

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

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#

Aal-e-Imran

(Ayaat 1- 30)

Introduction

As mentioned in the introduction, most of the *surahs* of the Holy *Qur'an* are in the form of pairs, thus *surah Aal-e-Imran* and *Al-Baqarah* also form a pair and there are a lot of similarities between the two *surahs*. The Prophet (SAW) named these *الزُّهْرَانِ* “*The two most Shining lights*” and according to a *Hadith* narrated by *Abdullah Bin Buraydah* from his father, the Prophet (SAW) said:

“Learn *Surah Al-Baqarah* and *Aal-e-Imran* because they are two lights which will shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds.” [1]

Aal-e-Imran, like *Al-Baqarah*, was revealed in *Madinah* and contains two hundred *ayaat* and twenty *ruku's* which are divisible into two parts with ten *ruku's* in each part. The first part is further divisible into three sections with the middle section addressing the People of the Book. In the middle section of *surah Al-Baqarah*, Allah (SWT) addresses the Jews whereas in this *surah*, the main address is to the Christians who are admonished to give up their erroneous beliefs and accept the guidance of the *Qur'an*. There is a difference of more than a year between the revelation of *Al-Baqarah* and *Aal-e-Imran*. Most of this *surah* was revealed after the battle of *Uhad* while *surah Al-Baqarah* was revealed before the battle of *Badr*. The events of the *battle of Uhad* are described and commented upon in the last part of this *surah*.

[1] Musnad Ahmed 5:352, also recorded by Ibn Majah 2:1242

Translation and Brief Elucidation

الْم

- (1)
- Alif, Laam, Meem.*

This *surah*, like *Al-Baqarah*, also begins with these words and there are a total of six *surahs* in the Quran which begin with these letters.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

- (2)
- Allah. There is no Allah but He, the Living the Eternal.*

This *ayah* has already been described in the commentary of *Ayat-ul-Kursi* in *Al-Baqarah*. It states that there is none worthy of worship except Allah (SWT) and He is *Al Hayy* and *Al-Qayyum*, the Ever Living, the One who never dies, who sustains and protects all that exists. He Himself is independent and self-sufficient and all the Creation stands in need of Him and totally relies on Him.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

- (3)
- It is He Who has sent down the Book to you with truth, confirming what went before it; and He sent down the Torah and the Injeel.*

This means that Allah (SWT) has sent down this Book i.e. the *Qur'an* to Prophet Muhammad (SAW) with truth and with *Haq* i.e. with a true purpose, and it has come confirming the truth of those scriptures which were present before the *Qur'an* was revealed, and it also confirms that Allah (SWT) Himself had sent down *Torah* and *Injeel* to his Prophets *Musa* (AS) and *'Isa* (AS) respectively.

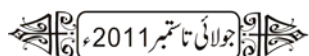
مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

- (4)
- Before this, as a guide to mankind and He sent down Al-Furqan. Surely those who reject Allah's revelations will be sternly punished. Allah is Mighty, capable of retribution.*

i.e. Allah (SWT) sent down the previous scriptures before the *Qur'an* as a guidance for mankind "and He sent down *Al-Furqan*" i.e. the criterion to differentiate between falsehood and truth, deviation and guidance. It is the distinction between misguidance and deviation on the one hand, and truth and piety on the other. "Surely those who reject Allah's revelations will be sternly punished" Whoever denies and rejects His revelations will receive painful torment on the Day of Resurrection. And remember that "Allah is Mighty, capable of retribution" i.e. His sovereignty is Infinite, and He is Omnipotent and All-Powerful to take revenge.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

- (5)
- From Allah verily nothing is hidden on earth or in the heavens.*



Allah (SWT) has perfect knowledge of the whole universe and nothing in it, be it on earth or in the heavens, is hidden from Him.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

- (6) *It is He who shapes you in the wombs as He pleases. There is no Allah but He, the Exalted in might, the Wise.*

It is He who creates and fashions you in the womb of the mother as He wills, whether male or female, black or white, wealthy or poor. This *ayah* reiterates the central theme of the *Qur'an* i.e. *Tawhid* that none has the right to be worshipped except Him and no one is to be obeyed independent of Him. And He is 'Al Aziz', meaning thereby that he has absolute authority. He is also 'Al Hakeem', i.e. along with having total authority and power, He has absolute wisdom and He uses His authority wisely and judiciously.

