

beneficial for him as being harmful or vice versa. Allah (SWT) is the Creator of man and He alone knows what is good and what is bad for His bondsmen.

### Endnotes

[51] Sahih Muslim 3: 1357.

[52] Sahih Muslim 3: 1364.

[53] Fath-ul-Bari 6: 327, Sahih Muslim 2: 986-987.

[54] Surah As-Saff (61): 9.

[55] Ibid.

[56] The root of *mujahedeen* is J-H-D (ج-ه-د), meaning "effort" in general; however, the particular verb stem of J-H-D from which both *jihad* and *mujahid* are derived means "to exert effort against" or "to struggle". *Mujahid* is originally, therefore, someone who struggles but in the ayah mentioned (9: 111), a *mujahid* refers to a fighter or a warrior, fighting in the way of Allah (SWT) i.e. *Qitaal fi Sabilillah*.

[57] Surah At-Taubah (9): 111.

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کا دورِ ادارت قریباً نصف صدی پر محیط ہے لیکن ”نوائے وقت“ کی پیشانی جناب حمید نظامی کے اسم گرامی سے ہی تابندہ ہے اور ان کی نظریاتی روح اس کے پیکر میں موجود ہے۔ یہ کتاب بنیادی طور پر شورشِ کاشمیری کی ہے۔ انہوں نے اس کتاب میں اپنی انشا پر دازی اور ادیبانہ شان سے ان کی صحافیانہ عظمت و رفعت کو اجاگر کیا ہے اور اسے حمید نظامی کی سیرت و کردار کا آئینہ بنا دیا ہے۔ عبدالستار عاصم کی خوبی یہ ہے کہ وہ حمید نظامی کے تذکرے کو ۲۰۱۰ء تک لے آئے ہیں۔ انہوں نے اس کتاب میں ”حمید نظامی کی صحافت اور آج کا پاکستان“ کے عنوان سے ایک باب کا اضافہ کیا ہے جو گزشتہ نصف صدی کے مشاہیر سیاست و صحافت اور ادب کی حمید نظامی صاحب کے بارے میں آراء پر مشتمل ہے۔ اس سے یہ حقیقت بھی سامنے آتی ہے کہ حمید نظامی آج بھی ہم میں موجود ہیں اور ان کا ”نوائے وقت“ جناب مجید نظامی کی قیادت میں ان کے قلمی مشن کی تکمیل کر رہا ہے۔

(تبصرہ نگار: ڈاکٹر انور سدید)



While the people of the Book disputed each other over the matters of religion, Allah (SWT) guided the *Ummah* of Prophet Muhammad (SAW) to the truth by His leave and knowledge. And He guides from among His creations whomever He wills towards the right path of Islam.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْزِئِينَ وَالظَّالِمُونَ وَلَوْ لَوْحًا حَشِي  
يَقُولُ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَإِنَّا لَكَاظِمُونَ ۝

- (214) Or do you think that you will enter paradise whereas there has not come to you yet, as (came to) to those who passed away before you? Distress and affliction befell them and they were so shaken up that the Prophet and those who believed with him began to say: "When the help of Allah (will come)"? Behold! The help of Allah is near!

The only way to enter Paradise is through tests and trials in the real vicissitudes of life. This involves a lot of pain, sorrow, suffering and self-sacrifice. The nations before this *Ummah* were made subject to tremendous trials and hardships and this *Ummah* has to go through such tests as well, before Allah's help arrives.

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّهِ الْإِنْفِقُونَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُونَ مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

- (215) They ask you as to what they should spend. Say: "Whatever you spend of good, (then first priority) is for the parents; then the relatives and the orphans and the needy and the travelers. And whatever good you do, surely Allah is therewith Acquainted."

Islam encourages the believers to spend in the way of Allah (SWT). Every Muslim must follow the Divine commandments as to how he should share the bounties that Allah (SWT) has bestowed upon him with the needy and strive for the everlasting reward. This *ayah* also elucidates the order in which charity should be given. The first right over one's charity is that of the parents, then the kinsfolk, the orphans, the needy and the wayfarers. "And whatever good you do, surely Allah is therewith Acquainted" i.e. Allah (SWT) knows whatever good one performs and will reward one accordingly.

كَيْفَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ رَدٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

- (216) Fighting is made incumbent upon you whereas it is abhorrent to you. And it is possible that you abhor something and that very thing is good for you, and it is also possible that you like something and that very thing is bad for you. And Allah knows while you do not know.

Through this *ayah*, Allah (SWT) made it obligatory for the Muslims to engage in *Jihad* against the enemies of Allah (SWT), but people disliked it and it was heavy on their hearts. Allah (SWT) makes us realize that human knowledge is limited, while His knowledge encompasses everything. A human may consider something that is

*those who believe; but those who are pious will be above them on the Day of Resurrection. And Allah confers upon whom He wills without measure.*

The disbelievers accumulate all the worldly splendors in this life and amass wealth, but refrain from spending it in the way of Allah (SWT). Instead, they look down upon the true believers and scoff at them for spending their lives and wealth in the way of Allah (SWT) to earn His pleasure and remaining bereft of things of worldly importance. The disbelievers may be enjoying the worldly pleasures in this transitional period but on the Day of Resurrection, it will be the faithful who will be exalted and in the highest ranks, while the disbelievers will be humiliated terribly. Allah (SWT) provides sustenance to whomsoever He wishes without any count or measure in this world as well as in the Hereafter.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۖ فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُخَلِّعَهُم بِهِ  
النَّاسَ وَفِيهَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى  
اللَّهُ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

(213) Mankind was a single community. Then Allah raised the prophets as bearers of glad tidings and as warners, and He sent down the Book with them with truth so that it may judge between the people about whatever the disagreement they had therein. And none but the very people who were given it, differed about it after clear signs had come to them, seeking dominance over one another. Then Allah guided the believers by His will to the truth of that wherein they had differed. And Allah guides whom He pleases towards the straight path.

Allah's Deen is one; yet people differ among themselves, each of them interpreting the Divine religion in his own way, so that it may fit in the way he sees it himself. In this way, different sects, all claiming allegiance to one Divine religion, came into existence. In the beginning, however, there was only one Deen and the humans began their lives in full light of the Divine truth. When Allah (SWT) created Adam (AS), He showed him the right path i.e. Islam, and all were one community. But after Adam (AS), people started to sway away from the right path and developed differences of opinion among themselves. Therefore, Allah (SWT) sent His Messengers to proclaim the truth on earth and gave them the Divine Books so as to judge between the people who differed. *"And none but the very people who were given it, differed about it after clear signs had come to them, seeking dominance over one another."* Allah (SWT) showed the Jews and the Christians clear signs and miracles, yet they disputed among themselves on various accounts and remained attached to their self-generated interpretations of the religion. They refused to accept the truth taught by another, claiming that they had a perfect religion of their own. This behavior caused them to deny the truth and made them proud and prejudiced. *"Then Allah guided the believers by His will to the truth of that wherein they had differed. And Allah guides whom He pleases towards the straight path."*

Allah (SWT) commands the believers to submit to Him with perfect faith and deep conviction by obeying His commandments and refraining from what He has prohibited, without any consideration for their own interests and reservations. One who accepts and practices Islam only to the extent that it does not clash with one's everyday life does not enter into Islam whole-heartedly. *"And do not follow the footprints of Satan; verily he is your manifest enemy"* i.e. avoid what Satan commands you to do, as he invites people to become the dwellers of Hellfire because of his enmity towards the children of Adam (AS). Satan is indeed man's sworn enemy.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

(209) And if you slip even after clear signs have come to you, then keep in mind that Allah is Mighty, Wise.

i.e. if you deviate from the religion, even though Allah (SWT) has already sent clear signs and miracles, the greatest miracle of them being the *Qur'an*, then be mindful of the fact that Allah (SWT) has total authority and might to punish the criminals and He is Wise in His decisions.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

(210) What are they looking forward to except that Allah come to them in the shadows of the clouds along with the angels, and the matter be adjudged. And towards Allah all the matters will be returned.

