Allah is the return of all matters.

Tafseer

Only to Allah ﷻ belongs whatever is in the heavens and whatever is on the earth as possessions, creations and bondsmen. Moreover, only towards Allah ﷻ is the return of all matters of the people; He will reward them or punish them according to their deeds.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿٣١١٠﴾

3:110. (O nation of the Prophet Muhammad!) You are the best amongst all those nations which appeared amongst the people; you command good and forbid evil, and you believe in Allah. And if the People of the Book had (also) believed, it would therefore have been better for them; some of them are believers (having reverted to Islam), and most of them are disbelievers.

Tafseer

You - O nation of the Prophet Muhammad ﷺ - are the best amongst all those nations which appeared amongst the people; you command good and forbid evil, and you believe in Allah ﷻ. If the People of the Book had also believed by becoming Muslims, their believing in Islam would have hence been better for them; some of them are believers - having reverted to Islam, such as Sayyiduna 'Abdullah Ibn Salaam رَضِيَ اللَّهُ عَنْهُ - whereas, most of them are disbelievers.

From this verse, we learn that it is the duty of every Muslim to be a preacher and propagate Islam; whatever he knows about the religion of Islam with certainty, he should convey it to others verbally and practically.

لَنْ يَضُرَّكُمْ إِلَّا أَذًى ۚ وَإِنْ يُقَاتِلُواكُمْ يُوَلُّوكُمْ الْأَدْبَارَ ۚ ثُمَّ لَا يَنْصُرُونَ ﴿٣١١١﴾

3:111. They will not harm you except causing simple annoyance; and if they fight against you, they will henceforth turn their backs from you (in defeat); then they will not be helped.

Tafseer

The Jews will not harm you - O Muslims - except causing simple annoyance with their tongues, such as slander and threats. However, if they fight with you, they will turn their backs from you in defeat; they will not be helped, but you will be helped against them.

صُرِّبَتْ عَلَيْهِمُ الدَّلِيلَةُ أَن يَأْتُوا بِالْحَبْلِ مِنْ اللَّهِ وَحَبْلِ النَّاسِ وَبَاءَ وَبِعَصْبٍ مِنَ اللَّهِ وَصُرِّبَتْ عَلَيْهِمُ الْمُسْكَنَةُ
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٣١٢﴾

3:112. Wherever they are, humiliation has been imposed upon them (i.e. the Jews). They shall not find peace except from the rope (i.e. support) of Allah (by accepting Islam) and the rope of people (by begging for help from them), and they have deserved the wrath of Allah, and destitution is imposed upon them; this is due to the fact that they used to disbelieve in the verses of Allah, and used to martyr the Prophets unjustly; this is because they were disobedient and transgressors.

Tafseer

Wherever they are, humiliation has been imposed upon the Jews. They shall find no peace, no strength, no protection, except from the rope i.e. support of Allah ﷻ by accepting Islam completely, and from the support of people by begging help from them or by begging help from non-Muslim states, etc. Furthermore, they have deserved the wrath of Allah ﷻ; destitution is imposed on them - that is because they used to disbelieve in the verses of Allah ﷻ, and used to martyr the Prophets - unjustly; this is because they were disobedient and transgressors.

Note: From this verse, we learn that the Jews will always be under the protection of other powers, whether under the Muslims or the Christians. In the present day, the Jewish government is being carried by the Americans, etc. i.e. they are only a sovereign state by name, but their guardians are other states.

This verse talks about the humiliation of the Jews, their inward destitutions and not having an independent state. This verse does not suggest at all that Jews will never be able to establish any government. The present illegitimate Jewish state in Palestine would not be contrary to the message of this verse.

لَيْسُوا سَوَاءً ۚ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ أَنْتَ أَعْلَىٰ وَهُمْ يُسْجِدُونَ ﴿٣١٣﴾

3:113. All of them are not similar; amongst the People of the Book are some who are firm on the truth, they recite the verses of Allah during parts of the night and they prostrate.

Tafseer

All of them are not similar; amongst the People of the Book are some who are firm upon the truth, upright with integrity, adhering to the truth - such as Sayyiduna 'Abdullah Ibn Salaam رَضِيَ اللهُ عَنْهُ - they recite the verses of Allah عَزَّوَجَلَّ during parts of the night, and they prostrate in the Majestic Court of Allah عَزَّوَجَلَّ.

يُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ

الصّٰلِحِينَ ﴿٣١٤﴾

3:114. They believe in Allah and the Last Day, and command good and forbid evil, and are swift to perform good deeds; and they are the righteous.

Tafseer

They believe in Allah عَزَّوَجَلَّ, His Last and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Last Day; command good to people and forbid evil; rush to perform good deeds, competing with one another in good works; they are amongst the righteous Muslims, whereas some of them are not like this and are hence not righteous.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا ۖ وَاللّٰهُ عَلِيمٌ بِالسَّاتِتِينَ ﴿٣١٥﴾

3:115. And those who do good deeds; their rights will not be violated. And Allah is Aware of those who fear (Him).

Tafseer

Those who do good deeds, their rights of gaining reward for their good deeds will not be violated on the Day of Judgement; rather, they will be rewarded fully. Moreover, Allah عَزَّوَجَلَّ is Aware of those who fear Him.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣١٦﴾

3:116. Those who disbelieved, neither their wealth nor their children will save them from Allah

in the slightest; and they are the people of Hell and will remain therein forever.

Tafseer

Those who disbelieved, neither their wealth nor their children will save them from the punishment of Allah ﷻ in the least; they are the people of Hell, and will remain in it forever. As far as the believers are concerned, their wealth - which they spent in lawful and righteous ways - and their pious children will be a great benefit for them on the Day of Judgement.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

3:117. The example of what they spend in this worldly life is similar to the wind in which there is (intense) cold, which struck the harvest of a nation who used to wrong themselves (by adopting disbelief), so (the wind) completely destroyed it. And Allah did not oppress them, yes; they themselves wrong their own souls.

Tafseer

The example of what the disbelievers spend in this worldly life - in a way of self-conceit and enmity towards the Holy Prophet ﷺ - is similar to the wind in which there is intense cold or heat, which struck the harvest of a nation who used to wrong themselves by embracing disbelief and disobedience; the wind destroyed it completely so they could not profit from it. In addition, Allah ﷻ did not oppress them when they lost what they had spent, but they are causing wrong to their own souls by committing disbelief which necessitated this loss.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ دُونِكُمْ لَا يُأْيُوكُمْ خُبْرًا ۚ وَذُؤُوا عَصَائِمَ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ۚ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

3:118. O believers! Do not share your secrets with strangers (i.e. disbelievers), they do not leave any stone unturned to harm you; they desire that you may be harmed much. Enmity has been

exposed from their utterances, and what they hide within their chests is even greater. We have clearly articulated the signs to you, if you have intelligence.

Tafseer

O believers! Do not share your secrets with strangers i.e. Jews, Christians, polytheists and hypocrites. They do not leave any stone unturned to harm you; they always desire that you may be harmed much with extreme pain and hardship. Enmity has been exposed from their utterances by spreading unrest amongst you and informing the idol-worshippers of your secret plans, and the enmity which they hide within their chests is even greater. Allah ﷻ has articulated the signs of their enmity clearly to you; if you have intelligence, then do not befriend them, and never ever share your secrets with any of them.

هَآأَنْتُمْ أَوْلَىٰ بِغِيْبِهِمْ وَلَا يَجِيبُوْنَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا الْقَوْمُ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا يَعْنِيكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣١٩﴾

3:119. Are you listening (O Muslims)! It is you who like them and they do not like you, whilst you believe in all the Books. And when they meet you, they say, 'We have believed,' and when they are alone, so they bite their fingers at you in anger. Say you (O Beloved); that 'Die in your rage.' Allah knows well what is in the hearts.

Tafseer

Are you listening, O Muslims! It is you who like the disbelievers due to having a blood relation or friendship with them, whereas they do not like you due to the enmity they have against your religion of Islam, whilst you believe in all the Books but they do not believe in your Book - the Holy Qur'aan; moreover, you believe in their Prophets عَلَيْهِ السَّلَام but they do not believe in your Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One wonders as to what reason a Muslim can have to befriend the disbelievers, and sometimes even choose and prefer them over the believers. Furthermore, when they meet you, they say, 'We have believed,' and when they are alone, they bite their fingers at you in anger, in extreme fury. The biting of the fingertips is a metaphorical expression of the severity of their rage. Say you O Beloved, 'Die in your rage,' that is to say, stay angry in this way until the end of your lives, because

you shall not see what will please you - and that is the destruction of Islam. Allah ﷻ knows well what is in the hearts.

إِنْ تَسْأَلُهُمْ حَسَنَةً تَسْأَلُوهُمْ وَإِنْ تَسْأَلُهُمْ سَيِّئَةً تَقَرُّوْا بِهَا وَإِنْ تُصِرُّوْا وَتَتَّقُوا لَا يَضُرَّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ

بِأَعْيُنِنَا مُحِيطٌ ۝

3:120. (If) some good reaches you (O Muslims), so they become displeased. And (if) misfortune reaches you, so they rejoice over it. And if you keep practising patience and piety, their evil scheme will not harm you at all; undoubtedly, Allah encompasses all what they do.

Tafseer

If some good reaches you - O Muslims - such as victory or spoils of war, they become displeased and they are grieved. On the contrary, if a misfortune, such as defeat or drought reaches you, they rejoice. It means that their enmity towards you is endless, so why do you befriend them? Nevertheless, if you keep practicing patience and piety during their actions of causing you harm and not befriend them, as a result their evil schemes will not hurt you at all; undoubtedly Allah ﷻ encompasses all what they do.

وَادْعَاؤُتْ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

3:121. And recall, O Beloved, when in the morning, you emerged from your blessed home; assigning to the believers (their) positions for the battle (of Uhud). And Allah is All-Hearing, All-Knowing.

Tafseer

'Remember, O Beloved Prophet, when in the morning, you emerged from your blessed home at Madinah Munawwarah; assigning to the believers their positions for the battle of Uhud.' The Holy Prophet ﷺ set out with 950 or 1000 men, whilst the idol-worshippers numbered 3000. The Holy Prophet ﷺ launched a camp at the pass of a valley on Sunday, mid-Shawwaal in the 3rd year of Hijrah. He arranged their lines and placed a group of 50 archers under the command of the dear and respected Sayyiduna 'Abdullah Ibn Jubair رَضِيَ اللّٰهُ عَنْهُ at the foot of the mountain and said to them, 'Defend us with your arrows, in case they come up from behind us; and remain here,

whether we are being defeated or on the verge of victory.' Moreover, Allah عَزَّوَجَلَّ is All-Hearing, All-Knowing.

إِذْهَبْتَ طَّآءِفَتَيْنِ مِنْكُمْ أَنْ تَنْفَسِلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

3:122. (Recall) when two groups amongst you intended cowardice, and Allah is their Guardian; and only upon Allah should the believers rely.

Tafseer

Remember further, when two army groups amongst you - namely, Banu Salimah and Banu Haarithah - intended cowardice from fighting in the battle of Uhud due to the intimidating conspiracy of the hypocrite 'Abdullah Ibn Ubayy. Additionally, Allah عَزَّوَجَلَّ kept their feet firm by making them steadfast in the war and they did not abandon the battlefield, since Allah عَزَّوَجَلَّ is their Guardian; only upon Allah عَزَّوَجَلَّ should the believers rely.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

3:123. And indeed, Allah helped you at (the battle of) Badr, when you were completely without resources; so fear Allah, that you may become thankful.

Tafseer

When the disbelievers were defeated at Uhud, the above verse was revealed as a way of reminding them of the great favour of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ already gave you victory at Badr - a location between the Holy City of Makkah Mukarramah and of Madinah Munawwarah. Allah عَزَّوَجَلَّ indeed helped you at the battle of Badr - when you were completely without resources, few in number and weapons - so fear Allah عَزَّوَجَلَّ; that you may become grateful for His favours.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَ كُمْ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ ﴿١٢٤﴾

3:124. (Recall) when you, O Beloved, were saying to the believers, 'Is it not sufficient for you that your Lord may support you by sending down three thousand angels?'

Tafseer

Remember when you - O Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) - were saying to the believers and promising reassurance for them so they can stand firm on their feet and be brave to face the hardship of the war; 'Is it not sufficient for you that your Lord may support you by sending down three thousand Angels?'

بَلْ اِنْ تَصْبِرُوْا وَتَتَّقُوْا اَوْ يٰٓاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُّدْرِكُكُمْ رَبُّكُمْ بِخَمْسَةِ اَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُّسَوِّمِيْنَ ﴿١٢٥﴾

3:125. Yes; why not, if you display patience and piety and the disbelievers attack you suddenly, your Lord will henceforth send down five thousand distinctively marked angels to help you.

Tafseer

'Yes; why not, it would be sufficient for you. Rather, if you display patience in encountering the enemy, fear Allah ﷻ and the disbelievers attack you suddenly, your Lord will send down five thousand Angels distinctively marked for the battle to help you.' Indeed, they were patient and Allah ﷻ fulfilled His promise to them, so the Angels fought together with them, riding upon piebald horses (of black and white patches) wearing shining white outfits.

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَّكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهِ ۚ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١٢٦﴾

3:126. And Allah did not grant this victory except for your contentment, and only in order that your hearts may attain satisfaction with it, and there is no help except from Allah, the Overpowering, the Wise.

Tafseer

Allah ﷻ did not grant this glad tidings of victory except for your happiness and pleasure, and only in order that your hearts may attain satisfaction with it; that you might be at rest and not be terrified by the large number of the enemy as compared to your smaller number. There is no help or victory except from Allah ﷻ, the Overpowering, the Wise; He gives victory to whomsoever He wills, and victory is not guaranteed due to having a larger army.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَاسِرِينَ ﴿١٢٧﴾

3:127. In order that He may cut off a section of the disbelievers (due to them being killed in the battlefield), or disgrace them so that they may return unsuccessful.

Tafseer

He ﷺ gave you this victory for the reason that He may cut off and destroy a section of the disbelievers due to them being killed in the battlefield or making them fall captive, or disgrace them through defeat so that they may return unsuccessful, not having secured what they desired.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

3:128. This matter is not in your hand (i.e. your task is to warn them, O Beloved), whether He allows them to repent or punishes them; that they are unjust.

Tafseer

This verse was revealed when, on the Day of Uhud, the Holy Prophet ﷺ received a head injury, some part of his blessed front tooth was broken and he said, 'How do people who have soaked the face of their Prophet in blood expect to prosper?' The Holy Prophet ﷺ wanted to supplicate against them, but Allah ﷻ stopped him as to grant him the best and blessed teachings of exemplary character. It was told to the Noble Messenger ﷺ, 'O Beloved, this matter is not of your concern; your task is to warn them, whether Allah ﷻ allows them to repent through their acceptance of Islam or punishes them for rejecting Islam - leave them alone, as they are unjust.' They are indeed evildoers by virtue of their disbelief.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ يُعْزِزُ لِمَن يَّشَاءُ وَيُعَذِّبُ مَن يَّشَاءُ وَاللَّهُ غَفُوْرٌ رَّحِيْمٌ ﴿١٢٩﴾

3:129. And only to Allah belongs whatever is in the heavens and whatever is in the earth. He may forgive whomsoever He wills, and punish whomever He wills. And Allah is Most Forgiving, Ever Merciful.

Tafseer

Only to Allah ﷻ belongs whatever is in the heavens and whatever is in the earth as belongings, creations and bondsmen. He may forgive whomsoever He wills, and punish whomever He wills. Allah ﷻ is Most Forgiving of His friends, Ever Merciful to those who obey Him.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

3:130. O believers! Do not consume usury (i.e. interest) doubled and redoubled; and fear Allah, hoping that you may attain success.

Tafseer

O believers! Do not consume usury - that is, interest doubled and redoubled by increasing the amount to be repaid when the loan period comes to an end and there is still a delay in paying off the loan; abandon usury out of the fear of Allah ﷻ, hoping that you may attain success.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

3:131. And protect yourselves from that Fire which is kept ready for the disbelievers.

Tafseer

Protect yourselves from the Fire of Hell which is kept ready for the disbelievers, lest you be punished by it. In this verse, there is a serious warning given to the believers, that they must not regard interest as something to be Halaal (lawful), because to regard something which is Haraam Qate'e (categorically unlawful) as Halaal is Kufr (disbelief) and vice verse.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

3:132. And remain in obedience to Allah and the Messenger with this hope; that you may receive mercy.

Tafseer

Keep obeying Allah ﷻ and the Messenger ﷺ with this hope; that you may receive mercy. From this verse, we learn that the order of always following Allah ﷻ and His Prophet ﷺ is of an equal nature, as obedience to both is essential for piety; obedience of both is compulsory without any excuse. Therefore, a person cannot become a Wali of Allah (i.e. Saint) without sincere obedience of Allah ﷻ and His Messenger ﷺ, as demonstrated in the Divine Shari'ah.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

3:133. And run towards the forgiveness of your Lord, and towards such a Paradise in whose width all the heavens and the earth can be contained; (especially) kept ready for the pious.

Tafseer

Compete with one another in righteousness, hastening towards the forgiveness of your Lord and towards such a Paradise having a width within which the heavens and the earth can be contained - that is, as wider than both of them together if put side by side; this Paradise is especially kept ready for the pious i.e. those who fear Allah ﷻ by remaining obedient and abandoning acts of disobedience.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُلُوبِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

3:134. (They are) those who spend in the Path of Allah in prosperity and adversity, and who restrain anger and forgive people. And the righteous people are the beloveds of Allah.

Tafseer

Those who spend their wealth in the path of Allah ﷻ, in prosperity and adversity, in times of ease and difficulty; restrain anger and refrain from taking revenge, even though they are able to; and forgive those people who have wronged them, by abandoning their punishment. Moreover, the righteous people are the beloveds of Allah ﷻ.

Four qualities of pious people are mentioned in this verse: (1) To spend in the path of Allah ﷺ in prosperity and adversity. (2) To restrain anger. (3) Forgiving people. (4) Doing favours.

Every Muslim should try to attain these beautiful qualities.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ مِنْهُمْ وَمَنْ يَغْفِرِ اللَّهُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿٣٥﴾

3:135. And those who, when they commit an (act of) indecency or wrong themselves, whilst remembering Allah, seek forgiveness of their sins; and who can forgive sins except Allah? And they should not knowingly persist with what they have done (i.e. sinning).

Tafseer

Once a beautiful lady came to buy dates from a trader by the name of Tihaan. He enticed her in the house by saying that these are not so good and that there are better ones in the house. When in the house, he kissed and hugged her without her willingness. Whereupon, the lady said, 'Fear Allah ﷺ,' upon hearing this, he left her. While feeling ashamed, he came into the august court of the Noble Messenger of Allah ﷺ and related this incident. In response to it, this verse was revealed; 'Those who - when they commit an act of indecency, such as major sins e.g. adultery, theft, etc. or wrong themselves such as committing minor sins e.g. illicit kissing, hugging, etc. - after remembering the wrath of Allah ﷺ; that is to say, His threat of punishment, they seek forgiveness for their sins. Allah ﷺ will forgive them through His mercy; keep in mind, who can forgive sins except Allah ﷺ? In addition, they should not continue with that sin which they have done knowingly.'

It should be noted that if a minor sin is committed in a way that it is taken lightly because it is minor, it will become a major sin. Minor sins are erased by performing pious deeds and Du'a (supplication), whereas a major sin requires sincere repentance and a firm promise not to return to it.

أُولَئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٣٦﴾

3:136. The reward of such is forgiveness from their Lord, and are Gardens beneath which rivers flow, abiding in them forever; what an excellent reward for the doers of good deeds.

Tafseer

The reward of those people who repent from their sins and seek pardon is forgiveness from their Lord - and for them are Gardens of Paradise beneath which rivers flow, abiding in them forever; what an excellent reward these Gardens of Paradise are for the doers of good deeds.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٧﴾

3:137. Some civilisations have passed before you; therefore travel on the earth and observe the outcome of those who belied.

Tafseer

The above verse was revealed regarding the defeat at the battle of Uhud. Do not be saddened at your defeat; some civilisations of disbelievers have passed before you whereby they have been given respite for some time, thereafter they are seized with punishment, therefore travel in the land - O believers - and observe how was the end of those who denied the Messengers عَلَيْهِمُ السَّلَام; that is how their matters ended in destruction. So, do not grieve on account of their victory; Allah عَزَّوَجَلَّ is giving them respite only until their appointed time.

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿٣٨﴾

3:138. This (i.e. the Qur'aan) is a declaration for the people, and guidance and advice for the pious.

Tafseer

This Holy Qur'aan is a declaration of truth for all the people, guidance from error and advice for the pious ones amongst you.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا إِنَّا نَكُونُ الْغَالِبِينَ ﴿٣٩﴾

3:139. And do not be laidback nor grieve; it is you who will be victorious if you are believers.

Tafseer

Do not be laidback from fighting the disbelievers, nor grieve for what befell you at Uhud; it is you who will be victorious if you are devoted believers.

إِنْ يَسْسِسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا
وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

3:140. If you have been struck by some calamity (in Uhud), so they (i.e. the disbelievers) have also been struck with a similar calamity (in Badr); and these are the days in which We have kept turns (of defeat and victory) for people. And in order that Allah may make known (the patience and determination of) the believers and may bestow the station of martyrdom to some of you. And Allah does not befriend the unjust.

Tafseer

If you have been struck by some calamity in Uhud, so the disbelievers have also been struck with a similar calamity in Badr; these are the days in which Allah ﷻ has kept turns of defeat and victory for people. He ﷻ assigns defeat and victory to mankind - one day for one group, the next day for another; that they might be admonished. So that Allah ﷻ may make known to everyone the patience and determination of the believers and may bestow the station of martyrdom to some of you. Moreover, Allah ﷻ does not befriend the unjust people - the evildoers - that He will punish them.

وَلِيُخَيِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

3:141. And because Allah may purify the believers (through trials and tribulations), and wipe out the disbelievers.

Tafseer

Fight in the path of Allah ﷻ, for this reason that Allah ﷻ may purify the believers from sins through these kinds of trials, and wipe out i.e. destroy the disbelievers.

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

3:142. Do you assume that you will enter Paradise whilst Allah has not yet tested your warriors, nor yet tested the patient ones?

Tafseer

O Muslims! Do you assume that you will enter Paradise whilst Allah ﷻ has not yet tested your warriors as to who amongst you have struggled in Uhud to demonstrate their abilities of fighting and bravery in the battlefield, nor yet tested and made known the patient ones in the time of hardship? Therefore, understand the wisdom behind the hardship and stay as devoted bondsmen of Allah ﷻ.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

3:143. And you even used to desire death before you could meet it; so now you have seen it in front of your eyes.

Tafseer

You used to desire death in the path of Allah ﷻ before you could meet it when you said, 'Would we have a day like the Day of Badr in order to attain what its martyrs had attained?' So, now you have seen the death of your fellow Muslims in front of your eyes in the battle of Uhud.

Those Companions who could not participate in the Battle of Badr were full of regret and were desirous of participating in future battles. But in the battle of Uhud, their feet were uprooted and they took to flight; this gives a hint that one should not wish for death, as it appears in a blessed Hadith as narrated in Sahih al-Bukhari, book 75, no. 31.

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

3:144. And (the Prophet) Muhammad is purely a Messenger; there have been Messengers before

him, so if he departs (from this world) or he is (hypothetically) martyred, will you therefore turn back on your heels? And whoever turns back on his heels will not cause any harm to Allah.

And soon Allah will reward the grateful.

Tafseer

When it was rumoured that the Holy Prophet ﷺ had been martyred in the battle of Uhud, the hypocrites had said to the believers, 'If he has been assassinated, then go back to your previous religion;' thereupon this verse was revealed. The Holy Prophet Muhammad ﷺ is purely a Messenger; there have been Messengers before him - who have passed away before him - so if he departs from this world or he is hypothetically martyred like other Messengers, will you therefore turn back on your heels and return to disbelief? Whoever turns back on his heels will not cause any harm to Allah ﷻ but will be harming himself. Soon, Allah ﷻ will reward the grateful ones for staying firm on the religion of Islam.

The sentence 'Muhammad (ﷺ) is purely a Messenger' is brought to show that he is not God; this does not mean that the Holy Prophet ﷺ did not possess any other qualities besides being a Messenger. He is an intercessor for the sinners, mercy to all the worlds, leader of the Prophets ﷺ as well as hundreds of other beautiful qualities having been granted to him by Allah ﷻ.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَلًّا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَجِزَى الشَّاكِرِينَ ۝

3:145. And no life can perish except by the command of Allah; for everyone there is an appointed time. And whoever desires the rewards of this world; We will grant it to him from it. And whosoever desires the reward of the Hereafter; We will grant it to him from it. And We shall soon recompense the thankful.

Tafseer

The encouragement of Jihaad is given here. No life can perish except by the command of Allah ﷻ

for everyone there is an appointed time, a term fixed for death, neither brought forward nor delayed, so why did you retreat in the time of defeat? Whoever does a good deed but desires the rewards of it in this world, Allah عَزَّوَجَلَّ will grant to him his desired share of reward in this world, however he will have no share in the Hereafter. Whereas, whosoever desires the reward of the Hereafter, Allah عَزَّوَجَلَّ will grant its reward to him from it; Allah عَزَّوَجَلَّ shall soon recompense the grateful ones.

وَكَايِّنَ مِّن لَّبِئِي قَتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ

يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

3:146. And how many of the Prophets fought (in the Path of Allah), and many men of Allah (i.e. the companions of the Prophets) were with them. So, neither were they laidback due to the calamities that befell them in the Path of Allah, nor did they become weak, nor did they surrender. And the patient ones are beloved to Allah.

Tafseer

Jihaad is encouraged here; O Muslims! Your Prophet is the leader of all the Prophets عَلَيْهِمُ السَّلَام, and you being superior than the previous nations means that your bravery and steadfastness should be better than theirs. How many of the Prophets عَلَيْهِمُ السَّلَام fought in the path of Allah عَزَّوَجَلَّ and many men of Allah were with them i.e. the companions of the Prophets. So, neither were they laidback due to the calamities that befell them in the path of Allah عَزَّوَجَلَّ of wounds and their Prophets عَلَيْهِمُ السَّلَام and companions رَضِيَ اللَّهُ عَنْهُمْ being martyred, nor did they show weakness, nor did they surrender in front of their enemies as you did in Uhud. Moreover, the patient ones are the beloveds of Allah عَزَّوَجَلَّ.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

3:147. They never said anything except (making) this supplication; that 'O our Lord, forgive our sins and the excesses we committed during our matters, and keep our feet firm, and help us against these disbelieving people.'

Tafseer

The men of Allah i.e. the companions of the Prophets - after facing all the severe calamities - stood

their ground and were steadfast. They never said anything except making this supplication, 'O our Lord, forgive our sins and the excesses we committed during our matters;' this supplication was a declaration of the fact that what had befallen them was the result of their own actions and a way of humbling themselves. 'O Allah ﷻ, keep our feet firm in Jihaad, and help us against these disbelieving people.'

This is the real beauty of faith; that these pious people regard themselves as sinners whereas Allah ﷻ regards them as pious. A pious and wise person once said, 'If the entire world calls me the rejected one but I am accepted in the Majestic Court of Allah ﷻ, it is better than the entire world calling me the accepted one whereas I am rejected in the Majestic Court of Allah ﷻ.'

فَأَلٰهُمُّ اللّٰهَ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآٰخِرَةِ ۖ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝

3:148. So, Allah gave them the reward of this world and (also) the excellent reward of the Hereafter; and the righteous are beloveds to Allah.

Tafseer

So, due to their good intention and good actions, Allah ﷻ gave them the reward of this world in the form of victory, spoils of war and dominance over the enemies as well as the excellent reward of the Hereafter in the form of forgiveness, the Pleasure of Allah ﷻ and Paradise; and the righteous are the beloveds of Allah ﷻ.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنْ تُطِيعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰۤى اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ۝

3:149. O believers! If you obey the disbelievers, they will therefore make you turn back on your heels; you will then turn back as losers.

Tafseer

O believers! If you obey the disbelievers - whether they are Jews, Christians, hypocrites or idol-worshippers, etc. - in what they command you, they will make you turn back on your heels - that is, back to disbelief or at least to their lowly style of an immoral way of life, as is practically happening nowadays in Western societies; you will then turn back as losers.

بَلِ اللّٰهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

3:150. Rather, Allah is your Helper; and He is the best Helper.

Tafseer

A disbeliever is not your helper, rather Allah عَزَّوَجَلَّ is your Helper - and He is the Best Helper - so obey only Him and not them. Everyone is obedient to his master, so why not be obedient to Allah عَزَّوَجَلَّ Who is actually your Absolute Master?

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ ۖ بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطٰنٌ ۚ وَمَا لَهُمُ الْاَمْرُ ۚ وَيْسَ مَثْوٰى الْقٰلِیْنَ ﴿١٥١﴾

3:151. Soon, We shall cast terror into the hearts of the disbelievers; that they have appointed partners with Allah, for which He has not sent down any proof (i.e. approval); and their abode is Hell; and what a despicable dwelling for the unjust.

Tafseer

Soon, Allah عَزَّوَجَلَّ shall cast terror into the hearts of the disbelievers; after departing from Uhud, the disbelievers decided to return in order to eliminate the Muslims, but they were amazingly terrified and did not return and went away to the Holy City of Makkah Mukarramah - this terror was put into their hearts because they have appointed partners with Allah عَزَّوَجَلَّ, for which He has not sent down any proof i.e. not sent any approval for the worship of idols; their abode is Hell, and what a despicable dwelling for the unjust i.e. the disbelievers.

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدًا ۖ اِذْ تَحْسَبُوهُمْ بِاَدْنٰی ۚ حَتّٰی اِذَا فُشِلْتُمْ وَتَنَارَعْتُمْ فِي الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَا اَلَمَكُم مَّا تَجِبُوْنَ ۚ مِّنْكُمْ مَّن يُرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَّفْنٰهُمْ عَنْهُم لِيُبَيِّنَ لَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۚ وَاللّٰهُ ذُو فَضْلٍ عَلَی الْمُؤْمِنِيْنَ ﴿١٥٢﴾

3:152. And indeed, Allah has fulfilled His promise to you (in the battle of Uhud), when you

were slaying the non-believers by His command, until the time you lost courage and disputed about the command (given by the Beloved Prophet) and disobeyed after Allah had shown you what pleases you (i.e. victory and spoils of war); some of you desired the world, and some of you desired the Hereafter. Thereafter, He turned your faces away from them in order to test you, and undoubtedly, He has forgiven you. And Allah is Bounteous towards the Muslims.

Tafseer

Indeed, Allah ﷻ has fulfilled His promise to you of giving you victory in the battle of Uhud, when you were slaying the non-believers by His command, until the time you lost courage and disputed regarding the command given by the Holy Prophet ﷺ that you remain at the foot of the mountain for the arrow attack, with some of you saying, 'Let us depart because our companions have been given victory' whilst others were saying, 'We should not disobey the command of the Prophet ﷺ.' However, you disobeyed his command and abandoned your position in search of the spoils of war after Allah ﷻ had shown you what pleases you i.e. victory and spoils of war; some of you desired the world - abandoning his position - for the sake of the spoils of war, and some of you desired the Hereafter - holding to his position - until being martyred, such as the dear and respected, Sayyiduna 'Abdullah Ibn Jubayr and his companions رَضِيَ اللَّهُ عَنْهُمْ. Thereafter, He ﷻ turned your faces away towards defeat from them in order to test you, to make manifest the sincere ones from those otherwise; and undoubtedly, He has forgiven you of what you have done in the Battle of Uhud. Furthermore, Allah ﷻ is Most Bounteous towards the Muslims with pardon.

Note: All the Companions رَضِيَ اللَّهُ عَنْهُمْ who used their analogy in the Battle of Uhud and instead slipped up by disregarding the order of the Holy Prophet ﷺ are forgiven by Allah ﷻ. Therefore, Muslims should never even think of belittling or criticising them at all.

إِذْ تَضَعُونَ وَرَاءَكُمْ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۖ وَاللَّهُ حَكِيمٌ خَبِيرٌ ﴿١٥٣﴾

3:153. (Remember) when you used to flee up, without turning to look back at anyone, and from another group, Our Messenger was calling you (not to flee). So, Allah gave you grief in lieu of grief (which was caused to the Beloved Prophet), and forgave you so that you do not grieve over

that what has been lost and over the calamity which had befallen you; and Allah is Aware of your actions.

Tafseer

Remember when you were fleeing up at a far distance after hearing the so-called news of the martyrdom of the Holy Prophet ﷺ, without turning to look back at anyone. Moreover, from another group, the Beloved Messenger ﷺ was calling you; saying, 'Do not flee, come to me O bondsmen of Allah, come this way O bondsmen of Allah!' So, Allah عزوجل gave you grief through defeat in lieu of grief which was caused to the Beloved Prophet ﷺ when you disobeyed his command, and then He forgave you so that you do not grieve over that what has been lost from the spoils of war and over the calamity which had befallen you of being martyred and of defeat. In addition, Allah عزوجل is Aware of your actions.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغِيثُ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِّنَ الْأَمْرِ مِن شَيْءٍ ۗ قُلْ إِنَّا لَا مَرَكَ لَهُ لِلَّهِ ۚ يَظُنُّونَ فِي أَنفُسِهِمْ مَا لَا يَبْذُونَ لَكَ يَقُولُونَ لَوْ كَان لَنَا مِّنَ الْأَمْرِ شَيْءٌ ۗ مَا قَاتَلْنَا هَهُنَا ۚ قُلْ لَّو كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُخْصَّ مَا فِي قُلُوبِكُمْ ۖ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

3:154. Then, after grief, He sent down upon you peaceful sleep that had overcome a group amongst you, and another group (i.e. the hypocrites) kept fearing for their lives, having an incorrect perception of Allah, like the thoughts during the period of ignorance; saying, 'Do we have any authority in this matter?' Say you (O Beloved); that 'All authority belongs to Allah.' They hide in their hearts what they do not reveal to you; they say, 'Had we any control, we would therefore not have been killed here.' Say you (O Beloved); that 'Even if you had remained in your homes, those destined to be killed would have still come forth to their places where they were to be killed; and it was so that Allah may test what is in your chests and expose whatever is in your hearts,' and Allah is Aware what is within the hearts.

Tafseer

Then after grief in Uhud, Allah ﷻ sent down upon you a peaceful sleep that had overcome a group of sincere believers amongst you - with the blessing of this sleep, the terror from the hearts of the believers was removed; the Blessed Companions رَضِيَ اللهُ عَنْهُمْ would become dizzy - due to sleep - under their shields and their swords would fall from their hands. Whereas, another group i.e. the hypocrites kept fearing for their lives so that their only wish was their release - being totally inconsiderate of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ - and they were unable to fall asleep so the terror in their hearts remained. They had an incorrect perception of Allah ﷻ like the thoughts during the period of ignorance; the moment they thought that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had been martyred or that he would not be given victory, they were saying, 'Do we have any authority in this matter? We have no part in the help which we were promised.' Say you, O Beloved, 'All authority belongs to Allah ﷻ.' Whenever He wills, He will send help. They hide hypocrisy in their hearts of what they do not reveal to you; they say, 'If we had any control, we would therefore not have been killed here, we would not have even come out of our homes.' Say you, O Beloved, 'Even if you had remained in your homes, then too those destined by Allah ﷻ to be killed would have come forth to their places where they were to be killed;' just as the time of death is fixed, likewise the place of death is also fixed. Furthermore, O Muslims, this - what has happened at Uhud - is for this reason so that Allah ﷻ may test what is in your chests and expose whatever is in your hearts of sincerity or hypocrisy; Allah ﷻ is Aware what is within the hearts. Nothing can be hidden from Him and He tests people only in order to make matters manifest for them.

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

3:155. Indeed, those of you who turned back on the day when the two armies met, it was the Devil that caused them to slip up because of some of their actions; and undoubtedly, Allah has forgiven them; indeed, Allah is Most Forgiving, Ever Forbearing.

Tafseer

Indeed, those of you who turned back from the field of Uhud on the day when the two armies of

the believers and the disbelievers encountered each other, it was the Devil that caused some of the Companions رَضِيَ اللَّهُ عَنْهُمْ to slip up with his evil whispers, in that they did not obey the command of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Additionally, Allah عَزَّوَجَلَّ has undoubtedly forgiven them; indeed, Allah عَزَّوَجَلَّ is Most Forgiving, Ever Forbearing.

Keep in mind that the fleeing away of the Companions رَضِيَ اللَّهُ عَنْهُمْ from the battlefield is not an act of sin as Allah عَزَّوَجَلَّ has referred to it as a misjudgment on their path which has taken place unintentionally; the Devil caused them to slip up but Allah عَزَّوَجَلَّ forgave them for their misjudgment. After this declaration, if any person tries to bring these Companions رَضِيَ اللَّهُ عَنْهُمْ to disrepute, he is undoubtedly astray and deprived of true faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا الْإِحْوَانُ هُمْ إِذَا صَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غَزًى لَوْ كَانُوا
عُتَدَ مَا مَاتُوا أَوْ مَاتُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۚ وَاللَّهُ يُحْيِي وَيُمِيتُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣١٥﴾

3:156. O believers! Do not be like those disbelievers who said regarding their brothers when they embarked on a journey or on a battle; that 'Had they been with us, they would therefore not have died nor been killed,' (O believers do not utter similar to what the disbelievers have uttered) so that Allah may place regret in their hearts over this matter. And Allah gives life and causes death, and Allah is observing your actions.

Tafseer

O believers! Do not be like the disbelievers i.e. hypocrites who said regarding their brothers when they embarked on a journey and died or on a battle and became martyrs, 'If they had been with us, they would not have died nor been killed.' O believers! You should not utter words similar to the words of such hypocrites, so that Allah عَزَّوَجَلَّ may put regret in their hearts over these utterances on the Day of Judgement. Moreover, Allah عَزَّوَجَلَّ gives life and causes death, so staying away from a journey or battle cannot prevent death. In addition, Allah عَزَّوَجَلَّ is observing your actions.

وَلَكِنْ قُلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَسَعْفَرٌ ۚ قُلْ إِنَّ اللَّهَ وَرَحْمَتَهُ خَيْرٌ مِمَّا يَجْعَلُونَ ﴿٣١٦﴾

3:157. And indeed, if in the path of Allah you are killed or die (naturally), so forgiveness from Allah and mercy is better than their entire accumulated wealth.

