

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

(199) And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little price. For them is a reward with their Lord. Surely, Allah is Swift in account.

This *ayah* describes those People of the Book who eventually embraced Islam. Allah (SWT) states that among them are some who believe in Him and in what He has revealed to His Prophet (SAW), along with the previous scriptures. Further Allah (SWT) describes their qualities that they sincerely obey Him and humble themselves before Him, and “They do not sell the Verses of Allah for a little price” i.e. they do not hide the truth and knowledge of their scriptures from other people for a trifling price. “For them is a reward with their Lord.” i.e. He will reward them for their faith in Him and His Messengers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

(200) O you who believe! Endure and be more patient, and strengthen each other, and fear Allah, so that you may be successful.

Allah (SWT) commands His believers to be patient, show more valor and endurance than their enemy, guard their territory from possible incursions of the enemy and fear Allah (SWT), so that they can be successful in this world and most importantly in the Hereafter.

End Notes

[22] See also: Surah As-Sajdah (32): 18.

[23] Surah Bani-Israel (17): 82.

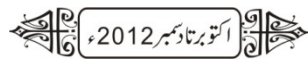
[24] Musnad Ahmed 1: 266.

[25] Fath-ul-Bari 8: 78.

[26] Surah Al-Baqarah (2): 245.

[27] Surah Al-Munafiqun (63): 11.

[28] Fath-ul-Bari 8: 375.



them, and those that suffered persecution and fought and died for Allah's sake, shall be forgiven their sins and admitted to gardens watered by running streams as a reward from Allah. "A reward from Allah, and with Allah is the best of rewards." i.e. what better reward can there be than the reward from Allah (SWT) Himself? It is indeed Allah who holds the richest recompense.

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

(196) Do not be deceived by the activities and moving about of the unbelievers in this land.

i.e. the influence and the delights enjoyed by the disbelievers in this transitory world should not deceive and delude the believers.

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

(197) A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.

What the disbelievers are enjoying in this world is only temporary but in the Hereafter they will be punished in the Hellfire, which is the severest of the punishments. Their prosperity is brief. Hell shall be their home, a dismal resting place.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾

(198) But, for those who fear their Lord, are Gardens under which rivers flow; therein are they to dwell (for ever), a Nuzul from Allah. And that which is with Allah is the Best for the righteous.

In the previous *ayah*, Allah (SWT) has mentioned that the abode of a disbeliever in the Hereafter is Hellfire. On the contrary, this *ayah* states that those who believe in Allah (SWT) and fear Him, Paradise awaits them in the Hereafter with rivers and all kinds of delights and they will live therein forever. And the *ayah* states: "a Nuzul from Allah" Nuzul is the immediate food or drink served to a guest upon his arrival. This means that all these delights and enjoyments that Allah (SWT) has promised the believers, will be given to them upon arrival in the Paradise as a goodly welcome from Him, while the actual delights of the Paradise for a believer surpass the imagination and defy description, as the Prophet (SAW) said that Allah (SWT) says, "I have prepared for My slaves what no eye has seen, no ear has heard and no human heart can imagine"[28]. "And that which is with Allah is the Best for the righteous." i.e. His forgiveness and mercy and all the delights and the enjoyments He has prepared for the believers are surely far better for the righteous.

This refers to Prophet Muhammad (SAW) who called people towards the oneness of Allah (SWT). The faithful believers respond to his call and follow him, praying to Allah (SWT): "Our Lord! Forgive us our sins and remove from us our evil deeds, and make us die in the company of the righteous." i.e. make us die with the righteous and keep us in their company in the Hereafter.

رَبَّنَا وَإِتْمَانًا وَعَدَّتْنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

(194) "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break Your Promise."