Those who doubt Allah's religion are not waiting for anything but for Allah (SWT) to appear Himself along with all the angels i.e. on the Day of Judgment. *"And the matter be adjudged."* At that time there will be no more chance left for the disbelievers and even if they believe in Allah (SWT), their belief and submission will be of no use to them because that will be the time of the final verdict.

سَلْ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُمُ مِنْ آيَاتٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

(211) Ask the Children of Israel how many clear signs We have given them. So whoever changes the blessing of Allah after it has come to him, then verily Allah is Strict in reprisal.

The Children of Israel were shown many great signs by Allah (SWT). Yet, most of them disobeyed His commandments and ignored His favors and preferred their own whims and fancies to the guidance. Allah (SWT) favored the Children of Israel over other nations and provided them with provision and wealth and showed them the straight path, but they changed Allah's favors by being ungrateful and by preferring disbelief to true guidance. Verily Allah (SWT) will severely punish all those who disobey Him.

زَيْنَ الْبَدَنِ كَفَرُوا هُمُومُ الدُّنْيَا وَيَسْعُرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

(212) The life of this world is made alluring for the disbelievers and they scoff at

so. For such a person, it is not the Divinely ordained right and wrong that matters; he just goes by what makes a favorable impression on the listener. He has no problem in painting a glowing picture on the outside, despite the fact that in his heart, he hides the wickedness of wolves and is devoid of sincerity. He alters the truth and is the most quarrelsome of all. In fact, such a hypocrite is the deadliest of the Muslims' opponents.

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

(205) And when he turns back, he struggles in the earth to spread disorder therein, and to destroy the tillage and the offspring whereas Allah does not like disorder.

There is bound to be a dichotomy between the words and the actions of a double-faced person. His words are empty and fabricated and contradict his own deeds. He spreads mischief everywhere; destroying the crops and livestock whenever he gets an opportunity, "whereas Allah does not like disorder" i.e. Allah (SWT) does not like people who have the characteristics of a hypocrite.

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

(206) And when it is said to him: "Fear Allah", ego holds him back along with sin. So Hell would suffice him and definitely that is an evil resting-place.

When a hypocrite who deceives through his speech and words, is asked to fear Allah (SWT) and mend his ways, he, out of his pride and egotism, increases in his arrogance and refuses to adhere to the truth. That is to say, vanity carries him off to sin and he persists with misdemeanors. Hell is the abode of such a hypocrite and that is indeed a horrible place to be in.

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۝

(207) And among the people is the one who sells himself to seek the pleasure of Allah. And Allah is Compassionate to (such of) His Servants.

After describing the characteristics of a hypocrite, Allah (SWT) mentions the qualities of a *Momin* (true believer). Allah (SWT) states that a believer is one who is ever ready to sacrifice his life and his possessions to attain the pleasure of Allah (SWT). This *ayah* includes every *Mujahid* [56] in the way of Allah (SWT), as Allah (SWT) states in another *ayah*: "Indeed Allah (SWT) has purchased from the believers their persons and their wealth and in return has promised them paradise, they fight in the cause of Allah (SWT) and slay and are slain. This is a true promise which is binding on Him mentioned in Torah, the Injeel (Gospel) and the Qur'an, and who is truer in fulfilling his promise than Allah. Rejoice, therefore, in the bargain which you have made, and that is the supreme triumph." [57]

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝

(208) O you who believe! Enter into Islam completely, and do not follow the footprints of Satan; verily he is your manifest enemy.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

- (201) *Whereas among them are those too who say: "O our Lord! Grant us in this world best of the favors, and in the Hereafter, best of the favors, and save us from the torment of Hellfire."*

In this *ayah*, Allah (SWT) praises His servants who supplicate to Him for the good of this life as well as that of the next life. The good of the Hereafter includes safety from the torment of hellfire, easy questioning and evaluation and entrance into the Paradise.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ۝

- (202) *It is they for whom is the share out of what they have earned; and Allah is Swift at reckoning.*