Tafseer

If you are indeed killed in the path of Allah ﷺ or die a natural death but you are still in the path of Allah ﷺ, then the forgiveness from Allah ﷺ for your sins and mercy from Him is better than your entire accumulated wealth.

To die whilst making the Zikr of Allah ﷺ, being in the state of worship, being engaged in the work of Islamic education, etc. constitutes as dying in the path of Allah ﷺ; all of this will result in receiving Divine forgiveness and mercy.

وَلَكُمْ مِثْمُ أَوْ قَتَلْتُمْ إِلَّا إِلَى اللَّهِ تُحْشَرُونَ ﴿٣٥٨﴾

3:158. And if you die or are killed, so only towards Allah you are to rise.

Tafseer

If you die due to natural death or you are killed in holy struggle, only towards Allah ﷺ you are to rise in the Hereafter.

فَمَا رَحِمَهُمُ اللَّهُ لَبِئْسَ لَهُمْ وَلَوْ كُنْتَ قَطًّا عَظِيمًا الْقَلْبِ لَأَخْفَضْنَا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٣٥٩﴾

3:159. So, what a great mercy it is from Allah that, O Beloved, you became soft-hearted towards them. And if you had been harsh and hard-hearted, they would have therefore certainly been anxious in your surrounding; so forgive them, and intercede for them and consult with them in matters. And when you come to a firm decision regarding any matter, so have trust in Allah; indeed, Allah loves those who have trust (in Him).

Tafseer

The beautiful character of the Beloved Prophet ﷺ is being discussed here. So, what a great mercy it is from Allah ﷺ - that O Beloved Prophet Muhammad ﷺ - because

of that great Mercy of Allah ﷺ, you became compassionate and soft-hearted towards them i.e. the believers, you showed tolerance towards them when they disobeyed you in the battle of Uhud. Whereas, if you had been harsh and hard-hearted, they would have certainly been nervous, uncomfortable in your surroundings and moved away from you; so, forgive them for their shortcomings, and intercede for them in the Majestic Court of your Lord, so that Allah ﷺ may forgive them. Furthermore, consult with them in matters, for example, find out their opinions in the matter concerning the battle and otherwise, in order to win their hearts over and so that you may be imitated in this respect, and indeed the Prophet ﷺ would frequently consult with them. Moreover, when you come to a firm decision regarding any matter after the consultation, then have trust in Allah ﷺ - put your trust in Him only and not in any counsel; indeed, Allah ﷺ loves those who have trust in Him.

﴿إِنْ يَصْرِكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَخْذُكُمْ فَمَنْ ذَا الَّذِي يَنْصَرُّكُمْ مِنْ بَعْدِهِ ۖ وَعَلَى اللَّهِ قَلْبُ الْمُؤْمِنِينَ ۝﴾

3:160. If Allah helps you, so no one can overpower you; and if He abandons you, so who is there who can then help you? And only in Allah the Muslims should trust.

Tafseer

If Allah ﷺ helps you against your enemy as on the Day of Badr, then no one can overpower you; but if He abandons you as on the Day of Uhud, then who is there who can help you after Him? In other words, there is no one to help you. Therefore, only in Allah ﷺ the Muslims should trust, and only from Him they should seek help.

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلُّ يَأْتِ بِغَاغِلٍ يَوْمَ الْقِيَامَةِ ۖ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝﴾

3:161. And it cannot be imagined of any Prophet that he would conceal anything (e.g. spoils of war, etc.). And whoever conceals it, he will come on the Day of Resurrection with what he concealed, then every soul will be recompensed in full with whatever it earned; and they will not be wronged.

Tafseer

When some red velvet cloths went missing during one battle and some hypocrites began to say, 'Perhaps the Prophet (ﷺ) took it;' thereupon this verse was revealed. It is not possible and cannot be imagined of any Prophet ﷺ that he would commit dishonesty by concealing spoils of war, etc.; all Prophets ﷺ are infallible, so do not even presume this of him at all. Hence, whoever conceals the property of others and uses it for himself, he will come on the Day of Resurrection with what he had concealed carrying it around his neck, then every soul - the fraudulent and the honest - will be recompensed in full with whatever it has earned in this world; and they will not be wronged.

أَفَمِنْ أَتْبَعِ رِضْوَانِ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ اللَّهِ وَمَا لَهُمْ فِيهِمْ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

3:162. So, will the one who followed the pleasure of Allah be like the one who brought upon himself the wrath of Allah and whose place is Hell? And what a despicable place of return.

Tafseer

So, can the one who followed the pleasure of Allah ﷻ - by being obedient and not defrauding - be like the one who brought upon himself the Wrath of Allah ﷻ by way of disobedience and fraud and whose place is Hell? No, they cannot be equal. What a despicable place of return Hell is for them.

هُم دَرَجَاتٌ عِنْدَ اللَّهِ ۖ وَاللَّهُ بِصِرِّهِمْ بَاطِعُونَ ﴿١٦٣﴾

3:163. They (i.e. the people) have different ranks by Allah, and Allah observes their actions.

Tafseer

The people of Paradise who followed the pleasure of Allah ﷻ and the inmates of Hell who brought the Wrath of Allah ﷻ upon themselves have different ranks by Allah ﷻ, which means they are not equal at all; and Allah ﷻ observes their actions.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3:164. Allah has indeed bestowed a great favour upon the Muslims; that He sent amongst them a (great) Messenger (i.e. the Prophet Muhammad) from themselves, who recites upon them His verses, and purifies them, and teaches them the Book and wisdom. And they were definitely in open misguidance previously.

Tafseer

Allah ﷻ has indeed bestowed a great favour upon the Muslims; that, He has sent to them a great Messenger i.e. the Holy Prophet Muhammad ﷺ from amongst themselves - that is to say, an Arab like them not an Angel or a non-Arab so that they can understand what he says and thereby feel honoured - who recites upon them His verses; purifies them of evil beliefs, bad character and all other sins; and teaches them the Book - the Holy Qur'aan - and wisdom i.e. the Sunnah. Moreover, before he was sent to them, they were definitely in open misguidance.

From this verse, we learn that the blessed arrival of the Holy Prophet ﷺ into this world i.e. his blessed Mawlid is the greatest favour of Allah ﷻ from amongst all of His Bounties, because the word 'MANNA' - meaning, 'great favour' - is not used anywhere else in the Holy Qur'aan in respect of His other Bounties.

أَوَلَمْ يَأْصَابِكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنْ هَذَا الَّذِي هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

3:165. What! When any calamity strikes you (at Uhud), whereas you had caused twice as much in comparison to that (at Badr); you therefore start saying that 'Where has this (calamity) come from?' Say you (O Beloved); that 'It has come from yourselves.' Indeed, Allah is Able to do everything.

Tafseer

What is it that when any calamity strikes you - O Muslims - as it happened at Uhud when seventy

of you were martyred, whereas you had caused twice as much in comparison to that at Badr, slaying seventy of them and taking another seventy captive, you start saying in amazement, where has this calamity of defeat come from? Say you, O Beloved, 'It has come from yourselves because you abandoned your battle positions and were thus defeated.' Indeed, Allah ﷻ is Able to do all things - this includes the giving of assistance and the withholding of it, and He recompensed you for you not following the command of the Holy Prophet ﷺ.

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فِئَاذِنَ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

3:166. And that calamity which struck you on the day when the two armies met (at Uhud); that was by the command of Allah, and in order that (He) may distinguish the believers.

Tafseer

The calamity that struck you on the day when the two armies encountered each other at Uhud was by the command of Allah ﷻ, and in order that He may distinguish and may make known the believers for their patience and determination, therefore do not complain and stay pleased with the decision of Allah ﷻ.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْ آفَاتُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَدَا تَبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

3:167. And (the calamity struck) in order to expose those who became hypocrites. And (when) it was said to them that 'Come, fight in the way of Allah, or drive away the enemy,' they answered, 'If we knew how to fight (or they said if this battle was justified in our view), so we would have definitely sided with you.' And on that day, they were closer to open disbelief than to (their falsely) expressed faith. They utter with their mouths what is not in their hearts; and Allah is Aware of what they are hiding.

Tafseer

The calamity struck you at the battle of Uhud in order to expose those who turned into hypocrites.

When it was said to those hypocrites - after they had fled the battlefield - namely, 'Abdullah Ibn Ubayy and his companions; 'Come, fight in the way of Allah ﷺ, or drive away the enemy,' i.e. just stand with us against the enemy by increasing the multitude of our fighters if you are not going to fight physically. They answered, 'If we knew how to fight,' or they said, 'If this battle was justified in our view, we would certainly have sided with you.' On that day, Allah ﷺ then said - exposing them to be liars - that they were closer to open disbelief than to their deceitfully expressed faith. They utter with their mouths what is not in their hearts - they say that they are Muslims but they are not - because even if they had known how to fight, they would still not have fought; and Allah ﷺ is Aware of what they are hiding of their hypocrisy.

الَّذِينَ قَالُوا اِلٰحٰوَانِهِمْ وَقَعَدُوا اَلَا طَاعُوْنَا مَا قُتِلُوْا قُلْ فَاذْرَءُوْا عَنۢ اَنْفُسِكُمُ الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٦٨﴾

3:168. Those who said about their brothers whilst they themselves remained behind (from battle) that 'Had they listened to us, they would therefore not have been killed.' Say you (O Beloved), 'So, prevent your own death, if you are truthful.'

Tafseer

These are those people who said about their brothers - whilst they themselves remained behind from Jihaad - that 'Had the martyrs at Uhud listened to us and not gone for Jihaad, they would not have been killed.' Allah ﷺ replies to their misconception; 'Say to them, O Beloved Prophet Muhammad (ﷺ), "Then prevent your own death, if you are truthful."

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾

3:169. And those who are slain in the path of Allah, do not ever think of them as dead; rather, they are alive with their Lord, receiving sustenance.

Tafseer

This verse was revealed regarding the martyrs - 'And those who are slain in the path of Allah ﷺ to defend His religion, do not ever think of them as dead; rather, they are alive with their Lord, their

spirits inside green birds residing in the golden globes which are hanging beneath the Throne of Allah ﷻ, that take wing freely wherever they wish in Paradise - as reported in a blessed Hadith narrated by the dear and respected, Sayyiduna 'Abdullah Ibn 'Abbaas رَضِيَ اللهُ عَنْهُمَا mentioned in Sunan Abi Dawood, book 15, no. 44 - receiving sustenance i.e. fruits and other bounties of Paradise.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

3:170. (The martyrs are) happy over that what Allah has bestowed upon them through His Grace, and are rejoicing for their successors who have not yet joined them (through martyrdom); that, on them is no fear at all nor any grief.

Tafseer

The martyrs are happy over what Allah ﷻ has bestowed upon them through His Grace of His sustenance from Paradise, and because of the glad tidings they received from Allah ﷻ, due to it they are rejoicing for their believing successors who have not yet joined them through martyrdom; that, upon them i.e. the former and latter martyrs, there is no fear nor grief.

يَسْتَبْشِرُونَ بِبِعَمَلِهِمْ مِنَ اللَّهِ وَفَضْلٍ ۖ وَأَنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

3:171. They rejoice over the Bounty and the Benevolence of Allah, and this; that, Allah does not waste the reward of the Muslims.

Tafseer

The martyrs rejoice over the Favours and Generosity of Allah ﷻ; for every injury, they receive an abundance of rewards, and they are happy on this; that, Allah ﷻ does not waste the reward of the Muslims - rather, He rewards them greatly.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

3:172. Those who (immediately) presented themselves to the call of Allah and His Messenger

after this; that they had become wounded; for the upright and the pious amongst them is great reward.

Tafseer

Those who responded immediately to the call of Allah ﷻ and His Beloved Messenger ﷺ to set out for battle when Abu Sufyaan and his companions wanted to resume hostilities i.e. the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ agreed with the Holy Prophet ﷺ, even after they had been wounded in Uhud. All the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ are upright and pious, therefore it is said that for the upright and the pious and those who feared to disobey the Holy Prophet ﷺ amongst them, there is a great reward; namely, Paradise.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

3:173. Those to whom the people said, 'The people (i.e. army troops) have joined forces against you, therefore fear them.' (Upon hearing this threat) so, as a result, their faith was further increased (in strength), and they said, 'Allah is Sufficient for us, and what an excellent Custodian of matters (He is).'

Tafseer

Those believers to whom the people - such as, Nu'aym Ibn Mas'ood - said, 'The troops of Abu Sufyaan and his companions have joined forces against you in order to eliminate you, therefore fear them and do not go out to encounter them.' Upon hearing this threat, as a result of this threatening news, the light of the faith of the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ was further increased, and the believers said, 'Allah ﷻ is Sufficient for us, and what an excellent Custodian of Matters He is,' i.e. the One to Whom the matters are entrusted. They thus set out with the Holy Prophet ﷺ and arrived at the market-fair of Badr, but Allah ﷻ had cast terror into the hearts of Abu Sufyaan and his followers, so they did not turn up. The believers had merchandise with them and so they traded and made profits.

Note: Sayyiduna Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ was not a Muslim at that time; later on, he was fortunate to have

فَانْقَلِبُوا بِغَمَةٍ مِّنَ اللَّهِ وَفُضِّلَ لَمْ يَسْسُ لَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿٤٢﴾

Tafseer

إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ ۖ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٥﴾

Tafseer

وَلَا يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنُفَعِّرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْأَخِرَةِ ۖ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٥٠﴾

248

harm to Allah. Allah wills that no share be reserved for them in the Hereafter; and for them is a great punishment.

Tafseer

O Beloved, do not grieve for those hypocrites who run after the disbelievers in order to help them. In other words, do not be concerned for their disbelief; they will not cause any harm to Allah ﷻ at all by their actions - they are only hurting themselves. Moreover, Allah ﷻ wills that no favourable share be reserved for them in the Hereafter - that is, Paradise; and for them is a great punishment in the Hellfire.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

3:177. Those who purchased disbelief in exchange for faith will not cause any harm to Allah; and for them is a painful punishment.

Tafseer

Those - hypocrites and other disbelievers - who purchased disbelief in exchange for faith - which means, taking disbelief in place of faith - will not cause any harm to Allah ﷻ at all with their disbelief; and for them is a painful punishment.

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا أُتُوا بِالْإِيمَانِ لِيَرْدَادُوا إِلَيْهَا وَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٧٨﴾

3:178. And never must the disbelievers be under this impression; that the respite (i.e. postponement of punishment) We give them has any goodness for them; We in fact give them respite only for them to further increase in their sins (due to them denying the truth), and for them is a disgraceful punishment.

Tafseer

Never must the disbelievers be under the impression that the respite - i.e. postponement of punishment and long life - Allah ﷻ gives them has any goodness in it for them, rather - in the

case of not repenting - the same luxury of respite and long life which they are enjoying is going to become a great disaster for them; Allah عَزَّوَجَلَّ gives them respite only for them to further increase in their sins due to their frequent disobedience, and for them is a disgraceful punishment in the Hereafter.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۚ فَأَمُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَكُلُّكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

3:179. Allah will not leave the Muslims in that state in which you are (now), until He separates the impure from the pure. And it does not befit the Dignity of Allah to give you, O common people, knowledge of the unseen. Yes; Allah chooses from His Messengers whom He wills (to grant the knowledge of the unseen). Therefore, believe in Allah and His Messengers; and if you believe and do good deeds, so for you is great reward.

Tafseer

O Muslims, Allah عَزَّوَجَلَّ will not leave the believers in that state of confusion which you are now in, where the sincere ones are intermingled with the insincere ones, until through many tests He separates the impure i.e. hypocrites from the pure i.e. believers as He did on the Day of Uhud. Moreover, it does not befit the Dignity of Allah عَزَّوَجَلَّ to give you - O common people - the knowledge of the unseen so that you could recognise the hypocrites from the others before the distinguishing of the hypocrites from the believers. Yes; Allah عَزَّوَجَلَّ chooses from His Messengers عَلَيْهِمُ السَّلَام whom He wills to grant some knowledge of the unseen, then through the Messengers عَلَيْهِمُ السَّلَام He grants some of it to the Saints (Auliya Allah) رَحِمَهُمُ اللَّهُ according to their respective stations. So, believe in Allah عَزَّوَجَلَّ and His Messengers عَلَيْهِمُ السَّلَام; and if you believe and do good deeds, so for you is great reward.

It is mentioned in Tafseer Khaazin that this verse was revealed when the hypocrites mocked the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for receiving knowledge of the unseen. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said upon this occasion, 'They are taunting and doubting my knowledge of the unseen. If this be the case, ask me about all events that would take place from now till the Day of Judgement, I will inform you.'

Note: From this, we learn that Allah ﷻ has informed His Beloved Messenger Muhammad ﷺ - who is the most chosen - of everything that is to take place until the Day of Judgement. We also learn that to raise an objection about the knowledge of the unseen of the Holy Prophet ﷺ is the way of the hypocrites.

وَلَا يَحْسِبَنَّ الَّذِينَ يَبْغُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ
وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَاسِعُ كُلِّ شَيْءٍ

١٨
ع
٩

3:180. And those who act miserly, in respect to that which Allah has bestowed upon them by His Grace, must never think that it is good for them; rather, it is bad for them. Soon, that in which they were miserly shall be a collar (in the form of a snake) around their necks on the Day of Resurrection. And only Allah is the Owner of the heavens and the earth, and Allah is Aware of your actions.

Tafseer

Those who act miserly - in paying Zakah from that wealth which Allah ﷻ has bestowed upon them by His Grace - must never think that miserliness is good for them; rather, it is bad for them. Soon, that in which they were miserly - namely, the obligatory charity of their wealth - shall be a collar in the form of a snake around their necks, biting viciously at them, on the Day of Resurrection, as reported in a blessed Hadith (*Sahih al-Bukhari, book 24, no. 8*). In addition, only Allah ﷻ is the Owner of the heavens and the earth and whatever is in between them, so should there be miserliness for spending in His Path? Furthermore, Allah ﷻ is Aware of your deeds.

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

١٩
ع
١٠

3:181. Undoubtedly, Allah heard them (i.e. the Jews) who said that 'Allah is needy, and we are wealthy'. Now, We shall keep on record their saying and their wrongfully martyring of the Prophets, and We shall say that 'Taste the punishment of the Fire.'

Tafseer

Undoubtedly, Allah ﷻ heard the Jews who said, 'Allah is needy, and we are wealthy;' they said this when the verse 'who will lend a good loan to Allah' [57:11] was revealed, further adding to it that 'If God was truly rich, He would not be asking us for loans.' Now, Allah ﷻ shall keep on record their saying that 'Allah is needy' and their wrongfully martyring of the Prophets عَلَيْهِمُ السَّلَام in their book of deeds so that they will be requited for both of these sins. Moreover, Allah ﷻ shall say to them by the tongue of the Angels in the Hereafter, 'Taste the punishment of the Fire.'

ذٰلِكَ بِمَا قَدَّمْتُمْ اَيْدِيَكُمْ وَاِنَّ اللّٰهَ لَكَيْسٌ بِظَلٰمِهِمُ لِلْعٰبِدِيْنَ ﴿١٨٢﴾

3:182. 'This is the recompense of what your hands have sent forth, and Allah does not oppress the bondsmen.'

Tafseer

When they are thrown into the Fire, it will be said to them, 'This punishment is the recompense of what your hands have sent forth.' The phrase 'hands' is used to represent a complete human being because most actions are performed with them. Moreover, Allah ﷻ does not oppress the bondsmen; He does not punish them without them having sinned.

الَّذِيْنَ قَالُوْا اِنَّ اللّٰهَ عٰهَدَ اِلَيْنَا اَلَا نُوْمِنُ لِرِسُوْلٍ حَتّٰى يٰتِيَنَا بِقُرْاٰنٍ تَاْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ
بِالْبَيِّنٰتِ وَاِلٰى ذٰلِكَ نَقُتِلُ فَلَمَّ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٨٣﴾

3:183. Those who say, 'Allah has made us promise that we should not believe in any Messenger until he brings an order of such a sacrifice which a fire (from heaven) shall consume.' Say you (O Beloved), 'Many Messengers came to you before me with clear signs, and with this order that you are mentioning, why did you then martyr them, if you are truthful?'

Tafseer

There is a group amongst the Jews who say, 'Allah ﷻ has made us promise in the Torah that we should not believe in any Messenger or accept his truthfulness until he brings an order of a sacrifice,

which a fire from the heaven shall consume; and so we will not believe in you until you bring us this offering - namely, of grazing livestock or some other kind of animal one offers in sacrifice to God. If it is accepted, a white fire will come down from the heaven and consume it; otherwise, it will remain as it is.' Such a covenant was made with the Children of Israel but not in the case of the Prophet 'Eisa and the Prophet Muhammad ﷺ. Say you, O Beloved, 'Many Messengers came to you before me with clear signs and miracles and with this very order of sacrifice that you are mentioning, such as the Prophet Zakariyya and the Prophet Yahya عَلَيْهِمَا السَّلَام, but you martyred them. Then why did you martyr them, if you are truthful?'

The ones being addressed here are those Jews living at the time of our Beloved Prophet Muhammad ﷺ, even though the aforementioned deed was of their forefathers'; but because their descendants are pleased with it, therefore they are also included in it.

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

3:184. So, O Beloved, if they belie you, the Messengers who came before you had therefore also been belied who had come with clear signs, and Scriptures and the Lustrous Book.

Tafseer

This is said in order to further strengthen the blessed heart of the Beloved Prophet Muhammad ﷺ. So, O Beloved, if they belie you, this is nothing new; the Messengers who came before you had also been belied - those who had come with clear signs and miracles; and Scriptures such as the Scrolls of Ibrahim عَلَيْهِ السَّلَام; and the Illuminating and Eloquent Book - that is, the Torah and the Bible. So, be patient as they were.

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَ كَمِ يَوْمِ الْقِيَامَةِ فَمَن رَّحِمَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ ﴿١٨٥﴾

3:185. Every life is to taste death, and only on the Day of Resurrection will you be fully compensated. So, the one who is saved from the Fire and is admitted into Paradise, he is successful. And the life of the world is indeed but the goods of deception.

Tafseer

Remember, every life - whether humans, Jinn, Angels or any other living being - is to taste death, and only on the Day of Resurrection you will be fully compensated for your deeds. So, the one who is saved from the Fire and is admitted into Paradise is successful; he has attained his ultimate wish. In addition, the life of this world with all of its comforts and luxuries is nothing but the goods of deception; it is mere enjoyment for a short while, then it will all perish.

لَتُبْلَوْنَ فِيْ اَمْوَالِكُمْ وَاَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِيْنَ اَوْثَرُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْا اَذٰى كَثِيْرًا ۗ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر ۝۱۷۶

3:186. You will indeed definitely be tested in your possessions and lives, and you will indeed definitely hear many hurtful words from those who were given the Book previously and from the polytheists. And if you remain patient and always refrain (from sins), so this is an act of great courage.

Tafseer

O Muslims, indeed you will definitely be tested in your possessions through the duties imposed thereupon, and through the damages that affect you and your lives through the obligations of worship and from calamities. Furthermore, indeed you will definitely hear many hurtful words from those who were previously given the Book - the Jews and the Christians - and from the polytheists from amongst the Arabs, in the way of insult and slander. However, if you remain patient and refrain from sinning, it is therefore an act of great courage.

وَ اِذْ اٰخَذَ اللّٰهُ مِيْثَاقَ الَّذِيْنَ اَوْثَرُوا الْكِتٰبَ لَنُبَيِّنَنَّهٗ لِّلنَّاسِ وَلَا تَكْتُمُوْنَهٗ ۚ قَبِلُوْهُ وَرَآءَ ظُهُوْرِهِمْ وَاَشْرَوْا بِهٖ ثَمَنًا قَلِيْلًا ۚ فَبَيْسَ مَا يَشْتَرُوْنَ ۝۱۷۷

3:187. And remember when Allah took a promise from the people given the Book that 'You must definitely preach it to the people and not conceal it.' So, they threw this promise behind their backs, and in its exchange, they accepted a miserable price; so how despicable is their purchase.

Tafseer

Remember when Allah ﷻ took a promise from the people i.e. the scholars of Judaism given the Book - that is, the pledge taken from them in the Torah; 'You must definitely preach it to the people and not conceal it.' However, they threw this promise behind their backs, they discarded the covenant - hence they did not act in accordance to it - and in its exchange, they accepted a miserable price of this world in the form of bribery from the corrupt ones amongst them, they enjoyed supremacy over them in knowledge and they concealed this knowledge from the people out of fear that the supremacy may go away from them; so, how evil is what they have bought, how evil is this purchase of theirs.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ
عَذَابٌ أَلِيمٌ ۝

3:188. Never think of those who rejoice over their doings and wish that they be praised without doing (any good deed), never think that they are far from punishment; and for them is painful punishment.

Tafseer

Never think of those ignorant Jews - as being far away from punishment - who rejoice over their doings by leading people astray and wish to be praised without having knowledge or without doing any good deed in the way of adherence to the truth, whilst themselves being misguided; and for them is a painful punishment, they shall be in a place wherein they will be tortured, and that is Hell.

وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

۱۹
ع
۱۰

3:189. And only for Allah is the kingship of the heavens and the earth, and Allah is Powerful over everything.

Tafseer

The Jews said, 'Allah (ﷻ) is needy;' thereupon, this verse was revealed in order to refute them.

Only for Allah ﷻ is the kingship of the heavens and the earth; the store of rain, sustenance, vegetation and so forth; moreover, Allah ﷻ is Powerful over everything, including punishing of the disbelievers and saving of the believers.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

3:190. Indeed, in the creation of the heavens and the earth, and the mutual alternation of night and day are signs for the people of intelligence.

Tafseer

Indeed, in the creation of the heavens and the marvels contained within them, the earth and the treasures hidden within it, and the mutual alternation of night and day - coming and going, increasing and diminishing - are signs of the Power of Allah ﷻ for the people of intelligence.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَابًا لَّا

سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

3:191. Those who remember Allah (whilst) standing, and sitting, and lying on their sides, and contemplate on the creation of the heavens and the earth (saying); 'O our Lord, You have not created this in vain. Glory be to You; so save us from the punishment of the Fire.'

Tafseer

Those who remember Allah ﷻ whilst standing, sitting, and lying on their sides - that is to say, in all states - and reflect upon the creation of the heavens and the earth, to realise therefrom the power of their Creator, they say, 'O our Lord, You have not made this creation - that we see - in vain. Glory be to You, You are free from creating anything in vain. So, save us from the punishment of the Fire.'

رَبَّنَا إِنَّكَ مَن ذُنِّخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

3:192. 'O our Lord, you have indeed given disgrace to whomever You put in Hell, and the unjust have no helpers.'

Tafseer

'O our Lord, You have indeed given disgrace to whomever You put in Hell eternally, and the unjust i.e. the disbelievers have no helpers to protect them from the punishment of Allah عَزَّوَجَلَّ.'

رَبَّنَا اِنَّا سَمِعْنَا مُدِيًّا يَدْعُو لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَرَبَّنَا رَبَّنَا

الْاَبْرَارِ ۝

3:193. 'O our Lord, we have heard a proclaimer (i.e. the Prophet Muhammad) calling towards faith (saying); 'Believe in your Lord,' so we believed. O our Lord, forgive our sins, and wipe away our evil deeds, and cause us to die with the righteous.'

Tafseer

'O our Lord, we have heard a proclaimer - that is, the Holy Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - calling people towards faith, saying, 'Believe in your Lord' so we believed in our Lord. O our Lord, forgive our major sins, wipe away our minor evil deeds, do not make them manifest by punishing us for them, and cause us to die with the righteous ones; the Prophets عَلَيْهِمُ السَّلَام and the pious people رَحِمَهُمُ اللّٰهُ - that is to say, let us die in their obedience.'

رَبَّنَا وَاتِّمَامًا وَعَدُتَ عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ ۚ اِنَّكَ لَا تُخْفِى الْبَيْعَادَ ۝

3:194. 'O our Lord, and grant us what You have promised to us through your Messengers, and do not humiliate us on the Day of Resurrection; indeed, You do not break (Your) promise.'

Tafseer

'O our Lord, grant us mercy and favour which You have promised to us through the blessed tongue of your Messengers عَلَيْهِمُ السَّلَام.' They are asking Allah عَزَّوَجَلَّ that they be made amongst those who deserve such a promise - indeed, the promise of Allah عَزَّوَجَلَّ is fulfilled but they are not certain that they are amongst those who deserve it, therefore they make this Dua. 'And do not humiliate us on the Day of Resurrection; indeed, You do not break Your promise.'

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّي لَا اَضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ اَوْ اُنْثَىٰ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَاُخْرِجُوا
 مِنْ دِيَارِهِمْ وَاُذْوَاقِ سَبِيلِي ۖ وَكُتِلُوا وَاُقْتُلُوا لَا اُفِرِّنَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ لَآ ذُخْلَهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْاَنْهَارُ ۚ
 ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ۗ وَاللّٰهُ عِنْدَہٗ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

3:195. So, their Lord accepted their supplication; that 'I do not waste the labour of any (righteous) worker from amongst you, male or female; you are all one amongst each other (as children of Adam). So, those who migrated, and were evicted from their homes, and were tortured in My Way, and fought, and were killed; I will definitely wipe away all their sins and will definitely admit them into the Gardens beneath which rivers flow;' (this is) a reward from Allah, and only with Allah is the best reward.

Tafseer

So, their Lord accepted their supplication by saying that 'I do not waste the labour of any righteous labourer from amongst you - be you male or female - you are all one amongst each other in the promise of the Mercy of Allah ﷺ as the children of Adam. When Sayyidah Umm Salamah رَضِيَ اللّٰهُ عَنْهَا asked, 'O Messenger of Allah, why is there no mention of women when it comes to the migration (Hijrah)?', this verse was hence revealed. So, those - whether male or female - who migrated from the Holy City of Makkah Mukarramah to the Holy City of Madinah Munawwarah; were evicted from their homes; were tortured in the way of Allah ﷺ for His religion; fought the disbelievers; and were killed, Allah ﷺ will certainly wipe away all their sins after forgiving them and will certainly admit them into the Gardens beneath which rivers flow; this is a reward for them from Allah ﷺ, and only with Him is the best reward.

لَا يَغُرُّكَ تَقَلُّبُ الْاَزِيْزِيْنَ كَفَرُوْا فِي الْبِلَادِ ﴿١٩٦﴾

3:196. O listener! Do not let the (free) movements of the disbelievers in the cities deceive you.

Tafseer

When a group of Muslims began to say, 'Look at the enemies of Allah as to how comfortable they are whilst we are struggling!', this verse was thereupon revealed. O listener! Do not let the free

movements of the disbelievers in the cities deceive you, for instance, their going and coming in the land for the purpose of pleasure; building big, luxurious and comfortable houses for themselves; engaging in commerce and acquiring huge amounts of profit; etc. must not mislead you.

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ ۖ وَيُسَّ إِلَهَادُ ﴿١٩٧﴾

3:197. It is a brief enjoyment (for the disbelievers); their abode is Hell, and what an evil abode.

Tafseer

This free movement - mentioned in the previous verse - is a brief enjoyment for the disbelievers, which they enjoy for a short while in this world; then after death, their abode is Hell - and what an evil abode Hell is.

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

لِلَّذِينَ بَرَأُوا ۖ ﴿١٩٨﴾

3

3:198. But those who fear their Lord, for them are Gardens beneath which rivers flow; abiding eternally therein; (this is) the hospitality from Allah, and that which is with Allah is the best for the righteous.

Tafseer

But for those who fear their Lord are Gardens beneath which rivers flow; they shall be abiding eternally therein - this is the hospitality from Allah, which is prepared for a guest; and that which is with Allah in the form of reward is the best for the righteous people than the enjoyment of this deceiving world.

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا

قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

3:199. And verily, there are some amongst the People of the Book (that became Muslims) who

believe in Allah, and in that what was sent down to you and what was sent down to them; their hearts are bowed (in submission) in the Majestic Court of Allah, they do not exchange the verses of Allah for a miserable price; they are those whose reward is with their Lord. Allah is Swift in taking account.

Tafseer

Undoubtedly, there are some amongst the People of the Book who became Muslims, they believe in Allah ﷻ - like Sayyiduna 'Abdullah Ibn Salaam and his companions as well as the Najjaashi (Negus) رَضِيَ اللهُ عَنْهُمْ - and in what was sent down to you, and what was sent down to them - that is the Torah and the Bible; their hearts are bowed in submission in the Majestic Court of Allah ﷻ, they do not exchange the verses of Allah ﷻ which they have before them in the Torah and the Bible pertaining to the beautiful descriptions of the Holy Prophet Muhammad ﷺ in exchange for a miserable price of this world by concealing them due to fear of losing their supremacy over others like the Jewish scholars have done; they are those whose reward is with their Lord. Moreover, Allah ﷻ is Swift in taking account.

ع
۱۱

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

3:200. O believers! Be patient, and exceed the enemies in patience, and guard the border of the Islamic country and keep fearing Allah, on this hope; that you may succeed.

Tafseer

O believers! Remain patient in performing acts of obedience in the face of afflictions and in permanently refraining from acts of disobedience, compete in patience with the disbelievers, surpass the enemies in patience, guard the border of the Islamic country whilst fulfilling all other Islamic duties and keep fearing Allah ﷻ in all of your circumstances, upon this hope; that, you may succeed, that you will gain admission into Paradise and be protected from the Fire.

SURAH

AL-NISA (THE WOMEN)

(This Surah is Madani,
containing 176 verses and 24 sections)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

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

4:1. O people! Fear your Lord Who created you from a single soul, and created its spouse from it, and has spread from both of them many men and women, and fear Allah in Whose Name you demand (mutual rights) and be mindful of your (blood) relations. Indeed, Allah is observing you at all times.

Tafseer

O people! Fear the punishment of your Lord by being obedient to Him, the One Who created you from a single soul i.e. the Prophet Adam عَلَيْهِ السَّلَام and from it created his spouse Sayyidah Hawwa (Eve) رَحِمَ اللَّهُ عَنْهَا from one of his left ribs, and from them both He has spread many men and women; and fear Allah عَزَّوَجَلَّ in Whose Name you demand mutual rights, so that one of you says to the other, 'I ask you in the Name of Allah عَزَّوَجَلَّ' or 'for the sake of Allah عَزَّوَجَلَّ,' and be mindful of your blood relations - do not break ties with them. Indeed, Allah عَزَّوَجَلَّ is observing you at all times, He is watchful over you and your deeds for which He will recompense you.

We learn from this verse - and many other verses of the Holy Qur'aan - that man was created in his comprehensive form by the Power of Allah عَزَّوَجَلَّ - the Creator of everything - and not evolved in stages from monkey to human as some people believe. A Muslim should know his/her beliefs and be firm upon it.

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْغَنِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝

4:2. And give orphans their wealth, and do not exchange the pure for the impure, and do not consume their wealth by mixing your wealth with their wealth; this is indeed a big sin.

Tafseer

This verse was revealed regarding an orphan who demanded his property from his guardian i.e. paternal uncle, but was refused. So, it is said, 'Give orphans - those under-age that have no father - their wealth when they have reached maturity; and do not exchange pure - i.e. the lawful - for impure - i.e. the unlawful - that is, taking one in place of the other, as you do when you take what is good from the property of an orphan and leave with him your defective property instead; and do not consume their wealth by mixing your wealth with their wealth - this cunning consumption of their wealth is indeed a big sin.

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

4:3. And if you fear that you will not be able to deal justly with orphan girls (by marrying them), marry therefore the women who please you; two, or three or four (at one given time). If you then fear that you cannot be just between two women, so (marry) only one or (fulfil your desire with) the slave-girls you own; this is closer to prevent you from doing injustice.

Tafseer

If you fear that you will not be able to deal justly with orphan girls by marrying them, marry the women who please you; two, three or four at one given time - that is, each man may marry two, three or four, but do not exceed this limit. Then, if you fear that you cannot be just between them in terms of their expenses, clothes, food, residence, spending the night and dividing things of use unfairly between them, etc. so marry only one or fulfil your desire with the slave-girls you own. Thus, by marrying only one, four or resorting to slave-girls, it is likelier and nearer in outcome that

you will not be unjust.

The Holy Qur'aan permits but does not command a man to have four wives; it is allowed to marry four wives, but nowhere is it mentioned that it is something really great, or that the one who will have more wives will be superior to someone else who has not married four. In actual fact, Islam is the only religion that places a restriction on the number of marriages, whereas there is no restriction on the number of marriages in any other religion according to their religious scriptures. In many Western countries, a second marriage is illegal - this does not come from any of their religious scriptures at all; rather, their religious authorities of the modern age have made this law, therefore this shows that restricting more than one marriage is not a Divine Law. Rather, it is a man-made law.

If a Muslim man marries five women, it is Haraam - unlawful - for him, whereas if a man belonging to any religion other than Islam marries 100 women, according to his religion there are no restrictions upon him mentioned in any of the reliable books of his religion. Why then should Islam be blamed for allowing a maximum of four marriages? Multiple marriages do not only exist in the religion of Islam, rather it was also practised amongst the previous communities as well. Some of the Prophets عَلَيْهِمُ السَّلَام were married to more than one woman too; the Prophet of Allah, Sulaimaan (Solomon) عَلَيْهِ السَّلَام had ninety wives. At the time of the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, there were some men that became Muslims who had five to eight wives. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told them to keep four wives and to divorce the rest. So, Islam places a restriction on the number of marriages which no other religion has ever done.

وَأْتُوا النِّسَاءَ بِمَا رَزَقْتُهُنَّ مِنْ دُونِ الْمَنَازِلِ ۖ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ فَنَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ۝

4.4. And willingly give the women (upon marriage) their dowry; if they then give you (back) a part of it, consume it therefore wholesomely with pleasure.

Tafseer

Give the women upon marriage their dowry willingly as a free gift - then if they willingly on their own accord give you back a part of it as a gift to you, so take it and use it with pleasure; a praiseworthy outcome with no harm lies therein for you with regards to the Hereafter. This verse was revealed in response to those who were opposed to this consumption.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيًّا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ٥

4:5. And do not give the weak-minded (amongst the orphan children) their wealth which you have in your custody, which Allah has made a means of your living. And feed and clothe them from it, and speak kindly to them.

Tafseer

O guardians! Do not give the weak-minded orphan children their wealth that you have in your custody, which Allah has made a means of your living, because you take something from it for your services as a wage; the precious wealth which sustains your livelihoods and the well-being of your children, in case they spend it improperly. Moreover, feed and clothe them from it whilst increasing it through trade, and speak kindly to them with decent words - prepare for them a kind reception by giving them their property when they reach maturity.