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

- (7) *He is the One who has revealed to you the Book. Some of its verses are entirely clear - they are the foundation of the Book - while others are allegorical. Those whose hearts are infected with disbelief follow the allegorical part to mislead others and to give it their own interpretation, seeking for its hidden meanings, but no one knows its hidden meanings except Allah (SWT). Those who are well grounded in knowledge say: "We believe in it; it is all from our Lord. None will take heed except the people of understanding."*

This *ayah* is very important for the correct understanding of the *Qur'an*. There are certain *ayaat* that are absolutely clear and precise in their meanings and connotation and serve as corner stone for the Islamic law (*Shari'a*). These have been labeled as *muhkamaat* - meaning fortified and absolutely self-evident with no ambiguity. On the other hand there are certain *ayaat*, called *mutashabihaat* that are allegorical in nature and fall in the category of the unseen, *Al-ghaib*, of which only Allah (SWT) has the knowledge e.g. the angels, the Hereafter, Paradise and Hell and the Day of Judgment. To describe the things which are beyond the reach of human perception, Allah (SWT) has used metaphors, similes and allegories and as such these can be interpreted differently by different people. There can be difference in the interpretation of the *ayaat* that are *mutashabihaat* because they are allegories and hence those who are misguided and deviants from truth try to make false interpretations of these *ayaat*, so as to misguide people, whereas the exact meaning and interpretation of these *ayaat* is far from the reach of human understanding. On the other hand, those who have been endowed with deep knowledge abstain from ambiguous interpretations of these

ayaat and believe in the obvious meaning without probing much into them and believe that only Allah (SWT) has the perfect knowledge of these *ayaat*. There is a saying in Persian: "In the end most of the learned people are forced to say that now I know that I know nothing."

According to *surah Al-Baqarah*, the first condition for a believer to benefit from the guidance of the *Qur'an* is to believe in the *Unseen*; a reality which is beyond the range of human perception and thus cannot be grasped mentally with the limited means and intellect at our disposal. That is why Allah (SWT) says: "None will take heed except the people of understanding." Only the really and genuinely wise take heed.

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ٥

- (8) They say: "Our Lord, Do not cause our hearts to deviate now after you have guided us. Grant us Your own mercy. Truly, You are the Bestower.

This is the prayer of those the faith of whom is based firmly on knowledge. The aim and purpose of their lives in this world, a temporary and transient abode, is to make preparation for the eternal life of the Hereafter. So they pray to Allah (SWT) not to make their hearts deviate like the hearts of those who follow their own desires, and beg for His mercy. And they say: "Truly, You are the Bestower" i.e. it is only You who can guide us.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ٦

- (9) Our Lord, You will surely gather all mankind before You on the Day about which there is no doubt; surely Allah (SWT) never fails to fulfill His promise.

They are sure of their eventual return to Allah (SWT) when all disputes will be resolved and all realities will appear in full. Allah will surely gather all mankind before Him on a day that is bound to come and He does not break his promises.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ٧

- (10) Those who reject faith neither their possessions nor their progeny will avail them aught against Allah (SWT): they are themselves but fuel for the fire.

This means that those who reject what Allah (SWT) has revealed to His Prophet (SAW) and thus deviate from the truth will get no help from either their progeny or their wealth on the Day of Judgment and they will be the wood with which Hellfire will be kindled. Those who disbelieve, neither their riches nor their children shall in the least save them from Allah's punishment.

كَذَابِ الْفِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ٨

Allah (SWT) has made this world a place of trial and has placed delights and pleasures in it as a test for the mankind. These transient worldly things make a person oblivious of the realities pertaining to the next life and he no longer remembers the fact that the most excellent reward, which is far better than all the temporary delights of this short life, is with Allah (SWT).

قُلْ أَوْفَيْتُكُمْ بِحَبْرِ مِّنْ ذَلِكُمُ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٥﴾

- (15) Say: "Shall I tell you of better things than these. For the righteous there will be gardens beneath which rivers flow, where they will live forever with purified spouses and the good pleasure of Allah. Allah is seeing His servants very closely."

i.e. these worldly things which allure you are only the glitters of this present life and will be of no use in the next life. But those who make the Hereafter their center of attention and are desirous of the next life instead of these earthly delights, Allah (SWT) informs them of great rewards in the Hereafter. They will have gardens with rivers flowing and spouses freed from impurity and they will receive the grace of their Lord, which is indeed the supremest bliss conceivable.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَتَنَاوِ عَذَابِ النَّارِ ﴿٦﴾

- (16) Those who pray: "Our Lord! We have indeed believed in You, so forgive our sins and save us from the agony of the Hellfire."