Our good and bad deeds go before us for the judgment of Allah (SWT) and will be witnesses for or against us. So whatever we send forth, we will surely find it with Allah (SWT) who is quick in taking account. Our spiritual account is mounting up, both on the debit and the credit side. In worldly accounts, our profits and losses may be delayed, but in Allah's Book, there is no delay; our actions go before us.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ۝

- (203) *And celebrate the Praises & Magnificence of Allah during the appointed days. Then whoever hastens (to leave) in two days, there is no sin on him and whoever delays, there is no sin on him either; it is for the one who observes righteousness. And fear Allah and be sure that unto Him you will be gathered.*

The Appointed days are the 'Days of Tashriq' (12th, 13th and 14th of Dhul-Hijjah.). Allah (SWT) commands the believers to praise and glorify Him during these days in chanting His *Dhikr* and supplicating to Him. "Then whoever hastens (to leave) in two days, there is no sin on him and whoever delays, there is no sin on him either; it is for the one who observes righteousness." It is optional for the pilgrims to leave on the second day or to extend their stay and leave on the third day. The real thing that matters is not the number of days they stay at Mina but whether they have spent the days in remembering Allah (SWT) or indulging in other matters. "And fear Allah and be sure that unto Him you will be gathered." A true believer always remembers Allah (SWT) and safeguards himself from sins, as he knows for certain that every soul shall be gathered before Him on the Day of Judgment.

وَمِنَ النَّاسِ مَن يُتَعَبَّكُ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ۝

- (204) *And among the people is he whose speech pleases you in the life of this world and he calls Allah to witness over what is in his heart, while he is the most quarrelsome of the antagonists.*

In this *ayah*, Allah (SWT) describes the characteristics of a hypocrite, who proclaims faith just because it is in his own selfish interest to do

There was another misconception in the pre-Islamic era that it was sinful to conduct business activities during the days of *Hajj*. But Allah (SWT) removed this misconception and allowed those performing *Hajj* to conduct businesses in order to earn their livelihood. "So when you start returning from Arafat, do commemorate Allah near the Sacred Monument." Between Arafat and Mina, there is a place called Muzdalifah where Prophet Muhammad (SAW) offered a long prayer. Since then it has become a sacred monument and the pilgrims have been commanded in this *ayah* to follow the example of their Prophet (SAW). "And celebrate His praises as He has guided you whereas prior to it, you were definitely among the astray." Allah (SWT) reminds the believers of the favors He has bestowed upon them by teaching them the rituals of *Hajj* and guiding them, whereas they were in error before this guidance i.e. the *Qur'an* had come to them.

فَمِنْ أَيْنُكُمْ أَمِنْ حَيْثُ أَقَاصُ النَّاسِ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

(199) Then pass on at a quick pace from where the people pass on and ask for Allah's forgiveness. Verily Allah is Oft Forgiving, Most Merciful."

Before Islam, the *Quraish* used to remain in the Sanctuary near Muzdalifah and did not proceed to Arafat with other people, because they thought of themselves as being the custodians of the *Ka'bah* and considered doing so to be below their dignity. But Allah (SWT) has commanded His Prophet (SAW) and his followers to stand at Arafat with other people and then proceed from there and to ask for His forgiveness.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

(200) Then when you have accomplished your rites, do celebrate the praises of Allah as you used to praise your forefathers, rather celebrate with more zeal and zest. Anyhow there are some among the people who say: "O our Lord! Grant us in this world", but in the Hereafter there would not be any share for them.

Before the advent of Islam, the pagans, after performing the rituals of *Hajj*, would gather in assemblies at Mina and praise their forefathers and remember their deeds. This act of theirs was obviously against the spirit of *Hajj*, the purpose of which is the praise and glorification of Allah (SWT) instead of the praise of one's own self or one's forefathers. Therefore, Allah (SWT) commanded them to give up such traditions and instead glorify Him and praise Him far more than they used to praise their forefathers. Anyhow there are some among the people who say: "O our Lord! Grant us in this world", but in the Hereafter there would not be any share for them.