وَابْتَالُوا أَيْشِي حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنْ أَنْسَمْتُمْ مِنْهُمْ مُرْشَدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۚ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْغِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ٦

4:6. And keep assessing the orphans till they are fit to get married (i.e. reach adulthood). Hence, if you find them of sound judgement, so hand over their wealth to them, and do not consume it by spending excessively and hastily with the discomfort that they may grow up. And whoever is not in need (i.e. the guardian), he should abstain (from taking any fees for his services); and whosoever is needy, he may utilise a reasonable amount. Then, when you hand over their wealth to them, so appoint witnesses over them. And Allah is Sufficient to take account.

Tafseer

Keep assessing and test well the orphans till they are fit to get married i.e. reach adulthood. Then, if you find them of sound judgement in matters of religion and their possessions, so hand over their wealth to them; and do not consume it - O guardians - by spending excessively and hastily without

due merit with the discomfort and fear that they may grow up and become mature, at which time you will be obliged to hand it over to them, and you will no longer have any further chance to benefit from their wealth. In addition, any guardian who is rich and not in need, he should abstain from taking any fees for his services from the property of orphans and refrain from consuming it, whereas whoever is needy may utilise a reasonable amount in line with the wage for his work. Furthermore, when you hand over their wealth to them, appoint witnesses over them that they have received their wealth and that you are released of the obligation, so that if any dispute occurs, then you are able to refer to a clear proof; this is a command intended for guidance. Moreover, Allah عَزَّوَجَلَّ is Sufficient to take account.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ
نَصِيبًا مَّفْرُوضًا ٥

4:7. For men is a share from that what the parents and close relatives have left behind; and for women is a share from that what the parents and close relatives have left behind, whether the (wealth of) inheritance is small or large; the share is a fixed one.

Tafseer

This verse was revealed as a refutation of pre-Islamic practices, in which women and children were not given any inheritance. So, it is said here: 'For men is a share from that what the parents and close relatives have left behind after their death, and also for women is a share from that what the parents and close relatives have left behind, whether the wealth of inheritance is small or large, the share is a fixed one, which must be given to them.'

From this verse, we learn that it is injustice to give only the sons inheritance and hence deprive the daughters of their legal right, as this is against Islamic Law; both are entitled to inheritance.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرَادُوا قَوْلَهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ٦

4:8. Then, if (non-heir) relatives, and orphans and the needy come at the time of distribution (of

inheritance), so give them something also from it and speak to them kindly.

Tafseer

Then, if non-heir relatives, orphans or the needy come at the time of inheritance being divided, give them something also from it; and if you cannot give, speak to them kindly by apologising to them, saying that it is the right of the heirs, it is for the young ones, you are given a little from it so please make Dua, etc.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهُمْ فَلْيَقُوا اللَّهَ وَيُقِيمُوا قَوْلًا سَدِيدًا ۝

4:9. And those people (i.e. the guardians of orphans) must fear (injustice) who, if they (themselves) actually die leaving behind young children (of their own), so how distressful would it be for them (leaving their own children as orphans). Hence, they should fear Allah and speak upright words.

Tafseer

Those people - that is, the guardians of orphans - must fear injustice whereby if they themselves die, leaving behind young children of their own, how distressful would it be for them leaving behind their own children as orphans after their death. So, they should fear Allah عَزَّوَجَلَّ and speak upright words to the one who is about to die, speak to him using appropriate words - the right words - by advising him to give as voluntary charity no more than a third of the inheritance and leave the remainder for the inheritors, so that they do not end up becoming destitute. Talking upright words with an orphan means that the guardian should give him the best education, train him for employment, etc. in other words, they should treat orphan children as they would treat their own children.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ۝

4:10. Those who consume the wealth of orphans unjustly, they are actually only filling their bellies with fire, and soon they will go into a blazing section of the Fire.

Tafseer

Those who consume the wealth of orphans unjustly without any right, they are only filling their bellies with fire because that is where such actions lead to, and soon they will go into a blazing section of the Fire in which they shall burn.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِمٰثِل حَظَّ الْاُنثٰيَيْنِ ؕ اِن كَانَ نِسَاءٌ فَوْقَ اِثْنَيْنِ فَكُلْنِ مِمَّا تَرَكَ ؕ وَاِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ؕ وَلَا يُؤْوِي لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهُ وَلَدٌ ؕ اِن كَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَةٌ اَبَوَاهُ فَلَا يَمْلِكُ الثَّلَاثُ ؕ اِن كَانَ لَهُ اِخْوَةٌ فَلَا يَمْلِكُ السُّدُسُ مِّنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا اَوْ ذَيْنِ ؕ اَبَاؤُكُمْ وَاَبْنَاؤُكُمْ لَا تَدْرٰوْنَ اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا ؕ قَرِيْبَةٌ مِّنَ اللَّهِ ؕ اِنَّ اللَّهَ كَانَ عَلِيْمًا حَكِيْمًا ۝۱۱

4:11. Allah commands you concerning your children (regarding their share of inheritance); the share of the son is equal to the share of two daughters; then if there are only daughters, even if more than two, for them is two-thirds of the inheritance. And if there is only one daughter, for her is one half. For each of the parents of the deceased is one sixth of the inheritance, if he has children. Then, if the deceased has no children but leaves behind parents, so one third is for the mother (and the remaining is for the father). Then, if he has several brothers and sisters, so one sixth is for the mother after any will he had made and (after) payment of debt (if owed by the deceased). Your fathers and your sons; you do not know which of them will be more useful to you. This share is fixed by Allah; indeed, Allah is All-Knowing, Most Wise.

Tafseer

Allah ﷻ commands you concerning your children, with regards to their share of inheritance; the son's share is equal to the share of two daughters in the inheritance, and if there are only two daughters or even more than two and the deceased had no son, for all of them is a two-third share of the inheritance of the deceased. Whereas, if there is only one daughter, for her is one half of the entire wealth. For each of the deceased's parents is one sixth of the inheritance, if he has children i.e. son or daughter. But if the deceased has no children i.e. neither son nor daughter but leaves behind parents, then one third is for the mother and the remaining is for the father. Then, if the deceased

has several brothers and sisters, so a one sixth share is for the mother and the remaining is for the father, after fulfilling any will he had made and after payment of debt if owed by the deceased. Regarding your fathers and your sons, you do not know which of them will be more useful to you, therefore the fixing of shares is not left to your discretion. This share of inheritance is fixed by Allah ﷻ; indeed, Allah ﷻ is All-Knowing, the Wise.

In this verse, Allah ﷻ makes mention of how the inheritance must be distributed amongst the heirs. In this verse, Allah ﷻ is also informing us that the share of the son will be twice that of the daughter. During the era of ignorance, the people would give from the inheritance only to their sons and the daughters would hence be deprived of their shares completely. Therefore, after the arrival of Islam, it removed this oppression and gave the daughters their right of inheritance. The son is given two times the amount of the daughter because the son is required to spend from his wealth in order to maintain the household; fulfil the needs of his mother, wife and children, etc. and sister in the case of no father. On the other hand, the daughter is the full owner of her share of the inheritance and is not required to spend from her wealth in order to maintain the household. Thus, it will be completely just to give the son twice that of the daughter.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تَوْصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَمٌّ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ غَيْرَ مُضَارٍّ وَصِيَّةُ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ١٢

4:12. And for you is one half from that what your wives leave behind, if they do not have children. Then, if they have children, for you therefore is one fourth of what they leave after payment of any will that (they) had made or (their) debt yet to be paid. And for the women is one fourth of what you leave behind, if you do not have children. Then, if you have children; so one eighth of what you leave behind after any will you had made, or debt yet to be paid. And if the inheritance of such a (deceased) man or woman is in the process of being distributed

who did not leave behind a mother, father or children, but has a brother or a sister through a common mother, to each of them is therefore one sixth. Then, if the brothers and sisters are more than one, so they shall all have a share in one third after payment of any will or any outstanding debt, in which the deceased has not caused harm (to the heirs by making an unfair will). This is the decree of Allah, and Allah is All-Knowing, Most Forbearing.

Tafseer

For you is a one half share of what your wives have left behind, if they do not have any children. But if they have children, then for you is one fourth of what they leave behind, after the payment of any will that they had made or after the payment of their debt which is yet to be paid. Moreover, for the women is a one fourth share of what you leave behind, if you do not have any children. Whereas, if you have children, so for them is a one eighth share of what you leave behind - after the payment of any will you had made, or after the payment of any debt which is yet to be paid. Furthermore, if the inheritance of a deceased man or woman is in the process of being distributed, who did not leave behind a mother, father or children but has a brother or a sister through a common mother, then to each of them is one sixth. However, if the brothers and sisters are more than one, so they shall all have a share in one third of the assets of the deceased; after the payment of any will or the payment of any outstanding debt, in which the deceased has not caused harm to the heirs by making an unfair will, for example, making a will in more than one third of the wealth, because one is allowed to make a will only up to a maximum of one third of the wealth, in respect to a non-heir, not more. This is the decree of Allah ﷻ for you, and Allah ﷻ is All-Knowing, Most Forbearing.

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

الْعَظِيمُ ﴿١٣﴾

4:13. These are the limits of Allah, and whosoever obeys Allah and His Messenger; Allah will take him into the Gardens beneath which rivers flow; (they) will abide therein forever; only this is the great success.

Tafseer

These commandments mentioned with respect to orphans and what followed concerning inheritance are the limits of Allah ﷻ which He has defined for His bondsmen so that they may act in accordance with them and not violate them. Moreover, whosoever obeys Allah ﷻ and His Messenger ﷺ in what they both have commanded, Allah ﷻ will cause him to enter into the Gardens beneath which rivers flow - they will abide therein forever; only this is the great success.

وَمَنْ يُعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَ مَا رَزَقَهُ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ أَثَرَ خُلَّةٍ تَرَاهُ يَوْمَ الْقِيَامَةِ وَأُولَٰئِكَ عَدَابُ الْمُحْسِنِينَ ۖ

4:14. And whoever disobeys Allah and His Messenger and transgresses all His limits (by becoming a disbeliever); Allah will put him in the Fire, in which he will remain forever, and for him is a disgraceful punishment.

Tafseer

Whoever disobeys Allah ﷻ and His Messenger ﷺ, and transgresses all of His limits by becoming a disbeliever, Allah ﷻ will put him in the Fire, in which he will remain forever. Forever living in Hell is exclusive to the disbelievers, and for the disbelievers is a disgraceful punishment.

وَالَّذِي يَأْتِيَنَّكَ الْفَاحِشَةُ مِنْ نِسَائِكَ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَمُوتَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ۖ

4:15. And take testimony from four selected (upright) men amongst you against your women who commit indecency (i.e. adultery/fornication). Then, if they testify, so confine those women in the houses until death overtakes them or Allah opens some way for them. (This ruling has been abrogated by lashing and stoning.)

Tafseer

Take testimony from four selected upright Muslim men amongst you, against your women who

commit adultery/fornication. Then if the witnesses testify against them, confine those women in the houses until death overtakes them or Allah ﷻ opens some way for them i.e. by way of repentance or Nikah (marriage). This was stipulated for them at the very beginning of Islam, but then a way out was appointed for them through the stipulation that the unmarried should receive a hundred lashes and be banished for a year, whereas the married man and woman be stoned.

وَالَّذِينَ يَأْتِيهِمْ مِنْكُمْ فَأُذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۚ إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

4:16. And punish whichever man or woman amongst you who is guilty of such an act (i.e. adultery/fornication). Then, if they repent and become pious, so leave them alone; indeed, Allah is Most Accepting of repentance, Most Merciful.

Tafseer

Punish them both (the man and the woman) - through the Islamic court of law - who are guilty of such an act i.e. adultery/fornication by scolding, making them feel ashamed or physically beating them, etc. Then, if they repent of this vulgar act and become pious, leave them alone and do not harm them. Indeed, Allah ﷻ is Most Accepting of repentance for those who repent, Most Merciful. The command mentioned in this verse is actually abrogated by lashing and stoning.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

4:17. That repentance which Allah, by His Grace, has made compulsory to accept is only of those who commit sin unmindfully and then repent instantly; Allah looks towards them with mercy, and Allah is All-Knowing, All-Wise.

Tafseer

The repentance which Allah ﷻ - by His Grace - has made compulsory to accept - due to His Generosity - is only of those who commit sins unmindfully and then repent without much delay - that is, the last breath before the time of death; Allah ﷻ looks towards them with mercy, He will

accept their repentance, and Allah عَزَّوَجَلَّ is All-Knowing, All-Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِيمَانَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

4:18. And that repentance is not of those who constantly commit sins, until death approaches one of them, he therefore says, 'I repent now,' nor of those who die as disbelievers; for them We have kept prepared painful punishment.

Tafseer

Such promise of repentance is not of those who constantly commit sins; when death approaches one of them and the pains of death begin, so after seeing death he says, 'I repent now,' it would not be accepted from him nor of those who die as disbelievers - if they repent in the Hereafter upon seeing the punishment it will not be accepted from them, they will have no way of attaining salvation; for them, Allah عَزَّوَجَلَّ has kept prepared a painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝

4:19. O believers! It is not lawful for you to become the heirs of women by force, and do not detain women with the intention of taking away a part of the dowry you gave them, unless they commit blatant shamelessness. And deal with them kindly, if you do not then like them, it is therefore likely that you dislike a thing in which Allah has placed much good.

Tafseer

O believers! It is not lawful for you to become the heirs of widowed women of your relatives by force. In pre-Islamic times, people used to inherit women from their relatives, and if they so wished

they would marry such a woman without a dowry, marry her to someone and take the dowry for themselves, or prevent her from marriage until she gave up what she had inherited or until she died and they could inherit from her. Therefore, such practices were forbidden; neither prevent your former wives from marrying others by retaining them - whilst you yourselves have no desire for them - only to harm them; and do not detain women with the intention of taking away a part of the dowry you gave them, unless they commit blatant indecency, such as adultery, rebellion, etc. Moreover, deal with them kindly - that is, being decent in speaking to them with regards to their spending and accommodation, etc. But if you do not like them, then be patient; so, it is likely that you dislike a thing in which Allah ﷻ has placed much good - that is to say, perhaps He provides you with a righteous child through them.

وَإِنْ أَرَادْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ أَحَدَهُنَّ قِطْرًا فَلَا تُأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَ بِهَبْأَنَّا
وَإِشْمَائِينَا ۝

4:20. And if you wish to replace one wife for another and you have already given her abundant wealth, do not therefore take back anything from it; will you take it back by slandering (her) and committing open sin?

Tafseer

If you wish to replace one wife for another by divorcing the previous one and you have already given her abundant wealth as dowry, do not take anything back from it; will you take it back by way of slandering her and committing open sin?

When the people of Arabia would take a dislike for their wives and try to divorce them, they would place some false accusations upon them in an effort to make them distressed by this and hence for them to seek divorce by returning the dowry.

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنُ مِنْكُمْ مِيثَاقًا غَلِيظًا ۝

4:21. And how would you take it back, whereas you unveiled (yourselves fully) before each other (to become intimate) and they have taken a binding covenant (i.e. Nikah) from you?

Tafseer

How and by what right would you take the dowry back from them, whereas you have unveiled yourselves fully before each other to become intimate, which validates the dowry, and they have taken a binding covenant from you through Nikah? In the sense that they should be retained honourably or set free righteously.

ع ٨
١٣

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

4:22. And do not marry the women who were wedded to your forefathers except what has already occurred; that is indeed an act of shame, and a detestable deed, and an evil way.

Tafseer

Do not marry the women who were wedded to your forefathers - that is, your step mothers - except what has already occurred; that is forgiven from you because what happened in the past was before this law, that marrying stepmothers is indeed an act of shame, a detestable deed, and an evil way. In the time of ignorance, if a father died, the son would marry his step mother.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَتُكُمْ وَعَخَوَتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ الَّتِي أَمَرَ بِرَضْعَتِكُمْ وَأَخَوَتُكُمُ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَّاءُكُمُ الَّتِي فِي حُجُورِكُمْ مِمَّنْ نَسَأَ لَكُمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَيَنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۚ وَحَلَائِلُ أَبْنَاءِ الَّذِينَ مِنْ أَصْلَابِكُمْ ۚ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ۖ

4:23. Unlawful for you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your mothers who suckled you (i.e. foster-mothers), and foster-sisters (i.e. their daughters), and your wife's mothers, and your wife's daughters (i.e. your stepdaughters) who are under your care born from those women whom you have had intercourse with; so if you then had no intercourse with them, it is therefore no sin for you to marry their daughters. And (forbidden

are) the wives of your own sons, and to have two sisters together (in marriage), except what has already occurred. Indeed, Allah is Most Forgiving, Most Merciful.

Tafseer

Unlawful for you are your mothers in marriage - this includes the paternal and maternal grandmothers, great grandmothers, etc.; your daughters - including their children, if they should lower themselves to such standards; your sisters from your fathers and mothers; your father's sisters and the sisters of your grandfathers; your mother's sisters and grandmothers; your brother's daughters and your sister's daughters, including the children of these daughters; your foster-mothers who suckled you; their daughters i.e. your foster-sisters; the daughters of these foster-mothers - it is mentioned in a blessed Hadith (*Jaami' al-Tirmizi, book 12, no. 1*) that 'What kinship makes unlawful, suckling also makes unlawful.' Also, your wife's mothers, your wife's daughters i.e. your stepdaughters who are under your care, and the girls who are born of the women with whom you have had intercourse. So, if you then had no intercourse with them, it is therefore no sin for you to marry their daughters. Moreover, forbidden are the wives of your own sons who are of your loins, as opposed to those whom you have adopted whose spouses - in contrast - you may marry; and to have two sisters together in marriage at one time - sisters by kinship or by suckling - except what has already occurred i.e. unless it be a thing of the past from pre-Islamic times when you may have married to one of them who are mentioned in this verse; in this case you are not at fault, because it happened before this law was made and imposed. Indeed, Allah عز وجل is Most Forgiving of what you have done in the past prior to this prohibition, Most Merciful to you in this matter.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِجْلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ
مُحْصَنِينَ غَيْرَ مُسْفُوحِينَ ۖ قَبْلَ أَنْ تَسْمَعْتُمْ بِهِ مِنْهُمْ فَاتُوهُمْ أَجُورَهُمْ قَرِيبَةً ۖ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ
مِنْ بَعْدِ الْفَرِيقَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

4:24. And forbidden are the women who have husbands except the women of disbelievers who come into your possession (as slaves, due to war); this is Allah's Decree for you. And other than these, those remaining (women) are lawful for you, that you seek them in exchange of your wealth (i.e. dowry) in proper marriage; not (through) adultery/fornication, therefore give the women you wish to marry their fixed dowries. And after fixing (the dowry), so there is no sin upon you if you come to a mutual agreement (to increase or decrease the amount). Indeed, Allah is All-Knowing, All-Wise.

Tafseer

Also forbidden upon you are the women who have husbands except the women of disbelievers from Daar al-Harb - the territory of war in which there is no peace treaty with the Muslims; more detail can be sought in the books of Fiqh - who are captured in the battlefield unaccompanied by their husbands whilst their husbands are in Daar al-Harb, and they come into your possession as slaves, with them you may have sexual intercourse, even if they have spouses amongst the enemy camp. In this situation, their marriage with their previous husbands is nullified, but only after they have been cleared of the possibility of pregnancy after the completion of one menstrual cycle; this is Allah's Decree for you. In addition, other than these who are mentioned in Qur'aan as forbidden, there are also some women who are mentioned as forbidden in Hadith, for example, having a lady and her mother's sister or a lady and her father's sister in one marriage, etc. - the remaining women are lawful for you to marry; that you seek them in exchange of your wealth, that is through dowry in a proper marriage; not seeking them through adultery/fornication. Therefore, give the women you wish to marry their fixed dowries. After fixing the dowry, there is no sin on you if you come to a mutual agreement to increase or decrease the amount of dowry. Indeed, Allah ﷻ is All-Knowing, All-Wise.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ
وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَإِنْ كُنَّ هُنَّ بِأَذْنِ أَهْلِهِنَّ وَآتَوْهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرِ
مُسْفَحَاتٍ وَلَا مَتَّخِذَاتِ أَحْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَكْبَرَ بَقَا حَسَنَةً فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَٰلِكَ
لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾

٢٥

4:25. And whoever amongst you (O Muslims) does not have the means to marry free believing women should therefore marry from the believing slave-women that you own. And Allah knows well your faith; you are from one another; therefore marry them with the permission of their masters, and give them their dowries according to (acceptable) custom whilst they become wives; not committing adultery/fornication or (secretly) taking lovers. When they are married then commit an act of indecency, upon them is therefore half of that punishment which is upon the free women; this (permission of marrying slave-women) is for the one amongst you who fears adultery/fornication. And to have patience is better for you. And Allah is Most Forgiving, Most Merciful.

Tafseer

Whosoever amongst you - O Muslims - is not wealthy enough to be able to marry from the free believing women, he should marry from the believing slave-women who belong to some Muslim person with his permission. You should not regard getting married to them as a disgrace to yourselves, Allah عَزَّوَجَلَّ knows well your faith, He is the One Who knows her true merit. Many a time, a slave-girl may be more excellent in her faith than a free woman, and this is meant to encourage marriage with slave-girls; you are from one another being equal in religion, so do not be hesitant to marry them. Therefore, marry them with the permission of their masters, and give them their dowries according to acceptable custom without delay or decrease, whilst they become legally wedded wives for you; not committing adultery nor secretly taking them as lovers to commit fornication. When they are married and commit an act of indecency i.e. adultery, upon them is half the punishment of that which is upon the free women. If she commits adultery, that punishment is fifty lashes and being banished for half a year. This permission of marrying slave-women is for the one amongst you who fears adultery, yet it is better for you to be patient and abstain from marrying slave-girls lest the child should become enslaved also because she is under

the ownership of someone else, just like his/her mother. Moreover, to have patience is better for you; and Allah ﷻ is Most Forgiving, Most Merciful.

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي فِيكُمْ وَيَتُوبَ عَلَيْكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

4:26. Allah wants to make clear to you His commandments and informs you of the conducts of those before you, and to turn His mercy towards you, and Allah is All-Knowing, All-Wise.

Tafseer

Allah ﷻ wants to make clear to you His commandments - what is in your best interests - regarding lawful and unlawful wives to whom you can marry and to whom you cannot marry, and informs you of the conducts of those Prophets ﷺ before you in the way of what is lawful and what is unlawful, so that you might follow them. Furthermore, Allah ﷻ makes things clear in order to direct His Mercy and Forgiveness towards you, bringing you back to His obedience from the disobedience which you previously practised. Allah ﷻ is All-Knowing of you, All-Wise in what He has ordained for you.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَبِيلُوا مِيلًا عَظِيمًا ﴿٢٧﴾

4:27. And Allah wants to direct His Mercy towards you. And those who chase after their own pleasures; they desire that you be remotely separated from the straight path.

Tafseer

Allah ﷻ wants to direct His Mercy and Forgiveness towards you. He ﷻ repeats this - 'Allah wants to direct His Mercy towards you' - in order to increase upon you His Mercy. Those who chase after their own illegitimate pleasures - that is, to marry the daughters of their brothers and sisters - they are the Jews and the Christians or the fire worshippers and adulterers/fornicators. They want that you be deviated far from the straight path by doing that what has been forbidden to you, so that you might become like them.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

4:28. Allah wills to make things easy for you. And mankind has been created weak.

Tafseer

Allah عَزَّوَجَلَّ wills to make the rules of the Divine Law easier for you. Mankind has been created to be weak, unable to abstain from the opposite gender and lust; it is difficult for man to be patient from women and lust, and vice versa. It is the Mercy of Allah عَزَّوَجَلَّ that He has allowed men to benefit from women - and vice versa - within the bounds of Shari'ah i.e. through Nikah.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

4:29. O believers! Do not unfairly consume the wealth of each other, except that it is a trade by your mutual agreement, and do not kill yourselves (by committing murder, or suicide, etc.).

Indeed, Allah is Most Merciful upon you.

Tafseer

O believers! Do not unfairly consume the wealth of each other through usury or taking someone's property by force, except that it is a trade by your mutual agreement through mutual good-will; you may consume such goods. Do not kill yourselves by committing what leads towards destruction - for instance, consuming each other's property, murdering, or committing suicide, etc. Indeed, Allah عَزَّوَجَلَّ is Most Merciful upon you because He forbids you from such destructive things.

وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا وَإِثْمًا ظَلِمَ نَفْسِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

4:30. And whoever will do such through injustice and aggression, so We shall soon put him in the Fire; and this is easy for Allah.

Tafseer

Whoever will do such things through injustice and aggression - i.e. consumes the wealth of others unfairly or he murders someone through aggression, etc. - which Allah ﷻ has forbidden, it shall soon put him in the Fire wherein he shall burn; and this is easy for Allah ﷻ.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ۝

4:31. If you keep avoiding the major sins that are forbidden to you, so We will forgive your other (i.e. minor) sins and admit you into a place of honour.

Tafseer

If you keep avoiding the major sins that are forbidden to you and for which the threat of punishment has been prescribed like murder, fornication, or theft, etc. - due to the blessings of your good deeds - Allah ﷻ will forgive your other minor sins and admit you into Paradise, which is a place of honour. The numbers of major sins are as low as seven, to as much as seven hundred.

وَلَا تَسْتَمْتُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ ۚ وَسَأَلُوا

اللَّهُ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝

4:32. And do not long for things by which Allah has given superiority to some of you over others; for men there is a share from their earning, and for women there is a share from their earning, and ask Allah for His Bounty. Indeed, Allah knows everything.

Tafseer

Do not long for such things by which Allah ﷻ has given superiority to some of you over others, in the way of worldly matters or religion, lest it lead to mutual envy and hatred. For men there is a share of reward from their earnings, by way of their participation in Jihaad, etc.; and for women there is a share of reward from their earnings, by way of being obedient to their husbands,

guarding their chastity and their private parts, etc. This verse was revealed when Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا said, 'If we were men and had joined Jihaad, would we have received the reward that they receive?' O believing men and women, ask Allah عَزَّوَجَلَّ for His Benevolence of what you need and He will give it to you; indeed, Allah عَزَّوَجَلَّ knows everything.

وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتَ أَيْمَانُكَ فَأَنُتُوهُمْ يُصِيبُكَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝

ع
٤
٢

4:33. And for everyone, We have appointed heirs of whatever their parents and near relatives leave behind, and to those with whom you have made an agreement (to give a share from the inheritance); give them their share. Indeed, everything is present before Allah.

Tafseer

For every man and woman, Allah عَزَّوَجَلَّ has appointed heirs from whatever property that their parents and near relatives leave behind; and to those with whom you have made an agreement to give a share from inheritance - that is, those allies with whom - before the coming of Islam - you made covenants of mutual assistance and inheritance, so give them their share. Indeed, all things are present before Allah عَزَّوَجَلَّ.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِأَن تَقْوُوا مِنْ أَمْوَالِهِمْ ۚ فَالَّذِينَ قُتِلَتْ نِسَاؤُهُمْ فَلِلنِّسَاءِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ۝

4:34. Men are guardians over women because Allah has made one excel over the other, and because men spent their wealth on them. So, virtuous women are obedient (to their husbands); guarding (the wealth and honour of their husbands) in the absence of (their) husbands, the way Allah has commanded to guard; and the women from whom you fear ill-conduct (i.e. rebellion towards their husbands which may cause a breakdown of the marriage); so, (first) admonish them, and (then) sleep apart from them, and (lastly) hit them (lightly, e.g. with a handkerchief,

or with a soft twig, etc. on non-delicate areas no more than thrice, only if it is beneficial to save the marriage). Then, if they obey you, so do not seek to do injustice to them. Indeed, Allah is Ever Exalted, Most Great.

Tafseer

Men are guardians over women, they have authority over women, keeping them in check, because Allah ﷻ has made one excel over the other. Men are regarded as superior because they spend their wealth on the women. So, virtuous women are obedient to their husbands; guarding the wealth and honour of their husbands by not having affairs with other men in the absence of their husbands, they guard their chastity the way Allah ﷻ has commanded them to guard. Whereas, the women from whom you fear ill-conduct, when such signs appear, at first admonish them, make them fear Allah ﷻ; then sleep apart from them if they show such disobedience; and - if after sleeping separately, they still do not show any sign of obedience - then lastly hit them lightly - not violently - with a folded handkerchief, or with a twig etc. only on non-delicate areas, no more than thrice, only if it is beneficial to save the marriage; saving a marriage is a greater achievement than these slight corrective measures. Then if they obey you, do not seek to do injustice to them, seeking a way against them i.e. planting a reason to strike them unjustly, etc. Indeed, Allah ﷻ is Ever Exalted, the Great, so beware of Him, lest He punishes you for treating your wives unjustly.

So, in marriage, the man is named responsible for protecting, decision-making, and bread-winning, and in return he has the right to have a peaceful, orderly home and a loving wife to come home to who does not make his life difficult with constant bad temper, nagging, or aggressive attitude. The woman is named a skilled homemaker, a loving mother, and a faithful counsellor. In return, she has the right to be fully provided for by a caring, faithful, protective husband who honours her and respects her individuality. For example, a wife who repeatedly and intentionally refuses to consult her husband and does things that damages the well-being of the family, one who fails to do what they had agreed upon after consultation for no logical reason other than rebellion, one who intentionally does what her husband hates just to make him angry out of spite, or has extra-marital affairs with other men is certainly a type of woman who should be appropriately disciplined in order to preserve the peace and harmony of the Muslim home and the family members within it.

If a woman rebels against her husband and disobeys his commands, then he should follow this

method of admonishing her, then sleeping separately from her and lastly hitting her; the hitting should not be harsh nor cause injury. Hasan al-Basri رَضِيَ اللهُ عَنْهُ said, 'This means that it should not cause pain.' Ata' رَضِيَ اللهُ عَنْهُ stated, 'I said to Ibn 'Abbaas رَضِيَ اللهُ عَنْهُمَا, "What kind of hitting is there that is not harsh?" He said, "Hitting with a Siwaak and the like."' (A Siwaak or Miswaak is a small stick or twig used for cleaning the teeth.)

The purpose behind this is not to hurt or humiliate the woman, rather it is intended to make her realise that she has transgressed against the rights of her husband, and that her husband has the right to set her straight and discipline her in order to save the home, otherwise divorce will take place, the home will break, and it will result in too many sufferings of the family and the children.

It is merely a symbolic act, what a beautiful blessing from Allah عَزَّوَجَلَّ that He said not to take all the steps at one time; it is one after the other, in which the slight hitting is the last resort. The examples of disobedience are those acts that are considered as actual sins, rather than something like forgetting to cook dinner, an imbalance of salt in the food, etc.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ۝

4:35. And if you fear a dispute between husband and wife, therefore send a mediator from the man's family and a mediator from the woman's family; if these two desire to bring about reconciliation, so Allah will cause unity between them; indeed, Allah is All-Knowing, Well Aware.

Tafseer

If - after admonishing, sleeping separately, the slight and symbolic hitting - the reform is not forthcoming, neither the man should hurry to divorce, nor the woman should hurry to stress on the demand of Khul'a. Rather, if you fear a dispute between the husband and his wife, send forth for them with their consent a mediator; a just man from the man's family and a just man from the woman's family - the husband delegates to his mediator the matter of reuniting, divorce or the acceptance of reimbursement in its place (i.e. Khul'a) while she delegates to her mediator the matter of reuniting or parting. If these two mediators desire to bring about reconciliation between them,

so they should do their best and propose the one guilty of the injustice to cease or they suggest separation if they see fit. If the mediators are sincere to bring about peace, Allah ﷻ will cause peace and unity between the husband and wife, therefore mediators must be sincere, knowledgeable and pious people; indeed, Allah ﷻ is All-Knowing of everything, Well Aware of every apparent and hidden thing.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

4:36. And worship Allah and associate no one with Him; and be good to parents, and relatives, and orphans, and the needy, and the near neighbour and the distant neighbour, and the close companion and the traveller, and your male and female slaves. Indeed, Allah does not like the arrogant, the boastful.

Tafseer

Worship Allah ﷻ; declare His Oneness and associate no one with Him. Be good and kind to parents being dutiful and gentle-mannered; and to relatives; orphans; the needy; the near neighbour in terms of physical vicinity, and the distant neighbour - the one far from you in terms of physical vicinity; the close companion or a colleague at work, Masjid, or college, the one you sit closely to in the Masjid, in the company of pious Sheikhs, etc.; it is also said one's wife; the traveler; the one stranded during a journey; and to your male and female slaves by not burdening them with hard and painful labour. Indeed, Allah ﷻ does not like the arrogant, the boastful one who shows off in front of people of what he has been given.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

4:37. (There is severe warning for) those who themselves are miserly, and say others to be misers and hide what Allah has given them by His Benevolence; and We have kept ready a disgraceful punishment for the disbelievers.

Tafseer

Those who themselves are miserly in their duty to inform people of the virtues of the Holy Prophet Muhammad ﷺ and incite others to be misers as well in the same matter, and hide the wealth which Allah ﷻ has granted them by His Benevolence in the way of knowledge and assets; these are the Jews - for them is a severe warning of punishment; Allah ﷻ has kept ready a disgraceful punishment for these types of disbelievers.

وَالَّذِينَ يُفْقُونَ أَمْوَالَهُمْ بَرَائءًا إِلَى النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ

قَرِينًا ﴿٣٨﴾

4:38. And those who spend their wealth to show off to the people and do not believe in Allah nor the Last Day. And whoever has the Devil as his companion (i.e. advisor), so what an evil companion he is.

Tafseer

Those who spend their wealth to show off to the people - their spending to be seen by the people - their purpose to spend is not to attain the pleasure of Allah ﷻ. They do not believe in Allah ﷻ nor the Last Day - the likes of the hypocrites and the idol-worshippers of Makkah Mukarramah; whoever has Shaitaan - the Devil - as a companion whose command he follows, he is certainly in deep trouble; what an evil companion Shaitaan is.

وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَانْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

4:39. And what would they have lost, if they had believed in Allah and the Last Day and spent in His Path from what Allah has provided them? And Allah knows them.

Tafseer

What would they have lost, if they had believed in Allah ﷻ and the Last Day, and spent in His path from what He has provided them? That is to say, what harm would this cause them? In other

words, there is no harm therein; rather, the actual harm lies in what they follow. Moreover, Allah ﷻ knows their intentions as well as their deeds.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

4:40. Allah does not do injustice even equal to the weight of an atom; and if there is a good deed, He doubles it and gives a great reward from Himself.

Tafseer

Allah ﷻ does not do injustice even equal to the weight of an atom by thereby diminishing a person's good deeds or increasing his evil deeds; and if there is a good deed, He doubles it i.e. increases it to as low as ten times up to seven hundred times, or even more than seven hundred times which no one can estimate. In addition, Allah ﷻ gives great reward to the doers of good from Himself.

كَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَاكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

4:41. So, how will it be when We bring a witness from each Ummah (nation), and We shall bring you, O Beloved, as a witness and observer over all of them?

Tafseer

So, how will the predicament of the disbelievers be when Allah ﷻ brings a witness from each nation in order to testify against the people of every nation regarding their deeds - and this shall be their Prophet - and that Allah ﷻ shall bring you, O Beloved, as a witness and observer over all of them?

From this, we learn that the Holy Prophet Muhammad ﷺ is an eye-witness upon all of our deeds of the past, present and future. It is for this reason that the disbelievers will not be in a position to object against the testimony of the Holy Prophet ﷺ because the disbelievers will know that the testimony of the Holy Prophet ﷺ is a direct eye-witnessing testimony unlike the indirect one.

يَوْمَ مَيِّدِيَوْمَ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تَسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۝

٤٤

4:42. On that Day, those who disbelieved and disobeyed the Messenger will wish that they be buried in the earth, and the ground be levelled over them, and they will not be able to conceal anything from Allah.

Tafseer

On that Day i.e. the Day of Judgement, for those who disbelieved and disobeyed the Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, their beliefs as well as their deeds would become defective and worthless; they will wish that they be buried in the earth and that the ground is levelled over them so that they might also become dust - they will say this due to the terror of that Day, and they will not be able to conceal anything from Allah عَزَّ وَجَلَّ.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْغَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَسْتُمْ مِنَ النِّسَاءِ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ ۖ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ۝

4:43. O believers! Do not approach Salah in the state of intoxication, until you have the sense to understand what you say; nor in the state of impurity, without having a bath (i.e. Ghushl - major ritual ablution) except whilst travelling (i.e. perform Tayammum if you cannot find water). And if you are ill, or on a journey, or one of you returns from responding to the call of nature, or you have touched women (i.e. had intercourse), and you do not find water; therefore perform Tayammum with pure sand, so rub your faces and your hands (i.e. as well as the forearms including the elbows) with it. Indeed, Allah is Most Pardoning, Most Forgiving.

Tafseer

This verse refers to that time when alcohol was not yet prohibited. O believers! Do not approach Salah - that is, do not perform prayer whilst you are in the state of intoxication by drinking alcohol - until

you have the sense to understand what you are saying when you have sobered up, nor in the state of impurity as a result of sexual intercourse or ejaculation without performing Ghushl (i.e. having a ritual bath) except whilst travelling; perform Tayammum if you cannot find water. Moreover, if you are ill with an illness which can worsen by contact with water, on a journey whilst you are ritually impure, one of you returns from responding to the call of nature or you have touched women - that is, had sexual intercourse with her - and you do not find water, then perform Tayammum with pure sand; rub your faces and your hands with it including the forearms and elbows. Indeed, Allah عَزَّوَجَلَّ is Most Pardoning, Most Forgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن يُضِلُّوا السَّبِيلَ ۖ

4:44. Did you not see those who received a part of the Book? They purchase error and wish that you too go astray from the (right) path.

Tafseer

Did you not see those Jews who received a part of the heavenly Book - the Tawraah? They purchase error with guidance by denying the Holy Prophet Muhammad ﷺ and wish that you too go astray from the Right Path and become like them.

A part of the heavenly Book refers to that in which the Prophet Moosa عَلَيْهِ السَّلَام is mentioned from the Tawraah, but the Jews denied the mentioning of the Holy Prophet ﷺ in the Tawraah, hence it says 'a part of the Book'.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَى بِاللَّهِ وَلِيًّا ۚ وَكَفَى بِاللَّهِ نَصِيرًا ۝

4:45. Allah knows well your enemies, Allah is sufficient as a Guardian, and Allah is sufficient as a Helper.

