

whom were Jumah, Sahm, 'Adi, Makhzum, Tayim, Zahra and the three septes of Qusai bin Kilab: 'Abdud-Dar bin Qusai, Asad bin 'Abdul 'Uzza bin Qusai and 'Abd Manaf bin Qusai. Prophet Muhammad (SAW) said: "Allah selected Ishmael from the sons of Abraham, Kinana from the sons of Ishmael, Quraysh from the sons of Kinana, Hashim from the sons of Quraysh and He selected me from the sons of Hashim."

[29] Surah Aal-e-Imran (3): 59.

[30] Tilawah has two meanings 'to recite' as in the ayah "O' Lord, appoint from among them a Prophet who shall **recite** to them Your Revelations.." (2:129) and it also means 'to follow' as in surah As-Shams where Allah (SWT) says: "By the Moon as she **follow** him".91:2

[31] Sahih Muslim 1:134.

[32] Surah Al-'Ankabut (29) : 27.

[33] Said bin Mansur, 2:615.



## کیا آپ جاننا چاہتے ہیں کہ

- ✻ از روئے قرآن حکیم ہمارا دین کیا ہے؟
- ✻ ہماری دینی ذمہ داریاں کون کون سی ہیں؟
- ✻ نیکی، تقویٰ اور جہاد کی اصل حقیقت کیا ہے؟

تو مرکزی انجمن خدام القرآن کے جاری کردہ مندرجہ ذیل خط و کتابت کورسز سے فائدہ اٹھائیے:

- (1) قرآن حکیم کی فکری و عملی راہنمائی کورس مزید تفصیلات اور پراسپیکٹس (مع جوابی لفافہ)
- (2) عربی گرامر کورس (۱۱۱'۱۱۱)
- (3) ترجمہ قرآن کریم کورس کے لئے رابطہ:

شعبہ خط و کتابت کورسز قرآن اکیڈمی 36- کے ماڈل ٹاؤن لاہور  
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The Arabic word used in this *ayah* is 'Muslim' i.e. one who submits himself to the will of Allah (SWT). A Muslim is one who surrenders himself totally to Allah, obeys all His commands and does not associate anyone or anything with Him. *Ibrahim* (AS) supplicated to his Lord to make him and his son *Ismail* (AS) Muslims and to raise a nation out of their progeny, who would be Muslims i.e. submissive and obedient to Him. He also asked Allah (SWT) to show them the ways and rituals through which they could worship Him. A Hadith<sup>[33]</sup> states that when *Ibrahim* (AS) supplicated, angel *Jibreel* (AS) came down and showed him the rituals of worship. He also showed the foundations of the Sacred House, where Prophet *Ibrahim* (AS) and his son raised the walls of the House.

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

(129) O our Lord! And raise amongst them a Messenger out of them, who shall recite unto them Your Ayaat and teach them the Book and the wisdom, and purify them. Verily You and You alone are the All-Mighty, the All-Wise.

*Ibrahim* (AS) invoked Allah (SWT) to send a Messenger from his offspring "who shall recite unto them Your Ayaat and teach them the Book". This invocation of his was materialized in the form of the *Qur'an* revealed to Prophet Muhammad (SAW). "And the wisdom"; some exegetes believe that it is the 'sunnah' of the Prophet (SAW), while others opine that it means 'deep understanding and comprehension of the religion'. In fact, both meanings are correct. "And purify them" i.e. purify their lives of every kind of sin.

### Endnotes

[24] *Ra'eena* means O' our shepherd, It is also an evil remark in Hebrew Language. The Jews used the expression as a derisive pun.

[25] The Arabic words '*nasikh*' and '*mansukh*' are both derived from the same root word '*nasakha*' which carries meanings such as 'to abolish, to replace, to withdraw, to abrogate'. The word *nasikh* (an active participle) means 'the abrogating', while *mansukh* (passive) means 'the abrogated'. In technical language these terms refer to certain parts of the *Qur'anic* revelation, which have been 'abrogated' by others. Naturally the abrogated passage is the one called '*mansukh*' while the abrogating one is called '*nasikh*'.

[26] Sahih Muslim, 2: 975.

[27] Sahih Muslim, 1: 41.