Allah (SWT) criticizes the people who supplicate to Him merely for worldly goods and wealth, ignoring the affairs of the Hereafter, and asserts that those who supplicate only for worldly gains will not have any share in the eternal blessings of the Hereafter.

seven (days) when you return; these are ten in all." Those performing *Tamattu'*, who cannot afford to offer a sacrifice, should fast for three days during the *Hajj* and seven days when they get back home, making ten days in all. They should fast before the 'Day of Arafah' (9th of *Dhul-Hijjah*) but if it is not possible, they can also fast during the 'Days of Tashriq' (11th, 12th and 13th of *Dhul-Hijjah*). "That is for one whose family is not present (near) the Sacred Mosque" i.e. the residents of the area of *Haram* (Makkah) are not allowed to do *Tamattu'*. "And fear Allah and know that Allah is Stern in retribution." Allah (SWT) warns those who do not obey His commandments and commit what He has prohibited to be fearful of Him and keep in mind that He is stern in vengeance.

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ، فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفْعَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ تَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ٥

(197) Pilgrimage is in the well-known months. So whoever undertakes therein to perform Pilgrimage, then there must be no obscenity & sexual relation, no sin and no altercation during Pilgrimage. And whatever good you do, Allah knows it. And take provisions along, and the best of the provisions is to abstain (from sins). Therefore have fear of Me, O men of wisdom!

*Shawwal*, *Dhul-Qad'ah* and the first ten days of *Dhul-Hijjah* are the well-known months and the *Ithram* for *Hajj* can only be put on during these months and is not allowed before that. Allah (swt) has legislated certain restrictions on a person in the state of *Ithram*. A person who assumes *Ithram* for *Hajj* or *Umrah* is not allowed to have sexual intercourse or conversation which may stimulate sexual desire, with his wife. He should also refrain from disobedience of Allah (swt) by committing any of the prohibited deeds and from quarrelling with his Muslim brothers. "And whatever good you do, Allah knows it" i.e. If you do righteous deeds and obey Allah's (swt) commandments and refrain from what He has prohibited, He will surely reward you on the Day of Resurrection, as He knows everything "And take provisions along" i.e. one should plan and carry sufficient provisions for the journey so as not to become a destitute and be a burden on others. "And the best of the provisions is *Taqwa* (abstinence from sins). Therefore have fear of Me, O men of wisdom!

If the men of understanding desire increase in provision, here and in the Hereafter, they should excel in humbleness, obedience and *Taqwa*.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ، فَإِذَا أَقَضْتُمْ مِّنْ عَرَضٍ قَادَرْتُمْ اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَادْكُرُواهُ كَمَا هَدَيْتُمْ، وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لِينَ الضَّالِّينَ ٥

(198) There is no sin upon you that you seek some bounty from your Lord (during *Hajj*). So when you start returning from *Ara'faat*, do commemorate Allah near the Sacred Monument. And celebrate His praises as He has guided you whereas prior to it, you were definitely among the astray.



(196) And complete the Hajj and Umrah for Allah, but if you are restricted, (sacrifice) whatever is convenient of the animal offering. And do not shave your heads until the offering reaches its destination. Then whoever among you is ill or has an ailment in his scalp (must) in compensation either fast or feed the poor or offer sacrifice. And when you are in peaceful condition, then whoever continues the Umrah on to the Hajj, (must sacrifice) whatever is convenient of the animal offering, but whoever could not find, (must) fast for three days during the Hajj and seven (days) when you return; these are ten in all. That is for one whose family is not present (near) the Sacred Mosque. And fear Allah and know that Allah is Stern in retribution.