Tafseer

Allah عَزَّوَجَلَّ knows well your enemies than you do and He informs you of them in order that you may avoid them, Allah عَزَّوَجَلَّ is Sufficient as a Guardian, and Allah عَزَّوَجَلَّ is Sufficient as a Helper to defend you against any of their conspiracies.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْتَ بَسْ تَرْتِهِمْ
وَطَعْنَا فِي الدِّينِ ۖ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ ۚ وَلَكِنْ لَعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

4:46. Some of the Jews are those who distort words from their (proper) places (i.e. they twist the words of Allah) and say, 'We heard and disobeyed,' (they also say) 'and listen, may you not be heard,' and they say 'Raa'ina,' distorting it with their tongues and in order to taunt the religion. And if they had they said that 'We heard and obeyed' and 'may your respected self listen to us (O Beloved Prophet),' and 'may your respected self look upon us' it would have therefore been much better for them, in righteousness and uprightness. But Allah has cursed them due to their disbelief; therefore they, except a few, do not believe.

Tafseer

A few of the corrupt and offensive habits of the Jews are mentioned in this verse. Some of the Jews are those who distort words that Allah ﷻ revealed in the Torah, pertaining to the beautiful descriptions of the Holy Prophet Muhammad ﷺ from their proper places of pronunciation i.e. they twist the words to change their true meaning. Moreover, they say to the Holy Prophet ﷺ when he commands them something that 'We have heard and disobeyed,' and they say 'and listen, may you not be heard' and they also say 'Raa'ina'; a term with which it had been forbidden to address the Holy Prophet ﷺ due to it being an abusive word in their language or it meaning a shepherd - distorting it with the twisting of their tongues and in order to taunt, slander and defame the religion of Islam. Had they said that 'We have heard and we obeyed,' and 'please kindly listen to us O Beloved Prophet' as well as 'please look kindly upon us O Beloved Prophet,' it would have therefore been much better for them in righteousness and uprightness. But Allah ﷻ has cursed them by removing them from His Mercy due to their persistency upon disbelief; so, they - except a few - do not believe.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ اؤْمِنُوا بِمَا نَزَّلْنَا مَصْدَقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهَ فَرِيقٍ مِّمَّنْ عَلَىٰ أَذْبَارِهَا
أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝

4:47. O People of the Book! Believe in what We have sent down (i.e. the Qur'aan); confirming

the Book with you, before We disfigure some faces thus turning them towards their backs, or curse them like We had cursed the People of Saturday (i.e. the Sabbath). And (know that) the command of Allah is to be carried out.

Tafseer

O People of the Book! Believe in what Allah ﷻ has sent down - that is, the Holy Qur'aan; confirming the Book which is with you - the Torah - before He ﷻ disfigures some faces, erasing the eyes, nose and eyebrows in them, turning them inside out and this resulting in making them like the napes i.e. backs of the neck for which there is no eyes, nose, etc. hence their faces looking like a flat plate, or curses them by transforming them into apes as He has transformed those of the Sabbath amongst them. Furthermore, know that the command of Allah ﷻ is to be carried out.

After this verse was revealed - when Sayyiduna 'Abdullah Ibn Salaam رَضِيَ اللهُ عَنْهُ converted to Islam - it was said that this had been a conditional threat of punishment, so that when some of them converted to Islam, the threat was lifted.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

4:48. Undoubtedly, Allah does not forgive Shirk (i.e. polytheism), and forgives anything less than Shirk for whomsoever He wills. And whoever ascribes partners with Allah, he has indeed fabricated a mighty sin.

Tafseer

Undoubtedly, Allah ﷻ does not forgive Shirk (i.e. polytheism) - that is, when something is associated with Him as a partner. Whereas, He forgives anything less than polytheism for whomsoever He wills - forgiveness by admitting him into Paradise without punishment. Moreover, whomsoever He wills of the believers, He punishes them for their sins and then admits them into Paradise. Additionally, whoever ascribes partners with Allah ﷻ has indeed fabricated a lie against Allah ﷻ which is a deeply grave sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يُرْكَبُونَ أَنْفُسَهُمْ ۖ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ۝

4:49. Did you not see those (i.e. the Christians and the Jews) who proclaim their purity? In fact, Allah purifies whomsoever He wills, and no injustice will be done to them; (even) equal to the thread of a date seed.

Tafseer

Did you not see those Christians and Jews who proclaim their purity when they say, 'We are God's children and His beloveds, and no one except us will go to Paradise;?' They themselves have no right to claim purity for their own selves. In fact, Allah عَزَّوَجَلَّ purifies whomsoever He wills through faith - He admits to Paradise whomsoever He wills; and no injustice will be done to people i.e. they shall not be reduced of their deeds even equal to the thread upon a date seed, as much as the peel on a date-stone.

أَنْظُرْ كَيْفَ يَعْتَدُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا ۝

4:50. See how they are fabricating lie against Allah; and this in itself is sufficiently a clear sin.

Tafseer

See in amazement as to how the disbelievers are fabricating lie against Allah عَزَّوَجَلَّ by regarding themselves as superior in the sight of Allah عَزَّوَجَلَّ and the true believers as inferior; this claim in itself is sufficiently a clear sin.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى

مِنَ الَّذِينَ آمَنُوا سَبِيلًا ۝

4:51. Did you not see those who received a part of the Book (i.e. the Tawrah) believing in idols and the Devil, and they say regarding the (idol-worshipping) disbelievers that they are more rightly guided than the Muslims?

Tafseer

This verse was revealed regarding Ka'b Ibn Ashraf and other such Jewish scholars when they came to Makkah Mukarramah and saw those whose relatives who were killed at Badr. They began to incite the idol-worshippers to retaliate by waging war against the Holy Prophet Muhammad (ﷺ). Their reality is mentioned here! Did you not see those Jews who received a part of the heavenly Book - that is, the Tawraah; they believed in idols and the Devil because they prostrated to idols on the suggestion of the idol-worshippers. Then, when these idol-worshippers said to the Jews, 'Are we not the guardians of the Ka'bah, who give water to the pilgrims, offer hospitality to the guest, set free the captive and do such and such actions, and are more rightly guided than Muhammad (ﷺ), he who has disregarded the religion of your forefathers, severed the ties of kinship, etc.?', the Jews responded by saying to the idol-worshipping disbelievers - to Abu Sufyaan (he was not Muslim at this time) and his companions - that you - that is, the idol-worshipping disbelievers - are more rightly guided than the Muslims.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ٤٥٢

4:52. It is they whom Allah has cursed; and for the one whom Allah curses, you will hence never find for him any helper.

Tafseer

It is they - that is, the Jews - whom Allah ﷻ has cursed; and for those whom Allah ﷻ curses, you will never find for him any helper - anyone to protect him from His punishment.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا أَلْيُوتُونَ النَّاسَ نَقِيرًا ٤٥٣

4:53. Do they have some share in the kingdom? If it was so, they would therefore not give (anything) to people, even equal to a sesame seed.

Tafseer

Or do they have some share in the kingdom? That is to say, they have no share in it. Whereas, if it was so, then they would not give to people anything, even equal to a sesame seed i.e. that they would not

give even something as worthless as a tiny sesame seed due to the extent of their extreme stinginess.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

4:54. Or do they envy people (i.e. Muslims) over that what Allah has bestowed upon them from His Grace? So, We have bestowed the Book and wisdom to the children of Ibrahim, and We granted them a great kingdom.

Tafseer

Or do they envy Muslims due to what Allah ﷺ has granted them i.e. the Holy Prophet Muhammad ﷺ, the Glorious Qur'aan and victory by His Grace? So, Allah ﷺ has already given the Book and wisdom to the children of Ibrahim - the likes of Moses, David and Solomon عَلَيْهِمُ السَّلَام; and Allah ﷺ gave them a great kingdom. So, if Allah ﷺ grants Prophethood and kingdom to His Beloved Messenger Muhammad ﷺ, then why do these disbelievers get hurt by it?

فَبِمَنْ هُمْ قَائِلُونَ مِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

4:55. So, some of them believed in him (i.e. the Prophet Muhammad) and some of them turned away from him; and sufficient (for them) is Hell; the blazing Fire.

Tafseer

So, some of the Jews believed in the Holy Prophet Muhammad ﷺ - the likes of 'Abdullah Ibn Salaam and his companions رَضِيَ اللَّهُ عَنْهُمْ, and some of them turned away from him who rejected and did not believe in him - the likes of Ka'b Ibn Ashraf and his companions; sufficient for these deniers is Hell; the blazing Fire as a punishment for those who do not believe.

إِنَّ الَّذِينَ كَفَرُوا بِالْآيَاتِ سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمًا تَنْصِفُ جُلُودُهُمْ بَدَنُهُمْ جُلُودًا أَعْيَرَ هَالِكًا وَتُفَوِّضُ الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

﴿٥٦﴾

4:56. We shall soon put those who disbelieved in Our verses into the Fire; whenever their skins

are cooked (i.e. fully burnt), other than these (skins) We shall change them for new skins; that they may (endlessly) taste the punishment. Indeed, Allah is Almighty, All-Wise.

Tafseer

Allah ﷻ shall soon put those who disbelieved in His verses into the Fire of Hell wherein they shall burn; whenever their skins are cooked and fully burnt, Allah ﷻ shall cause them to be changed for new skins - restoring them to their initial normal healthy state, and then burn them again, so they may taste the punishment endlessly. Indeed, Allah ﷻ is Almighty, All-Wise.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّخْنَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلْلٌ ۝٥٧

4:57. And those who believed and did good deeds, We shall soon take them into Gardens beneath which rivers flow; they will abide therein forever; for them are pure wives therein, and We shall admit them there, where there will be shade in abundance.

Tafseer

Those who believed and did good deeds, Allah ﷻ shall soon take them into the Gardens beneath which rivers flow; they will abide therein forever - for them are pure wives therein, purified of menstruation and every other impurity, and Allah ﷻ shall admit them there, where there will be abundant shade - that is, everlasting shade - there will be no sunshine, everything will be bright and shining with the Light of the Manifestation of Allah ﷻ, and this is the shade of Paradise.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَبِيحًا بَصِيرًا ۝٥٨

4:58. Indeed, Allah commands you to hand over whatever you hold in trust to their owners, and this; that whenever you judge between people, so judge with justice. Undoubtedly, what excellent advice Allah gives you. Indeed, Allah is All-Hearing, All-Seeing.

Tafseer

Indeed, Allah ﷻ commands you to hand over whatever you hold in trust to their owners. This verse was revealed when the dear and respected, Sayyiduna 'Ali رَضِيَ اللَّهُ عَنْهُ took the key of the Holy Ka'bah by force from its keeper - 'Uthmaan Ibn Talhah - upon the arrival of the Noble Prophet ﷺ in the Holy City of Makkah Mukarramah in the year of the Conquest of Makkah. After 'Uthmaan had tried to prevent Sayyiduna 'Ali رَضِيَ اللَّهُ عَنْهُ from taking it saying, 'If I had known that he was the Messenger of Allah, I would not have prevented him.' The Messenger of Allah Almighty ﷺ then ordered Sayyiduna 'Ali رَضِيَ اللَّهُ عَنْهُ to give it back to 'Uthmaan, saying to him that 'Here you are, it is yours now and always.' 'Uthmaan was amazed by this, whereupon Sayyiduna 'Ali رَضِيَ اللَّهُ عَنْهُ recited to him this verse and he accepted Islam. Upon his departure from this world, Sayyiduna 'Uthmaan رَضِيَ اللَّهُ عَنْهُ gave the key to his brother Shaybah and thus it remained in the possession of his descendants. Furthermore, O Muslims, whenever you judge between people, judge with justice; undoubtedly, what excellent advice Allah ﷻ gives you in order to restore trust and to judge with justice; indeed, Allah ﷻ is All-Hearing, All-Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٤٥٩

٤٥٩

4:59. O believers! Obey the command of Allah, and obey the command of the Messenger and of those amongst you who have the power of command. If then there is a dispute amongst you concerning any matter, refer it therefore to Allah and the Messenger (for judgement) if you believe in Allah and the Last Day; this is better and its outcome is the best.

Tafseer

O believers! Obey Allah ﷻ and the Messenger ﷺ, and those amongst you who have the power of command - that is, 'Ulama (Muslim scholars) or Muslim rulers - when they command you to obey Allah ﷻ and His Messenger ﷺ, and other orders of your wellbeing. Then, if there is a dispute amongst you concerning any matter, refer it to Allah ﷻ and the Messenger ﷺ for judgement i.e. refer to Qur'aan and Sunnah. In other words, examine these disputes with reference to these two sources, if you believe in Allah ﷻ and the

Last Day; this is better and its outcome is the best - that reference to the two sources is better for you than quarrelling or adhering to personal opinions.

(Solutions found in the books of Fiqh are derived from Qur'aan and Sunnah, therefore authentic Fiqh books are not contrary to these two sources.)

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۖ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ۝٤٠

4:60. Did you not see those whose claim is that they believed in that what is revealed to you and in that what is revealed before you? They then wish to make the Devil their mediator, whereas they were ordered to completely reject him; and the Devil desires to lead them far astray.

Tafseer

This verse was revealed when a Jew and a hypocrite by the name of Bishr Naami fell into a dispute. The hypocrite called on Ka'b Ibn Ashraf to mediate between them while the Jew called upon the Holy Prophet Muhammad ﷺ. When they went before the Holy Prophet ﷺ, he ruled in favour of the Jew. But the hypocrite was not satisfied, so they went to the dear and respected Sayyiduna 'Umar رَضِيَ اللَّهُ عَنْهُ. The Jew told him what had happened, whereupon he - Sayyiduna 'Umar رَضِيَ اللَّهُ عَنْهُ - turned to the hypocrite and asked him, 'Is this true?' and when he replied 'Yes' Sayyiduna 'Umar رَضِيَ اللَّهُ عَنْهُ went to the house, brought his sword and killed him by saying the one who does not accept the judgement of al-Mustafa (the chosen one) ﷺ, this judgement is for him. So, it is said for such types of people, did you not see those who claimed that they believed in what is revealed to you and what is revealed before you? Despite this claim, they then wish to make the devil - namely, Ka'b Ibn Ashraf - their mediator, whereas they were ordered to completely reject him; and the Devil wishes to lead them far astray.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أُنْزِلَ إِلَيْكَ وَاللَّهُ إِلَىٰ الرَّسُولِ ۖ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۝٤١

4:61. And when they are told that 'Come towards the Book sent down by Allah and towards the Messenger,' you will therefore see that the hypocrites turn away from you; turning their faces.

Tafseer

When they are told, 'Come towards the Book sent down by Allah ﷻ and towards the Messenger ﷺ - that he may judge between you - O Beloved Prophet, you will see that the hypocrites turn away from you; turning their faces towards others eagerly.

فَكَيْفَ إِذَا آصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ۖ بِاللَّهِ إِنَّ أَرَادْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

4:62. How will their state be, when some calamity befalls them as a result of what their own hands have sent forth, and they are then present in your august court, O Beloved, swearing an oath by Allah that 'Our goal was only to bring about goodwill and reconciliation (between the believers and the disbelievers).'

Tafseer

What will their condition be if some calamity befalls them as a result of what their own hands have sent forth of disbelief and acts of disobedience, such as Bishr? That is to say, would they then be able to turn away from you? Not at all! Then, they will come to you for arbitration, O Beloved Prophet, swearing on the Name of Allah ﷻ that 'Our goal was only to bring about goodwill and reconciliation between the believers and the disbelievers.'

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

4:63. Allah in fact knows the secrets of their hearts; so overlook them, and admonish them, and speak to them in convincing words concerning their matters.

Tafseer

Allah ﷻ knows the secrets of their hearts i.e. hypocrisy and the deception of their excuses, so overlook them with forgiveness and admonish them, make them fear Allah ﷻ so that they can abandon hypocrisy, and speak to them in convincing words concerning their matters; in other words, reprimand them so that they repent of their disbelief and come onto the right path.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ
لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

4:64. And We did not send any Messenger except that he should be obeyed by the command of Allah. And if when they (i.e. people) do injustice to their own souls (by committing sins), they should then present themselves in your august court, O Beloved, and then seek forgiveness from Allah, and the Messenger intercedes for them; they would therefore definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.

Tafseer

Allah ﷻ did not send any Messenger except that he should be obeyed in what he commands, and that he judges by the command of Allah ﷻ and not that he should be disobeyed or opposed. If when they - the people - are unjust to their own souls by committing any types of sin, then O Beloved, they should present themselves in your august court, and then seek forgiveness from Allah ﷻ and the Messenger ﷺ intercedes for them, so they would definitely find Allah ﷻ the Greatest Acceptor of repentance for them, the Most Merciful upon them.

From this verse, we learn that Allah ﷻ is Most Merciful to those who seek the intercession (Waseelah) of the Holy Prophet Muhammad ﷺ.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

4:65. So, O Beloved, by oath of your Lord, they will not be Muslims until they take you as a judge for the disputes between them, and whatever you have then decided, they should not have resistance to it within their hearts, and they must accept it wholeheartedly.

Tafseer

So, O Beloved, by your Lord, those who call themselves Muslims, they will not be true Muslims until they take you as a judge for the disputes between them, and then whatever you have decided

between them, they should not have resistance nor doubt it within their hearts regarding what you decide, but rather submit and comply with your ruling in full submission without any objection; they must accept it wholeheartedly.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ ائْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ۖ وَكَوْنَهُمْ فَعَلُوا مَا يُؤْغَوْنَ
بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَسَدَّ تُبَيِّنًا ۖ

4:66. And if We made it obligatory for them (i.e. those who did injustice to their souls) to slay themselves or go out leaving their homes and families, only a few of them would therefore do it. And if they did what they are advised to do, it would have therefore been good for them and would have been a means of steadfastness upon faith.

Tafseer

Had Allah ﷻ made it obligatory for those who committed injustice to their own souls that they must kill themselves or go out leaving their homes and families as Allah ﷻ did for the Children of Israel, only a few of them would have done of what had been prescribed for them. Whereas, if they did what they were advised to do, which is to obey the commands of Allah ﷻ and His Messenger ﷺ, it would have hence been good for them and would have been a means of steadfastness upon faith i.e. a stronger attestation of their faith.

وَإِذَا لَاتِيَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ۖ

4:67. And if it had been so, We would have henceforth necessarily given them great reward from Us.

Tafseer

If they had been steadfast upon faith, obeyed Allah ﷻ and His Messenger ﷺ, then Allah ﷻ would have definitely given them great reward from Himself.

وَلَهَدِيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ۖ

4:68. And (We) would have certainly guided them to the straight path.

Tafseer

Due to their being steadfast upon faith, Allah ﷻ would have certainly guided them to the straight path of His nearness.

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

4:69. And the one who obeys Allah and His Messenger, so he will be with those upon whom Allah has bestowed favour i.e. the Prophets, and the (exceptionally) truthful ones, and the martyrs and the virtuous; and what excellent companions they really are.

Tafseer

When some of the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ asked the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'How will we be able to see you in Paradise when you will be in the highest station and we will be lower than you?', thereupon this verse was revealed. Whosoever obeys Allah ﷻ and His Messenger ﷺ in what they command, he will be with those upon whom Allah ﷻ has bestowed favour - that is, the Prophets عَلَيْهِمُ السَّلَام; the exceptionally truthful ones - these truthful people are the companions of the Prophets رَضِيَ اللَّهُ عَنْهُمْ because of their complete truthfulness and affirmation of the truth, the highest of them being Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللَّهُ عَنْهُ; the martyrs - those who are killed in the path of Allah ﷻ; the virtuous i.e. the Auliya Allah رَضِيَ اللَّهُ عَنْهُمْ, that is, the pious believers who do everything in accordance with the Divine Law of Shari'ah, who fulfil the rights of Allah ﷻ and the rights of people, hence those who do not follow the Laws of Shari'ah cannot be regarded as Auliya Allah; what excellent companions they are in Paradise. One will enjoy seeing them, visiting them and being in their presence, even though they will be in the highest stations in relation to others.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عِلْمًا ﴿٧٠﴾

4:70. This is the Benevolence of Allah, and Allah is Sufficient, All-Knowing.

Tafseer

The nearness of the Beloved Prophet ﷺ in Paradise is the Benevolence of Allah ﷻ; Allah ﷻ is Sufficient for the believers, All-Knowing of those who truly love the Holy Prophet ﷺ and those who falsely claim.

يَا أَيُّهَا الَّذِينَ آمَنُوا اخذُوا حِذْرَكُمْ فَانفِرُوا أَثْبَاتًا أَوْانْفِرُوا جَبِيعًا ۝

4:71. O believers! Be vigilant (of the enemy), then advance towards the enemy in small groups or go forth all together.

Tafseer

O believers! Be watchful of the enemy, be cautious of them as well as being vigilant with regards to them. Advance towards the enemy in order to fight him in small and separate groups - one group attacking followed by the next, or go forth all together in one big multitude with a mighty attack.

وَإِنْ مِنْكُمْ لَمَن لَّيَّبُطَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالِ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ۝

4:72. Indeed, amongst you is the one (i.e. the hypocrite) who will certainly loiter behind. If some disaster were then to befall you, he would therefore say, 'It was the Grace of Allah upon me that I was not present with them (i.e. with the believers).'

Tafseer

Indeed, amongst you is the one who will certainly loiter behind from fighting such as the hypocrite 'Abdullah Ibn Ubayy and his companions. If some disaster were to befall you, such as killing or defeat, he would say, 'It was the Grace of Allah upon me that I was not present with the believers, otherwise I would have been killed or got hurt.'

وَلِإِنْ أَصَابَكُمْ فُضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِسْئَلُ كُنْتُ مَعَهُمْ فَأَوْهَىٰ رَفُؤًا عَظِيمًا ۝

4:73. And were you to receive the Benevolence of Allah (i.e. spoils of war), he would therefore

definitely say as if there had been no friendship between you and him; 'Alas, if only I had (also) been with them, I would have therefore achieved great success.'

Tafseer

Were you to receive the Benevolence of Allah ﷻ, such as spoils of war, the hypocrite would certainly speak in regret as if there had been no friendship between you and him. This statement refers back to the words in the previous verse, 'It was the Grace of Allah upon me that I was not present with them;' but now he will say, 'Alas, if only I had also been with them, I would have achieved a great success - that is, I might have taken a good share of the spoils of war.'

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ يَمُوتْ أَوْ يُغْلِبْ فَسَوْفَ
نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

4:74. So, those who sell the life of this world for the Hereafter; they should fight in the path of Allah; and We shall bestow a great reward upon he who fights in the path of Allah; whether he is martyred or he conquers; so We will grant him a great reward very soon.

Tafseer

Those who sell the life of this world - that is, they are ready to sacrifice the life of this world for the Hereafter - should fight in the path of Allah ﷻ in order to elevate His religion - Islam; Allah ﷻ shall bestow a great reward upon the one who fights in His path - whether he is martyred or he conquers attaining victory as a result of overcoming his enemy; very soon, Allah ﷻ will grant him a great reward.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ۚ وَاجْعَلْ لَنَا مِمَّنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

4:75. And what is the matter with you, that you would not fight in the way of Allah, and for the sake of the weak men, and women and children; who are making this supplication; that 'O our Lord, liberate us from this town; the people of which are unjust, and give us a protector from

Yourself, and give us a helper from Yourself.'

Tafseer

What is the matter with you that you would not fight in the way of Allah ﷻ; and for the sake of the liberation of weak and oppressed men, women and children whom the disbelievers persecuted and prevented from emigrating - who are supplicating, 'O our Lord, liberate us from this town of Makkah, the people of which are unjust due to their disbelief; give us a protector from Yourself to take charge of our matters; and give us a helper from Yourself to defend us against them.' Allah ﷻ responded to their supplication and facilitated escape for some of them, whilst others remained behind until Makkah Mukarramah was conquered.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۝

4:76. The believers fight in the path of Allah, and the disbelievers fight in the path of the Devil; so fight against the friends of the Devil; undoubtedly the Devil's conspiracy is weak.

Tafseer

The believers fight in the path of Allah ﷻ, whereas the disbelievers fight in the path of the Devil; so fight against the friends of the Devil - they are the supporters of his conspiracies. You will defeat them with the strength you receive from Allah ﷻ; undoubtedly, the Devil's conspiracy against the believers is weak. There is no substance in his plotting and it cannot stand up to the secret plans of Allah ﷻ against the disbelievers.

أَلَمْ تَرَ 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 كُتِبَتْ عَلَيْنَا الْقِتَالُ نَؤَلِّهِمْ أَخْرَجْنَا إِلَى أَجَلٍ قَرِيبٍ ۖ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا ۝

4:77. Did you not see those to whom it was said, 'Restrain your hands (from retaliating), keep

Salah established and pay Zakah,' then when fighting was made obligatory for them, some of them therefore started fearing people, the way they should (in reality) fear Allah, or even greater. And they said, 'O our Lord! Why have You made fighting obligatory upon us? You should have let us live a little longer.' Say you (O Beloved); that "The enjoyment of this world is a little, and the Hereafter is better for those who fear (Allah), and you will not be wronged even as much as a single thread."

Tafseer

Did you not see some of those Muslims to whom it was said before the migration; 'Restrain your hands at this stage from retaliating against the tyrannical disbelievers and polytheists when they desired it at Makkah, because of the harm the disbelievers had inflicted upon them. You should keep Salah established and pay Zakah as well as other acts of obedience, but when fighting was made obligatory for them after the migration when they were in Madinah Munawwarah, some of the Muslims - due to human nature - started fearing the disbelieving people, the way they should in reality fear Allah ﷻ, or even greater. Furthermore, they said whilst being nervous about death, 'O our Lord, why have You made fighting obligatory upon us so early? You should have let us live a little longer.' The believers said this in order to learn the wisdom behind fighting, not as an objection. Allah ﷻ replied by the blessed tongue of the Noble Messenger of Allah ﷺ, 'Say to them O Beloved, "The enjoyment of this word is little, and the Hereafter i.e. Paradise is better for those who fear Allah ﷻ, who fear the punishment of Allah ﷻ by avoiding His disobedience, and you will not be wronged even as much as a single piece of thread."

أَيْنَ مَا تَكُونُوا يَأْتِ الذِّكْرُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَةٌ يَقُولُوا هَذَا مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذَا مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ قُلْ لَا يَكَاذِبُونَ يَفْقَهُونَ حَدِيثًا ٤٧٨

4:78. Death will come to you wherever you may be, even if you are in strong forts; if some good reaches them (i.e. the hypocrites), they therefore say, 'This is from Allah,' and if any misfortune reaches them, they therefore say, 'This is from you (O Muhammad).' Say you (O Beloved), 'Everything is from Allah.' What is hence the matter with those people; that they do not seem to understand anything?

Tafseer

Death will come to you wherever you may be, even if you are in strong forts, so do not become weak in fighting out of the fear of death. If some good reaches these Jews and hypocrites, such as some riches, they say, 'This is from Allah,' whereas if any misfortune reaches them, such as drought, they say, 'This is from you O Muhammad (ﷺ), that is from the bad luck you bring.' Say to them, O Beloved Prophet, 'Everything - good or bad - (is) from Allah ﷻ.' What is the matter with those people; that they do not seem to understand anything? 'What is the matter with those people' is an interrogative statement, intended to provoke astonishing amazement at their extreme ignorance.

مَا أَصَابَكُمْ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ ۖ وَمَا أَصَابَكُمْ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكُمْ ۖ وَأَمَّا سَأَلُكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا ۝

4:79. O listener! Whatever good reaches you, that is from Allah; and whatever evil reaches you, that is from yourself; and We have sent you, O Beloved, as a Messenger towards all the people; and Allah is Sufficient as a Witness (to that).

Tafseer

O listener! Whatever good reaches you is from the Bounties of Allah ﷻ, but whatever evil reaches you is from yourself as a necessary consequence of the sins that you have committed. Moreover, Allah ﷻ has sent the Beloved Prophet Muhammad (ﷺ) as a Messenger towards all the people of the entire world; and Allah ﷻ is Sufficient as a Witness to the vastness of his Messengership.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۝

4:80. Whosoever has obeyed the Messenger, he has indeed obeyed Allah; and anyone who turns his face away, so We have not sent you to save them.

Tafseer

Whosoever has obeyed the Messenger (ﷺ), he has indeed obeyed Allah ﷻ. However, if anyone does turn his face away from the obedience of the Holy Prophet (ﷺ), so he will

be putting only himself into destruction - and the Holy Prophet ﷺ will not save him - because Allah ﷻ has not sent the Holy Prophet ﷺ to save them due to their evil deeds. Allah ﷻ Himself will directly deal with their matter and will punish them severely.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَأُوا مِنْ عُنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

4:81. And they say, 'We have obeyed,' then when they go away from you, a group of them therefore makes plans in the night against what they had said. And Allah keeps recorded what they plan by night; therefore, O Beloved, ignore them and rely upon Allah; and Allah is Sufficient as a Disposer of matters.

Tafseer

The hypocrites say when they come to you O Beloved, 'We have obeyed you, following you is necessary upon us,' but when they go away from you, a group of them scheme in the night against what they had said in your presence during the day. Allah ﷻ records in their book of deeds what they scheme by night and they will be recompensed for their evil acts, therefore O Beloved, ignore them and rely upon Allah ﷻ; and Allah ﷻ is Sufficient as a Disposer of matters, He will suffice for you against their evil scheming.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

4:82. So, do they not ponder over the Qur'aan? And if it had been from anyone other than Allah, they would have therefore definitely found much contradiction in it.

Tafseer

So, do they not ponder over the Holy Qur'aan and the marvellous truths contained therein? Furthermore, if it had been from anyone other than Allah, they would certainly have found a great deal of contradiction in it; in its meanings, rulings, verses and many other forms of irregularities.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنَظِرُونَ مِنْهُمْ ۚ وَلَوْ فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَاحَتَهُ لَا تَبْعَثُمُ الشَّيْطَانُ إِلَّا قَلِيلًا ﴿٨٣﴾

4:83. And when any news of satisfaction or fear comes to them, they publicise it. And had they referred it to the Messenger and to their men of authority, they would have hence definitely known the truth about it from those who investigate (in the light of Qur'aan and Sunnah) and draw conclusion from it. And if the Benevolence of Allah and His Mercy had not been upon you, so you, except a few, would have definitely followed the Devil.

Tafseer

When any news of satisfaction through victory, or news of fear through defeat comes to them, they publicise it. This verse was revealed regarding a group from amongst the hypocrites or from amongst the weak believers who used to do this, and as a result the hearts of the believers would lessen in courage and the Holy Prophet ﷺ would become distressed. Had they referred the news to the Noble Messenger of Allah ﷺ and to their men of authority amongst them - the wise elders amongst the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ; in other words, if they had kept quiet about it until those who are able to properly think i.e. the men of authority were informed regarding it, then those who publicised it would have correctly known whether it is a matter that should have been publicised or not - therefore they would certainly have known the truth about it from those who are able to investigate in light of Qur'aan and Sunnah and draw conclusion from it i.e. the men of knowledge. Moreover, if Allah's ﷻ Benevolence and His Mercy had not been upon you through the religion of Islam and the Holy Qur'aan, you would have certainly followed Satan, except a few.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ ۚ عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

4:84. So, O Beloved, fight in the path of Allah (even if you get no support from people); you will not be burdened but for yourself. And urge the believers (to fight); it is close that Allah will diminish the strength of the disbelievers, and the grip of Allah is the strongest and His punishment is the most severe.

Tafseer

So, O Beloved, fight in the path of Allah ﷻ, even if you get no support from people and you are on your own because you have been promised victory. You will not be burdened but for yourself only, so do not be concerned with their failing to join you; urge the believers to fight, and motivate them to partake in fight in the path of Allah ﷻ - it is near that Allah ﷻ will diminish the strength of the disbelievers, and Allah ﷻ is the Greatest in might concerning everything and also warfare, and His punishment is the most severe. The Messenger of Allah ﷺ said, 'By the oath of the One in Whose Hand is my soul, I shall rush forth to fight even if I go alone.' Thereupon, he went forth with seventy cavalymen to the first battle at Badr (Badr Sughra) where Allah ﷻ restrained the might of the disbelievers by casting terror into their hearts and preventing Abu Sufyaan from coming forth.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۖ وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيبًا ﴿٨٥﴾

4:85. Whosoever makes a good recommendation, for him there is a share from it; and whoever makes an evil recommendation, for him there is a share from it. And Allah is Powerful over everything.

Tafseer

Whosoever makes a good recommendation to help someone in the matter of Islam or this world, and he encourages and promotes people to do good in accordance with the Law of Shari'ah, he will have a share of reward for this act, whereas whoever makes an evil recommendation, and he promotes and encourages people to do evil by violating the Law of Shari'ah, he will have a share of sin for this act. Moreover, Allah ﷻ is Powerful over everything.

وَإِذَا حُيِّيتُمْ بِكَلِمَاتٍ فَإِنْ أَرَادُوهَا أَنْ يَنْطَلِقُوا فِيهَا بِكَلِمَاتٍ حَسَنَةٍ أَوْ مَرَدُّهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

4:86. And when someone greets you with some words (of greeting), respond therefore with words better than that or return the same; indeed, Allah is going to take account of everything.

Tafseer

When someone from amongst the Muslims greets you with some words of greeting (Assalaamu 'Alaikum), respond with words better than that - such as Wa Rahmatullaahi as well as Wa Barakaatuhu - or return the same. Indeed, Allah ﷻ is going to take account of everything, including Salaam, etc. It is specified in the Blessed Hadiths of the Holy Prophet ﷺ that if there is no fear of Fitnah (mischief), then one should not return the greeting of a disbeliever, innovator - a deviant - or a rebellious sinner, and of the one that greets a person who is in the lavatory, the bath or eating, rather it is actually criticised with the exception of the last. To the disbeliever who says 'Assalaamu 'Alaikum' (peace be upon you), one should reply by simply saying 'ALAIKUM' (and upon you).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۝

ع
٨

4:87. Allah is (worthy of worship); there is no one worthy of worship except Him. He will definitely gather you on the Day of Resurrection, in which there is no doubt. And whose Words are more truthful than (those) of Allah?

Tafseer

Allah ﷻ is worthy of worship, there is no one worthy of worship except Him. He will certainly raise you from your graves, then gather you on the Day of Resurrection - in which there is no doubt nor any uncertainty. Moreover, whose Words are more truthful than those of Allah ﷻ? No one's. Therefore, it is impossible for Allah ﷻ to lie, because lying is a defect and Allah ﷻ is free from all defects.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً وَاللَّهُ أَرْكَسُهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ سَبِيلًا ۝

4:88. So, what is the matter with you, that you got divided into two groups concerning the hypocrites, whereas Allah has cast them back (to disbelief) because of their misdeeds? Do you wish to guide the one whom Allah has caused to go astray? And the one whom Allah causes to go astray, you will therefore never find for him a way.

Tafseer

When a group of hypocrites openly left Islam and joined the idol-worshippers, Muslims were in disagreement over their status. Some said 'Let us slay them' while others said 'No', thereupon this verse was revealed. So, it was said to them, 'What is the matter with you, that you got divided into two groups concerning the disbelief which the hypocrites committed, whereas Allah ﷻ has cast them back to disbelief because of their misdeeds? Do you wish to guide the one whom Allah ﷻ has caused to go astray because of his severe enmity against Islam and because of his disbelief? The one whom Allah ﷻ causes to go astray, you will never find for him a way to guidance.'

From this verse, we learn that it is impossible to guide someone whom Allah ﷻ has caused to go astray.

وَدُّوا أَنْ تُفْرَقُوا كَمَا كَفَرُوا فَتَكُونُوا سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا
فَحُدُّوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

4:89. They (i.e. the hypocrites) actually desire that you too should become disbelievers the way they became disbelievers, so (that) you all become one; do not therefore befriend any of them until they leave their homes and families, (by migrating) in the path of Allah. If they then turn back (and intend to harm you), so get hold of them and kill them wherever you find them, and do not take any of them as a friend nor as a helper.

Tafseer

The hypocrites always wish that you too should become disbelievers the way they became disbelievers, so that you and they would be equal in disbelief - in order that you all become one. Therefore, do not befriend any of them until they believe and then leave their homes and families, migrating in the path of Allah ﷻ; a proper emigration, which would confirm their belief. Then if they turn back from migrating and reconciliation and instead intend to harm you and remain upon their hatred against Islam, so get hold of them and kill them wherever you find them, and do not take any of them as a friend nor as a helper against your enemies.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ
وَكُوشَاةَ اللَّهِ لَسَطُهُمْ عَلَيْهِمْ فَلَنَتَاوَكَمُ فَإِنْ اعْتَزَلْتُمُوهُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ

سَبِيلًا ①

4:90. Except those who are associated to such people, that between them and yourself there is a (peace) treaty; or (those) who come to you with their hearts no longer having the strength to fight you; or to fight their own people (by uniting with you). Had Allah willed, He would have henceforth certainly given them power over you, so they would have undoubtedly fought with you. If they then withdraw from you, and do not wage war against you and send you a message of peace-making, so Allah has not opened for you a way (to fight) against them.

Tafseer

Except those i.e. do not kill those who are connected to such people between whom and yourself there is a peace treaty, or those who come to you with their hearts no longer having the strength to fight you because of you being on the side of their people due to the peace treaty with their tribes, or they want to fight their own disbelieving people by uniting with you, then do not interfere with them neither taking them as captives nor slaying them. Had Allah ﷻ willed, He would have certainly given them power over you by strengthening their hearts so that they would have indeed fought with you but Allah ﷻ did not will this to happen, so He cast terror into their hearts. Then if they withdraw from you, do not fight you, do not wage war against you but rather send you a message of reconciliation and peace-making, so Allah ﷻ has not opened for you a way to fight against them; He does not allow you to take them captive or kill them.

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ ۖ كُلُّ شِرْكٍ مُدْرِكٌ إِلَى الْفِتْنَةِ أُرْ كُسُوا فِيهَا ۚ فَإِنْ لَمْ
يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ وَأَعْزَالَهُمْ ۖ قَاتِلُوهُمْ حَيْثُ تَقْبِضُوهُمْ ۖ وَأُولَئِكَ جَعَلْنَا لَكُمْ
عَلَيْهِمْ سُلْطَانًا مُبِينًا ②

4:91. You will now find some who desire that they should be safe from you, and also be safe

from their own people. Whenever their nation turn them towards mischief (against Muslims), they therefore fall back into it. If they then do not avoid (confronting) you, nor submit an offer of peace nor restrain their hands, so seize them, and (if they do not restrain from fighting you), kill them wherever you find them; and they are the ones against whom We have given you clear authority.