They pray to their Lord to grant them what He had promised them through His Messengers i.e. His mercy and forgiveness. And they supplicate to Him not to humiliate them on that day before all His creation by making them enter the Hellfire, and they say: "for You never break Your Promise." This does not mean that they have any doubts about the promises of Allah (SWT) but they fear whether or not they are entitled to the blessings that have been promised to them.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرْتُ أَوْ أَنفَىٰ بَعْضُكُم مِّنْ بَعْضٍ ۚ فَأَلَّذِينَ هَاجَرُوا وَآخَرُوا مِن دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي ۖ وَقُتِلُوا أَوْ قُتِلُوا لَا أَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دَخَلَتْهُمْ جَهَنَّمَ ۖ تَجَرَّيْ مِنْ تَحْتِهَا الْأَنْهَارُ ۚ تَوَابًا مِّنْ عِنْدِ اللَّهِ ۚ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

(195) So their Lord answered them saying: "I will deny no man or woman among you the reward of their labour. You are the offspring of one another. So those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause). Verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow; a reward from Allah, and with Allah is the best of rewards."

Allah (SWT) has accepted the supplication of the faithful believers and has declared that He will never waste any of their good deeds; instead, He will reward every believer, male or female, to the fullest. In Islam, the status of the two sexes as human beings is equal and there is no difference between them when it comes to spiritual matters and in gaining Allah's reward, and that is why He says: "You are the offspring of one another" i.e. you are all members of one and the same human race and thus are all equal to one another. Further Allah (SWT) says: "So those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause). Verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow;" i.e. those who fled their homes or were expelled from

the summary of this *surah* as a whole.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

(190) Verily in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

This *ayah* gives the proofs of the existence and oneness of Allah (SWT) in the creation of skies and earth. There are galaxies and planets in this vast universe and rivers, mountains, trees, deserts and different kinds of animals on this planet, and the rotation of earth causing the alternation of day and night. All these are clear signs and proofs of Allah's Oneness for those who are intelligent and have sound comprehension. This in brief is the *Qur'anic* cosmological argument for the existence and reality of Allah (SWT) — the Creator of everything.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

(191) Those who remember Allah, standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created this without purpose, glory to You! Save us from the torment of the Fire."

Those who contemplate about the true realities and observe the universe conclude that there is surely a creator of the heavens and the earth and that there is life after death, when every soul will be held accountable for its deeds. This realization fills their hearts with Allah's fear and they remember Him in every situation, praise Him, deny that He has created anything in vain and without purpose and pray to Him to save them from the Hellfire.

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

(192) "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the wrong-doers find any helpers."

They further supplicate to Allah (SWT) to save them from being disgraced like the inmates of Hellfire on the day when there will be no helper or protector except Him and no one will help the evildoers.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ ۖ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

(193) "Our Lord! Verily, we have heard the call of one calling to Faith (saying): 'Believe in your Lord', and we have believed. Our Lord! Forgive us our sins and remove from us our evil deeds, and make us die in the company of the righteous."

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ
ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

(187) *And remember when Allah took a covenant from those who were given the Scripture to make it (the truth) known and clear to mankind, and not to hide it. But they cast the scriptures behind their backs, and sold them for a paltry price! And indeed evil was their bargain!*

This *ayah* again mentions the covenant Allah (SWT) took from the People of the Book that they would believe in their scriptures and will disseminate them and make them clear to the mankind and will not hide anything from it, so that the people also believe and follow their scriptures. "But they cast the scriptures behind their backs, and sold them for a paltry price! And indeed evil was their bargain!" i.e. they broke their covenant and hid the truth from the people in order to gain some temporary material benefits of this world instead of the rewards and blessings in the Hereafter, and it is indeed a bad bargain that they have made.

لَا تَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

(188) *"Think not that those who rejoice in what they have done and love to be praised for what they have not done, think not that they are secure from the punishment. And for them is a painful torment."*

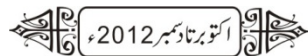
This *ayah* refers to the hypocrites of Madinah. When the Prophet (SAW) would go to the battle, the hypocrites would not accompany him. Instead, they would give something in charity to show off and then would rejoice over it. But when the Prophet would come back, they would make lame excuses for not going with the Muslims to the battle and then wanted to be praised for what they had done i.e. not accompanying the Prophet (SAW) to the battle. But Allah (SWT) says that they should not think that they will be saved from the punishment; instead, they will face a very painful torment. A woeful punishment awaits them and they will not escape the torture.