After describing fasting and Jihad, Allah (SWT) commands the Muslims to complete their Hajj and Umrah once they start their journey towards the Sacred Mosque. *"But if you are restricted"* i.e. if one is not able to complete the Hajj because of illness or encounter with an enemy, (as described by Ath-Thawri: *"Being restricted entails everything that harms a person"*), *"(sacrifice) whatever is convenient of the animal offering"* i.e. if one is prevented from completing the Hajj or Umrah, one should offer a sacrifice at the place where one is prevented, whether that is within the Sanctuary or outside. One should give the meat to the poor at that place, even if it is outside the Sanctuary. If one cannot find anyone around, it should be taken to the poor of the Haram or to the poor around any of the villages. This is the ruling of the majority of scholars including Imam Sh'afi (RA) and Imam Malik (RA). According to the Hanafi school of thought, the place of sacrifice refers to the bounds of the Holy Sanctuary and thus the animal should be sent for sacrifice within the boundaries of Masjid Al-Haram. The animals to be sacrificed include camels, cows, goats and sheeps. *"And do not shave your heads until the offering reaches its destination. Then whoever among you is ill or has an ailment in his scalp (must) in compensation either fast or feed the poor or offer sacrifice."* Those who have to shave their heads before the sacrifice reaches the Haram (Holy Sanctuary), because of an illness that necessitates shaving, should either fast for three days, feed the poor (six persons) or offer a sacrifice. *"And when you are in peaceful condition, then whoever continues the Umrah on to the Hajj, (must sacrifice) whatever is convenient of the animal offering."*

This is known as *Hajj Tamattu'* i.e. performing *Umrah* and *Hajj* on the same journey. In the pre-Islamic era, *Hajj Tamattu'* was considered a great sin and a separate journey was to be performed for each ritual, but Allah (SWT) declared this law as void and allowed those coming from abroad to perform *Hajj* and *Umrah* in the same journey. *"But whoever could not find, (must) fast for three days during the Hajj and*

- (193) *And keep fighting them till there does not remain any Fitnah and the Deen of Allah is established. But if they desist, then there should be no aggression except against the unjust.*

Allah (SWT) has commanded the Muslims to fight against the disbelievers till there is no more oppression, *Shirk* (association of partners with Allah (SWT) and mischief prevalent on the face of the earth and Allah's Deen becomes dominant over all other religions, as Allah (SWT) says: "It is He Who has sent His Messenger with the guidance and the religion of truth so that he may proclaim it over all religions, much as the Polytheists may dislike it." [54] The root of evil is in polytheism. The actual purpose of fighting in the way of Allah (SWT) is to dislodge polytheism, persecution, corruption and mischief, as these things suppress freedom and do not allow people to choose between truth and falsehood and to willingly believe in Allah (SWT) and follow His commandments. Further Allah (SWT) commands the believers to cease fighting with them and not treat them unjustly if they stop committing *shirk* and making mischief.

الْقَهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ مَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٥٥﴾

- (194) *The Sacred month is for the sacred month and so for all the unlawful things, there is the law of equitable retribution. So whoever aggresses against you, then you aggress against him with similar aggression as he committed against you. And fear Allah and know that Allah is with the God-fearing.*

The four sacred months are Muharram, Rajab, Dhul-Qa'dah and Dhul-Hijjah. Since the time of Ibrahim (AS), robbery, theft and every kind of violence and war was prohibited during these sacred months. But Allah (SWT) says that if the disbelievers attack you in these sacred months, do the same with them and fight against them. [55] "And fear Allah" i.e. although you are allowed to fight against the disbelievers in self defense during these sacred months, you should not transgress the limits set by Allah (SWT) and obey Him and fear Him alone, because "Allah is with the God-fearing" i.e. those who have *Taqwa* (piety) and are righteous.

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿٥٦﴾

- (195) *And spend in the cause of Allah and do not put (yourselves) into destruction with your own hands. And do good, verily Allah loves the good-doers.*

This *ayah* implies that if a person does not spend in the way of Allah (SWT), especially when fighting against His enemies, he puts himself into destruction in this world as well as in the Hereafter. A person's life and possessions are not his own; they belong to Allah (SWT). A person only holds them as a trust and does not have the right to use them as he desires. He must spend of his wealth and possessions and even readily give away his life in the way of Allah (SWT) to promote His cause. "Verily Allah loves the good-doers." *Muhsin* (derived from *Insaan*) is one who does good deeds in the best manner. Allah (SWT) says that He loves the *Muhsin* who spends in His cause to attain His love.