Tafseer

You will now find some who desire that they should be safe from you by manifesting faith before you and also be safe from their own people through disbelief when they return to them - these were the tribes of Asad and Ghatfaan. Whenever their people turn them towards polytheism or mischief against Muslim, they fall back into it and start causing mischief. So, the command is given to Muslims with regards to them, 'If they do not avoid fighting you, nor submit an offer of peace, nor restrain their hands from hurting you, nor leave their double standards, so seize them; and if they do not restrain from fighting you, so kill them wherever you find them because if they find any opportunity, they will kill you - they are the ones against whom Allah ﷻ has given you clear authority of slaying them and capturing them on account of their treason.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلِمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنَ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنَ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ قَدِيدَةٌ مُسْلِمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ كُوبَةٌ مِنَ اللَّهِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ٩٢

4:92. It is not befitting (i.e. lawful) that a Muslim kills a Muslim, unless it occurs by mistake. And the one who kills a Muslim by mistake, upon him is therefore (necessary) to free a Muslim slave and that the family of the slain be paid Diyyah (i.e. blood money), except this; that they give up (their right). Then, if the victim is from the people who are your enemies, and he (i.e. the deceased) himself is a Muslim, so only the freeing of a Muslim slave (is obligatory). And if the victim is from the people with whom you have a treaty, blood money must therefore be paid to his family and the freeing of a Muslim slave. The one who has no means (to free a Muslim

slave), he must therefore fast for two consecutive months; this is his repentance before Allah; and Allah is All-Knowing, All-Wise.

Tafseer

It is not befitting nor lawful for a Muslim to kill another Muslim unless it occurs by mistake unintentionally. As for the one who kills a Muslim by mistake, when he meant to strike some other thing as in the case of hunting or shooting at trees but then happens to strike him, it is necessary upon him to free a Muslim slave and pay Diyyah i.e. blood-money to the family of the slain. In the blessed Hadiths, this blood-money is explained as being equivalent to one hundred camels if a man is slain, and fifty camels if a woman is slain; except this, that they give up their right - that is, the family of the slain write it off as a charity to the killer by surrendering their claim of blood-money. Then if the victim is from the people who are your enemies, and the deceased himself is a Muslim, so only the freeing of a Muslim slave is obligatory as a penalty, but no blood-money is to be paid to his family since they are at war with you. Whereas, if the victim is from the people with whom you have a peace treaty e.g. those non-Muslims who live in a Muslim state and are law-abiding citizens or a non-Muslim who was permitted to enter the Muslim state - for instance, nowadays by attaining a visa, so blood-money must be paid to his family and also the freeing of a Muslim slave is compulsory. So, the one who has no means to free a Muslim slave - or cannot free one because there are no slaves available nowadays - must fast for two consecutive months; this is his repentance before Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ is All-Knowing, All-Wise.

Note: The Diyyah of a hundred camels for a man and fifty camels for a woman - or money equivalent to it - is proven via blessed Hadiths and thereupon is the consensus of the Blessed Companions رَضِيَ اللهُ عَنْهُمْ; the one who goes against this particular consensus is a deviant, a misled person and a misleading individual.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

4:93. And whoever kills a Muslim purposely, his restitution is therefore Hell; that he will abide in it for a very long time, and Allah has inflicted wrath upon him, and has cursed him and kept prepared for him a great punishment.

Tafseer

Whoever kills a Muslim purposely intending to kill him with something that is deadly, in other words, a weapon which is made to kill, his restitution is Hell; he will abide in it for a very long time - but if he deems such killing as lawful in Islam, then he will abide in Hell forever. Moreover, Allah ﷻ has inflicted wrath upon him, cursed him i.e. took him far away from His Mercy and kept prepared a great punishment for him.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَقْبَىٰ إِلَيْكُمْ السَّلَامَ أَنْتُمْ مَوَافِقُونَ
عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَازٍ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا

تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

4:94. O believers! When you go forth to fight in the path of Allah, so investigate properly, and the one who says Salaam to you; do not say to him that 'You are not a Muslim.' You seek the means of this worldly life, so with Allah are plenty of spoils of war. You too were like this before (when you were new Muslims), Allah then bestowed His favour upon you, you are therefore duty-bound to investigate; indeed, Allah knows your actions.

Tafseer

This verse was revealed when a group from amongst the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ passed by a man from the Banu Sulaim tribe - driving his flock of sheep - and he offered them a greeting of peace i.e. 'Salaam' which is the Islamic greeting. But they said, 'He only greeted us in a disguising way out of fear.' So, they killed him and took away his flock. So, the order came, 'O believers! When you go forth in the path of Allah ﷻ for Jihaad - that is, the war in the path of Allah ﷻ, then investigate properly, and do not say to the one who says 'Salaam' to you or shows any other sign of Islam, 'You are not a Muslim; you are only saying this as a disguise for fear of your life and property.' You seek the means of this worldly life, so you then end up killing him desiring by this act the short-lived goods of the life of this world - that is, its enjoyment in the form of the spoils of war, so with Allah ﷻ are plenty of spoils of war for you, free of the need to kill such a person for his property. You too were like this before - when you were new Muslims - but your lives and properties were

protected simply upon your confessing of faith, then Allah ﷻ bestowed His Favour upon you, making you known for your faith and righteousness, therefore you are duty-bound to investigate as not to kill a believer and treat those entering the religion of Islam as you were treated formerly when you were new Muslims and still learning the basics of Islam; indeed, Allah ﷻ knows your actions.

Note

Sometimes, judicial misjudgments occurred from the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ, then they were guided and they reformed their conditions in those particular matters, and all of the Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ departed this world upon sincere repentance.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ
الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَلَا وَعَدَ اللَّهُ الْحُسْنَىٰ ۖ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ
أَجْرًا عَظِيمًا ﴿٩٥﴾

4:95. Those Muslims who stay back from fighting without proper excuse are not equal to those (Muslims) who fight in the path of Allah with their wealth and lives; Allah has bestowed a higher rank to the warriors who strive with their wealth and lives than those who stay back. And Allah has promised goodness (i.e. Paradise) to all (the companions of the Prophet), and Allah has granted greater status with greater reward to the warriors than those who stay back.

Tafseer

The Muslims who stay back from fighting without a proper excuse - other than those who have an injury, such as a chronic illness, blindness or the like - are not equal to the Muslims who fight in the path of Allah ﷻ with their wealth and lives; Allah ﷻ has bestowed a higher rank to the warriors who strive with their wealth and lives than those who stay back at home due to injury or some other justifiable problem but they had good intentions to participate in Jihaad. Moreover, Allah ﷻ has promised goodness - which is, Paradise to both groups; that is, to all the Blessed Companions of the Holy Prophet رَضِيَ اللَّهُ عَنْهُمْ, but Allah ﷻ has granted greater status with greater reward to the warriors than those who stay back.

From this verse, it is proven that every Blessed Companion of the Beloved Prophet رَضِيَ اللَّهُ عَنْهُمْ is Jannati (qualified for Paradise). Nowadays, some so-called scholars and Pirs (Shaykhs) are heard

speaking ill regarding some Blessed Companions رَضِيَ اللَّهُ عَنْهُمْ, such as Sayyiduna Ameer Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ. Such scholars and Pirs are deviants, misled individuals and misleading people; listening to the speeches of such individuals or pledging allegiance to them is impermissible.

۱۳
ع
۱۰

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

4:96. From Him (are) ranks, and forgiveness, and mercy (for the warriors); and Allah is Most Forgiving, Most Merciful.

Tafseer

Allah عَزَّوَجَلَّ grants ranks to the warriors according to their sincerity and sacrifice, that one is higher than the other in honour; forgiveness and mercy is for them; and Allah عَزَّوَجَلَّ is Most Forgiving to His friends, Most Merciful to those who obey Him.

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْيَوْمَ كَانُوا ظَالِمِينَ ۚ أَنفُسُهُمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجَرُوا فِيهَا ۚ قَالُوا لَيْكَ مَا وَدَّعْتُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۝

4:97. Those people whose souls are taken by the angels whilst they were doing injustice to themselves (by not migrating), the angels say to them, 'What situation were you in?' They reply, 'We were weak in the land,' they (i.e. the angels) say, 'Was Allah's earth not spacious enough for you that you could have migrated therein?' Therefore, the abode for such is Hell; and a very despicable place of return.

Tafseer

This verse was revealed regarding a group of people who outwardly submitted to Islam but did not migrate and were then slain in the battle of Badr alongside the disbelievers because they went with the disbelievers to confront the Muslims. So, their condition is mentioned here; Those people whose souls are taken by the angels whilst they were committing injustice to themselves by not migrating, having remained among the disbelievers, the angels say to them, 'What situation were you in with regards to your religion?' They reply giving excuses saying, 'We were weak in the land, we were oppressed and hence unable to establish religion in the land' i.e. the land of Makkah Mukarramah.

The angels say to them in rebuke, 'Was Allah's عَزَّوَجَلَّ earth not spacious enough for you to have migrated therein from the land of disbelief to another land as others did?' The abode for such is Hell; what a very despicable place of return.

It is proven from this verse that whoever cannot establish his religion freely in any city or country, and he knows that by relocating to another city or country he will be able to practice his religious obligations freely, Hijrah (migration) therefore becomes compulsory upon him.

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

4:98. Except those who were deteriorated; men, and women and children; unable to devise a plan, not knowing the way (to migrate).

Tafseer

Except those who were deteriorated; men, women and children - unable to devise a plan to get out of that place, not knowing the way to migrate nor having the means for it. For such people, there is no sin if they did not migrate, and Allah عَزَّوَجَلَّ will forgive them.

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۗ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

4:99. So, it is close that Allah may forgive such (people); and Allah is Most Pardoning, Most Forgiving.

Tafseer

So, it is close that Allah عَزَّوَجَلَّ may forgive such people who could not migrate due to weakness, shortness of funds or not knowing the path of traveling to a secure city; and Allah عَزَّوَجَلَّ is Most Pardoning, Most Forgiving.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْوَيْلُ فَقَدْ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ﴿١٠٠﴾

١٠٠
ع
١١

4:100. And whosoever migrates in the path of Allah, leaving his home and family; he will find

abundant place and capacity in the earth. And whosoever leaves his home, migrating towards Allah and the Messenger, then death overtook him; his reward has henceforth become upon the responsibility (of the Generosity) of Allah. And Allah is Most Forgiving, Ever Merciful.

Tafseer

Whosoever migrates in the path of Allah ﷻ - leaving his home and family, he will find abundant place, capacity and provision in the earth of Allah ﷻ. Moreover, whosoever leaves his home, migrating towards Allah ﷻ and the Messenger ﷺ, and death overtook him along the way whilst traveling, his reward is in the responsibility of Allah's ﷻ Generosity; Allah ﷻ is Most Forgiving, Ever Merciful.

We learn from this verse that whosoever makes an intention of doing a pious deed and he is unable to do it due to unforeseen circumstances, he will still receive the reward for that particular pious deed.

وَإِذَا صَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ خِفَتُمْ أَنْ يُفْسِدَكُمْ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

4:101. And when you travel on the earth, so it is no sin for you to shorten some of your (obligatory) Salahs, if you fear that disbelievers will cause you harm. Undoubtedly, the disbelievers are your open enemies.

Tafseer

When you travel on the earth, it is hence no sin for you to shorten some of your obligatory Salahs by making it two instead of four Rak'ahs for Zuhr, 'Asr and 'Esha; if you fear that disbelievers will cause you harm - this shortening of Salah is only for Fard not for Witr, Sunnah or Nafl. In the blessed Hadith, it is pointed out that 'travel' means long-distance travel which is approximately 92 km. Undoubtedly, the tyrant disbelievers are your open enemies.

Keep in mind that the condition of fear during a journey is a secondary issue and just for explanation, because during those days journeys were not free of fear; even if now there is no trace of fear, Qasr (shortening of Salah) is still necessary according to the Hanafi School of Thought.

وَإِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَٰلِكُمْ لِيَنْكَبَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ١٠٢

4:102. And when you, O Beloved, are amongst them, then lead them in Salah, it should be that a group of them is therefore with you (in Salah), and they must keep their weapons with them (for defence). When they have then performed their prostration, they should hence move away from behind you and go to the back (for protection of the other performers of Salah); and the other group that had not participated in Salah at that time must come, they should now be your followers in Salah. And it should be that they take precaution and keep their weapons with them; it is the desire of the disbelievers that you become neglectful of your arms and your goods so they may overpower you with a single attack. And it is no sin for you to keep aside your arms due to the difficulty of rain or if you are sick; and take precaution for yourselves. Undoubtedly, Allah has kept prepared a disgraceful punishment for the disbelievers.

Tafseer

The method of Salah al-Khawf is being explained here. 'When you, O Beloved, are present amongst the Muslims whilst you all fear the enemy, and when you stand up to lead them in Salah, a group of them should be with you in Salah and they must keep their weapons with them for their defence. So, when they have performed their prostration of one Rak'ah and in Maghrib of two Rak'ahs, they should move away from behind you and go to the back in order to protect the other performers of Salah, and the other group that had not yet prayed must now come and be your followers in Salah. They should take precaution and keep weapons with them until you complete the prayer;

the disbelievers wish that when you stand up for prayer, you neglect your arms and your goods so that they may overpower you with a single attack by making an assault against you and capturing you - and in this is the reasoning behind keeping weapons on oneself. It is no sin for you to keep aside your heavy arms due to the difficulty of rain or if you are sick; and still continue to take precaution for yourselves by keeping the armour, etc. whilst you have kept aside the heavy weapons. Undoubtedly, Allah عَزَّوَجَلَّ has kept prepared a disgraceful punishment for the disbelievers.'

Method of Salah al-Khawf

When fear becomes intense in the battlefield, the Imam (leader in prayer) divides the people into two groups: one group facing the enemy, and the other group behind the Imam; he performs one Rak'ah and two Sajdahs (prostrations) with this (latter) group. When he raises his head from the second Sajdah, this group proceeds to face the enemy and the other group now participates in the Salah. The Imam now performs one Rak'ah and two Sajdahs with the second group and he performs the Tashahhud and Salaam - they do not perform the Salaam but rather go away to face the enemy.

The first group returns and prays one Rak'ah and two Sajdahs - without Qiraa'ah - individually. They perform the Tashahhud and Salaam then proceed to face the enemy. Then, the other group returns and performs one Rak'ah and two Sajdahs with Qiraa'ah and finally performs the Tashahhud and Salaam.

If the Imam is Muqem (resident), he performs two Rak'ahs with the first group and two Rak'ahs with the second group. For Maghrib, he prays two Rak'ahs with the first group and one Rak'ah with the second group. They do not engage in combat whilst in the state of Salah; if they do that, then their Salah is void.

If the fear is extremely intense, they pray individually whilst mounted, making gestures for Ruku' and Sajdah, facing whichever direction they wish if they are unable to face the Qiblah throughout the Salah.

(To learn more about Salah al-Khawf, please refer to the detailed books of Fiqh, such as Bahar-e-Shari'at)

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾

4:103. When you have therefore completed your Salah, so remember Allah (whilst) standing, sitting and lying on your sides. When you then feel secure, so offer Salah in the usual manner; indeed, Salah has been made obligatory upon the Muslims at fixed times.

Tafseer

So, when you have completed your Salah, remember Allah عَزَّوَجَلَّ whilst standing, sitting and lying down on your sides - in other words, in all positions and conditions. However, when you feel secure from the attack of the enemy, then offer Salah in the usual manner; indeed, Salah has been made obligatory upon the Muslims at fixed times, so it should be performed at their fixed times and not be postponed from these specified times.

From this verse, we learn that those who recite the first Kalimah (Declaration of Faith), Salawaat and Salaam, etc. aloud after Salah, they are doing an act which is not only permissible but rather praiseworthy. There are numerous blessed Hadiths regarding the recitation of the Zikr aloud after Salah - one may read the famous book of the respected scholar of Islam, Hakeem al-Ummah Mufti Ahmad Yaar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ 'Jaa al-Haq' concerning this and many other important topics.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْمِنُونَ فَإِنَّهُمْ يَأْمِنُونَ كَمَا تَأْمِنُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

4:104. And do not be laidback in the hunt for disbelievers. If you are suffering (hardship), so they also suffer as you do, and you have that hope in Allah which they do not have; and Allah is All-Knowing, All-Wise.

Tafseer

After the Muslims returned from Uhud, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ posted a group to seek

out Abu Sufyaan and his companions, but they complained about their wounds, so thereupon this verse was revealed. 'Do not be laid-back - being lazy and weak - in the hunt for disbelievers in order to fight with them. If you are suffering hardship with pain from wounds, they are also suffering as you are suffering, yet they do not shrink from fighting you, and you have that hope of victory and reward in Allah ﷻ which they do not have, and since you have this advantage over them because they have no hope in Allah ﷻ for anything, you should be more willing to fight than them; Allah ﷻ is All-Knowing, All-Wise.'

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۖ وَلَا تَكُنْ لِلْكَافِرِينَ حَصِيمًا ۖ

4:105. O Beloved, We have indeed sent down the true Book towards you, so that you may judge between the people in the way Allah shows you, and do not fight on behalf of the deceivers.

Tafseer

Tu'mah Ibn Ubayriq stole a suit of armour and hid it with a Jew. When it was discovered with the Jew, he said, 'Tu'mah kept it by me.' However, Tu'mah accused him of having stolen it and swore an oath by Allah ﷻ that he i.e. Tu'mah had not stolen it and his tribe asked the Holy Prophet ﷺ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to advocate on his behalf and clear his name, whereupon this verse was revealed. 'O Beloved, Allah ﷻ has indeed sent down the true Book - the Holy Qur'aan - towards you, so that you may judge between the people with truth in the way Allah ﷻ shows you and teaches you; and do not fight and advocate on behalf of the deceivers.'

وَأَسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۖ

4:106. And seek forgiveness from Allah; indeed, Allah is Most Forgiving, Most Merciful.

Tafseer

This command is addressed to Tu'mah that he should seek forgiveness of his sins; 'Seek forgiveness from Allah ﷻ; indeed, Allah ﷻ is Most Forgiving, Most Merciful.'

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

4:107. And do not fight on behalf of those who are dishonest to themselves; indeed, Allah does not like any extremely treacherous sinner.

Tafseer

Do not fight on behalf of those who are dishonest to themselves - who betray themselves through acts of disobedience - because the evil consequences of their betrayal shall befall them; indeed, Allah ﷻ does not like any extremely treacherous sinner - that is to say, He will severely punish him in Hell.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

4:108. They hide from people and do not hide from Allah; whereas, Allah is with them when they secretly plan that matter which Allah does not like. And Allah has their actions encompassed.

Tafseer

They - the likes of Tu'mah and his tribe - hide themselves in shame from people but they do not hide themselves from Allah ﷻ; they should have felt ashamed from Allah ﷻ and stopped disobeying Him, whereas Allah ﷻ is with them through His infinite knowledge when they plan secretly at night with such dialogue that Allah ﷻ does not like in their determination to swear an oath by Allah ﷻ and deny the theft and accuse the Jew of it - Allah ﷻ has their deeds encompassed.

هَآئِنْتُمْ هَآؤِلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيٰوةِ الدُّنْيَا ۖ فَمَن يُجَادِلِ اللّٰهُ عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَّن يَكُوْنُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

4:109. (O people) pay heed! It is you who actually fight on their behalf (i.e. of the deceivers) in the life of this world; who will therefore fight on their behalf with Allah on the Day of Resurrection, or who will be their defender (on that Day)?

Tafseer

O people of Tu'mah's tribe, pay heed! It is you who fight on their behalf i.e. on behalf of the deceivers - that is to say, on behalf of Tu'mah and his men - in the life of this world; so, who will fight on their behalf with Allah ﷻ on the Day of Resurrection if He were to punish them, or who will be a guardian for them and take charge of their matters or defend them on that Day?

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾

4:110. And whoever does evil or wrongs his own soul, then seeks forgiveness from Allah, (he) shall henceforth find Allah Most Forgiving, Most Merciful.

Tafseer

Whoever perpetrates minor evil or commits a major sin by which another is harmed - as when Tu'mah falsely accused the Jew - or wrongs himself by committing sins - the consequences of which are limited to him - and then seeks for forgiveness from Allah ﷻ for it, that is to say he then repents, he shall find that Allah ﷻ is Most Forgiving, Most Merciful to him; in other words, Allah ﷻ through His Mercy will forgive such person who repents.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّهَا يَكْسِبُهَا عَلَى نَفْسِهِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

4:111. And whoever earns sin; his earning (sins) will therefore fall upon himself, and Allah is Ever Knowing, All-Wise.

Tafseer

Whoever earns sins; the harms of his earning sins i.e. the devastating consequences of his evils will fall upon only himself - that is to say, no one else, and Allah ﷻ is Ever Knowing, All-Wise.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَزِرْهَا بِرِيءٍ فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿١١٢﴾

4:112. And whoever commits a mistake or a sin, then blames it on an innocent (person), he has

definitely burdened himself with slandering and a manifest sin.

Tafseer

Whoever commits a minor mistake or a major sin, and then blames it on an innocent person, he has indeed burdened himself with slandering and a manifest sin.

We learn from this verse that to make a false accusation against an innocent person is a severe crime, regardless of whether that innocent person is a believer or a disbeliever.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَصُدُّوكَ مِنْ شَيْءٍ ۖ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

4:113. And O Beloved, had the Benevolence of Allah and His Mercy not been upon you, a group amongst them would have therefore desired to deceive you; and they are only misleading their own selves and will not harm you at all. And Allah has sent down upon you the Book and wisdom, and taught you whatever you did not know, and upon you is the great Benevolence of Allah.

Tafseer

O Beloved, had the Benevolence of Allah ﷻ and His Mercy not been upon you by way of protecting you, a group amongst them - of Tu'mah's tribe - would have wished and actually tried to deceive you from judging with truth; and they are only misleading themselves and will not harm you at all since the evil consequence of their trying to lead you astray would befall only them. Moreover, Allah ﷻ has sent down upon you the Book - i.e. the Holy Qur'aan - and wisdom, taught you whatever you previously did not know of the seen and the unseen knowledge and all the rulings of Shari'ah as well as worldly matters too. Furthermore, upon you is the great Benevolence of Allah ﷻ because due to this vast and unseen knowledge which Allah ﷻ has granted you, the hypocrites and the plotters cannot deceive you, and through this great knowledge of the unseen, the beloved Prophet ﷺ is able to perform the duties of Prophethood in the best manner.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنَ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

4:114. Most of their (secret) consultations do not contain any benefit except of the one who commands charity, or goodness, or peacemaking amongst people; and whoever does this to seek the pleasure of Allah, We shall soon give him a great reward.

Tafseer

Most of the secret consultations of common people do not contain any benefit because public talk is usually based on inadequate conversation and their consultations are merely fruitless, head-breaking talks, except of the one who commands charity, goodness or peace-making amongst people - their consultations are good and beneficial; whosoever does this - that is, he commands good - to seek the pleasure of Allah ﷻ, He shall soon grant him a great reward.

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ

مَصِيرًا ﴿١١٥﴾

4:115. And whoever opposes the Messenger after this; that the right path has been made clear to him, and follows a way other than the way of the Muslims, We shall leave him in his own condition and shall put him in Hell; and what a despicable place of return.

Tafseer

Whereas, whoever opposes the Beloved Messenger ﷺ after the right path i.e. the truth has been made clear to him through miracles, but he follows a way other than the way of the Muslims - that is to say, other than the path that the Muslims follow in religion, Allah ﷻ shall leave him in his own condition and shall put him in Hell where he will burn; and what a despicable place of return it is.

From this verse, we learn that Ijmaa' (consensus) of Muslims is a legally valid proof in Islamic Law;

to go against the consensus of Muslims is not allowed just as to go against Qur'aan and Sunnah is not allowed. Following the footsteps of illustrious predecessors like the four Imams of Fiqh رَحِمَهُمُ اللَّهُ is the general path of Muslims; to go against the Taqleed of one of the four Imams is misguidance.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

4:116. Allah does not forgive (the sin of) associating a partner with Him, and He forgives whatever is less than that for whomsoever He wills; and whoever ascribes partners to Allah, he has indeed gone far astray.

Tafseer

Allah ﷻ does not forgive the sin of associating a partner with Him and one will die in the state of disbelief if one did not repent from Shirk (polytheism), whereas He forgives that which is lesser than polytheism for whomsoever He wills; whoever ascribes partners to Allah ﷻ has indeed gone far astray from the truth.

Forgiveness of sins should not be regarded as definite, but one should hope for it and continue repenting; it is for this reason that the words 'whomsoever He wills' are used in this verse. Therefore, this verse is by no means encouraging one to become fearless in committing sins, rather stopping one from committing sins.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

4:117. These polytheists do not worship other than Allah but (they worship) some females; and they do not worship (anyone) but the rebellious Devil.

Tafseer

These polytheists do not worship other than Allah, but they worship some female idols with feminine names such as Laat, Manaat, and 'Uzza; and by worshipping these female idols, they do not worship anyone but the rebellious Devil i.e. the one who has rebelled against obedience to Allah ﷻ because they are obeying him in this worship of female idols.

لَعَنَهُ اللَّهُ ۖ وَقَالَ لَا تَجِدَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ۖ

وَقَالَ

4:118. The one whom Allah has cursed (i.e. the Devil); and he said, 'I swear I will definitely take a fixed portion of Your bondsmen (as my followers).'

Tafseer

The one whom Allah has cursed - that is, Shaitaan (Satan) i.e. the Devil - said, 'I swear an oath that I will certainly take a particular portion of Your bondsmen as my followers and I will mislead them.'

وَلَا ضَلَالَتَهُمْ وَلَا مَیِّتَهُمْ وَلَا مَرَّتَهُمْ فَلْيَعْبِرْنَ خَلْقَ اللَّهِ ۖ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُبِينًا ۖ

4:119. 'I swear I will definitely lead them astray, and I will certainly arouse (sinful) desires in them, and I will definitely order them that they will pierce the ears of animals (this is a ritual of idol worshippers), and I will definitely order them that they will change the creation of Allah.' And whoever chooses the Devil for a friend instead of Allah, he has indeed suffered a manifest loss.

Tafseer

Shaitaan further said, 'I swear I will surely lead them astray from the truth with evil whisperings, I will certainly arouse sinful desires in them by convincing them that there will be no resurrection and no reckoning, I will definitely order them so they will pierce the ears of animals - a ritual of idol worshippers - and this was done to the she-camels they called Baheerah, and I will definitely order them so they will change the creation of Allah عَزَّ وَجَلَّ i.e. substituting His religion with disbelief, making lawful what Allah عَزَّ وَجَلَّ has declared unlawful and making unlawful what Allah عَزَّ وَجَلَّ has declared lawful. In addition, whoever chooses the Devil for a friend instead of Allah عَزَّ وَجَلَّ has indeed suffered a manifest loss since he will end up in the Fire made everlasting for him.

يَعِدُّهُمْ وَيُؤَيِّدُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

4:120. The Devil promises them and arouses (sinful) desires in them; and the Devil does not promise them except deception.

Tafseer

The Devil promises them a long life and arouses sinful desires in them of attaining their hopes in this world and that there will be neither resurrection nor requital; the Devil does not promise them except deception.

أُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ وَلَا يُجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

4:121. The destination for such is Hell; and they will not find any protection from it.

Tafseer

The destination for those who follow the Devil is Hell; they will not find any protection from Hell and no alternative to it, they will remain in it endlessly.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّ لَهُمْ جَهَنَّمُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قَوْلًا ﴿١٢٢﴾

4:122. And those who believed and did good deeds, We shall soon take them into Gardens beneath which rivers flow; abiding in them forever and ever; (this is) a true promise from Allah; and whose words are more true than the Words of Allah?

Tafseer

Whereas those who believed and did good deeds, Allah عَزَّوَجَلَّ shall soon take them into Gardens beneath which rivers of water, milk, pure wine and honey flow; abiding in them forever and ever; this is a true promise from Allah عَزَّوَجَلَّ - that is, Allah عَزَّوَجَلَّ promised them this and fulfilled it truthfully;

whose words are more true than the Words of Allah ﷻ? There is no one.

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ ۚ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

4:123. Things do not happen according to your wishful thinking (O polytheists), nor on the desires of the people given the Book. Whoever does wrong will get the recompense of it and will not find any friend or any helper except Allah.

Tafseer

When the polytheists and the People of the Book - the Jews and the Christians - began to believe that sin will not cause any harm to them, thereupon this verse was revealed. It is said to them, 'Things do not happen according to your wishful thinking, O polytheists, nor on the desires of the people given the Book, so false hopes have no legs to stand on. Whoever commits wrong will get the recompense of it - either in the Hereafter or in this life through trials and problems, as it is stated in Hadith - and these disbelievers will not find - except Allah ﷻ - any friend or any helper to protect and defend them against Allah ﷻ.

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

4:124. And whosoever does some good deeds; be it a man or woman, and is a Muslim, they will therefore be admitted to Paradise, and they will not be wronged (even) to the extent of a sesame seed.

Tafseer

Whosoever does some good deeds - be it a man or a woman, and is a Muslim - will be admitted into Paradise and they will not be wronged even to the extent of a sesame seed; neither are their good deeds going to be decreased nor their sins increased.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

4:125. And whose religion is better than the one who submitted his face to Allah and is a doer

of good, and followed the religion of Ibrahim who was separate from all falsehood? And Allah made Ibrahim His close friend.

Tafseer

Whose religion is better than the one who submitted his face i.e. himself to Allah ﷻ for His commandments and is a doer of good, he is virtuous and declares the Oneness of Allah ﷻ and followed the religion of Ibrahim ﷺ, who was separate from all types of falsehoods? Allah ﷻ made Ibrahim ﷺ His close friend as His chosen one whose love for Him is pure.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۝۱۸

۱۸
ع
۱۵

4:126. And only to Allah belongs whatever is in the heavens and whatever is in the earth; and Allah has control over all things.

Tafseer

Only to Allah ﷻ belongs whatever is in the heavens and whatever is in the earth as belongings, creation and servants; Allah ﷻ has control over all things i.e. everything is encompassed by Him.

وَيَسْأَلُونَكَ فِي النِّسَاءِ ۗ قُلِ اللّٰهُ يُفْتِيكُمْ فِيهِنَّ ۚ وَمَا يُثَلَّ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَّى النِّسَاءِ الَّتِي لَا تُوْتُوهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنَ الْوِلْدَانِ ۚ وَأَنْ تَقُومُوا إِلَيْهِمْ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللّٰهَ كَانَ بِهِ عَلِيمًا ۝۱۹

4:127. And they ask you the ruling concerning women. Say you (O Beloved); that 'Allah gives you the verdict concerning them (to fulfil their rights), and what is recited to you from the Qur'aan concerning those orphan girls; that you do not give them what is fixed for them (from inheritance), and you also turn your faces from marrying them (i.e. you do not show interest in this regard), and (He gives the verdict) concerning weak (i.e. orphaned) children (to fulfil their rights), and this; that you (must) remain established upon justice in dealing with the rights of orphans; and whatever good deeds you do, so Allah is Aware of it.'

Tafseer

They ask you the ruling concerning women and their inheritance; say you, O Beloved, 'Allah ﷻ gives you the verdict concerning them to fulfil their rights and also draws your attention towards what is recited to you from the Holy Qur'aan concerning orphaned girls regarding inheritance as stated in Surah 4, verse numbers 11 and 12; you do not give them that which is fixed for them by Shari'ah from inheritance, O guardians, and you turn your faces away from marrying them, you do not show interest in this regard and you prevent them from marrying others desiring their inheritance - in other words, Allah ﷻ declares to you not to do this, He gives the verdict concerning weak orphaned children to fulfil their rights by giving them what is due to them, and that you must establish justice in dealing with the rights of orphans with respect to inheritance and dowry; whatever good deeds you do, Allah ﷻ is Aware of it and He will recompense you for it.'

وَإِنْ أَمْرًا أَتَّخَفْتُمْ مِنْ بَعْلِهَا تُشْوَغًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

4:128. And if a woman fears ill treatment from her husband or lack of interest, it is therefore no sin for them that they reach an agreement of peace between themselves (to compromise with each other). And peace is better, and the heart is trapped in greed; and if you do good and practice piety, so Allah is Aware of your actions.

Tafseer

If a woman fears ill-treatment from her husband or lack of interest i.e. if she is fearful of ill-treatment from her husband or if he looks down on her by abstaining to sleep with her, or by not maintaining her adequately because he is hostile towards her and desires to marry one more beautiful than her or by turning his face away from her in not showing any kind of love or compassion, so it is better for them if they reach an agreement of peace between themselves in order to compromise with each other in terms of forgiving each other some of their rights for continuing companionship; if she agrees to this, then that is fine, but if she does not, then the husband must either give her all her due and continue living with her with patience or part with her. Moreover, peace is better than separation, ill-treatment and rejection. Allah ﷻ is explaining the natural disposition of human

beings by saying, 'and the heart is trapped in greed;' if you do good, practice piety and do not violate the rights of each other, so Allah ﷻ is Aware of your deeds.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَبْلُغُوا كِلَ الْبَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

4:129. And you will never be able to deal equally between women no matter how much you may desire (to treat them equally), so do not actually be totally inclined towards one (wife), that the other is left hanging (in the midst). And if you do good and practice piety, so Allah is undoubtedly Most Forgiving, Most Merciful.

Tafseer

You will most likely never be able to be just to deal equally between your wives in terms of love, no matter how much you may desire to treat them equally with justice, therefore do not be totally inclined towards one wife whom you love the most with respect to sharing and maintenance expenses, leaving the other hanging in the midst, as though as if she has a husband but she does not have a husband. Additionally, if you do good by treating them with justice in regards to their shares of maintenance and practice piety, so undoubtedly Allah ﷻ is Most Forgiving regarding the natural inclination in your heart towards one particular wife, Most Merciful.

وَإِنْ يَتَفَرَّقَا يَغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۖ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

4:130. And if those two separate (by divorce), so Allah will make each of you independent from the other with His Bounty; and Allah is All-Encompassing, All-Wise.

Tafseer

If those two - the married couple - separate by way of divorce, Allah ﷻ will make each of them independent from needing the other with His Bounty by giving her another as a good husband and giving him another as a good wife; Allah ﷻ is Most Capable, All-Wise.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ۚ وَاِنْ تَكْفُرُوْا اِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ﴿١٣١﴾

4:131. And only to Allah belongs whatever is in the heavens and whatever is in the earth. And We have indeed emphasised to those who received the Books before you, and to you; that remain fearful of Allah. And if you disbelieve, so undoubtedly only to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is Independent, Worthy of all praise.

Tafseer

Only to Allah ﷻ belongs whatever is in the heavens and whatever is in the earth. Indeed, Allah ﷻ has emphasised to those who received the Books before you - namely, the Jews and the Christians - and to you, O Muslims; that keep fearing Allah ﷻ, fear His punishment by being obedient to Him. Allah ﷻ said to them and to you that if you disbelieve, then undoubtedly only to Allah ﷻ belongs whatever is in the heavens and whatever is in the earth as creation, belongings and slaves and He will not be harmed by your disbelief. Moreover, Allah ﷻ is Independent of the need for His creation or their worship, He is Worthy of all praise for what He does to them.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَكَفٰى بِاللّٰهِ وَكِیْلًا ﴿١٣٢﴾

4:132. And only to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah is sufficient as a Disposer of matters.

Tafseer

Only to Allah ﷻ belongs whatever is in the heavens and whatever is in the earth – Allah ﷻ has repeated this in order to reaffirm the reason why fearing Him is necessary. Moreover, Allah ﷻ is Sufficient in witnessing the fact that what is contained in them belongs to only Him, and Allah ﷻ is the Sufficient Disposer of matters.

اِنْ يَّشَآءِ هَبْكُمْ اَيُّهَا النَّاسُ وَاَيَاتِ الْاٰخِرِيْنَ ۚ وَكَانَ اللّٰهُ عَلَىٰ ذٰلِكْ قَدِيْرًا ﴿١٣٣﴾

4:133. O people! If He wills, so He can remove you and bring others (to replace you); and Allah

has power to do that.

Tafseer

O people! If He wills, He can remove you and bring others to replace you e.g. He gave possession of Fir'awn's land to the Israelites. It could also mean that He could end your rule and make others as rulers of your land, and Allah ﷻ has power to do that.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۖ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ۝

۱۹
ع
۱۲

4:134. Whoever desires the reward of (this) world, so know that only with Allah is the reward of both; (this) world and the Hereafter. And Allah is All-Hearing, All-Seeing.

Tafseer

Since Allah ﷻ is the Possessor of this world and the Hereafter, one should seek the goodness of this world and the Hereafter from Him. Whoever desires by his deeds the reward of this world, he may receive it but will be deprived from the reward of the Hereafter; you should know that only with Allah ﷻ is the reward of both worlds - this world and the Hereafter - for the one who wants it, so why do you ask of the lower reward of this world? Why do you not seek the higher reward of the Hereafter by devoting yourself sincerely to Him since whatever reward you seek can only be found with Him? Moreover, Allah ﷻ is All-Hearing, All-Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَدِيًّا أَوْ قَفِيرًا فَاذْكُرُوا لِلَّهِ أُولَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوَّا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

4:135. O believers! Become firm in standing for justice (whilst) giving testimony for the sake of Allah, even if there is loss in it for yourselves, or for (your) parents, or for (your) relatives; whether the one you testify against is rich or poor; nevertheless, Allah has greater right over it. Do not therefore follow your wishes lest you separate from the truth (i.e. justice), and if you distort (testimony) or turn away (from giving it), so Allah is Aware of your actions.

Tafseer

O believers! Stand firm and be upright for justice whilst giving testimony, give testimony for the sake of Allah ﷻ, even if through it there is loss for yourselves by affirming the truth and not concealing it, or to your parents or relatives; whether the one you testify against is wealthy or poor, sometimes the awe of the rich becomes an obstacle for true justice and sometimes feeling pity for the poor becomes an obstacle; Allah ﷻ is closer to the two - the rich and the poor - than you, and He has better knowledge of what is good for them. So, do not follow your desires, lest you separate from the truth i.e. justice, and if you distort testimony or turn away from giving it, so Allah ﷻ is Aware of your actions.

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

4:136. O believers! Keep faith in Allah, and the Messenger of Allah, and this Book (i.e. the Qur'aan) He has sent down upon that Messenger of His, and that Book He sent down before. And whoever does not believe in Allah, and His angels, and His Books, and His Messengers and the Last Day, he has hence undoubtedly gone far astray.

Tafseer

O believers! Have faith in Allah ﷻ, His Noble Messenger i.e. the Holy Prophet Muhammad ﷺ, this Book i.e. the Holy Qur'aan He has sent down upon His Beloved Messenger ﷺ, and that Book He sent down before i.e. the Torah and the Bible. It is learnt from here that though it is necessary to believe in the Books but only the Holy Qur'aan will be practised. But whoever does not believe in Allah ﷻ, His Angels, His Books, His Messengers ﷺ and the Last Day, he has undoubtedly gone far astray.