وَلِلَّهِ مُلْكُ السَّمُوتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

(189) *And to Allah belongs the kingdom of the heavens and the earth, and Allah has power over all things.*

Allah (SWT) is the supreme authority; He alone owns the heavens and the earth; He decides in them whatever He wills; He forbids and repeals whatever He wills and upholds whatever He wills and He has power over everything.

From here begins the concluding part of this *surah*, which also gives



فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

(184) Then if they reject you, so were Messengers rejected before you, who came with clear signs and the Scripture and the Book of Enlightenment.

Allah (SWT) comforts His Prophet (SAW) not to become sad because of their refusal to believe in him, as they had rejected many Messengers earlier who were also sent with Divine scriptures and were given the law.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

(185) Everyone shall taste death. And only on the Day of Resurrection shall you be paid your rewards in full. And whoever is spared the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.

Everything and everyone except Allah (SWT) shall perish. When the term of this world comes to an end, no soul will be given respite as Allah (SWT) says: "But Allah reprieves no soul when its term comes to an end. Allah is well aware of all your actions." [27] And Allah (SWT) will gather them all on the Day of Resurrection and surely He will not be unjust with them but every single soul will be dealt with according to its deeds. "And whoever is spared the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception." The transitory life of this world is nothing but a deceptive enjoyment and insubstantial as compared to the eternal delights of the Hereafter. Thus whoever is saved from the Hellfire and enters Paradise, has indeed achieved the ultimate success. The life of this world is nothing but a fleeting vanity.

لَنَبْلُوَنَّ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيْرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

(186) You shall certainly be tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you and from those who ascribe partners to Allah, but if you persevere patiently, and have Taqwa (piety), then verily, that is surely a matter of firm resolution.

Allah (SWT) states that the believers will be tested in their wealth, properties, offspring and their lives and they will hear many hurtful things from the People of the Book and from the Polytheists to ridicule the Prophet (SAW) and other things provocative to the believers. But if they observe patience and show piety, it will be a proof of their determination and will surely distinguish them from those who lack in zeal and genuine belief. If they endure with fortitude and guard themselves against evil, they will prove their resolution.

Allah belongs the heritage of the heavens and the earth" i.e. everything belongs to Him and ultimately it has to return to Him as His inheritance.

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

(181) Indeed, Allah has heard the statement of those who say: "Truly, Allah is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

When Allah (SWT) revealed the *ayah*: "Who will grant Allah a goodly loan which Allah will increase manifold" [26], the Jews mocked at the believers and ridiculed this commandment saying, 'O Muhammad! Has your Lord become poor as He is begging His servants for a loan?' Upon this, Allah (SWT) revealed this *ayah* which states that it has been the practice of the Jews throughout history to ridicule His commandments and kill His Messengers. And Allah (SWT) says that He will punish them for their deeds and they will burn in the Hellfire.

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾

(182) This is because of that (evil) which your hands have sent before you. And certainly, Allah is never unjust to (His) slaves.

i.e. Allah (SWT) is not unjust to His creatures and the only reason for their disgrace and humiliation in the Hereafter will be their own evil deeds in this world.

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ قَبْلِنَا بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

(183) Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour. Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

This is another of the lies of the Jews attributed to Allah (SWT). They said that Allah (SWT) has taken a covenant from them that they should not believe in any Messenger until a fire comes down from the sky and burns a sacrificial offering. Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" i.e. if what you claim is true, why did you kill and deny previous Messengers who came with clear signs and even those miracles which you speak of?

gives them respite so that they may increase in their sins and deviation and thus suffer great torment in the Hereafter.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظِلَّكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

(179) Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the unseen, but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward.

This means that Allah (SWT) does not like to see the believers mixed up with the hypocrites. Therefore, by trials and tribulations, He separates the impure from the pure and the evil from the good within them. "Nor will Allah disclose to you the secrets of the unseen, but Allah chooses of His Messengers whom He pleases." i.e. Allah (SWT), out of His wisdom does not give the knowledge of the unseen to His servants so that they can distinguish between a believer and a hypocrite, but for this purpose He chooses one of His servants as His Messenger who delivers His message. "So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward." Allah (SWT) promises His servants blessings and reward in the Hereafter if they believe in Him and His Messenger and guard themselves against evil.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنَّهُمْ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

(180) And let not those who are stingy with that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them. Nay, it will be worse for them. The things that they are stingy with shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah is Well-Acquainted with all that you do.