[28] Quraysh were the descendants of Fahr bin Malik bin An-Nadr bin Kinana. They branched out into various tribes, the most famous of

this stone after finishing the *Tawaf* (circumambulation) of the *Ka'bah*. "And We entrusted Ibrahim and Ismail that you both purify My House for those who circumambulate, stay in seclusion, bow down and prostrate (in prayers)".

The purification of the House was not only cleansing it from physical impurity but also from the false beliefs and filth of associating partners with Allah (SWT).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿٣٥﴾

- (126) And when Ibrahim said: "My Lord! Make this a peaceful city, and provide its residents out of the fruits – those of them who believe in Allah and the Last Day. Allah said: "And whoever disbelieves, I shall make him enjoy a little & for a while, then I will compel him towards the torment of the Fire, and that is an evil destination.

*Ibrahim* (AS) prayed to his Lord to make the city of *Makkah* a place of security and to grant sustenance therein for the believers. He excluded the transgressors and the unjust people from this prayer because of the assertion of Allah (SWT) that His promise will not be for the evildoers. But Allah (SWT) removes his misunderstanding that while the leadership will be bestowed upon the righteous only, the means of livelihood will be given to both the believers and the disbelievers. However, this is only for an appointed time in this terrestrial existence and then the disbelievers will be the inmates of the Hellfire forever.

وَإِذْ يَفْعُ الْإِزْهُمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

- (127) And when Ibrahim was raising the foundations of the House alongwith Ishmael (praying): "O our Lord! Accept (this) from us; surely You, and You alone, are the All-Hearing, the All-Knowing".

Ibrahim (AS) and Ismail (AS), while doing a very virtuous act, did not become self-righteous; instead, they prayed to their Lord to accept this from them. This is the attitude and modesty of a true believer; even when doing a good deed, he fears Allah (SWT) and is concerned about its acceptance by Allah (SWT).

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ ۖ وَإِرِثْنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنتَ  
التَّوَّابُ الرَّحِيمُ ﴿٣٥﴾

- (128) *Our Lord! And make us both Muslims (submissive) to You and out of our progeny a nation submissive to You. And show us our rites of worship and turn to us in Mercy. Surely You, and You alone are the Oft-Returning, the Ever-Merciful.*

The next four sections discuss the shifting of the *Qiblah* from Jerusalem to the *Ka'bah* in *Makkah* and thus the favor Allah (SWT) bestowed upon the Arabs in succeeding to the spiritual inheritance of *Ibrahim* (AS).

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

(124) And when the Lord of Ibrahim tested him with certain commands, so he fulfilled them. Allah said: "Surely I am going to appoint you, for the mankind, a leader". Abraham asked: "And from among my offspring (too)?" Allah said, "My promise will not reach the unjust."

This *ayah* invites the idolaters and the People of the Book who pretend to be the followers of *Ibrahim* (Abraham) (AS) to ponder upon the fact that in reality they do not follow him. Allah (SWT) reminds them of the trials that He put *Ibrahim* (AS) into. He (AS) was truthful and obedient to Allah's commands, sacrificed everything that is valued in life, and encountered every kind of danger in the way of the truth, with steadfastness. When *Ibrahim* (AS) proved his loyalty towards his Lord in all these trials, Allah (SWT) exalted him to the status of *Imaam-un-Naas* (the leader of mankind) and made him a role model for all mankind to follow. At this, he prayed to his Lord that the leaders thereafter be chosen from his offspring. This supplication of his was accepted[32] but Allah said, "My promise will not reach the unjust." i.e. Allah's promise of the leadership within *Ibrahim's* progeny is limited to those of his descendents who are righteous, and the unjust people from his offspring will not deserve His promised grace.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

(125) And when We made the House a place of assembly for mankind and a place of safety; and take from the station (Maqam) of Ibrahim a place of prayer.

And We entrusted Ibrahim and Ismail that you both purify My House for those who circumambulate, stay in seclusion, bow down and prostrate (in prayers).