Note

The word 'believers' in its true meaning in this day and age can only be used for the Muslims; this word cannot be used for the Jews and the Christians.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَدَّادُوا كُفْرَ الْأَمْرِ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

4:137. Indeed, those people who believe, then become disbelievers, then believe, then become disbelievers, then grow in further disbelief; Allah will never forgive them, nor will He show them the (true) path.

Tafseer

Indeed, those who believed in the Prophet Moosa عَلَيْهِ السَّلَام - namely, the Jews, then disbelieved by worshipping the calf, then believed after that, then disbelieved in the Prophet 'Eisa عَلَيْهِ السَّلَام and then increased in disbelief by not believing in the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ will never forgive them for what they have persisted in of disbelief nor guide them towards a way to the truth.

This verse could also be referring to the hypocrites, and then the Tafseer of this verse would be: Indeed, those who believed verbally, then disbelieved in their hearts, then again believed verbally, then again disbelieved, and then they grew in their disbelief by becoming consistent in disbelief, Allah عَزَّوَجَلَّ will never forgive them, nor will He show them the True Path.

يَسِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

4:138. Give glad tidings to the hypocrites; that, for them is a painful punishment.

Tafseer

O Beloved, inform the hypocrites; that, for them is a painful punishment of the Fire. The reason for this terrifying news is mentioned in the next verse.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَتَعُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

4:139. Those who befriend disbelievers instead of Muslims, do they seek honour from them? So (know that) all honour in fact belongs to Allah.

Tafseer

Those - the hypocrites - who befriend disbelievers instead of Muslims because they mistakenly

believe them to be stronger than Muslims, do they seek honour and power from them? That is to say, they shall not find such honour and power with them. Then know that all honour and power belong to Allah ﷻ in this world and the Hereafter and no one but His friends - the sincere believers - shall attain it.

From this verse, we learn that love, friendship and all types of heartfelt connections with non-believers is a sign of hypocrisy, especially when it is done in opposition to Muslims.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلا تُتَعَدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِثْلَهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۖ

4:140. And Allah has indeed sent down to you in the Book; that when you hear the verses of Allah being rejected or being mocked, do not therefore sit with those people, until they engage in some other conversation; otherwise, you too are like them. Undoubtedly, Allah will gather the hypocrites and the disbelievers all together into Hell.

Tafseer

Indeed, Allah ﷻ has sent down to you in the Book i.e. the Holy Qur'aan, namely Surah al-An'aam, verse 68; that when you hear the verses of Allah ﷻ being rejected or being mocked at, then stop those people if you can and do not sit with such people who are the disbelievers and the mockers until they engage in some other conversation, otherwise you too are like them. In other words, if you were to sit with them, you would definitely be like them in sinfulness; undoubtedly, Allah ﷻ will gather the hypocrites and the disbelievers all together into Hell just as they were gathered together in this world in disbelief and mockery.

الَّذِينَ يَتَّبِعُونَكُمْ يَحْسَبُونَكُمْ حَسْبُ ۚ إِنَّ كَانَ لَكُمْ فِتْنَةٌ مِّنْ اللَّهِ قَالُوا أَلَمْ تَكُنْ مَعَهُمْ ۖ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْخُرْهُم بِعَيْنَيْكُمْ وَنَسْعُهُمْ مِّنَ الْمُؤْمِنِينَ ۖ قَالُوا يُحْكَمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۚ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۚ

4:141. Those (i.e. the hypocrites) who constantly watch your situation; if victory therefore comes to you from Allah, they say (to the Muslims), 'Were we not with you?' and if there is

victory for the disbelievers, they therefore say (to the disbelievers), 'Did we not have control over you (but did not kill you) and we protected you from the Muslims?' So, Allah will judge between all of you on the Day of Resurrection, and Allah will not provide the disbelievers any way over the Muslims.

Tafseer

Those - that is, the hypocrites - who keep watching over your situation, O Muslims, hoping for misfortunes to befall you; so, if victory - such as a conquest or spoils of war - comes to you from Allah ﷻ, they say to the Muslims, 'Were we not with you i.e. in religion and in Jihaad? So, give us from the spoils of war.' Whereas, if victory is for the disbelievers, they say to them, 'Did we not have control over you in the battlefield but did not kill you and protected you from the Muslims? We helped you by stopping them and telling you of their plans and thus have we not done you a favour?' Allah ﷻ will judge between all of you on the Day of Resurrection, admitting the believers into Paradise and the disbelievers into the Fire, and Allah ﷻ will not provide the disbelievers any way to overcome the Muslims through sound arguments and proofs of truthfulness.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝

4:142. Undoubtedly, the hypocrites, in their assumption, desire to deceive Allah, and only He will destroy them by making them neglectful; and when they stand up for Salah, they therefore unwillingly do it for show, and they do not remember Allah but slightly.

Tafseer

Undoubtedly, the hypocrites - in their assumption - desire to deceive Allah ﷻ because of what they hide in themselves of disbelief in order to escape His rulings in this world, whereas He will destroy them by making them neglectful in their plotting, so they will be disgraced in this world - through Allah ﷻ informing His Beloved Prophet ﷺ of what they hide - and punished in the Hereafter. Moreover, when they stand up for Salah with the believers, they do so unwillingly and they do it for show i.e. just to be seen by people, and they do not remember Allah but slightly also just for showing-off.

مَذْبُوبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَكَانَ تَجْدَلَهُ سَبِيلًا ﴿١٤٣﴾

4:143. (The hypocrites are) wavering in the middle; neither of here (i.e. with the believers) nor of there (i.e. with the disbelievers); and the one whom Allah causes to go astray, you will hence not find for him a way.

Tafseer

The hypocrites are wavering in the middle of belief and disbelief - neither here with the sincere believers nor there with the open disbelievers; and for the one whom Allah عَزَّوَجَلَّ causes to go astray because of his disbelief, you will not find for him a way of guidance.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا اللَّهَ عِلْمَكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾

4:144. O believers! Do not befriend disbelievers instead of Muslims. Do you wish this; that you offer Allah a clear (point of) argument against yourselves?

Tafseer

O believers! Do not befriend disbelievers instead of Muslims; do you wish to offer Allah عَزَّوَجَلَّ a clear point of argument against yourselves by taking them as friends?

إِنَّ الْمُنَافِقِينَ فِي الدَّرَجَةِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

4:145. Undoubtedly, the hypocrites are in the lowest section of Hell, and you will never find any helper for them.

Tafseer

Undoubtedly, the hypocrites are in the lowest section of Hell - that is, its last and final end point, and you will never find any helper for them on the Day of Judgement nor anyone to guard them from the Fire or take them out from it.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

4:146. Except those who repented, and reformed themselves, and held tightly on to the rope of Allah and made their religion purely for Allah; they are therefore with the Muslims, and Allah will soon bestow upon the Muslims a great reward.

Tafseer

Except those who repented from hypocrisy, reformed themselves, held tight to the rope of Allah, became firm in religion, put their trust in Allah عَزَّوَجَلَّ and made their religion purely for Him, free from any form of pretending; so, they are with the Muslims in terms of what they shall be given as reward, and Allah عَزَّوَجَلَّ will soon bestow upon the Muslims a great reward in the Hereafter - and that is Paradise.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

4:147. And what will Allah do (i.e. gain) by punishing you, if you become grateful and accept faith? And Allah is All-Rewarding, All-Knowing.

Tafseer

What will Allah عَزَّوَجَلَّ do - that is, what will Allah عَزَّوَجَلَّ gain by punishing you, if you become grateful of His favours and accept faith? As a result, you will be saved from His punishment. Moreover, Allah عَزَّوَجَلَّ is All-Rewarding of the deeds of believers, All-Knowing of His creation.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْرِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

4:148. Allah does not like the public utterance of evil talk except by the oppressed, and Allah is All-Hearing, All-Knowing.

Tafseer

Allah ﷻ does not like the loud and public utterance of evil talk i.e. talking about the sin of someone with any person, that is to say, Allah ﷻ will punish him for it, except by the oppressed person in which case Allah ﷻ would not punish him for uttering it aloud when he is informing others of the wrong done to him by the wrong-doer or calling people for help against him. Moreover, Allah ﷻ is All-Hearing of what is said, All-Knowing of what is done.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوا أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

4:149. If you do any good openly or secretly, or forgive someone's evil; so, Allah is indeed Most Forgiving, All-Powerful.

Tafseer

If you do any good deed openly or secretly, or forgive the evil of someone if the evil is done to you personally, indeed Allah ﷻ is Most Forgiving, All-Powerful.

However, no one has the right to forgive religious, national or patriotic offences of anyone. From here we have learnt that if someone insults Allah ﷻ, the Prophets ﷺ, the Holy Qur'aan or any other Heavenly Scriptures for that matter, or the religion in general, we as individuals cannot forgive such a person; the offender will be punished according to the law.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ ۚ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

4:150. Those who do not believe in Allah and His Messengers, and desire to separate His Messengers from Allah, and they say, 'We believe in some (Messengers) and disbelieve in others,'

and desire to find a path between faith and disbelief.

Tafseer

This verse was revealed regarding the Jews and the Christians. The Jews believed in the Prophet Moosa عَلَيْهِ السَّلَام but did not believe in the Prophet 'Eisa عَلَيْهِ السَّلَام nor the Prophet Muhammad ﷺ. Whereas, the Christians believed in the Prophet 'Eisa عَلَيْهِ السَّلَام but did not believe in the Prophet Muhammad ﷺ. It is said about those who do not believe in Allah عَزَّوَجَلَّ and His Messengers عَلَيْهِمُ السَّلَام - and desire to separate His Messengers عَلَيْهِمُ السَّلَام from Allah عَزَّوَجَلَّ by believing in Him but not believing in any of the Prophets or believing in only some of them - and they say, 'We believe in some Messengers and disbelieve in others,' and desire to find a path to follow which is in between faith and disbelief; such path is indeed the path of the Devil (Satan).

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۝

4:151. These are truly the disbelievers; and for the disbelievers We have kept prepared a humiliating punishment.

Tafseer

These people who do not believe in all of the Prophets or only believe in some of them عَلَيْهِمُ السَّلَام are truly the disbelievers; and for the disbelievers Allah عَزَّوَجَلَّ has prepared a humiliating punishment - namely the punishment of the Fire of Hell.

From here we learn that rejection of any one of the Prophets is disbelief and that is equal to rejecting all of the Prophets عَلَيْهِمُ السَّلَام.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُقَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

4:152. And those who believe in Allah, and all His Messengers and do not make any distinction in believing any one of them, Allah will soon reward them; and Allah is Most Forgiving, Most Merciful.

Tafseer

Those who believe in Allah ﷻ, and in all of His Messengers and Prophets ﷺ and do not make any distinction in the matter of believing in any one of them; Allah ﷻ will soon reward them for their deeds, and Allah ﷻ is Most Forgiving to His Friends, Most Merciful to those who obey Him.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرًا فَقَا حَدَّثَهُمْ
الضُّعْفَةُ يُظْلِمُهُمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَهُمْ بِالْبَيِّنَاتِ فَعَقَوْا عَنْ ذَلِكَ ۚ وَإِنِّي أَنَا مُوسَىٰ سُلْطَانًا مُبِينًا ﴿١٥٣﴾

4:153. O Beloved, the People of the Book request you to bring down a book upon them from heaven; so, they had actually asked Moosa already for something even bigger; that they said (requesting), 'Show us Allah clearly,' thunder therefore seized them on account of their sins. They then also took the calf (for worship) after this; that clear verses had come to them. So, We forgave this, and We gave Moosa clear dominance.

Tafseer

O Beloved Muhammad (ﷺ), the People of the Book i.e. the Jews request you to bring down a book upon them from heaven all at once as was revealed to the Prophet Moosa ﷺ; they ask you merely to annoy you. These are their excuses not to obey you - if you consider this behaviour of theirs as shocking, then know that they i.e. their forefathers had asked Moosa ﷺ already for something even bigger; that they requested, 'Show us Allah (ﷻ) clearly before our eyes, we will not believe in Him until we see Him;' then they were seized by thunder as a punishment on account of their unlawful demand when they annoyed Moosa ﷺ with this. Then, they also took the golden calf as a god for worship after being given clear verses and also shown the miracles testifying to the Oneness of Allah ﷻ. So, Allah ﷻ forgave this and did not annihilate them, and He gave Moosa ﷺ clear dominance over them when he commanded them to slay themselves in repentance, so they had no choice but to obey him with regards to this command.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِبَيْنَاتٍ مِنْهُمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا
عَظِيمًا ﴿١٥٤﴾

4:154. We then raised the Mount (Sinai) over them in order to take a covenant from them

and said to them that 'Enter the gate while prostrating,' and stated to them (warning) not to exceed the limit in the matter regarding Saturday (the Sabbath), and We took from them a firm covenant.

Tafseer

Allah ﷻ then raised the Mount Sinai over them in order to take a covenant from them to practice upon the Tawraah and said to them whilst it cast a shadow hovering above them that 'Enter the gate of the town of Jerusalem or Areeha while prostrating,' and Allah ﷻ warned them not to exceed the limit in the matter regarding Saturday - that is, the Sabbath - by fishing during it, and Allah ﷻ took from them a firm covenant regarding this but they broke it.

فَمَا نَقِضْهُمْ مِيثَاقَهُمْ وَكُفِّرْهُمْ بِآيَاتِ اللَّهِ وَقَتْلُهُمْ إِلَّا نُبَيَّاءَ بَعْضِهِمْ حَقٌّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

4:155. So, We cursed them because of them breaking their covenant, and also because of this; that they denied the verses of Allah, and would unjustly martyr the Prophets, and for this declaration of theirs; that 'Our hearts are covered,' rather, it is Allah Who sealed their hearts due to their disbelief. So, they, except a few, do not believe.

Tafseer

So, Allah ﷻ cursed them because of them breaking their covenant. Its detail is mentioned in the previous verse, and also because they denied the verses and the signs of Allah ﷻ such as the miracles of the Prophet Moosa ﷺ, and for their unjustified martyring of the Prophets ﷺ, and for this declaration of theirs to the Holy Prophet Muhammad ﷺ that 'Our hearts are covered and cannot grasp what you say,' but rather it is Allah ﷻ Who sealed their hearts due to their disbelief. Therefore, they do not believe, except a few such as 'Abdullah Ibn Salaam and his companions رَضِيَ اللَّهُ عَنْهُمْ.

وَيَكْفُرْهُمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ۝

4:156. And (Allah cursed them) due to the fact that they disbelieved and gravely slandered Maryam (Mary).

Tafseer

Moreover, Allah عَزَّوَجَلَّ cursed them because they disbelieved in the Prophet 'Eisa عَلَيْهِ السَّلَام and gravely slandered Sayyidah Maryam رَضِيَ اللَّهُ عَنْهَا - the mother of the Prophet 'Eisa عَلَيْهِ السَّلَام - when they falsely accused her of fornication.

Note

From this verse, we learn that it is a grave sin to hurl accusation on a chaste and honourable believing woman, especially when that lady happened to be of an elevated status. Those who presently hurl accusation against Sayyidah 'Ayesha Siddeeqah رَضِيَ اللَّهُ عَنْهَا are the worst type of criminals, and they - like the Jews - are liable for the punishment of Allah عَزَّوَجَلَّ.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۚ وَمَآ قَتَلُوهُ وَمَآ صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَآ قَتَلُوهُ يَقِينًا ۝

4:157. And because of their stating this; that 'We have martyred the Messiah 'Eisa; the son of Maryam; the Messenger of Allah,' and it is (the truth) that neither did they kill him nor crucify him but for them a look-alike was created (his face resembling the face of 'Eisa). And those who disagree regarding him (i.e. the look-alike) are definitely in doubt over him; they know nothing of him, but are merely following this very assumption, and without doubt, they did not kill him.

Tafseer

The Jews are cursed because of them boastfully stating this; that 'We have martyred the Messiah, 'Eisa the son of Maryam; the Messenger of Allah,' the Christians endorsed the statement of the Jews, whereas Allah عَزَّوَجَلَّ refuted the claim of both the Jews and the Christians. Moreover, it is the truth that they neither killed him nor crucified him, but for them a look-alike was created, they thought

this man is 'Eisa عَلَيْهِ السَّلَام and they crucified him, his face resembled the face of 'Eisa عَلَيْهِ السَّلَام. But those who disagree regarding him i.e. the look-alike are indeed in doubt over him; some of them said when they saw the slain man, the face is that of 'Eisa عَلَيْهِ السَّلَام, but the body is not his, hence it is not him. Others said no, it is he; they know nothing regarding the killing of 'Eisa عَلَيْهِ السَّلَام but are merely following their assumption. Without doubt, no one killed 'Eisa عَلَيْهِ السَّلَام.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ٥٨

4:158. Rather, Allah raised him towards Himself, and Allah is Overpowering, All-Wise.

Tafseer

Rather, Allah عَزَّوَجَلَّ raised him alive towards Himself i.e. towards His nearness on the forth heaven; before the Day of Judgement, he will come down from the heaven and Imam Mahdi رَضِيَ اللَّهُ عَنْهُ will also appear at that time, they will both work together for the victory of the religion of Islam; and Allah عَزَّوَجَلَّ is Overpowering, All-Wise.

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ الَّذِينَ مِنْ بَيْنِ يَدَيْهِ قَدْ كَفَرُوا ۖ وَهُمْ فِي أَعْيُنِ اللَّهِ عَدُوٌّ مُبِينٌ ٥٩

4:159. There is no person of the Book who will not believe in him ('Eisa) before his death, and on the Day of Resurrection he ('Eisa) will be a witness against them.

Tafseer

There is no one amongst the People of the Book who will not believe in the Prophet 'Eisa عَلَيْهِ السَّلَام before his death i.e. the death of 'Eisa عَلَيْهِ السَّلَام after he descends upon the approach of the Day of Judgement, as is stated in Hadith (*Sahih Muslim, book 54, Hadith no. 2937*). Moreover, on the Day of Resurrection, the Prophet 'Eisa عَلَيْهِ السَّلَام will be a witness against them of what they did when he was sent to them.

Note

Four Prophets are still alive - that is, they have not yet tasted death - two are upon the earth i.e. the Prophets Khidr and Ilyas, and two are in the heavens i.e. the Prophets 'Eisa and Idrees عَلَيْهِمُ السَّلَام.

4:160. So, on account of the great injustice committed by the Jews, We made unlawful for them some of those pure things which were lawful for them, and due to the fact that they prevented many people from the path of Allah.

On account of the great injustice committed by the Jews, Allah ﷻ made unlawful for them some of the pure things which were lawful for them before. Those things which are made unlawful for them are mentioned further on in this blessed verse, 'We made unlawful for them some of those pure things which were lawful for them, and due to the fact that they prevented many people from the path of Allah ﷻ.'

4:161. And because of the fact that they would take usury (interest); whereas, they were prohibited from it, and they would wrongfully consume the wealth of people. And for those amongst them who became disbelievers, We have kept prepared for them a painful punishment.

Also pure things were made unlawful for them because they would take usury, whereas they were prohibited from it in the Torah. They would wrongfully consume the wealth of others through bribes in making judgments, and for those amongst them who became disbelievers - because of refusing to believe in the Final Prophet Muhammad ﷺ - Allah عَزَّوَجَلَّ has kept prepared for them a painful punishment.

4:162. Yes; those amongst them who are firm in knowledge and are believers; believing in that

what was sent down upon you, O Beloved, and what was sent down before you, and those who keep Salah established, and give Zakah, and believe in Allah and the Last Day; to such (people), We shall soon give a great reward.

Tafseer

Yes; those amongst the People of the Book who are firmly rooted, established in knowledge - like the respected 'Abdullah Ibn Salaam and the believers, that is to say, al-Muhaajiroon and al-Ansaar (i.e. the Emigrants and the Helpers) - and believe in what was sent down upon you O Beloved, and also believe in what was sent down before you, and those who keep Salah established, and give Zakah, and believe in Allah ﷻ and the Last Day; to such knowledgeable and pious people, Allah ﷻ shall soon give a great reward, namely Paradise.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا ۚ

4:163. Indeed, We sent revelation to you, O Beloved, just like We sent revelation to Nooh (Noah) and the Prophets after him, and We sent revelation to Ibrahim (Abraham), and Isma'eel (Ishmael), and Is-haaq (Isaac), and Ya'qoob (Jacob) and his sons, and 'Eisa (Jesus), and Ayyoob (Job), and Yunus (Jonah), and Haaroona (Aaron), and Sulaimaan (Solomon), and We bestowed the Zaboor (Psalms) upon Daawood (David).

Tafseer

Indeed, Allah ﷻ sent revelation to you O Beloved, just like He sent revelation to Nooh (Noah) and the Prophets after him. Allah ﷻ sent revelation to Ibrahim (Abraham), and his two sons Isma'eel (Ishmael) and Is-haaq (Isaac), and Ya'qoob (Jacob) the son of Isaac and his sons i.e. the sons of Jacob, and 'Eisa (Jesus), and Ayyoob (Job), and Yunus (Jonah), and Haaroona (Aaron), and Sulaimaan (Solomon); and Allah ﷻ bestowed the Zaboor (Psalms) upon his father Daawood (David) عَلَيْهِمُ السَّلَام.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَى تَكْوِيْمًا ۝١٦٤

4:164. And (We sent other) Messengers whom We have mentioned to you previously, and those (Messengers) We have not mentioned to you. And, in reality, Allah spoke to Moosa.

Tafseer

Allah ﷻ also sent other Messengers whom He has previously mentioned to you in the Holy Qur'aan, and He also sent those Messengers whom He has not mentioned to you as of yet. Moreover, in reality, Allah ﷻ spoke to Moosa عَلَيْهِ السَّلَام directly without any mediation.

Even though all the names of the Prophets are not mentioned in the Holy Qur'aan, this does not mean that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not know their names. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was provided with knowledge of all the Prophets on the Night of Mi'raaj; all the Prophets عَلَيْهِمُ السَّلَام performed Salah behind him and they were introduced to him one by one.

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝١٦٥

4:165. (We sent) Messengers giving glad tidings and giving warnings; (in order) that no excuse remains for people before Allah, after the (arrival of) Messengers; and Allah is the Overpowering, the Wise.

Tafseer

Allah ﷻ sent Messengers giving glad tidings of reward for those that believe, and giving warnings of punishment for those that disbelieve. Allah ﷻ sent the Messengers in order that people may not have any excuse before Him after the coming of Messengers to them; and Allah ﷻ is the Overpowering, the Wise.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ ۚ وَالْمَلَكُ يَشْهَدُونَ ۚ وَكَفَى بِاللَّهِ شَهِيدًا ۝١٦٦

4:166. But, O Beloved, Allah is Witness to what He has sent down upon you; He has sent it

down with His knowledge, and the angels are witnesses. And sufficient is the testimony of Allah.

Tafseer

When the Jews were asked about the Prophethood of the Prophet Muhammad ﷺ and they denied him, thereupon this verse was revealed. 'But, O Beloved, Allah ﷻ is the Witness, He makes clear the truth of your Prophethood with what He has sent down upon you of the miraculous Qur'aan, He has sent it down with His knowledge, and the angels are also witnesses of your Prophethood.' Furthermore, sufficient is the testimony of Allah ﷻ upon this matter.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

4:167. Those who disbelieved and prevented (others) from the Path of Allah, they have undoubtedly gone far astray.

Tafseer

Those who disbelieved and prevented other people from the Path of Allah ﷻ i.e. from the religion of Islam, by concealing the descriptions and many forms of praise of the Holy Prophet Muhammad ﷺ; and these are the Jews - they have undoubtedly gone far astray from the truth.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

4:168. Indeed, those who disbelieved and crossed the limit, Allah will never forgive them, nor will anyone show them the (right) path.

Tafseer

Indeed, those who disbelieved in Allah ﷻ and crossed the limit by concealing the descriptions and the many forms of praise of the Holy Prophet Muhammad ﷺ, these are the Jews; Allah ﷻ will never forgive them, nor will anyone show them the right path.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

4:169. Except the path (leading) to Hell; that they will remain therein forever and ever; and this is easy for Allah.

Tafseer

No one will show them the right path except for the path leading to Hell, in which they will remain and burn forever and ever; and this is easy for Allah عَزَّوَجَلَّ.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ ۖ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

4:170. O people! This Messenger has come to you with the truth from your Lord; so, accept faith for your own good. And if you disbelieve; so, only to Allah verily belongs whatever is in the heavens and in the earth; and Allah is All-Knowing, All-Wise.

Tafseer

O people! This Messenger - the Holy Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - has come to you with the truth from your Lord, so accept faith i.e. believe in him for your own good. Moreover, you will cause no harm to Allah عَزَّوَجَلَّ if you disbelieve in him. Undoubtedly, only to Allah عَزَّوَجَلَّ belongs whatever is in the heavens and in the earth as His belongings, creations and servants, and your disbelief will not harm Him at all. Furthermore, Allah عَزَّوَجَلَّ is All-Knowing of His creation, All-Wise in what He does with them.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقْلُوبُوا عَلَى اللَّهِ الْأَلْحَقَ ۚ إِنَّكُمْ أَيْدِيَكُمْ عَنِ الْمَرْيَمَ رَسُولَ اللَّهِ وَكَلِمَتَهُ
الْقَهَّارِ إِلَى الْمَرْيَمَ وَمَرْحَمَتُهُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقْلُوبُوا أَلْفَمَةً ۚ إِنَّهُمْ أَخْبَرُكُمْ ۚ إِنَّ اللَّهَ إِلَهُ وَاحِدٌ ۚ سُبْحٰنَهُ
أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

4:171. O People of the Book! Do not cause excess in your religion, nor say anything concerning

Allah but the truth. The Messiah 'Eisa; the son of Maryam, is purely a Messenger of Allah and is His Word; that (He) sent towards Maryam, and is a (special) Spirit from Him. So, believe in Allah and His Messengers, and do not say '(deities are) three,' abstain (from it) for your own good. Allah is in fact the only One God; far Exalted is He from having a child; only to Him belongs whatever is in the heavens and whatever is in the earth, and Allah is the Sufficient Disposer of matters.

Tafseer

O People of the Book! Do not cause excess in your religion; do not go beyond the bounds in your religion nor say anything concerning Allah عَزَّوَجَلَّ but the truth, such as exalting Him above any associations with a partner or a child. The Messiah 'Eisa; the son of Maryam عَلَيْهِ السَّلَام, is purely a Messenger of Allah عَزَّوَجَلَّ, and is His Word which He sent towards Maryam, and is a special Spirit from Him, that is, the one whose Spirit is from Allah عَزَّوَجَلَّ; exalted be He as an honouring for him and not as you claim that he is the son of God, a god alongside Him or one of three because one that possesses a spirit is a compound, whereas Allah عَزَّوَجَلَّ is free from being a compound. So, believe in Allah عَزَّوَجَلَّ and His Messengers, and do not say 'deities are three' for your own good - that is, to abstain from saying 'the Father, the Son and the Holy Spirit are three gods'; rather, say that which is befitting to His status of Oneness. Allah عَزَّوَجَلَّ is the only One God; far Exalted is He from having a child; only to Him belongs whatever is in the heavens and whatever is in the earth as His belongings, creations and servants, and such sovereignty is not compatible with the Prophethood of Sayyiduna 'Eisa عَلَيْهِ السَّلَام, and Allah عَزَّوَجَلَّ is the Sufficient Disposer of matters.

لَنْ يَسْتَكْبِرَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۖ وَمَنْ يَسْتَكْبِرْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ
فَسَيَحْشُرُهُمُ إِلَهُ جَبِيًّا ۝

4:172. The Messiah does not at all despise whatsoever being a bondsman of Allah, nor do the close angels. And whoever despises worshipping Him and is arrogant; so, He will drive all of them very soon towards Himself (for punishment).

Tafseer

The Messiah - whom you claim is a god - does not reject or despise at all being a bondsman of Allah ﷻ, and nor do the close angels. The angels are mentioned as a refutation of those who claim that the angels are gods or the daughters of Allah ﷻ. In addition, whoever hates worshipping Him and is arrogant, Allah ﷻ will gather all of them very soon in the Hereafter towards Himself for punishment, therefore none of these disbelievers can escape the punishment of Allah ﷻ.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنكَفَوْا وَاسْتَكَبرُوا
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۖ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

4:173. So, to those who believed and did good deeds, He will reward them in full for their labour and, by His Bounty, grant them even more. And to those who despised (His worship) and were arrogant; He will give them a painful punishment. And, other than Allah, they will not find any supporter nor (any) helper for themselves.

Tafseer

So, to those who believed and did good deeds, He will reward them in full for this, and - by His Benevolence - He will grant them even more what no eye has seen, no ear has heard and no heart has ever wished for. As for those who despised His worship and were arrogant towards Him and His religion, He will give them a painful punishment which is the punishment of the Fire of Hell. Furthermore, other than Allah ﷻ, they will not find any supporter nor any helper for themselves.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ۝

4:174. O people! Indeed, there has come to you clear proof (i.e. the Prophet Muhammad) from Allah, and We have sent down to you a shining light (i.e. the Holy Qur'aan).

Tafseer

O people of the entire universe of all times! Indeed, there has come to you from Allah ﷻ clear proof,

namely a definitive argument of the Oneness of Allah ﷻ in the form of the Holy Prophet Muhammad ﷺ, and Allah ﷻ has sent down to you a shining light, that is the Holy Qur'aan.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِي إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ١٧٥

4:175. Those who therefore believed in Allah and held firm to His rope; so, Allah will soon admit them to His Mercy and Bounty, and show them the Straight Path towards Himself.

Tafseer

So, those who believed in Allah ﷻ and held firm to His rope i.e. to the Holy Qur'aan and the Noble Prophet ﷺ, soon Allah ﷻ will admit them to His Mercy and Benevolence, and show them the Straight Path towards Himself - namely, the religion of Islam.

يَسْتَقْبُولُكَ اللَّهُ يَفْتِيكَ فِي الْكَلَّةِ ۚ إِنَّ أَمْرًا أَهْلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الْغُلُّشُ مِمَّا تَرَكَ ۚ وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حِظِّ الْأُنثَيَيْنِ ۚ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَصَلُّوا ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ١٧٦

٢٣
ع
٣

4:176. O Beloved! They ask you for a verdict. Say you; that 'Allah gives you a verdict concerning 'Kalaalah' (i.e. someone who has passed away without leaving behind a father or children); if a man dies childless and has a sister, from the inheritance half is therefore for his sister. And the man is the heir of his sister if the sister does not have children; if there are then two sisters; for them is two-thirds of the inheritance. And if there are brothers and sisters; men as well and women too, the share of a male is therefore equal to that of two females. Allah explains to you clearly so that you may not go astray; and Allah is the Knower of everything.'

Tafseer

O Beloved, they ask you for a verdict; say you, 'Allah ﷻ gives you a verdict concerning 'Kalaalah' i.e. deceased without leaving behind a father or children. If a man dies leaving behind no children, no father but has a sister from both parents or from only the father, for her is half the inheritance

which he has left behind. Furthermore, the man is the heir of the total assets of his sister if she dies but does not have children. Then, if the man (Kalaalah) dies and there are two sisters or more, for them is two-thirds of the inheritance which he has left behind. In addition, if there are brothers and sisters of Kalaalah - both men and women, the share of a male is equal to that of two females. Moreover, Allah عَزَّوَجَلَّ explains His rules to you clearly so that you do not go astray, and Allah عَزَّوَجَلَّ is the Knower of everything.

Matters of inheritance are vast, very delicate and sensitive. If one faces any issue of inheritance, he must personally consult a scholar who is an expert regarding the laws of inheritance.

SURAH

AL-MAA'IDAH (THE DINING TABLE)

(This Surah is Madani,
containing 120 verses and 16 sections)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُشْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ

إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ۝

5:1. O believers! Fulfil your promises. Mute animals are made lawful for you (to eat) except that which will be stated to you further on, but do not regard hunting as lawful when you are in the state of Ihraam (the ritual attire for the performance of pilgrimage). Indeed, Allah commands as He wills.

Tafseer

O believers! Fulfil your promises confirmed between you and God, and between you and other people. Mute animals such as camels, cattle, sheep and goats, etc. are made lawful for you to eat except that which will be stated to you further on in verse number 3 of this Surah. Do not regard

game i.e. hunting as lawful when you are in the state of 'Ihraam' - the ritual attire which is necessary for the performance of pilgrimage. Indeed, Allah ﷻ commands as He wills.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوشُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِدِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَيَرْضَوْنَ إِذَا حُلُّكُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

5:2. O believers! Do not make lawful (i.e. dishonour) the symbols of Allah, nor the sacred months, nor the sacrificial animals sent to the Sacred Territory (around Makkah), nor those (animals) bearing signs around their necks, nor the wealth and honour of those travelling towards the Sacred House (Ka'bah) seeking the bounty and contentment of their Lord. And when (you) come out of Ihraam, you may therefore hunt, and let not the enmity of the people, who prevented you from the Sacred Masjid, tempt you to do injustice. And help one another in righteousness and piety, and do not help one another in sin and injustice, and keep fearing Allah; indeed, Allah's punishment is severe.

Tafseer

O believers! Do not make lawful i.e. do not disrespect the symbols of Allah ﷻ by hunting animals whilst you are on the pilgrimage, nor dishonour the sacred months by fighting in it, nor the sacrificial animals sent to the Sacred Territory in and around Makkah Mukarramah by interfering with them, nor those animals bearing signs around their necks by interfering with these sacrificial animals, nor the wealth and honour of those travelling towards the Sacred House of the Holy Ka'bah seeking the benevolence and pleasure of their Lord by fighting with them or robbing them. Moreover, when you come out of Ihraam, so you may hunt; and let not the enmity of the people - who prevented you from the Sacred Masjid - tempt you to commit injustice. In addition, help one another in righteousness by doing that which you were ordered to do, and in piety by refraining from that what you have been forbidden from; and do not help one another in sin and injustice, acts of disobedience and enmity by transgressing the limits of Allah ﷻ; and keep fearing Allah ﷻ; indeed, the punishment of Allah ﷻ is severe.

حُرِّمَتْ عَلَيْكُمْ أَمْيِيَّةُ وَالْدَّمِّ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لَعْنِ اللَّهِ بِهِ وَالسَّخِينَةُ وَالْمَوْذُوذَةُ وَالْمُتَرَدِّيَةُ
وَاللَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُكِّبَ عَلَى النَّصْبِ وَأَنْ تَسْتَقْسُوا بِأَرْزَامٍ ۚ ذَٰلِكُمْ فَنَشْ ۚ الْيَوْمَ
يَسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاحْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

5:3. Forbidden for you (to eat) is carrion (dead meat), and blood, and the flesh of swine, and that which has been slaughtered while proclaiming any name other than Allah, and the one killed by strangling, and the one killed by having been beaten by an unsharpened object, and the one that died by falling, and that which was stabbed by the horn of some animal, and the one eaten by a wild animal, except those whom you slaughter (before its death). And (also forbidden is) that which is slaughtered near any temple having idols (as a mark of respect to the idols), and seeking one's share of luck by throwing fortune-telling arrows (to predict future events); this is an act of sin. Today, the disbelievers are in disappointment concerning your religion; so, do not fear them, and fear Me. Today, I have perfected for you your religion and completed My Favour upon you, and have chosen for you Islam as your religion. Whosoever is therefore forced by intense hunger and thirst, such that he does not incline towards sin (by consuming more than necessary); so, Allah is indeed Most Forgiving, Most Merciful.

Tafseer

Forbidden for you to eat are carrion i.e. the meat of a Haraam animal, or the dead meat of a Halaal animal which was not slaughtered according to Islamic rites; and flowing blood; and the flesh of swine; and that animal which has been slaughtered whilst proclaiming any name other than the name of Allah ﷻ e.g. it is slaughtered by taking the names of false deities; and the one killed by strangling; and the one killed by being beaten with an unsharpened object, such as a staff or a brick; and the one that died by falling from a height; and that which was stabbed by the horn of some animal; and the one eaten by a wild animal except that whom you found alive and slaughtered before its death. Additionally, also forbidden is that which is slaughtered near any temple having idols in it as a mark of respect to the idols, and seeking one's share of luck by throwing fortune-telling arrows to predict future events. There were seven of these arrows marked with flags and they

were retained by the keeper of the Holy Ka'bah. They would use those arrows for mediations - when those arrows commanded them, they would then obey; and if those arrows prohibited them, they would then discontinue - all these are acts of sin and you should refrain from them. Today, the disbelievers are in disappointment concerning overpowering your religion, so do not fear them and fear Me; today, I have perfected for you your religion and completed My Favour of Shariah (Islamic Law) upon you, and have chosen for you Islam as your religion. So, whosoever is forced by intense hunger and thirst and eats from the aforementioned unlawful things, such that he does not incline towards sin by consuming more than necessary, then indeed Allah عَزَّوَجَلَّ is Most Forgiving for him for what he has consumed, Most Merciful to him by permitting it to him in deadly extreme hunger.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَيِّدِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

فَكُلُوا مِمَّا آمَسَكْن عَلَىٰكُمْ وَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ٥

5:4. O Beloved, they ask you as to what has been made lawful for them. Say you; that 'Pure things have been made lawful for you, and (lawful are those animals brought by) the animals of prey which you have trained and use for hunting, (since) you teach them from that knowledge which Allah has granted you; so, eat from that what they hunt and leave for you, and (at the time of releasing the animal of prey to hunt), mention the Name of Allah upon it, and keep fearing Allah. Indeed, Allah is Swift in taking account.'

Tafseer

O Beloved, the believers ask you as to what food has been made lawful for them; say to them, 'Pure and good things have been made lawful for you, and lawful is the game of hunting animals of prey, such as dogs or eagles etc. which you have trained and used for hunting, since you teach them that which Allah عَزَّوَجَلَّ has taught you - that is, the art of hunting; so, eat what they hunt and leave for you, without having them eaten from it. If the hunted animal is still alive, you must slaughter it; and if they have killed it, as long as they have not eaten any of it, so the animal is regarded as Halaal; if the hunting animal eats from it, then the hunted animal becomes Haraam. Moreover, at the time of releasing the animal to hunt, mention the Name of Allah عَزَّوَجَلَّ upon it, otherwise the animal will be regarded as Haraam; and keep fearing Allah عَزَّوَجَلَّ. Indeed, Allah عَزَّوَجَلَّ is Swift in taking account.'