The Prophet (SAW) urged the believers to spend in Allah's cause, but the hypocrites would greedily withhold their wealth and property thinking that it would benefit them in the future. But this *ayah* indicates that a niggardly person only harms himself by only collecting money and not spending it in the way of Allah (SWT). "The things that they are stingy with shall be tied to their necks like a collar on the Day of Resurrection." This is as the Messenger of Allah said: "Whoever is made wealthy by Allah and does not pay Zakah on his wealth, on the Day of Judgment his wealth will become a bald-headed, poisonous, male snake with two black spots over his eyes. The snake, on the Day of Judgment, will encircle his neck, and bite his cheeks and say: 'I am your treasure, I am your wealth.'" [25] Further Allah (SWT) says: "And to

profitable business with trading parties and when they came to know that the disbelievers have gone back to *Makkah*, they returned to *Madinah*. This way Allah (SWT) helped them and they returned to their land with grace and provisions provided by Him by following the pleasure of Allah (SWT). And surely, "Allah is the Owner of Great Bounty." Allah's bounty is infinite.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

(175) It is only Satan that suggests to you the fear of his followers, so fear them not, but fear Me, if you are (true) believers.

Satan frightens the believers with his partners and supporters by pretending that they are strong and fearsome. But Allah (SWT) commands the believers not to fear them but fear Him alone.

وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصْرِوْا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِصًّا فِي الْآخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

(176) And let not those grieve you, who rush with haste to disbelieve; verily, not the least harm will they do to Allah. It is Allah's Will to give them no share in the Hereafter. For them there is a great torment.

The stubbornness and the deviance of the disbelievers saddened the Prophet (SAW). But Allah (SWT) told His Prophet not to grieve by their behavior because the disbelievers can do absolutely no harm to Him or His Messenger (SAW) and it is by His will that they are being given respite, so that they increase in their deviation and thus do not acquire any share in the Hereafter. And "For them there is a great torment." i.e. in the Hereafter their punishment shall be terrible indeed.

إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَن يَصْرِوْا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

(177) Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allah. For them, there is a painful torment.

i.e. the disbelievers could have attained faith had they believed in Allah (SWT) and His Messenger (SAW), but they chose disbelief over faith and their actions and behavior does not effect Allah (SWT) in any way. Infact, they harm none but themselves. And for them will be a painful punishment in the Hereafter.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مِائْمِنَ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا مِئْمِنُ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

(178) And let not the disbelievers think that Our respite to them is good for them. We give them respite only so that they may increase in sinfulness. And for them is a disgracing torment.

i.e. the disbelievers should not think that because Allah (SWT) is giving them wealth and children, they will be forgiven or left alone and their evil deeds will not be taken account of. Instead, Allah (SWT)

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

(172) Those who answered (the Call of) Allah and the Messenger after being wounded. For those of them who did good deeds and feared Allah, there is a great reward.

After the battle of *Uhud*, the *Quraysh* marched back to *Makkah* but soon they realized that they had not achieved their target i.e. to finish off the Muslims, so they turned back and headed towards *Madinah* for a final encounter. At the same time, the Prophet (SAW) commanded the Muslims to march towards the disbelievers at a place called *Hamra Al-Asad*. Even though the Muslims were still suffering from the wounds of the battle of *Uhud*, yet they responded to the call and marched with the Prophet (SAW). For them, Allah (SWT) says: "For those of them who did good deeds and feared Allah, there is a great reward." i.e. He will certainly reward them amply for their patience and obedience.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

(173) Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in Faith and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs."

After the battle of *Uhud*, the *Quraysh* army challenged the Muslims to a fight the following year at *Badr*. When the time came, the hypocrites tried to spread rumors that the *Quraysh* were making great preparations for the war and had mustered a great army against them. But this did not worry the Muslims; instead, it increased them in faith and they marched towards *Badr*. They had all their trust in Allah (SWT) and "they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs."

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

(174) So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. Allah is the Owner of Great Bounty.