Allah (SWT) honored the Sacred House and made it a safe place for all those who visit it. Most scholars are of the opinion that *Maqam* is the stone of *Ibrahim* (AS) which he was standing on while building the *Ka'bah*. As its walls became higher, *Ibrahim* (AS) could not reach them, whereupon his son *Ismail* (AS) brought a stone on which he could stand and place the stones on the wall. This *Maqam* is still marked near the *Ka'bah* and everyone performing the Pilgrimage prays next to

did not resort to hypocrisy and corruption in the religious matters like them and instead stuck to what pleases Allah (SWT) and fulfilled His commandments. Therefore, they, instead of following the Prophet (SAW), wished that he (SAW) and the Muslims would follow them. Allah (SWT) orders His Messenger to tell them that the guidance that Allah (SWT) has sent to Muhammad (SAW) is the true guidance, and Islam is the perfect religion. *"And if you ever follow their desires after that which has come to you of the knowledge, you will have, from Allah, neither any protector nor any helper."*

Although this *ayah* apparently addresses Prophet Muhammad (SAW), its ruling in fact applies to his entire *Ummah*, and it is a warning for them not to imitate the ways and methods of the Jews and the Christians.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَةٍ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

(121) *Those to whom We have given the book, recite it fulfilling all the requirements of its recitation; those are the people who actually believe therein. Whereas whoever disbelieves therein, those are the actual losers.*

The Arabic word 'Tilawah' has two meanings; 'to recite' and 'to follow' [30]. So this *ayah* mean that those among the people of the Book who adhered to the Books Allah (SWT) revealed to His Prophets and followed what was therein, will believe in Muhammad (SAW) and what has been revealed to him i.e. the *Qur'an*. *"Whereas whoever disbelieves therein, those are the actual losers"* i.e. those who reject the Messenger and the message he has brought, their abode will be the Hellfire, as the Prophet (SAW) said: *"By Him in whose hand is my soul! There is no member of this Ummah, Jew or a Christian, who hears of me, yet does not believe in me—but will enter the fire"* [31].

يَبْنَیْ اِسْرَآءِیْلَ اذْکُرُوا نِعْمَتِی الَّتِیْ اَنْعَمْتُ عَلَیْکُمْ وَاَنْیْ فَضَّلْتُکُمْ عَلَی الْغَلِبِیْنَ ﴿١٢٢﴾

(122) *O Children of Israel! Remember My blessing which I bestowed upon you and that I preferred you over (the nations of) the worlds.*

وَاتَّقُوا یَوْمًا لَا تَجْزِیْ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ یُنصَرُونَ ﴿١٢٣﴾

(123) *And guard yourselves against a day when no soul shall avail another in the least, neither any compensation will be accepted therefrom, nor intercession will profit it, nor shall they be helped.*

These two *ayaat* are a repetition of *ayaat* 47 and 48 (except for a slight variation, which does not affect the sense), and thus the argument of the favors on the *Children of Israel* discussed in between these *ayah* is beautifully rounded off in a bracket.

نَسَاجَتَ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

- (118) And those who do not know ask: "Why does Allah not speak to us or a sign come to us?" Like that said those before them similar to their saying. Their hearts are alike. No doubt, We have already made the signs clear for a people who have conviction.

This *ayah* refers to the Arab idolaters who demanded that Allah (SWT) should speak to them directly or show them an extraordinary sign that would convince them that Muhammad (SAW) was the Messenger of Allah. But Allah (SWT) remarks on this attitude of theirs by saying: "Like that said those before them similar to their saying" i.e. these misguided people do not demand something new; these demands and objections have been raised over and over again. Whenever Allah (SWT) sent a Messenger to a people, they demanded a sign to be shown. So Allah (SWT) says, "Their hearts are alike", meaning, what these idolaters demand is the same as what the misguided people in the past used to demand. "No doubt We have already made the signs clear for a people who have conviction" i.e. We have already vindicated the truth of our Messengers and the objections raised have already been dealt with.

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

- (119) Verily We have sent you (O' Muhammad) with the truth as a bearer of glad tidings and a warner. And you will not be questioned about the companions of the Blazing Fire.

Allah (SWT) has sent Muhammad (SAW) as a witness, an announcer of good news to the believers and a warner for all those who disbelieve in Allah's *ayaat*, but he (SAW) will not be held responsible for the disbelief of the people, as his duty was just to convey the message properly and in the right earnest.

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنَّ آتِيتُكَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

- (120) And the Jews will never be pleased with you, nor will the Christians unless you follow their faith. Say: "Indeed Allah's guidance is the actual guidance". And if you ever follow their desires after that which has come to you of the knowledge, you will have, from Allah, neither any protector nor any helper.