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَّكُمْ ۖ وَطَعَامُكُمْ حَلَلٌ لَهُمْ ۚ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ
وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُنْجَذِيَ
أَحْدَانٍ ۖ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ۖ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

5:5. Today, the pure things are made lawful for you, and the food of the People of the Book is lawful for you, and your food is lawful for them, and are (lawful for you) the virtuous Muslim women and the virtuous women from the people who received the Book before you when you give them their dowries and marry them, not committing unlawful intercourse, nor keeping them as mistresses. And whoever becomes a disbeliever after being a Muslim, all his (good) deeds are destroyed and he is amongst the losers in the Hereafter.

Tafseer

Today, the pure and good things are made lawful for you, and the food of the People of the Book is lawful for you - that is, animals slaughtered by the Jews and the Christians are permitted to you, providing that they slaughter according to the Islamic method, and your food is lawful for them, and lawful for you to marry are the virtuous Muslim women and the virtuous women from the people who received the Book before you when you give them their dowries and marry them, not openly committing fornication/adultery, nor keeping them as mistresses so as to fornicate with them secretly. Moreover, whoever becomes a disbeliever after being a Muslim, all his prior good deeds are destroyed and he will not be rewarded for it at all, and he is amongst the losers in the Hereafter if he dies in this state of disbelief.

The animals slaughtered by the People of the Book and their women are lawful for the Muslims, on the condition that they really are from the People of the Book; in the present time, many such people - especially in the Western world - display tendency towards atheism. In this case, neither are their slaughtered animals lawful, nor are their women lawful for marriage to Muslims. Permission of marriage is granted only with the Zimmi woman from the People of the Book. In this day and age, the People of the Book are Harbi and to marry a woman from the People of the Book who is Harbi is Makrooh Tahreemi. (Zimmi is a non-Muslim living in an Islamic governance with legal

protection by paying Jizyah (tax), and Harbi is a non-Muslim who does not live under the condition of a Zimmi.)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥﴾

5:6. O believers! When you intend to stand up for Salah; so, wash your faces, and your hands up to (i.e. including) the elbows, and pass wet hands (i.e. perform Massah - wipe) over your heads and wash your feet up to (i.e. including) the ankles. And if you need to have an obligatory bath; so, clean yourselves thoroughly, and if you are sick or on a journey, or if any of you comes having responded to the call of nature, or you have had intercourse with your wives; and in these conditions you do not find water, so, perform Tayammum with pure sand; hence, rub your faces therewith and your hands (i.e. including the forearms as well as the elbows). Allah does not will to place any hardship upon you. Yes; He wills to purify you totally and complete His Favour upon you (so) that you may be grateful.

Tafseer

O believers! When you do not have Wudu (minor ritual ablution) and you intend to stand up to perform Salah, make Wudu this way; wash your face, and your hands up to i.e. including the elbows, and perform Massah by passing the wet hands over your head and wash your feet up to i.e. including the ankles. If you need to have an obligatory bath, clean yourselves thoroughly - that is, to perform the ritual bath (Ghusl); and if you are sick or on a journey, or if any of you responded to the call of nature, or you have had intercourse with your wives, and in these conditions you do not find water to make Wudu or bathe (Ghusl) having made the effort to look for it, so perform Tayammum (Dry Ablution) with pure sand; rub therewith your faces and your hands i.e. forearms including the elbows. Allah ﷻ does not desire to place any hardship upon you through these rules. Yes; He wills to completely purify you from filth through Ghusl, Wudu and Tayammum and complete His

Favour upon you through Islam by explaining the laws of the religion, so that you might give thanks for His favours.

Method of Tayammum

1. Spot a clean place. This can be anything natural like rock, sand, etc.
2. Make Niyyah i.e. intend to perform Tayammum.
3. Place both of your hands on the ground or the stone etc.
4. Lift your hands and ensure that there is no dust on your palm surface by hitting against your hands together.
5. Rub your face with both of your hands - the face encompasses the right ear to the left ear, and the top of the forehead to the bottom of the chin.
6. Repeat steps 3 and 4.
7. Rub your arms. Use your left hand to rub your right arm from the fingers including the elbow, and back along the inner arm to the hand. Do the same with the other arm using the right hand.

وَاذْكُرُوا النِّعْمَةَ الَّتِي عَلَيْكُمْ وَمِيثَاقَهُ الَّتِي آتَيْنَاكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ

الْصُّدُورِ ﴿٧﴾

5:7. And remember Allah's Favour upon you, and the covenant which He took from you when you said that 'We heard and we obeyed,' and fear Allah. Indeed, Allah knows what is within the hearts.

Tafseer

Remember the Favour of Allah ﷺ upon you - O Companions of the Beloved Prophet ﷺ - because you are blessed with the bounty of Islam, and remember the covenant which Allah ﷺ took from you when you said to the Holy Prophet ﷺ upon pledging allegiance to him at the occasion of Bai'ah 'Aqabah or Bai'ah Ridwaan; 'We heard and we obeyed all that you command, and forbid what we love and what we despise.' Moreover, fear Allah ﷺ in His covenant lest you break it. Indeed, Allah ﷺ knows what is within the hearts of the people.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٨﴾

5:8. O believers! Be intensely steadfast in the command of Allah, while giving testimony with justice, and do not let the enmity of any nation provoke you not to do justice, be just; that is closer to piety. And fear Allah; indeed, Allah is Aware of your actions.

Tafseer

O believers! Be intensely steadfast in order to practice upon the command of Allah عَزَّوَجَلَّ, whilst giving testimony with justice. Do not let the enmity of any nation - namely, the enmity of the disbelievers provoke you not to do justice and to harm them on account of their enmity; be just towards both friend and foe - that is closer to piety, and fear Allah عَزَّوَجَلَّ; indeed, Allah عَزَّوَجَلَّ is Aware of your deeds.

This verse conveys that JUSTICE must always be done in all circumstances, and the pious is the one who practices justice or acts justly even if the claimant or litigant is his enemy. Muslims are not allowed to consider the misbehaviours and animosity of non-Muslims when they want to make a decision, rather they should decide justly. Moreover, it is a sign of piousness when a Muslim accepts a just decision, even if it is against his own wish and will.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٥٩﴾

5:9. Allah's promise is with the pious believers; that for them is forgiveness and great reward.

Tafseer

The promise of Allah عَزَّوَجَلَّ is with the pious believers who fulfil His rights and the rights of creation; they perform Fard, Waajib, Sunnah and Mustahabb etc. that for them is forgiveness and a great reward - that is, Paradise.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٦٠﴾

5:10. And those who disbelieved and belied Our verses, it is they who are the people of Hell.

Tafseer

Those who disbelieved and belied the verses of Allah ﷻ, it is they who are the people of Hell. The disbelievers will be eternally in Hell - whereas no matter how sinful the believer is, he will not be in Hell forever.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا

اللَّهُ وَعَلَى اللَّهِ قَلْبُكُمْ كُلِّ الْمُؤْمِنُونَ ٥

5:11. O believers! Remember Allah's Favour upon you; when a nation desired to stretch out their hands against you, He henceforth restrained their hands from you. And fear Allah, and Muslims must rely upon Allah only.

Tafseer

O believers! Remember the favour of Allah ﷻ upon you, when a nation - namely, the Quraysh - desired to stretch out their hands against you in order to attack you, so He restrained their hands from you and protected you from what they intended to do to you. In addition, fear Allah ﷻ, and Muslims must rely upon Allah ﷻ only.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ

وَاتَّيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَرَضْتُمْ عَنْ مَسْأَلِكُمْ لَأَقْرَضَكُمُ اللَّهُ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ٥

5:12. And Allah verily took a covenant from the Children of Israel, and We appointed twelve chiefs amongst them, and Allah said, 'Indeed, I am with you. Undoubtedly, if you keep Salah established, and pay Zakah, and believe in My Messengers and respect them, and lend Allah a good loan; so, I will definitely remove your sins, and I will definitely admit you to Gardens; beneath which rivers flow. Then, after this (covenant), if any of you disbelieves, he has certainly gone astray from the straight path.'

Tafseer

Undoubtedly, Allah ﷻ took a covenant from the Children of Israel which will be mentioned shortly, and Allah ﷻ appointed twelve chiefs amongst them to be responsible for their people's fulfilment of the covenant. Allah ﷻ stated, 'Indeed, I am with you through My help. Undoubtedly, if you keep Salah established, pay Zakah, believe in My Messengers and respect them, and lend Allah ﷻ a good loan by spending in His way, Allah ﷻ will certainly remove your sins, and He will definitely admit you into Gardens beneath which rivers flow - that is, Paradise. Then after this covenant, if any of you disbelieves, he has certainly gone astray from the Straight Path, he has slipped-up from the path to Paradise - they broke the covenant due to their misfortune.

Note

In this verse, Allah ﷻ has ordered to respect and honour the Prophets ﷺ alongside obeying them. It is learnt from here that honouring the Prophets ﷺ is a form of worship of a very high degree.

فَمَا تَقُولُهُمْ رَبَّنَا قُلْ لَهُمْ وَعَلَيْنَا قُلُوبُهُمْ قَسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهَا وَتَسُوأَحْطَافًا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَآيَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

5:13. So, We cursed them because of their breaking the covenant, and hardened their hearts; they alter the Words of Allah from their (original) places, and have forgotten a large part of the advice that was given to them. And you will constantly be somewhat informed of their deceit, except of a few, forgive them therefore and pardon them; indeed, Allah loves the doers of good.

Tafseer

So, Allah ﷻ cursed them because of them breaking the covenant, He removed them from His Mercy and hardened their hearts unwilling towards accepting faith; they alter the Words of Allah ﷻ pertaining to the descriptions of the Holy Prophet Muhammad ﷺ in the Torah and other things from their contexts and from their original places. In other words, they replace them, and they have forgotten a large part of the advice that was given to them in the Torah regarding following the Holy Prophet Muhammad ﷺ. And you, O Beloved, will constantly be

informed of their deceit, except a few of them who have submitted themselves to Islam, so forgive them and pardon them. Indeed, Allah ﷻ loves the doers of good.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

5:14. And We took a covenant from those who claimed that 'We are Christians,' so, they forgot a large part of the (several pieces of) advice given to them. We have therefore instilled enmity and hatred between them till the Day of Resurrection, and Allah will soon inform them of what they used to do.

Tafseer

After mentioning about the Jews, now the Christians are being discussed. Allah ﷻ took a covenant from those who claimed that 'we are Christians,' so they forgot a large part of the many forms of advice given to them in the Injeel (Bible), pertaining to believing in Allah ﷻ and all of His Messengers ﷺ, and especially in the Last and Final Prophet Muhammad ﷺ as well as other matters of religion, yet they too broke the covenant. Allah ﷻ has therefore instilled enmity and hatred between them till the Day of Resurrection, on account of their becoming divided and differing notions; each sect charging the other with disbelief, and Allah ﷻ will soon inform them in the Hereafter of what they used to do.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

5:15. O People of the Book! Indeed, there has come to you this Messenger of Ours (i.e. the Prophet Muhammad); that he reveals to you many things which you had concealed in the Book, and forgives several of them (by not mentioning the things you had concealed). Indeed, towards you has come a Light from Allah (i.e. the Prophet Muhammad), and a Clear Book (i.e. the Holy Qur'aan).

Tafseer

O People of the Book i.e. the Jews and the Christians! Indeed, there has come to you this Messenger of Allah i.e. the Holy Prophet Muhammad ﷺ. Revealing to you many things which you had concealed in the Books - i.e. the Torah and the Bible - such as the 'stoning' verse and the description of the Holy Prophet Muhammad ﷺ, and this Messenger forgives several of them by not mentioning the things you had concealed, since this would not be of any other benefit except to disgrace you. Indeed, towards you has come a great light - the Holy Prophet Muhammad ﷺ - from Allah ﷻ, and a clear Book - the Holy Qur'aan - to explain His rules.

The Holy Prophet ﷺ is called Noor (Light) in this verse, as many authentic commentators of the Holy Qur'aan have mentioned this in their renowned works. Him being Noor is also mentioned in the famous Hadith of Sayyiduna Jaabir; it is related that the respected Jaabir ibn 'Abdullah رَضِيَ اللَّهُ عَنْهُمَا said to the Holy Prophet ﷺ, 'O Messenger of Allah, may my father and mother be sacrificed upon you. Tell me of the first thing Allah ﷻ created before all things?' He replied, 'O Jaabir, the first thing Allah ﷻ created was the Light of your Prophet from His Light. (Al-Juz al-Mafqood from Musannaf Imam 'Abdur-Razzaaq, Kitaab al-Iman, chapter of the creation of the Light of the Beloved al-Mustafa, page 63, Hadith number 18.) This Hadith is also narrated by many other great Imams and Muhaddiths as well in their respective collections, such as Fataawa Hadeethiyyah of Imam Ibn al-Hajar al-Haytami, al-Mawaahib al-Ladunniyah of Imam Ahmad Ibn al-Hajar al-Qastalaani, Zurqaani 'ala al-Mawaahib al-Ladunniyah of Imam Muhammad 'Abd al-Baaqi al-Zurqaani, al-Milaad al-Nabawi of Imam 'Abd al-Rahman ibn al-Jawzi, Madaarij al-Nabuwah of Imam Shaykh 'Abd-al Haqq Muhaddith Dehlwi and many more great scholars of Islam رَحِمَهُمُ اللَّهُ

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ

مُسْتَقِيمٍ ﴿١٦﴾

5:16. Allah guides with it (i.e. with the Light and the Book) the one who obeys the will of Allah to the pathway of peace, and takes them out of darknesses towards light by His command, and shows them the Straight Path.

Tafseer

Allah ﷻ guides therewith - that is, through the Beloved Prophet Muhammad ﷺ and the Holy Qur'aan - whosoever obeys His will, by believing, to the pathways of peace and safety, and takes them out of the darkneses of disbelief towards the light of Islam and pious deeds by His command, and shows them the Straight Path i.e. the religion of Islam and His nearness.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَبِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

5:17. Have indeed become disbelievers those who said that 'Only the Messiah; the son of Maryam is Allah,' say you (O Beloved), 'Who can then do anything against Allah, if He wills to destroy the Messiah; the son of Maryam, and his mother and everyone on earth?' And only to Allah belongs the kingdom of the heavens and the earth and what is between them; He creates whatever He wills, and Allah can do everything.

Tafseer

They have indeed become disbelievers who say, 'Only the Messiah; the son of Maryam is Allah.' These were the Jacobites (a Christian sect). Say you, O Beloved, 'Who can then do anything against Allah ﷻ, if He wills to destroy the Messiah; the son of Maryam, and his mother and everyone on earth?' That is to say, no one can do anything of the sort. If the Prophet 'Eisa was a god, then he would be able to do so, but no one can do anything without the will of Allah ﷻ. Moreover, only to Allah ﷻ belongs the kingdom of the heavens and the earth, and all that what is between them. He creates whatever He wills, and Allah ﷻ can do everything as He wills.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرْ لِمَن يَشَاءُ وَيُعَذِّبْ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

5:18. The Jews and the Christians said that 'We are the sons of Allah and His beloveds,' say you

(O Beloved), 'If it is so) why does He then punish you for your sins? Rather, you are (ordinary) human beings, from amongst His creations; He forgives whomsoever He wills, and punishes whomever He wills. And only for Allah is the kingdom of the heavens and the earth and what is between them, and only towards Him is the (final) return.'

Tafseer

The Jews and the Christians said, 'We are the sons of Allah and His beloveds,' say to them O Beloved, 'If it is so, then why does He punish you for your sins? If what you say is true, because a father does not punish his son nor the loving one punish his beloved; but He has punished you and therefore you are talking lies. Rather, you are ordinary human beings from amongst His creations; you shall be rewarded as they are rewarded and you shall be requited as they are requited. He forgives whomsoever He wills, and punishes whomever He wills, and there can be no objection on His actions. Moreover, for only Allah عَزَّوَجَلَّ is the kingdom of the heavens and the earth and all that what is between them, and towards only Him is the final return.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

ع

5:19. O People of the Book! Indeed, this Messenger of Ours (i.e. the Prophet Muhammad) has come to you; that he makes clear to you Our commands after the arrival of Messengers had stopped for a long time, lest you say, 'Never did any giver of glad tidings or (any) warner come to us,' so, this Giver of glad tidings and Warner has come to you. And Allah possesses all power.

Tafseer

O People of the Book! Indeed, this Messenger of Allah - the Holy Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - has come to you. He makes clear to you the commands of Allah عَزَّوَجَلَّ, the laws of religion, after the arrival of Messengers had stopped for a long time between him and the Prophet 'Eisa عَلَيْهِ السَّلَام - an interval of 569 years. Lest you say if you are punished on the Day of Judgement, 'Never did any Bearer of glad tidings or any Warner come to us.' This Bearer of glad tidings and Warner has come

to you so you shall have no excuse. Moreover, Allah ﷻ possesses all power, including punishing you for not following the Noble Messenger ﷺ.

Note

The interval period between the Prophet Muhammad ﷺ and the Prophet 'Eisa ﷺ is called 'The Period of Fatrah.' In that time, to believe in the Oneness of Allah ﷻ was sufficient to become believers, such as the holy parents رَضِيَ اللَّهُ عَنْهُمَا of our Beloved Prophet ﷺ; they are indeed believers because they were in the time of Fatrat and they never committed Shirk (polytheism).

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمُوا زَكُّوا أَنْعَمَ اللَّهُ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ
أَحَدًا مِّنَ الْعَالَمِينَ ﴿٥٠﴾

5:20. And when Moosa said to his people, 'O my people! Remember Allah's Favour upon you; that (when) He made amongst you Prophets, and made you kings, and has given you today (in your time of living) that what He has not given to anyone else in the world.

Tafseer

Furthermore, remember when Moosa رَضِيَ اللَّهُ عَنْهُ said to his people, 'O my people! Remember the Favour of Allah ﷻ upon you; that, when He made amongst you Prophets, and made you kings - possessing servants and followers and conveyances, and has given you greatness today in your time of living what He has not given to anyone else in the world in the way of Manna and Salwa, the parting of the river and many other things.'

يُقَوْمُوا زَكُّوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَزِرُ وَءَاعِلَىٰ آذَانِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٥١﴾

5:21. (Moosa said) 'O people! Enter this holy land which Allah has decreed for you and do not turn back (from fighting in the path of Allah); that you will turn back (as) losers.'

Tafseer

Moosa عَلَيْهِ السَّلَام said, 'O people! Enter this holy and purified land which Allah ﷻ has decreed for you, which He commanded you to enter - and this is Jerusalem. Do not turn back from fighting in the path of Allah ﷻ out of fear of the enemy; if you do so, you will turn back as losers in your efforts.'

قَالُوا يَسُوْلَىٰ اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ ۚ وَاِنَّا لَنُدْخِلُهَا حَتّٰى يَخْرُجُوْا مِنْهَا ۚ اِنْ يَخْرُجُوْا مِنْهَا قَالُوْنَ ۝۲۲

5:22. (They) said, 'O Moosa! Therein are very tyrannically powerful people, and we shall never enter it, until they move out from there. Yes; when they move out from there, we will hence enter it.'

Tafseer

They said, 'O Moosa! In the city of Jerusalem, there are tyrannically powerful gigantic people, who were very tall and mighty. We shall never enter it, until they move out from there. Yes; when they move out from there, we will enter it.'

قَالَ رَجُلَيْنِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنَّ اللّٰهَ عَلَيْهِمَا دَخُلَا عَلَيْهِمُ الْبَابَ ۚ اِذَا دَخَلْتُمُوْهُ فَالْكُمْ عَلَيْهِمْ ۚ وَعَلَى اللّٰهِ فَتَوْكَلُوْا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝۲۳

5:23. Two men that were amongst those who fear Allah and whom Allah had favoured said that 'Enter upon them by force through the gate (of the city); if you enter the gate, victory will therefore only be yours. And place trust in only Allah, if you are believers.'

Tafseer

Two men, who were amongst those who feared breaking the command of Allah ﷻ and whom Allah ﷻ had favoured, and these were Yousha' Ibn Noon (Joshua) and Kaalib Ibn Yoqana (Caleb), who were from amongst the leaders that Moosa عَلَيْهِ السَّلَام appointed to bring back news of those giants, to whom Allah ﷻ had been gracious by making them virtuous, because they concealed

what they had discovered about the giants, telling only Moosa عَلَيْهِ السَّلَام unlike the other leaders who disclosed the news and so the people became cowardly. These two men said, 'Enter upon them by force, through the gate of the city and have no fear of them, because they are just big bodies without hearts. If you enter the gate, victory will be yours. Joshua and Caleb said this, because they were certain of Allah's عَزَّوَجَلَّ assistance and the fulfilment of His promise. Moreover, place trust in only Allah عَزَّوَجَلَّ, if you are believers.'

قَالُوا يٰمُوسَى اِنَّكَ لَنْ تَدْخُلَهَا اَبَدًا اَمَّا دَاوُدُ فَادْخُلْهَا اَنْتَ وَرَبُّكَ فَقَاتِلَا اِنَّهُمْ هُمُ الْمُفْسِدُونَ ﴿٢٤﴾

5:24. They said, 'O Moosa! We will in fact never go there whilst they are there; so, you and your Lord go and both of you fight (with them), we are seated here.'

Tafseer

They said, 'O Moosa (عَلَيْهِ السَّلَام)! We will never go to the city whilst those gigantic people are in it, so you and your Lord must go forth and both of you fight with them. We are seated here, away from the fighting.'

قَالَ رَبِّ اِنِّى لَا اَمْلِكُ اِلَّا نَفْسِىْ وَاَخِىْ هَارُوْنُ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ ﴿٢٥﴾

5:25. Moosa submitted that 'O my Lord, I have no control except upon myself and my brother (Haaroon); so, keep us separate from these disobedient ones.'

Tafseer

Moosa عَلَيْهِ السَّلَام submitted displaying disappointment about the answer his people gave; O my Lord, I have no control except upon myself and my brother Haaroon عَلَيْهِ السَّلَام, and I control no one else to be able to force them to obedience. Keep us separate from these disobedient ones.'

قَالَ فَاِنَّهَا مَعْرُومَةٌ عَلَيْهِمْ اَرْبَعِيْنَ سَنَةً يَتِيَهُونَ فِيْهَا اَرْضٌ فَلَا تَأْكُلُ عَلَى الْقَوْمِ الْفٰسِقِيْنَ ﴿٢٦﴾

5:26. Said (Allah), 'That (holy) land is therefore forbidden for them for forty years, let them

wander on the earth; so, you (O Moosa), do not grieve for these disobedient people.'

Tafseer

Allah ﷻ said to Moosa عَلَيْهِ السَّلَام, 'So, that holy land is forbidden for them to enter for forty years; let them wander i.e. be lost and bewildered on the earth, so you O Moosa, do not grieve for these disobedient people.'

It is reported that they would travel throughout the night eagerly, but in the morning would find themselves back where they had started. Moreover, they would travel all day with the same result until they all perished except those less than twenty years of age. It is said that they numbered 600,000. When Moosa عَلَيْهِ السَّلَام was on the verge of departing from this world, he asked his Lord to bring him close to the Holy Land and He ﷻ did, as related in Hadith. Joshua عَلَيْهِ السَّلَام became a Prophet sometime after his fortieth year and he was commanded to fight against the giants. He went forth with those that remained by his side and he fought against them. It was a Friday and the sun stopped for him for an hour, until he had finished fighting them. Imam Ahmad Ibn Hanbal رَحِمَهُ اللّٰهُ عَلَيْهِ reported in his Musnad the following Hadith, 'The sun was never detained for any human except for the Prophet Joshua عَلَيْهِ السَّلَام during those days, in which he marched towards the Holy House of Jerusalem.'

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ
إِنَّمَا يُتَقَبَّلُ مِنَ الْمُتَّقِينَ ﴿٣٧﴾

5:27. And recite to them the true story of the two sons of Adam; when both of them offered separate sacrifices, the sacrifice of one was henceforth accepted and the other one's was not accepted. He (the former) said, 'I swear I will kill you.' He (the latter) answered, 'Allah only accepts from the one who fears (Him).'

Tafseer

Recite to them, O Beloved, the true story of the two sons of Adam, Haabeel (Abel) and Qaabeel (Cain); when both of them offered separate sacrifices. In Haabeel's case was a ram and in Qaabeel's

case some green crops, so the sacrifice of one was accepted, namely from Haabeel. A fire came down from the heaven and consumed his offering, the other one's was not accepted (that is from Qaabeel). He became furious and kept his envy concealed, until the Prophet Adam عليه السلام left for pilgrimage. Qaabeel said to Haabeel, 'I swear I will kill you.' Haabeel answered 'Why?' to which Qaabeel replied 'Because only your offering was accepted.' Haabeel said, 'Allah عَزَّ وَجَلَّ accepts only from the one who fears Allah Almighty.'

لَيْسَ بَسْطُ إِلَٰهِي يَدِي لِيَقْتُلَنِي مَا أَنَا بِبَاسٍ يَدِي إِلَيْكَ لَا قُتْلُكَ ۚ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

5:28. 'Indeed, if you shall raise your hand against me to kill me; so, I shall not raise my hand against you to kill you. I fear Allah Who is the Owner of the worlds.'

Tafseer

'Indeed, if you raise your hand against me to kill me, I shall not raise my hand against you to kill you, because I do not want that the fight is initiated by me. Whereas, I am stronger than you, and I could attack you and defend myself easily, this is for the reason that I fear Allah عَزَّ وَجَلَّ Who is the Lord of all the worlds.'

إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمُكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

5:29. 'I in fact desire this; that, you alone be burdened with both mine and your sin, so you become amongst the people of Hell; and this is the punishment for the unjust.'

Tafseer

'I desire that you alone should be burdened with my sin if I was to kill you, and your sin of jealousy and disobedience of our father, who is the Prophet Adam عليه السلام, so you become amongst the people of Hell. I do not want to end up with your sin if I were to murder you and become one of the people of Hell; this is the punishment for the unjust ones.'

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾

5:30. So, his Nafs (evil baser self) incited him to kill his brother; he therefore killed him and remained in loss.

Tafseer

So, his evil baser self incited him to kill his brother, hence he killed him and remained in loss by killing him. He did not know what to do with him because he was the first amongst the Children of Adam عَلَيْهِ السَّلَام to pass away on earth, so he carried him on his back.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِثُ سَوْءَةً آخِيهِ ۖ قَالَ يَوَيْلَیْ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا
الْغُرَابِ فَأَوْارِئِ سَوْءَةً آخِي ۖ فَاصْبِرْ مِنَ اللَّهِ صَبِيرًا ۝

5:31. So, Allah sent a crow scratching the ground to show him (Qaabeel - the killer) how to bury his brother's corpse. He (the killer) said, 'Woe to me! I was not even able to be like this crow that I could bury my brother's corpse.' He therefore remained regretful.

Tafseer

So, Allah عَزَّوَجَلَّ sent a crow scratching the ground and digging up the soil with its beak and with its claws and throwing it up over a dead crow next to it, until it completely hid it; this was to show Qaabeel - the killer - how he might hide the openness of the dead body of his brother. He (the killer) said, 'Woe to me! I was not even able to be like this crow that I could bury my brother's corpse.' He remained regretful; he became one of the remorseful ones for having carried his brother, he then dug a hole for him and covered him up.

مَنْ أَجَلَ ذَلِكَ ۖ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَهُمْ رَسُولًا بَالِغٌ نَبَأٍ ۖ قَالُوا كَثِيرٌ مِّنْهُمْ يَكْفُرُونَ ۚ
فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِثُ سَوْءَةً آخِي ۖ فَاصْبِرْ مِنَ اللَّهِ صَبِيرًا ۝

5:32. For this reason We decreed for the Children of Israel that whoever kills a human without the (legal) retribution of killing or (killed a human) without the retribution for causing turmoil in the earth, it will henceforth be as though he had killed all of mankind. And whosoever gave life to a human (by saving a life), it is as if he had given life to (i.e. saved) all of mankind. And

Our Messengers undoubtedly came to them with clear proofs; then, after that, many of them indeed (still) commit excess on the earth.

Tafseer

On the basis of what Qaabeel did, Allah ﷻ decreed for the Children of Israel that whoever kills a human without the legal retribution of killing or killed a human without the retribution for causing turmoil in the earth, in the way of disbelief, fornication or provoking evils and the likes of it, it will be as if he had killed all mankind. On the other hand, whosoever gave life to a human by saving a life by refraining from killing or defending someone from being killed, drowned or burnt, etc. it is as if he had given life - that is, saved the life of all mankind. Undoubtedly, the Messengers of Allah ﷺ came to them - that is, to the Children of Israel - with clear proofs and miracles, then indeed after that many of them still commit excess on the earth, overstepping the bounds through disbelief, killing and the likes.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرِ عَذَابٌ عَظِيمٌ ٥٣٣

5:33. That the (legal) retribution of those who fight against Allah, and His Messenger, and (strive to) cause turmoil in the land is only this; to be killed one by one, or be crucified, or their hands and feet be cut off from alternate sides, or they be exiled far away from the land (of their country); this is their disgrace in the world, and a greater punishment for them is in the Hereafter.

Tafseer

When the people of the 'Uraynah tribe came to Madinah Munawwarah suffering from some illness, the Holy Prophet ﷺ gave them permission to go and drink the urine and milk from the camels given in charity. This method of treatment was exclusively for that specific tribe only in that particular time, and it was revealed upon the Holy Prophet ﷺ from Allah ﷻ. Once they felt well, they became apostates, killed the shepherds of the Holy Prophet ﷺ, cut

off their hands and feet and stole the herd of camels; thereupon this verse was revealed. The only retribution of those who fight against Allah ﷻ and His Messenger ﷺ by fighting against Muslims and striving to cause turmoil and corruption in the land is that they be killed one by one, or be crucified, or their hands and feet be cut off from alternate sides (that is, their right hands and left feet). Thus, death is for those that have only killed. Crucifixion is for those that have killed and stolen property. The cutting off of limbs from opposite sides is for those that have stolen property but have not killed, whilst banishment is for those who pose a threat, or they be exiled far away from the land of their country; this is their disgrace in the world, and a greater punishment of Fire for them is in the Hereafter.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

٥
٤٨
٩

5:34. Except those who repented before this; that you overpower them. So, know that Allah is Most Forgiving, Most Merciful.

Tafseer

Except for such attackers and robbers who repented before you overpower them. So, know that Allah ﷻ is Most Forgiving to them of what they have done in the past, Most Merciful to them. When such a person repents, only the Hudood (i.e. prescribed punishments) of Allah ﷻ - and not those penalties arising from violating the rights of human beings - are forgiven. However, his repentance is of no avail once he has been overpowered by the authorities.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

5:35. O believers! Fear Allah, and seek Waseelah (the medium of good deeds or pious people) towards Him, and strive in His way upon this hope; that (you) may attain success.

Tafseer

O believers! Fear Allah ﷻ for His punishment by being obedient to Him, and seek Waseelah or Tawassul - that is, the medium of good deeds or beloved bondsmen of Allah and pious scholars وَرَحِمَهُمُ اللَّهُ etc. which bring you close to Him. Strive in His way in order to elevate His religion, while

fighting against your own carnal desires and the enemy of Islam, upon this hope that you attain success.

Waseelah or Tawassul means to use as an intermediary/means. For example, when a person asks for forgiveness, help or something else from Allah عَزَّوَجَلَّ, he says for the sake of so-and-so pious person or for the sake of so-and-so pious deed.

The issue of Tawassul is an issue that is accepted by the scholars of the Ahl al-Sunnah; it is permissible not Waajib (obligatory) in the creed of the Ahl al-Sunnah. That is, a person can make Tawassul if he wishes, or he can ask directly from Allah عَزَّوَجَلَّ.

The concept of Tawassul is established by many evidences in the Holy Qur'aan, Hadiths and lives of the Companions رَضِيَ اللَّهُ عَنْهُمْ, and it is permissible according to the creed of the Ahl al-Sunnah.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

5:36. Indeed, those who became disbelievers, if they owned all that is in the earth and further equal to it (i.e. twice as much), that having offered it as a ransom to save themselves from the punishment of the Day of Resurrection; so, it will not be accepted from them, and for them is a sorrowful punishment.

Tafseer

Indeed, those who became disbelievers and died in the state of disbelief, if they owned all the wealth that is on the earth and further equal to it - i.e. twice as much - that having offered it as a ransom to save themselves from the punishment of the Day of Resurrection, which is decreed for them; it will not be accepted from them, and for them is kept ready a painful punishment. Disbelievers will definitely be punished on the Day of Judgement and they will have no way to be saved from the punishment.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَاهُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

5:37. They will yearn to come out of Hell, and will not (be able to) come out of it, and for them is eternal punishment.

Tafseer

They will yearn to come out of Hell, and will not be able to come out of it, and for them is an eternal punishment.

We understand from this verse that the eternal stay in Hell is a special fate of the disbelievers; the believers will not be eternally put in Hell.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَتْ لَا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

5:38. And whichever man or woman is a thief; so, cut off their hand; a recompense for what they have done; a punishment from Allah, and Allah is Overpowering, All-Wise.

Tafseer

Whichever man or woman are thieves, cut off their hand - that is, the right hand of each of the two from the wrist bone. It is explained in the Hadiths that the amputation applies to the stealing of a Dirham and upwards, and if the person were to re-offend, the left foot should then be amputated from the ankle and then on subsequent re-offending the left hand is amputated followed by the right foot after which discretionary punishment is applied. This is a recompense for what they have done; a punishment from Allah عَزَّوَجَلَّ, and Allah عَزَّوَجَلَّ is Overpowering, All-Wise.

If a person is proven guilty for any punishable crime, only a Judge in a Muslim governance can pronounce any punishment such as the cutting of the hands; the general public cannot give any punishment of such nature to anyone on their own accord.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۖ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾

5:39. Thus, the one who repents after his transgression and reforms himself; so, Allah shall pardon him with His Mercy; indeed, Allah is Most Forgiving, Most Merciful.

Tafseer

If one repents after his wrongdoing and refrains from theft and reforms himself by performing good

actions, repentance is necessary even if his hand is cut off, because he has violated Divine rights as well, so Allah ﷻ shall pardon him with His Mercy; indeed, Allah ﷻ is Most Forgiving, Most Merciful. However, in the case of violating human rights, after repentance the rights of the victim can only be forgiven by the victim himself; mere repentance will not suffice in this regard.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ ﴿٤٠﴾

5:40. Do you not know that to Allah belongs the kingdom of the heavens and the earth? He punishes whomever He wills, and forgives whomsoever He wills; and Allah can do everything.

Tafseer

Do you not know that to Allah ﷻ belongs the kingdom of the heavens and the earth? He punishes whomever He wills to punish, and forgives whomsoever He wills to forgive. Nobody has the right to object to what He does; and Allah ﷻ can do all things including punishing and forgiving.

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۗ وَمِنَ الَّذِينَ هَادُوا ۗ سَبَّحُوا لِلْكَذِبِ سُبْحُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ ۖ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۚ يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُذُوا ۚ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ۗ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۗ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُمْ فَبَدَّلَ قُلُوبَهُمْ ۗ إِنَّهُم فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

5:41. O Messenger, 'Do not allow those who run towards disbelief to cause you grief.' Some are those who say with their mouths, 'We have believed,' and their hearts are not Muslims. And some Jews listen to a great deal of falsehood, and (they also) listen immensely to other people who had not presented themselves in your august court, distorting Allah's Words from their origin. They say (to each other), '(If) this (distorted) command is given to you; so, obey it, and (if) this is not given to you; so, refrain (from it).' And the one whom Allah wills to lead astray, (O listener) you will therefore never be able to help him in the slightest (against Allah); they are

those whose hearts Allah did not will to purify; for them is disgrace in this world, and for them is a great punishment in the Hereafter.

Tafseer

O Messenger, do not allow the actions of those who run towards disbelief to cause you any grief - some are those who say with their mouths, 'We have believed' but their hearts are not Muslims; these people are the hypocrites. Some Jews listen to a great deal of falsehood from their rabbis, and they also listen immensely to other people from among the Jews who had not yet presented themselves in your august court O Beloved Prophet, these were the inhabitants of Khaybar, amongst whom two married persons committed adultery, but whom they did not want to stone. So, they selected men from Qurayzah to ask the Holy Prophet ﷺ about the ruling concerning the two. The Jews were altering the Words of Allah ﷻ from their origin that are in the Torah, such as the 'stoning' verse from their true contexts. They say to each other, 'If this distorted command is given to you from Muhammad (ﷺ) that the two adulterers must be hit with whips, accept it and obey it, but if this ruling is not given to you, some other ruling is given like they must be stoned to death, then refrain from accepting it. These Jews have gone astray, and the one whom Allah ﷻ wills to lead astray, O listener, you will never be able to help him in the least against Allah ﷻ. They are those whose hearts Allah ﷻ did not will to purify of disbelief, because had Allah ﷻ willed it, you would have been able to do something for them. For them is disgrace in this world by being humiliated, and for them is a great punishment of the Fire in the Hereafter.

سَعُونَ لِلْكَذِبِ أَكْثُونَ لِلْحَقِّ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا

وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

5:42. The excessively keen listeners of falsehood, extreme devourers of the unlawful; hence, if they present themselves in your august court (O Beloved), so, judge between them or turn your face away from them (i.e. you have the choice). And if you turn your face away from them, they cannot therefore harm you at all; and if you judge between them, judge therefore with fairness (as you always do); indeed, Allah loves those who are just.

Tafseer

The leaders of the Jews are excessively keen listeners of falsehood, extreme devourers of unlawful gains such as bribes. If they come into your august court - O Beloved Prophet - for a judgement regarding any issue, judge between them or turn your face away from them; that is, you have the choice. If you turn your face away from them, they cannot harm you at all, and if you judge between them, judge with fairness as is your blessed habit and you always do; indeed, Allah ﷻ loves those who are just.

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

5:43. And why will they wish to be judged by you; whereas, they have the Tawrah with them, in which exists the command of Allah, and despite this, they turn away from it? And they are not to believe.

Tafseer

Why will they wish to be judged by you, whereas they have the Tawrah with them wherein the judgement of Allah ﷻ regarding the stoning of a married couple is present. In other words, they were not seeking in this manner by making you their judge to discover the truth, but rather a lighter punishment for them. In the Torah exists the command of Allah ﷻ - that is, the ruling of 'stoning the married adulterers', and despite this, they turn away from it? They are not to believe.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۚ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا إِلَىٰ ذِهِ هَادُوا وَالرَّبِّيُّونَ وَإِلَّا حَبِطَ بِهَا اسْتُخِفُّوا مِنَ اللَّهِ وَكَانُوا غَافِلِينَ ۚ فَلَا تَحْشَوْا النَّاسَ وَاحْشَوْنِي وَلَا تَتَّبِعُوا الْبَاطِلَ شَتَا قَلِيلًا ۖ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

5:44. Undoubtedly, We sent down the Tawrah, in which is guidance and light. According to it, Our obedient Prophets, and the men of knowledge and the (Muslim) jurists were commanding the Jews that they were required to protect the Book of Allah, and they were witnesses to it. So, do not fear people, and fear Me, and do not exchange My verses for a despicable price. And whoever does not judge according to what is sent down by Allah, it is they who are disbelievers.