The believers who will be blessed with the rewards mentioned in the preceding *ayah* are those who supplicate to their Lord admitting that they truly believe in one and only Allah and ask for forgiveness of their sins and faults and appeal to be saved from the Hellfire depending upon His bounty and mercy.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿٧﴾

- (17) The patient, the true believers, the obedient and those who spend, and who pray for forgiveness in the last hours of the night.

True believers who shall be rewarded are those who show patience when faced with adversity, are steadfast in avoiding prohibitions and obedient in worshipping Allah (SWT). They spend in Allah's cause and seek His forgiveness in the last part of the night.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

- (18) Allah bears witness that none has the right to be worshipped but He and so do the angels and those who are well grounded in knowledge standing firm on justice. None has the right to be worshipped except He, the All-Mighty, the Wise.

Allah (SWT) Himself is testifying that He alone is the Lord of the universe and there is no deity worthy of worship except Him. The angels and all those people who have been bestowed with the real knowledge also bear witness that Allah (SWT) alone is the Master and Creator of the whole universe and He is the upholder of equity and justice. He is All Mighty and Wise in all His commandments and decrees.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

- (19) Surely the only Deen in the sight of Allah is Al-Islam. Those to whom the Book was given did not adopt ways different than this except out of envy among themselves, and after the true knowledge had come to them. They should know that Allah is swift in calling to account those who deny His revelations.

The Arabic word “Deen” is usually translated as religion but this is not a correct translation. Religion usually means a set of religious dogmas coupled with certain modes of worship and social customs. However the word religion, as understood presently, is not concerned at all with the politico-socio-economic system of the society. The word “Deen” on the other hand encompasses all the meanings of religion plus it also gives comprehensive rules for the formulation of a correct and just politico-socio-economic system. Allah (SWT) states in this *ayah* that the only Deen acceptable to Him is Islam i.e. the system of life given to us by Allah (SWT). Further He says: “Those to whom the Book was given did not adopt ways different than this except out of envy among themselves, and after the true knowledge had come to them” i.e. though the past nations were given guidance through Divine Books, which taught the only religion-Islam, some of them differed amongst themselves out of envy and because of the urge to dominate each other. Hence they distorted the beliefs and practices of the true faith and made it subservient to their own desires. “They should know that Allah is swift in calling to account those who deny His revelations” i.e. Allah (SWT) will punish those who reject His *ayaat* and He is swift in reckoning.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۚ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ ۚ وَاللَّهُ بِصِرَاطِ الْعِبَادِ لَدُنَّ عَلِيمٌ ﴿٢٠﴾

- (20) So if they argue with you, say: "I have surrendered my whole self to Allah (SWT) and so have those who follow me." Then ask those who are given the Book and those who are illiterates: "Will you also submit yourselves to Allah. If they do they shall be rightly guided but if they turn back, then your duty is only to convey the Message"(SWT)?

Allah (SWT) commands His Messenger (SAW) to proclaim that he and his followers have accepted the true religion and to ask the people of the Book and the disbelievers to completely surrender themselves to

the will of Allah and to accept the true *Deen*. If they accept, they have been guided to the true path, but if they reject, then it is not the responsibility of the Messenger to forcefully guide anyone; instead his duty is only to convey the message and it is Allah (SWT) who guides whomever He wills. "Allah (SWT) is watching all His servants very closely" i.e. He has perfect knowledge of everything and He knows those who are guided and those who stray from the true *Deen*.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

- (21) Warn those who deny Allah's revelations, slay the Prophets without any justification, and kill those from among the people who enjoin justice about the news of a painful punishment.

This *ayah* refers to the People of the Book who were asked to acknowledge the Book of Allah (SWT) i.e. the *Qur'an* as the final authority and follow His Messengers but they denied His *ayaat* and His Messengers due to their deviance and refusal to follow them. This *ayah* also illustrates the rebellious attitude of the Jews towards their Prophets and the righteous people who enjoin justice and many of whom were killed without any justification. Allah (SWT) condemns them for their behavior and gives them the news of a painful and humiliating punishment.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

- (22) They are the ones whose deeds will become void in this world and in the Hereafter. And they will have no helpers.

The Jews and the Christians were under the misconception that they would be rewarded for their good deeds in the next life but Allah says that if they do not accept the Prophet (SAW) as the last Prophet and refuse to believe in the *Qur'an* as the last and final book of Allah, all their good deeds will be futile and will only bring them disaster in this world and in the next. "And they will have no helpers" i.e. no one will be able to save them against the punishment of Allah (SWT).