put an end to the activities of the disbelievers and fight those who wanted to destroy the true devotees of Allah (SWT) in order to stop the advancement and progress of Allah's religion. "But do not transgress; verily Allah does not like the transgressors" i.e. a Muslim should be fighting for Allah (SWT) alone and not for any other purpose and he should not transgress the limits set by Allah (SWT) and His Prophet in this connection. These prohibitions are indicated in a *Hadith* narrated by Buraydah (RA) that Allah's Messenger (SAW) said: "Fight for the sake of Allah (SWT) and fight those who disbelieve in Allah (SWT). Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship."<sup>[51]</sup> According to another *Hadith*, Allah's Messenger (SAW) forbade killing innocent women and children. <sup>[52]</sup>

وَأَقْتُلُوهُمْ حَيْثُ يَقْبِضُونَهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُفْتِلُوهُمْ  
عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يَفْتِلُوكُمْ فِيهِ إِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

(191) And kill them wherever you find them and turn them out wherefrom they have expelled you. And Fitnah (to create disorder) is worse than killing. But do not fight them near the Sacred Mosque unless they (start) fighting you therein; so if they fight you, then kill them—such is the reward of the unbelievers.

Islam means peace and advocates harmony in the human society and teaches us to tolerate and accommodate other creeds and avoid killing and destruction. But when people resort to disbelief in Allah (SWT), associate partners with Him, create mischief and hinder common believing men from Allah's (SWT) path, it is a much greater evil and is more disastrous than killing. Therefore, it is lawful to use force against such disbelievers in order to restore peace and freedom for worship of Allah (SWT) and eliminate lawlessness, because Islam has no room for willful aggressors and cunning mischief-mongers. However, Allah (SWT) has commanded the Muslims not to fight the disbelievers in the area of the Sacred Mosque, except for self-defence. It is reported in the two *Sahihs* that the Prophet (SAW) said: "Allah (SWT) has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allah's decree till the Day of Resurrection. Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e. Makkah) is a sanctuary by Allah's decree, from now on until the Day of Resurrection. Its trees should not be cut, and its grass should not be uprooted. If anyone mentions the fighting in it that occurred by Allah's Messenger (SAW), then say that Allah (SWT) allowed His Messenger, but did not allow you."<sup>[53]</sup>

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

(192) But if they desist, surely Allah is Most-Forgiving, Most Merciful.

i.e. if the disbelievers stop fighting with the Muslims and repent and accept Islam, Allah (SWT) will forgive their sins.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

## MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

### Al-Baqarah

(Ayaat 189-216)

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

(189) They ask you about the new moons. Say: "They are indicative of time periods for the people and the pilgrimage". And it is not righteousness that you come into your houses from their backs, but the righteousness is that (of him) who fears Allah. And come to the houses through their doors. And fear Allah so that you may be successful.

In the Arabs, different kinds of superstitions and customs were connected with the phases of the moon. They also used to perform some superstitious practices and rituals as they thought that the different phases of the moon affected their fortunes. Therefore, they questioned the Prophet (SAW) about them. Allah (SWT) informs that these phases of the moon are nothing but a calendar which helps regulate some acts of worship e.g. calculating the *iddah* (i.e. the period of time for a divorced woman) and fixing the time for *Hajj* (Pilgrimage). Another of the Arabs' superstitious customs was that after putting on the *Ihraam*, they used back entrances to get into their houses instead of entering through the regular doors and thought that they were doing a righteous deed. But Allah (SWT) negates them by asserting that their superstitious beliefs have nothing to do with virtue and that the real virtue is that they follow what Allah (SWT) has commanded.

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

(190) And fight in the way of Allah with those who fight against you but do not transgress; verily Allah does not like the transgressors.

This was the first *ayah* revealed in *Madinah* regarding fighting. When the enemies of Islam found that the light of its message was sweeping darkness from every corner, they vowed to annihilate it. So in the way of Allah (SWT), the Prophet (SAW) and his followers were instructed to