Tafseer

Undoubtedly, Allah ﷻ sent down the Tawrah, in which is guidance from error and is light to show the right path by explaining the Divine Laws. According to it, the obedient Prophets of Allah عَلَيْهِمُ السَّلَام from the Children of Israel, and the men of knowledge, the scholars amongst them and the Islamic jurists were commanding to the Jews, that they were required to protect the laws mentioned in the Book of Allah ﷻ, in case they change it and they were witnesses to its truth. Allah ﷻ stated to the Jews, 'So, do not fear people in disclosing what you have with you pertaining to the descriptions of the Holy Prophet Muhammad ﷺ, his many forms of praise and the 'stoning' verse and many other matters, and fear Me when you conceal it, and do not exchange My verses for a despicable price of this world which you take in return for concealing them.' Whoever does not judge according to what is sent down by Allah ﷻ, it is they who are the disbelievers.

وَكُتِبَ عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِهَا أَنْزَلَ اللَّهُ قَاوْلًا لِيَكُ لَهُمُ الظُّلُمُونَ ﴿٥٤﴾

5:45. And We have made it binding upon them in the Tawrah; that 'A life (is the legal retribution) for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and in wounds is retribution.' Whosoever then wholeheartedly presents himself for retribution, it shall therefore be expiation of his sin, and whoever does not judge according to what is sent down by Allah; so, it is they who are the unjust.

Tafseer

Allah ﷻ has made it binding upon the Jews in the Torah that a life is the retribution for a life - in other words, that a life be killed in return for a life if it has killed one, and an eye should be extracted for an eye, and a nose is to be cut off for a nose, and an ear is to be amputated for an ear, and a tooth should be pulled out for a tooth, and for wounds is retribution of similar wounds. Then, whoever willingly presents himself for retribution, his presenting himself voluntarily shall be expiation of his sin and he will not be punished in the Hereafter for that offence. Some commentators have explained this part of the verse in this way; that whoever forgives it - that is, he does not retaliate - out of goodness, then that shall be an expiation for him of what he has done of other sins. Whoever does

not judge according to what is sent down by Allah ﷻ in the matter of retaliation and otherwise, so it is they who are the unjust.

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ٥٤

5:46. And We brought 'Eisa; the son of Maryam, after the Prophets, following their footsteps, (whilst) confirming the Tawrah which was present before him, and We bestowed upon him the Injeel (the Bible) in which is guidance and light, and (the Injeel) verifies the Tawrah that was before it, and (is) guidance and advice for the pious.

Tafseer

Allah ﷻ brought 'Eisa عَلَيْهِ السَّلَام the son of Maryam as a Prophet after the Prophets - he was following their footsteps, whilst confirming the Torah which was present before him, Allah ﷻ bestowed upon him the Injeel in which is guidance from error and is light - that is, this Book is explaining and confirming the rulings contained in the Torah. The Injeel verifying the Torah, which was before it, and guidance to denote upon believing in the Last and Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and advice for the pious people.

وَيُحْكُمُ أَهْلَ الْإِنْجِيلِ بِمَا أُنزِلَ اللَّهُ فِيهِ ٥٥ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ٥٦

5:47. And the people of the Injeel must judge by that what Allah has sent down therein, and those who do not judge according to what Allah has sent down; so, it is they who are the disobedient.

Tafseer

Allah ﷻ said that the people of the Injeel must judge by rulings which He has sent down in it - that is, they must practice upon the laws mentioned in it, believe in the Last and Final Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and confirm his Prophethood, etc., whereas those who do not judge according to the commandments what Allah ﷻ has sent down, it is they who are the disobedient.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّئًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

5:48. And, O Beloved, We have sent down the true Book towards you; verifying the Books preceding it, and a protector and witness over them; therefore, judge between them (i.e. the People of the Book) according to what was sent down by Allah. And O listener! Do not follow their desires, abandoning the truth which has come to you. We have reserved for all of you a Shari'ah (Divine Law) and a way; and had Allah willed, so, He would have made all of you one nation, but He willed that He may test you by (different Shari'ahs) which He has given you, therefore, seek to surpass (one another) in good deeds. The return of all of you is towards Allah only; so, He will inform you concerning the matter in which you were disputing.

Tafseer

O Beloved Prophet Muhammad ﷺ, Allah ﷻ has sent down the true Book upon you - namely, the Holy Qur'aan; the Holy Qur'aan verifies the fundamentals of religion and other rules mentioned in the Books preceding it, such as the Torah and Injeel, and the Holy Qur'aan is a protector and witness over them. Therefore, judge between the People of the Book according to what was sent down to you by Allah ﷻ. Moreover, O listener! Do not follow the desires of the People of the Book, abandoning the truth which has come to you. Allah ﷻ has reserved a Shari'ah (i.e. Divine Law and a clear way in religion) for all of you to proceed along, and had Allah ﷻ willed, He would have made you one nation following one Law, but He willed that He may test you by different Shari'ahs which He has given you in order to see who amongst you is obedient and who is disobedient. Now, the only practical Shari'ah is of the Last Prophet Muhammad ﷺ; all other Shari'ahs are abrogated. Therefore, seek to better one another in good deeds by practicing upon the Shari'ah of the Holy Prophet Muhammad ﷺ. The return of all of you is towards Allah ﷻ only, so He will inform you concerning the matter in which you were disputing (i.e. your dispute in the matter of religion) and recompense each of you according to his deeds.

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُدِيرُ اللَّهُ أَنْ يَصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٩﴾

5:49. And this; that, O Muslim! Judge according to what has been sent down by Allah, and do not follow their desires, and refrain from them so that they do not somehow cause you to slip up from any of the commands which have been sent down to you. If they then turn away, so, know that Allah's will is to punish them for some of their sins; and many people are indeed disobedient.

Tafseer

Therefore, O Muslim! Judge between the People of the Book according to what has been sent down by Allah ﷻ - that is, the Holy Qur'aan; and do not follow their desires and beware of them lest they seduce you; and refrain from them so that they do not cause you to slip up from any of the commands which have been sent down to you in the Holy Qur'aan. If they turn away from the judgement of the Holy Qur'aan and instead desire some other judgements, then you should know that the will of Allah ﷻ is to punish them for some of their sins in this world - those which they have committed by their turning away; and indeed many people are disobedient.

أَفَحْكُمُ الْجَاهِلِيَّةُ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٩﴾

5:50. So, do they desire a judgement of the period of ignorance? And whose judgement is better than Allah's judgement for the people of certainty?

Tafseer

So, do they desire a judgement of the period of ignorance through their deceit and deviation when they turn away? The judgement which the Holy Prophet ﷺ gives is from Allah ﷻ, and whose judgement is better than that of Allah ﷻ for the people of certainty? Indeed, no one is better in judgement than Allah ﷻ.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

وَقَدْ جَاءَ فِي الْقُرْآنِ
وَقَدْ جَاءَ فِي الْقُرْآنِ

5:51. O believers! Do not befriend the Jews and the Christians; they are friends of one another. And whoever amongst you befriends them; so, he is from them. Indeed, Allah does not guide the unjust.

Tafseer

O believers! Do not befriend the Jews and the Christians, nor affiliate with them by showing them affection; they are friends of each other being united in disbelief and also they are united against Muslims. Whoever amongst you befriends them is from of them i.e. he is included amongst them. Indeed, Allah عز وجل does not guide the unjust who affiliate with the disbelievers.

From this verse, we learn that to keep friendship and close association with the Jews and the Christians and seeking their help or helping them is totally forbidden; to keep close companionship with the disbelievers is a sign and characteristic of the hypocrites.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا آيَةٌ ۚ قَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ لُدًّا ۚ ﴿٥٢﴾

5:52. You will now see those in whose hearts is a disease, that they run towards the Jews and the Christians; saying, 'We fear that some misfortune may befall us.' So, it is close that Allah may bring victory, or a (specific) command from Himself; they should therefore remain regretting over what they had concealed in their hearts.

Tafseer

You will now see those in whose hearts is a disease of hypocrisy - like 'Abdullah Ibn Ubayy, the hypocrite - who run towards the Jews and the Christians, saying as an excuse for this, 'We fear that some misfortune befalls us, such as drought or defeat, and that if Muslims become dominant,

they will hence cease to supply us with provisions.' Allah ﷻ stated, 'So, it is close that Allah ﷻ may bring victory by assisting His Prophet ﷺ and making His religion prevail, or a specific command come from Him that will reveal the secrets of the hypocrites disgracing them; they should remain regretful of what they had hypocritically concealed in their hearts.' This news of the Holy Qur'aan became truthful and with the blessing of Allah ﷻ, the Holy City of Makkah Mukarramah and the locations of the Jews were conquered.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ أَنَّهُمْ مَعَكُمْ ۖ حِطَّتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾

5:53. And the believers say, 'Are these the same ones who solemnly swore by Allah in their oaths that they are with you?' All their deeds have become destroyed; so, they remained in loss.

Tafseer

Those who believe say to one another in amazement, 'When the secrets of the hypocrites became manifest, are these the ones who solemnly swore by Allah ﷻ in their oaths making the utmost effort thereby to swear that they are surely with you in the religion of Islam?' They actually lied; they became apostates (Murtads) and all of their good deeds have become destroyed, so they remained in loss.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُجِبُونَهُ أَذِلَّةَ عَلَى الْمُؤْمِنِينَ أَعِزَّةَ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ كُومَةً لَا يَمُوتُ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

5:54. O believers! Whoever amongst you will deviate from his religion, so, Allah will soon bring such people who are the beloveds of Allah and Allah is their Beloved; soft towards Muslims and stern towards disbelievers, they will fight in the way of Allah and will not fear the criticism of any faultfinder; this is Allah's Bounty; He may give to whomsoever He wills, and Allah is All-Embracing, All-Knowing.

Tafseer

O believers! Whoever amongst you will deviate from his religion - that is, the one who turns back from the religion of Islam to disbelief, to replace the apostates, Allah ﷻ will soon bring such people whom Allah ﷻ loves and they love Allah ﷻ and His Beloved Prophet ﷺ. They are soft and sympathetic towards Muslims, stern and severe towards disbelievers, they will fight in the way of Allah ﷻ, and will not fear the criticism of any faultfinder in the way that the hypocrites fear the criticism of the disbelievers. This description mentioned of firm believers is the Benevolence of Allah ﷻ; He may grant His Benevolence to whomsoever He wills, and Allah ﷻ is All-Embracing of abundant Bounty, All-Knowing of those who deserve it

Note

These days, some unfortunate individuals in the West deviate from the religion of Islam, and they promote this evil exercise by forming support groups. In this verse, there is a clear message for them that their apostasy cannot harm the growth in the religion of Islam because some of those people leave the religion of Islam but Allah ﷻ replaces them from within their own communities, who are better and loyal Muslims

اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ وَالَّذِينَ اٰمَنُوا الَّذِيْنَ يَتَّبِعُوْنَ الصَّلٰوةَ وَيُوْتُوْنَ الزَّكٰوةَ وَهُمْ لَا كُفْرٰنَ ۚ

5:55. You have no friends except Allah and His Messenger, and the believers; that they establish Salah, and give Zakah and remain bowed down in the Majestic Court of Allah.

Tafseer

This verse was revealed when 'Abdullah Ibn Salaam رَضِيَ اللّٰهُ عَنْهُ said, 'O Messenger of Allah ﷺ, our people have rejected us.' You have no friends except Allah ﷻ, and His Messenger ﷺ and the believers; they establish Salah, and give Zakah and remain bowed down in the Majestic Court of Allah ﷻ.

وَمَنْ يَتَوَلَّ اللّٰهَ وَرَسُولَهُ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ اللّٰهَ لَهُمُ الْغُلٰمٰوْنَ ۚ

5:56 And whoever befriends Allah and His Messenger, and the Muslims; so, undoubtedly only

the party of Allah is dominant.

Tafseer

Whosoever befriends Allah ﷻ, and His Messenger ﷺ and the Muslims, He will help them and assist them. Undoubtedly, only the party of Allah ﷻ is dominant because of His assistance to them - the party of Allah ﷻ are those people who obey His commandments.

A Muslim will always be respected and will have the upper hand by living with his own Muslim people. By separating from one's own people and living with disbelievers, one will always result in facing serious religious difficulties and also shame and disgrace in some forms.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَآلِعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ
أُولِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

5:57. O believers! Those who have made your religion a mockery and an amusement, and those who were given the Book before you, and the disbelievers; do not befriend any of them. And keep fearing Allah if you believe.

Tafseer

Rafaa'ah Ibn Zaid and Suwaid Ibn Haarith became hypocrites after showing Islam, but some Muslims like them because of their friendship with them; this verse was revealed for such Muslims. 'O believers! Those who have made your religion of Islam a mockery as something to be mocked at and an amusement as a game.' In other words, they insulted the religion of Islam by showing Islam through their words and actions but keeping disbelief in their hearts. Moreover, those who were given the Book (i.e. the Torah and the Injeel) before you - the disbelievers and the idol-worshippers - do not befriend any of them. Keep fearing Allah ﷻ by refraining from affiliating with them, if you believe i.e. if you are truthful in your faith.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هَاهُنَا ذُلًّا وَإِلَٰهًا غَيْرَ اللَّهِ لَا يُعْقِلُونَ ﴿٥٨﴾

5:58. And when you give Azaan (i.e. the call) for Salah, they therefore mock and make fun of it;

this is because they are totally unintelligent people.

Tafseer

When you give Azaan i.e. the call for Salah, they mock and make fun of the prayer and the call to prayer as a game, mocking it and laughing at it amongst themselves. This attitude of mocking is because they are totally unintelligent; they do not understand the importance of Azaan and Salah.

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَتَّقُونَ مِمَّا إِلَّا أَنْ أَمَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾

5:59. Say you (O Beloved), 'O People of the Book! What do you dislike about us? Only this; that we believe in Allah, and upon that which was revealed upon us, and upon that which was revealed before, and this; that most of you are disobedient.'

Tafseer

This verse was revealed when the Jews said to the Holy Prophet ﷺ, 'Whom amongst the Messengers do you believe in?' He replied, 'I believe in Allah ﷻ, and in that which has been revealed to us and the group of Prophets ﷺ.' He mentioned many names of the Prophets ﷺ, and when he mentioned the name of the Prophet 'Eisa ﷺ, they said in anger and disappointment, 'We know of no religion worse than yours.' Say you, O Beloved, 'O People of the Book! What do you dislike about us? Only this; that we believe in Allah ﷻ, and upon that which was revealed upon us and upon that which was revealed upon the Prophets ﷺ before, and this behaviour of yours not liking our religion is because most of you are disobedient in general.'

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَشُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضَبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الْكَافُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾

5:60. Say you (O Beloved), 'Shall I tell you of those who are in a worse position than this according to Allah? It is those upon whom Allah has cursed and subjected them to (His) wrath, and He had transformed some of them into monkeys and pigs; and (they are) worshippers of the Devil; their abode is the worst and they strayed much more from the straight path.'

Tafseer

O Beloved, say to the People of the Book, 'Your talking bad about Muslims unjustly is based merely on the enmity against Islam which you have in your hearts, your own condition is worse than everyone. Shall I tell you of those who are in a worse position than this - regarding which you are spiteful - according to Allah عَزَّوَجَلَّ? It is those upon whom Allah عَزَّوَجَلَّ has cursed and subjected them to His Wrath, and He had transformed some of them into monkeys and pigs - these were the Jews. They are worshippers of the Devil by totally obeying him; their abode is the worst, i.e. the Fire, and they strayed far more from the Straight Path.'

وَإِذَا جَاءُوكُم قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ هُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٥٦﴾

5:61. And when they come to you, they therefore say, 'We are Muslims,' and they were disbelievers when they entered (in your august court), and also disbelievers when they had departed. And Allah knows fully what they are hiding.

Tafseer

When the hypocrites from amongst the Jews come to you, they say, 'We are Muslims,' whereas they were disbelievers when they entered in your august court, and also disbelievers when they had departed from you. Allah عَزَّوَجَلَّ knows fully about their hypocrisy - that which they are hiding in their chests.

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٥٧﴾

5:62. And you will see many of them running towards sin and transgression, and consuming unlawful things; they are undoubtedly doing extremely evil actions.

Tafseer

You will see many of them - namely, the Jews - running towards sin, oppression and enmity towards Islam, and wrongdoing by changing the many forms of praise of the Last Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Tawrah, and consuming unlawful things like bribes; undoubtedly, they are committing extremely evil deeds.

لَوْلَا يَنْهَاهُمُ الرَّبُّ يَتَّبِعُونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمُ وَأَكْلِهِمُ السُّخْتِ لَئِنْ مَا كَانُوا يَصْنَعُونَ ٥٦٣

5:63. Why do their priests and monks not forbid them from speaking sinful words and consuming that which is unlawful? Undoubtedly, they are doing extremely evil actions.

Tafseer

Why do their rabbis/priests and monks amongst them not forbid them from speaking sinful words and consuming that which is unlawful? Undoubtedly, they are perpetrating extremely evil deeds.

From this verse, we learn that a religious scholar will be held responsible for the sins he sees being committed and does not try to put a stop to it despite having the ability to do so; it is the duty of an 'Aalim (scholar) to safeguard himself as well as others.

وَقَالَتِ الْيَهُودُ دِيْنُ اللَّهِ مَعْلُوْلَةٌ ۖ عَلَتْ اَيْدِيْهِمْ وَلَعْنُوْا بِمَا قَالُوْا ۚ بَلْ يَدَاْهُمْ مَبْسُوْطَتَيْنِ ۖ يَتَّبِعُ كَيْفَ يَشَآءُ ۚ وَلَئِنْ يَدُنَّ كَثِيْرًا مِّنْهُم مَّا اَنْزَلَ اِلَيْكَ مِنْ رَّبِّكَ طَعِيْمًا ۚ وَكُفْرًا ۚ وَآتَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ اِلَى يَوْمِ الْقِيَمَةِ ۚ كُفَمَا اَوْ قَدُوْا ۚ اِنَّا لَنَحْرِبُ اَطْفَالَهَا ۗ وَاللّٰهُ وَيَسْعُوْنَ فِي الْاَرْضِ فَسَادًا ۗ وَاللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ ٥٦٤

5:64. And the Jews said, 'Allah's hand is tied up.' May their hands be tied up, and they are accursed for making such utterances. Rather, His Hands (of power) are free, He bestows however He wills, and, O Beloved, this which has come down upon you from your Lord will cause many of them to increase in their rebellion and disbelief (due to their jealousy). And We have instilled enmity and hatred between them till the Day of Resurrection. Whenever they kindle the flame of war, Allah extinguishes it, and they are running around creating chaos in the land; and Allah does not love the mischievous.

Tafseer

The Jews said when their circumstances became poor on account of their denial of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after having been the wealthiest of people, 'The hand of Allah ﷻ is tied up, He is withholding the sending forth of provision upon us.' Allah ﷻ says, 'May their hands be tied up from the performance of good deeds and from spending in the path of Allah ﷻ,' because

of these Divine words, the Jews have become miserly in performing good deeds and in spending for the pleasure of Allah ﷺ, and they are accursed for making such utterances. Rather, His Hands of Power are free to give in abundance, He is All-Generous, He bestows however He wills in giving abundantly, and O Beloved, this - which has come down upon you from your Lord i.e. the Holy Qur'aan - will cause many of them to increase in their rebellion and disbelief because of their very disbelief in it. Allah ﷺ has instilled enmity and hatred between them until the Day of Resurrection, so every sect amongst them is opposing the other. Whenever they kindle the flame of war - that is, for war against the Holy Prophet ﷺ, Allah ﷺ extinguishes it. Every time they desire the war, He prevents them from war by eradicating any opportunity towards it. They are striving to create chaos in the land through their acts of disobedience; Allah ﷺ does not love the mischievous ones, meaning that He will punish them.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكُنَّا عَنْهُمْ سَيِّئَاتٍ وَلَا دُخْلُهُمْ جَنَّاتُ النَّعِيمِ ۝

5:65. And if the People of the Book accepted faith and adopted piety; so, We would have definitely removed their sins and would have certainly taken them into the Gardens of Bliss.

Tafseer

Had the People of the Book accepted faith by believing in the Holy Prophet Muhammad ﷺ and adopted piety and refrained from disbelief, Allah ﷺ would have undoubtedly removed their sins and certainly taken them into the Gardens of Bliss.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ

مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءٌ مَا يَعْبَلُونَ ۝

5:66. And if they kept established the Tawrah and the Injeel, and whatever was sent down towards them from their Lord; so, they would have received sustenance from above and from beneath their feet. Amongst them is a group who is moderate, and most of them are committing extremely evil actions.

Tafseer

Had they established the Torah and the Injeel by implementing what is mentioned in them - including believing in the Last Prophet ﷺ - and in whatever was sent down towards them of the Divine Books from their Lord, they would have received sustenance from above and from beneath their feet by being given provision in abundance, pouring forth from every place. Amongst them is a group who is moderate, implementing the Torah and they are the ones who believed in the Holy Prophet ﷺ - the likes of 'Abdullah Ibn Salaam and his companions رَضِيَ اللَّهُ عَنْهُمْ - whereas most of them - i.e. the Jews - commit extremely evil deeds.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٥٦٧﴾

5:67. O Messenger, convey whatever has been sent down upon you from your Lord. And if it is not so, you have therefore not conveyed any of His messages. And Allah will protect you from (being martyred by) the people. Indeed, Allah does not guide the disbelievers (due to their stubbornness upon disbelief).

Tafseer

O Beloved Messenger ﷺ, convey whatever has been sent down upon you from your Lord and do not conceal any of it out of fear that you may suffer some harm from the enemies of Islam. However, if - hypothetically - you do not convey of what has been revealed to you, then you have not conveyed any of His messages at all, since concealing some of it is equal to concealing all of it. Allah عَزَّوَجَلَّ will protect you from being martyred from the hands of people. The Holy Prophet ﷺ would have guards during the night whilst on a journey, up until the time of this verse being revealed. He ﷺ said to the guards, 'Depart, because Allah عَزَّوَجَلَّ protects me.' Indeed, Allah عَزَّوَجَلَّ does not guide the disbelievers in their conspiracies.

Note

From here, we learn that taking security guards against any possible threat is allowed; if any of the 'Ulama or Mashaaikh or other Muslim leaders keep security guards due to any possible danger, they

should not be criticised.

قُلْ يَا هَلَالِ الْكِتَابِ سَمْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا الشُّرُوحَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَكِنْ يَدَنْ كَيْفَرًا
مِنْهُمْ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ طُعْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ٥٨

5:68. Say you (O Beloved), 'O People of the Book! You are nothing (i.e. not part of any religion) at all until you establish the Tawrah and the Injeel, and whatever was sent down towards you from your Lord.' And, O Beloved, that (i.e. the Qur'aan) which was revealed to you from your Lord, because of that, wickedness and disbelief will undoubtedly further increase in many of them. Do not therefore feel sorrow at all for the disbelievers.

Tafseer

Say you O Beloved, 'O people of the Book! You are nothing at all - that is, not part of any religion - until you establish the Torah and the Injeel by implementing what is therein, including believing in me - the Last Prophet Muhammad ﷺ, and in whatever was sent down towards you from your Lord. Undoubtedly, O Beloved, the Holy Qur'aan - which was revealed to you from your Lord; due to the revelation of that, wickedness and disbelief will further increase in many of them because of their mistrust in it. Therefore, do not feel pity or grieve at all for the disbelievers; they do not believe in you, so do not be concerned about them.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالنَّصَارَى مِنْ أَمَنِ بِاللهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ٥٩

5:69. Indeed, those (i.e. the hypocrites) who call themselves Muslims, and similarly the Jews, and the star worshippers, and the Christians; from them, whoever sincerely accepts faith in Allah and the Last Day (by reverting to Islam), and does good deeds; so, upon them is no fear nor any grief.

Tafseer

Indeed, those who call themselves Muslims i.e. the hypocrites, similarly the Jews, the star worshippers, and the Christians; from them, whosoever sincerely accepts faith in Allah ﷻ and the Last Day by

reverting to Islam - by becoming a sincere Ummati (follower) of the Final Prophet Muhammad ﷺ - and doing good deeds, so they shall not have any fear in this world, nor any grief in the Hereafter.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَآمَرْنَا عَلَيْهِمْ إِسْلَامَ كُلِّ مَسْجِدٍ ۚ وَآمَرْنَا أَن يَسْجُدُوا لِرَسُولِهِمْ ۖ فَلَمَّا سَجَدُوا أَخَذْنَا مُؤَدَّتَهُمْ إِيَّاهُ وَثَقَلُوا ۚ فَكُفِّرُوا بَعْضُهُمْ أَلْفًا بِبَعْضٍ ۚ فَاذْكُرُوا يَوْمَ الَّذِي كُفِّرْتُمْ ۚ وَكُلُّ يَوْمٍ تَكُونُ الْآفَافُ ۚ

5:70. Verily, We took a covenant from the Children of Israel and sent Messengers towards them; whenever any Messenger came to them with that matter which was not according to their desire, they belied one group (of Prophets) and they martyr one (other) group.

Tafseer

Verily, Allah ﷻ took a covenant from the Children of Israel to believe in Him as well as His Messengers, and He sent Messengers towards them. Whenever any Messenger came to them from amongst them - with those things which were not according to their desires - in the way of truth which they denied, consequently they belied one group of Prophets ﷺ and they martyred another group ﷺ, such as the Prophets Zakariyya and Yahya ﷺ. It should be remembered that no Prophet was ever martyred in a battlefield at the hands of disbelievers.

وَحَسِبُوا أَن لَّا تَكُونُ فِتْنَةٌ ۚ فَعَبَّوْا وَصَبَّوْا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمَّوْا وَصَبَّوْا كَثِيرٌ مِنْهُمْ ۖ وَاللَّهُ بِصَوْرِهِمْ بَاسِعٌ ۙ

5:71. And they remained under this perception; that there will not be any punishment (for them); they therefore became blind and deaf, Allah then accepted their repentance, many of them then became blind and deaf (again). And Allah is observing their actions.

Tafseer

Furthermore, they remained under this perception; that there will be no punishment for them for their denial of the Messengers and their martyring of them, they wilfully became blind to the truth and deaf from hearing it, then Allah ﷻ accepted their repentance, then again many of them wilfully became blind and deaf a second time. Allah ﷻ is observing their deeds and will

recompense them for it.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَءِيلَ عِبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ
إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

5:72. Verily are disbelievers those who say that 'Allah is actually the Messiah; the son of Maryam.' And the Messiah had actually said this, 'O Children of Israel! Worship Allah Who is my Lord and (also) your Lord.' Undoubtedly, whoever ascribes partners with Allah, Allah has consequently made Paradise unlawful for him; and his abode is Hell, and there is no helper of the unjust.

Tafseer

Those who say that 'Allah is actually the Messiah i.e. the Prophet 'Eisa, the son of Maryam' are certainly disbelievers. Whereas, the Messiah himself had said to them, 'O Children of Israel, worship Allah ﷻ Who is my Lord and also your Lord, because I am a servant of Allah ﷻ and not a god.' Undoubtedly, whoever ascribes partners with Allah ﷻ in worship, consequently Allah ﷻ has made Paradise unlawful for him, his abode is Hell. Moreover, the unjust people will have no helper to guard them against the punishment of Allah ﷻ.

The belief of Christians is contrary to the teachings of the Prophet 'Eisa السَّلَام, because he always referred to himself as a bondsman of Allah ﷻ, whilst they are calling him a god.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۚ وَمِمَّنْ إِلَٰهَ إِلَّا إِلَهُ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ الْيَمِّ ۚ

5:73. Indeed are disbelievers those who say, 'Allah is the third from amongst three gods.' And there is no god except the One God (Allah), and if they do not abstain from what they are saying; so, those amongst them who will die as disbelievers, a painful punishment will definitely reach them.

Tafseer

Those who say, 'Allah is the third from amongst three gods' are undoubtedly disbelievers - that is, they believe that He is one of the three, the other two being the Prophet 'Eisa and the Holy Spirit i.e. the Angel Jibra'eel عَلَيْهِ السَّلَام. Whereas, there is no god except the One God, that is Allah عَزَّوَجَلَّ. Those amongst them who will die as disbelievers, whilst they do not abstain from what they are saying - that is, they declare the Trinity and do not admit the Oneness of Allah عَزَّوَجَلَّ, undoubtedly a painful punishment of Fire will reach those amongst them who will die as disbelievers.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٥٧﴾

5:74. So, why do they not turn towards Allah and seek His forgiveness? And Allah is Most Forgiving, Most Merciful.

Tafseer

So, why do they not turn towards Allah عَزَّوَجَلَّ and seek His forgiveness by repenting from the belief of the Trinity? Allah عَزَّوَجَلَّ is Most Forgiving to the one who repents, Most Merciful to him.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَتْلِيَانِ الْغَافِلِينَ ﴿٥٨﴾
نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ نَنْظُرُ أَنِّي يُؤْفَكُونَ ﴿٥٩﴾

5:75. The Messiah; the son of Maryam, is not but a Messenger. Many Messengers have passed before him, and his mother is Siddeeqah (an extremely truthful woman), they both used to eat food; look as to what kinds of clear signs We explain for them, then see how they turn away (i.e. those who believe that Jesus is God).

Tafseer

The Messiah; the son of Maryam, is not but a Messenger. Many Messengers have passed before him, so he will pass away from this world like them because he is not a god as the Christians claim, otherwise he would not pass away. His mother is Siddeeqah, which means she is an exceptionally truthful woman; they both used to eat food and fulfil other humanly needs, and the one who does

such actions cannot be a god. Look what kind of clear signs Allah ﷻ explains for them of His Oneness, then see how those who believe that Jesus is a god are turned away from the truth despite the proofs being established.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَبْلُغُ لَكُمْ صَرًْا وَلَا تَنْفَعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٥٧٦﴾

5:76. Say you (O Beloved), 'Do you worship, other than Allah, such who is neither the controller (on his own accord) of your loss nor of (any) benefit? And only Allah is All-Hearing, All-Knowing.'

Tafseer

Say you O Beloved to the Christians, 'Do you worship other than Allah - such as the Prophet 'Eisa عَلَيْهِ السَّلَام - who is neither the controller on his own accord of your loss, nor of benefit? (Indeed, the Prophets of Allah عَلَيْهِمُ السَّلَام are granted unmeasurable powers and excellences by Allah ﷻ.) So, it is wrong to attribute Divinity to him; only Allah ﷻ is All-Hearing of what you say, All-Knowing of your circumstances.'

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا أَكْثِيرًا ۚ وَأَصْلُوا

عَنْ سَوَاءِ السَّبِيلِ ﴿٥٧٧﴾

5:77. Say you (O Beloved), 'O People of the Book! Do not unjustly commit excess in your religion, and do not follow the desire of such people who have already become misguided, and caused many (others) to become misguided, and have drifted from the straight path.'

Tafseer

Say you O Beloved, 'O People of the Book i.e. the Jews and the Christians! Do not unjustly commit excesses in your religion - neither lowering the status of the Prophets عَلَيْهِمُ السَّلَام and the teachings of religion as the Jews do nor elevating Jesus Christ above his proper place as the Christians do. Do not follow the desires of such people who have already gone astray on account of their fanaticism in religion and not believing in the Prophets, and they caused many others to go astray; this was the

condition of their forefathers but now the People of the Book have drifted far from the Straight Path by not believing in the Last Prophet Muhammad ﷺ.

To respect Awliya Allah (Saints) رَحِمَهُمُ اللَّهُ and to go to their shrines in order to seek blessings and beneficence is permissible and is a commendable act. Nowadays, some people are guilty of committing excesses in regards to the shrines of the Awliya Allah رَحِمَهُمُ اللَّهُ. Some regard the visiting of Mazaars (shrines) as Haraam, Shirk (polytheism), idol-worshipping and grave worshipping, whilst some people break the limits of Shari'ah in showing respect to the Awliya Allah رَحِمَهُمُ اللَّهُ e.g. they make Tawaaf of the grave, performing prostration of respect to the grave, playing music, intermingling of sexes at the blessed shrine, arranging different types of amusements and fun fairs at the occasion of any blessed 'Urs, etc.. Those who regard visiting the graves of the Friends of Allah رَحِمَهُمُ اللَّهُ as Haraam, Shirk and idol-worshipping are totally wrong and must therefore ponder upon their stance keeping this verse of the Holy Qur'aan in front of them, and must not commit excesses by regarding something as Haraam, Kufr and Shirk which is actually permissible according to the Shari'ah. Those who perform Haraam (unlawful) and impermissible acts at the shrines should also repent and refrain from performing non-Islamic activities at the shrines of the Awliya Allah رَحِمَهُمُ اللَّهُ. The enemies of the Awliya Allah must not be able to take people away from the respected Awliya Allah رَحِمَهُمُ اللَّهُ merely due to the actions of these ignorant people who commit wrong on the name of the love of the Awliya Allah رَحِمَهُمُ اللَّهُ. The wrong actions of these ignorant people at the shrines of the Awliya Allah رَحِمَهُمُ اللَّهُ have no link with the true teachings and creed of the Ahl al-Sunnah wa al-Jamaa'ah.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٥٧﴾

5:78. Cursed are those who committed disbelief from amongst the Children of Israel, through the tongue of Dawood, and 'Eisa; the son of Maryam; this (i.e. the curse) was the recompense of their disobedience and transgression of what they spoke ill of.

Tafseer

Those who committed disbelief from amongst the Children of Israel are cursed, through the tongue of the Prophet Dawood (David) عَلَيْهِ السَّلَام when he supplicated to Allah عَزَّوَجَلَّ against them and they were consequently transformed into apes and pigs; these were the people of Eilat, and through the Prophet 'Eisa عَلَيْهِ السَّلَام the son of Maryam when he supplicated to Allah عَزَّوَجَلَّ against them and they were consequently transformed into pigs and apes; they were the ones who ate at the Table as

mentioned in Surah Al-Maa'idah, verse number 114-115. The curse was the recompense of their disobedience and transgression.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٥٧٩﴾

5:79. They would not prevent each other from any evil which they themselves would commit; they definitely used to commit extremely evil actions.

Tafseer

One of the evil things developed by Jewish scholars is that they would not prevent each other, especially the scholars would not stop the public from committing any evil which they would commit themselves - that is, they will join the public in sinning; undoubtedly, they used to commit extremely evil deeds.

From this verse, we learn that it is obligatory to stop people from doing evil, and command them to do good. The discontinuation of propagation of religion can result in Divine punishment. 'Ulama and especially Pirs (Murshids/Shaykhs) must ponder upon their conducts, whilst they know for a fact that their devotees and disciples will listen to them and obey them. It becomes obligatory upon them to stop their followers from sinning. These days many of these people keep quiet after seeing major sins occurring openly in front of them and regard this conduct to be a 'Soofi-style' or peaceful conduct. Unfortunately, many people these days think and also believe that to be Soofi means to be tolerant towards every evil, to just do Zikr and not criticise any of the evils that happen in front of you or around you, then you are a Soofi, and if you call Haraam a Haraam and you show dislike and disgust towards it, then you are not a Soofi. Whereas, true Soofis have always said, 'Love all the believers and the Divine Law - the Shari'ah, and hate none of the believers or any Law of the Shari'ah' hence the saying of 'love all and hate none' without qualifying it has no basis in Islam. In reality, true Soofis hate evil and can never ever be tolerant towards it.

تَرَى كَثِيرًا مِنْهُمْ يَتَوَكَّلُونَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خُلْدٌ ﴿٥٨٠﴾

5:80. You will see many amongst them, that they befriend the disbelievers. What an evil thing

they sent forth for themselves; this; that they became subjected to Allah's Wrath and they will remain in punishment forever.

Tafseer

You, O Beloved Prophet ﷺ, will see many amongst the Jews - such as Ka'b Ibn Ashraf, that they befriend the disbelievers from amongst the polytheists of Makkah out of spite for you. What an evil thing their souls sent forth for themselves for the Day of their inevitable return - that is, they became subjected to the Wrath of Allah ﷻ and they will remain in punishment forever.

وَكُذِّبُوا يَوْمَئِذٍ بِآلِهِمُ النَّارِ وَمَا تُنْزِلُ إِلَيْهِمْ مِنْ آيَاتٍ إِلَّا هِيَ غَيْرُ يُبْصَرُونَ ﴿٥١﴾

5:81. And if they believed in Allah and this Prophet (i.e. the Beloved Muhammad), and upon that which came down to him, they would not have therefore befriended the disbelievers, but most of them are evildoers.

Tafseer

Had these Jews sincerely believed in Allah ﷻ, in the Final Prophet Muhammad ﷺ and upon that which came down to him - that is, the Holy Qur'aan, then they would not have in any way befriended the disbelievers, but most of them are evildoers.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ۖ ذَلِكَ بِأَنَّهُمْ قَتَلُوا نَبِيَّكُمْ وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٥٢﴾

5:82. You will definitely find the Jews and the polytheists as the harshest enemies of the Muslims, and you will definitely find the closest in friendship to the Muslims those who used to say, 'We are Christians.' This is because amongst them are scholars and monks, and they are not arrogant (such as Najjaashi and his companions).

Tafseer

In this verse, those Christians are praised who remained firm on the religion of the Prophet 'Eisa عَلَيْهِ السَّلَام until the time of the Holy Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; when the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced his Prophethood, they believed in him and accepted faith. You, O Beloved, will definitely find the Jews and the polytheists of Makkah as the harshest enemies of the Muslims due to the intensity of their disbelief, ignorance and utter obsession with the following of their false notions. You will definitely find the closest in friendship to the Muslims those who used to say, 'We are Christians.' These were seventy Christian men representing Najjaashi who presented themselves in the august court of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This nearness of theirs and their love for the believers is because amongst them are scholars and monks; monks are devout worshippers, and because they are not arrogant of following the truth as the Jews and the polytheists are.



Aalami Madani Markaz, Faizan-e-Madinah,
Mahallah Saudagaran Purani Sabzi Mandi, Karachi, Pakistan

UAN +92 21 111 25 26 92 | 0313-1139278 | Ext: 7213
www.maktabatulmadinah.com | feedback@maktabatulmadinah.com