Allah (SWT), addressing His Messenger, says that the Jews and the Christians will never be pleased with him until he follows their practices and beliefs. They had themselves distorted the words of Allah (SWT) and the real cause of their discontent was that he (SAW)

Prophet Muhammad (SAW) was first commanded to face *Bayt-ul-Maqdis* (Mosque of Al-Aqsa) in his prayers. He faced it while in *Madinah* for nearly ten months. But he would supplicate to Allah (SWT) as he liked to face the *Qiblah* of *Ibrahim* (AS) i.e. the *Ka'bah* at *Makkah*. The Jews of *Madinah* were contented at that time that the Muslims were facing their *Qiblah*. But later on, Allah (SWT) fulfilled the wish of his Messenger (SAW) and directed him to face the *Ka'bah* at *Makkah*. The Jews were disturbed by this development and used to say, "What happened to the *Qiblah* the Muslims used to face?" So Allah (SWT) mentions this *ayah* here, before the actual directive of changing the *Qiblah*, in order to assert that east or west, whether it is *Bayt-ul-Maqdis* or the *Ka'bah*, both belong to Allah (SWT) and whichever direction you face you will find the presence of Allah (SWT). "Surely Allah is All-Embracing, AllKnowing" i.e. His knowledge encompasses everything, and He is not unaware of the deeds of His servants.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۚ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَهٗ قٰتِلُوْنَ ﴿١١٦﴾

- (116) And they say: "Allah has taken to Himself a son; Glory be to Him; instead, to Him belongs all that is in the heavens and the earth--all subjugated to Him.

This *ayah* refutes the Christians who believed that Jesus (AS) was Allah's son, their like among the Jews who believed that Uzair (AS) was Allah's son, and the Arab idolaters who claimed that the angels were Allah's daughters. It spells out that Allah (SWT) is too perfect to have a son, as He (SWT) is the Supreme Authority and the Creator of everything that is in the heavens and the earth, and everything therein serves Him and is obedient to Him.

بِدِيْنِ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿١١٧﴾

- (117) The Originator of the heavens and the earth, and whenever He resolves a matter, He simply says to it: "Be" and it becomes.

Literally, the word '*Bid'ah*' means something new; something that never existed before. Allah (SWT) created the heavens and the earth *ex nihilo* i.e. when nothing like them existed and has complete authority and ability over all His creations. This *ayah* also alludes to the birth of 'Isa (Jesus) (AS) as Allah (SWT) says, "The similitude of 'Isa before Allah (SWT) is as that of Adam: He created him from dust then said to him: "Be" and he was." [29] Thus Allah (SWT) informs that He created Jesus (AS) just as he created everything in the universe, refuting the claims of the Christians of his being Allah's son.

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَا اٰيَةٌ ۚ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ فُتِلْ قَوْلُهُمْ

وَقَالَتِ الْيَهُودُ لَنُصْرِي عَلَى شَيْءٍ وَقَالَتِ النَّصْرَى لَنُصْرِي الْيَهُودَ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ  
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

- (113) And the Jews say: "The Christians are not on the right track," and the Christians say: "It is the Jews who are not on the right track," though they read the (same) Book! Like that said those who did not know, similar to their saying. So Allah will judge between them on the Day of Judgment concerning what they have been differing in.

Allah (SWT) explains the disputes between the People of the Book, who used to disbelieve in each other's Prophets and Books. "Like that said those who did not know, similar to their saying". This refers to the Arabs, who said that Muhammad (SAW) was not following anything, just like the People of the Book said to each other. So Allah (SWT) says for all of them, "Allah will judge between them on the Day of Judgment concerning what they have been differing in".

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

- (114) And who is more unjust than one who prevents from the Mosques of Allah lest His name should be commemorated therein and strives for their ruin? It is not proper for such people to enter them except fearfully. For them, in the world, is disgrace, and for them, in the Hereafter, is a great torment.