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

- (23) Have you not seen the behavior of those who have been given a portion of the Book? When they are invited to settle their disputes according to the Book of Allah, some of them turn back and decline.

This refers to the Jews and the Christians who were given a portion of the *Book*. Allah's revelation as a whole throughout the ages is *Al-Kitab* (the Book). The *Torah* given to *Musa* (AS) and the *Injeel* given to *Isa* (AS) are portions from that *Book*. Now when they are invited to the final revelation of Allah (SWT) and to follow His Last Messenger (SAW),

accepting whatever the Book judges to be right and rejecting whatever it judges to be wrong, they turn their backs away and pay no heed.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً وَعَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

(24) This is because they say: "The fire of Hell shall not touch us, but for a few days." And they are deceived in their religion by their own self-invented beliefs.

As mentioned earlier in *ayah* 80 of *Al-Baqarah*, the Jews believed that the fire of Hell would not touch them except for a few days, and then they will be saved from it. This concocted belief has made them so bold and arrogant that they commit the gravest and most heinous crimes fearlessly, but they are deceiving no one but themselves because of this self-invented and false belief.

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

(25) How (will it be) when We gather them together on the Day about which there is no doubt, when every soul will be given what it has earned. And they will not be wronged.

Allah (SWT) warns the Jews and the Christians to ponder on what will happen to them on the Day of Judgment, because they have defied Allah's commandments and killed His Prophets in this world. He will surely gather them on that day and will punish them because of their faults and false inventions in their religion. "And they will not be wronged" i.e. this punishment will only be because of their own evil deeds that they used to do in this world.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ فِي يَدِكَ الْخَيْرُ ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

(26) Say: "O Allah! Lord of all dominion! You give dominion to whom You will and take away dominion from whom You will; You give honor to whom You will and You humiliate whom You will; in Your hand is all good. Surely You have power over everything."

This is a very important prayer of the *Qur'an* in which a Muslim accepts Allah's absolute authority in all matters. Everything submits to the authority of the master of the universe, the absolute sovereign. All things in the universe have been created by Him and He gives a portion of this authority, power and wealth to whom He wills. He humiliates whom He wills and honors whom He pleases. He exalts whom He wills and abases whom He pleases. All that is good is in His domain and He has power over all things.

تُزِجُ اللَّيْلَ فِي النَّهَارِ وَتُزِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

- (27) *You cause the night to pass into the day and You cause the day to pass into the night. You raise the living from the dead and You raise the dead from the living. And You provide sustenance for anyone You wish without measure.*

i.e. Allah (SWT) merges night into day and day into night. This entire cycle in which the long days and short nights progressively change into short days and long nights is due to the will of Allah (SWT). "You raise the living from the dead and You raise the dead from the living." The living are those who have attained faith and follow the right path, whereas the dead are those who disbelieve in Allah's commandments and are thus spiritually blind.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُخَذَرُكُمْ اللَّهُ تُقَاةً وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

- (28) *Let not the believers make unbelievers their friends rather than the believers; anyone who does so will have nothing to hope for from Allah - except if you do so as a precaution to guard yourselves against their tyranny. Allah warns you to fear Him: because with Allah is your final refuge.*

In this *ayah*, Allah (SWT) prohibits the Muslims from taking the disbelievers as their friends and protectors in preference to the believers. And whosoever commits such acts, Allah (SWT) will never bestow His mercy upon them and will not help them in this world or in the Hereafter. However, if one is afraid of persecution, it is permissible to mingle with the disbelievers as much as is absolutely necessary. But true love and sincere friendship should only be reserved for the Muslims. One should take Allah (SWT) as one's helper and protector and be afraid of Him alone and bear in mind that towards Him is the final return.

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُغْلِبْهُ اللَّهُ فَيَعْلَمَ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

- (29) *Say: "Whether you conceal what is in your heart or reveal it, it is known to Allah. He knows whatever is in the Heavens and whatever is in the Earth. Allah has full power over everything."*

Nothing is hidden from Allah (SWT). He knows what is in the heavens and in the earth and is also aware of what we conceal and what we disclose. He even knows the intentions and thoughts of a person whether he reveals them or hides them. And "Allah has full power over everything" i.e. His comprehension and knowledge encompasses everything.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُخَذَرُكُمْ اللَّهُ تُقَاةً وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٧٨﴾

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