The general interpretation of this *ayah* would be as it is. But specifically this *ayah* refers to the Quraysh of Makkah, who prevented the Prophet (SAW) and his Companions (RAA) from praying in Al-Masjid-ul-Haraam and from performing Umrah. "It is not proper for such people to enter them except fearfully" i.e. why should these idolaters be permitted to enter Al-Masjid-ul-Haraam when they are not its worthy guardians, hinder the people from the Mosques of Allah (SWT) and want to destroy them? They do not have the right to enter it except if they have fear of Allah (SWT) i.e. they embrace Islam. "For them, in the world, is disgrace, and for them, in the Hereafter, is a great torment". They breached the sanctity of the House, brought filth to it by placing idols, and invoked others besides Allah (SWT) in it. Therefore, there is humiliation for them in this world, and a severe torment awaits them in the Hereafter.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَٰؤُا فَتَمُوجُهُ اللَّهُ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

- (115) And to Allah belong the East and the West; so whithersoever you turn, there is the Face of Allah. Surely Allah is All-Embracing All-Knowing.



believers, depended upon several factors. Firstly, they had to prepare themselves with both courage and the force of arms to resist the threat of the *Quraysh* who intended to eliminate the Islamic movement. Secondly, they had to deal with the Jews of *Madinah*. The Prophet (SAW) signed a treaty with the Jews for the time being, so that the main focus of the Muslims remained the *Quraysh* of *Makkah*. Therefore, the Messenger of Allah (SAW) used to forgive them and was patient with them, till the time when Allah (SWT) allowed the Muslims to fight.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

- (110) And establish Salah and give Zakah, and whatever you send ahead for yourselves of good, you shall find it with Allah. Surely Allah is Watchful over whatever you do.

Allah (SWT) commands His servants to do good deeds, to establish *Salah* and give *Zakah*, which will benefit them in the life of this world and much more importantly in the Hereafter. Allah (SWT) assures that their deeds will not go in vain, because He is not unaware of the actions of anyone.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

- (111) And they say: "None will ever enter the Paradise except the one who is a Jew or a Christian." These are their vain desires. Say: "Produce your proof if you are truthful".

These are the false hopes of the People of the Book. They think that only they are going to enter the paradise and claim to be the children of Allah (SWT) and His loved ones, but Allah (SWT) answers them by saying, "These are their vain desires". Then Allah (SWT) says, Say: "Produce your proof if you are truthful" i.e. bring anything from your Books if Allah (SWT) really did say that you are His loved ones, and that it is only you who will enter the Paradise.

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

- (112) Why not! Whoever submits himself to Allah being good in deeds, for him would be the reward with his Lord; neither fear shall come upon them, nor shall they grieve.

The word 'Wajh', translated as 'self', is a very comprehensive Arabic word. Here it means 'the whole inner self of a man'. A person who submits himself entirely to Allah (SWT), performs good deeds and is virtuous towards others, his abode will be the Paradise, and such people will have no fear or regret on the Day of Judgment.

The Jews constantly used to ask Prophet *Musa* (AS) foolish and unnecessary questions, just for the purpose of putting him in difficulty. Allah (SWT) criticized the Jews for their behavior and thus forbade the believers to ask unnecessary questions from the Prophet (SAW) about the matters which had not occurred till that time, or those for which Allah (SWT) had not revealed any *ayah*. However, it was told that the matters about which Allah had revealed His *ayahs* would duly be explained by His Prophet (SAW). The general instruction therefore was: "Don't ask many questions about them, for they may become a burden for you, which you would not be able to put up with". The Messenger of Allah also did not like such questions, as stated in a *Hadith*: The Prophet (SAW) was explaining to his Companions (RAA) that Allah (SWT) had ordered them to perform Hajj, when a man asked, "Every year, O' Messenger of Allah?" The Prophet (SAW) did not answer him, but he repeated his question three times. Then the Prophet (SAW) said, "No. Had I said yes, it would have been ordained, and you would not have been able to act on it." [26] This is why *Anas Bin Malik* (RAA) said, "We were forbidden from asking the Messenger of Allah about things. So we were delighted when a Bedouin man would come and ask him while we listened." [27]. Allah (SWT) says, "And whoever replaces belief with disbelief has certainly lost the straight path" i.e. whoever prefers disbelief to faith has strayed from the right path to the path of ignorance and misguidance.

وَذَكِّرْ مِنْ أَهْلِ الْكِتَابِ لَوْ يُرِيدُونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا  
تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوا وَاصْفَحُوا ۚ إِنَّ اللَّهَ بِأَمْرِهِ ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

(109) Many among the people of the Book wish that they could somehow turn you back to disbelief after your accepting the faith, out of envy from within them, even after the truth has become quite clear to them. So forgive and overlook till Allah brings about His decision. Verily Allah is Powerful over everything.

The People of the Book recognized the virtues of the believers and their Prophet (SAW) and knew that they were on the right path, but wanted them to be deprived of the blessing of Allah (SWT) due to their selfishness. It was clear to them that Muhammad (SAW) was the Messenger of Allah (SAW), still they did not believe in him due to their selfishness and envy. Further Allah (SWT) commands Muhammad (SAW) to "forgive and overlook". With the arrival of the Messenger of Allah in *Madinah*, the struggle between Islam and disbelief entered a new phase. Although the Muslims held only a tiny piece of the land, the whole of Arabia, under the leadership of the *Quraysh* [28] moved against them, so as to exterminate them. In these circumstances, the very survival, let alone the success of this small group of

among the People of the Book. They desire that the Muslims receive no good from Allah in the form of the guidance of the Qur'an. But "Allah specifies for His special Mercy whom He wills. And Allah is the Owner of great bounty".

مَا نُنْسَخُ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

- (106) *Whichever Ayah We abrogate or cause to be forgotten, We bring one better than it or one similar to it. Don't you know that Allah is Powerful over everything?*

While the basic message of Islam has always remained the same, the legal rulings have varied through ages, and many Prophets before Muhammad (SAW) brought particular codes of law for their respective communities, which evolved gradually with the maturity of mankind. When the message of Islam was presented to the Arabs, it came as something new for them and different from their way of life. The Qur'an touched on a variety of subjects, including beliefs, history, stories of the Prophets, the Day of Judgment, the Paradise and the Hell, and many others, particularly the code of conduct and the legal rulings. So, to allow the people, especially the Arabs, to adjust to the new prescriptions, Allah (SWT) brought these important changes gradually, and in this process sometimes an injunction or ruling previously revealed was replaced with a new one or one similar to it. This process is known as 'An-Nasikh wal-Mansukh' [25]. Further Allah (SWT) says, "Don't you know that Allah is Powerful over everything"? i.e. He can abrogate and replace whatever He wills from the Qur'an or from the previous Books.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝

- (107) *Don't you know that to Allah belongs the kingdom of the heavens and the earth? And you don't have, besides Allah, any protector or helper.*

Allah (SWT) is the supreme authority. He alone owns the heavens and the earth, decides in them whatever He wills, forbids and repeals whatever He wills and upholds whatever He wills, and there is no protector or helper for anyone besides Him.

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِدِلَ الْكُفْرِ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝

- (108) *Or do you intend to ask questions from your Messenger, as Moses was questioned before? And whoever replaces belief with disbelief has certainly lost the straight path.*

# MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

## Al-Baqarah

(Ayaat 104-129)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝

(104) O you who believe! Say not (to the Messenger) *Ra'ina* but say *Unzurna* (Lend us an ear). And listen (to him). And for the disbelievers is a painful torment.

In this *ayah*, Allah (SWT) addresses the Muslim *Ummah* as a whole. He describes the behavior of the Jews and the hypocrites in manners of speech, and forbids the believers to behave likewise. When the Jews and the hypocrites used to meet the Prophet (SAW) and the Muslims, they would greet them with ambiguous words, which would change the meaning of the original expression. They would say to the Prophet, '*Ra'ina*', which means 'O our shepherd [24] (May Allah's curse be upon the Jews). Similarly they used to say '*assaam-u-alaikum*' (death befall you), instead of the proper Islamic greetings of '*assalam-u-alaikum*'. Thereafter, Allah (SWT) forbade the believers to use the word '*Ra'ina*' and commanded them to say '*Unzurna*', meaning, pay attention to us. And for those who do not obey, Allah (SWT) says, "And for the disbelievers is a painful torment".

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

(105) Those who disbelieve from among the people of the Book and the polytheists would never wish that any good be sent down to you from your Lord; whereas Allah specifies for His special Mercy whom He wills. And Allah is the Owner of great bounty.

Allah (SWT) describes the enmity of the disbelievers towards the Muslims, whether they be from among the idolaters or from