The *Quraysh* army left *Makkah* and advanced towards *Badr* to fight the Muslims as they had promised them the previous year after the battle of *Uhud*, but just after 2 days of traveling they decided to return back to *Makkah* and asked the Muslims to fight them the next year as they did not find it suitable to fight that year. Meanwhile the Muslims stayed at *Badr* for 8 days. During their stay they did a lot of

the truth."

Again this *ayah* refers to Abdullah Bin Ubay who returned to Madinah with his 300 men from his way to the battlefield. They said: "'If only they had listened to us, they would not have been killed.'" i.e. had the Muslims listened to our advice and not gone out in the battlefield, they would not have died or been killed. But Allah (SWT) says: "Say: "Avert death from your own selves, if you speak the truth." i.e. even though you stayed in Madinah, if death suddenly comes to any of you, you will not be able to avoid it. So if you are truthful in what you claim, then try to ward off death from yourselves.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ ﴿١٦٩﴾

(169) Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they are well provided by their Lord.

This subject has already been mentioned in *ayah* 154 of surah Al-Baqarah. Allah (SWT) says that the believers should never think of those persons who are martyred in the way of Allah (SWT) as dead. In fact, they are alive, enjoying an eternal life and He also provides them with sustenance as the Messenger of Allah said: "The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where there provisions are brought to them from Paradise day and night" [24]

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

(170) They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

i.e. the martyrs are pleased with what Allah (SWT) has given them from His unlimited bounties and they are also happy to think that there is nothing to fear or to regret for those of their brothers whom they have left behind and who have not yet joined them in their bliss i.e. they are not yet martyred yet.

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

(171) They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.

i.e. the martyrs are happy to receive Allah's grace and bounty and they are pleased that Allah (SWT) has fulfilled His promise and given them tremendous rewards. And surely the reward of the faithful is not lost.

(166) *And what you suffered on the day when the two armies met, was ordained by Allah. In order that He might test the believers.*

This means that whatever loss the Muslims suffered in the *Battle of Uhud*, it was by Allah's will and by His perfect wisdom. He controls everything and nothing happens outside of His will, because all matters rest exclusively with Him. "In order that He might test the believers." i.e. He tests them with trials and tribulations so as to distinguish those who are patient, firm and steadfast amongst them.

وَلِيَعْلَمَ الَّذِينَ تَافَقُوا ۖ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا ۚ قَالُوا لَوْ نَعْلَمُ قِتَالًا
لَا اتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ اقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا
يَكْتُمُونَ ﴿١٦٦﴾

(167) *And that He might test the hypocrites. It was said to them: "Come, fight in the Way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal.*

This ayah refers to the chief of hypocrites, Abdullah Bin Ubay, who left the battlefield along with his 300 men and returned to Madinah. "It was said to them: "Come, fight in the Way of Allah (SWT) or (at least) defend yourselves."" When Abdullah Bin Ubay was leaving with his men, some of the 700 Muslims left in the battlefield followed them and tried to persuade him to come back and fight against the 3000 strong Quraysh army for the sake of Allah (SWT). When the hypocrites refused to listen, they tried to convince them to at least fight to defend their city of Madinah. But "They said: "Had we known that fighting will take place, we would certainly have followed you."" i.e. if we would have known that you are going to fight today with the unbelievers then we would certainly have followed you in the battlefield. "They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts." They pretended to be as Muslims but they were nearer to disbelief as they conceal extreme enmity and hatred against the believers but do not utter what they believe in. "And Allah has full knowledge of what they conceal." i.e. He knows the hypocrites and what they conceal in their hearts against the believers. He knows even their secret thoughts.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُوا مَا قُتِلُوا ۖ قُلْ قَدْ رَأَوُا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

(168) *They are the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak*

knows who deserves what rank or grade as He sees all their deeds. Allah (SWT) is fully cognizant of what they do.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

(164) Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His revelations and purifying them, and instructing them the Book (the Qur'an) and the wisdom, while before that they had been in manifest error.

This *ayah* has already been commented upon in *ayah* 151 of *surah Al-Baqarah* which talks about the blessing Allah (SWT) bestowed upon mankind in the advent of Prophet Muhammad (SAW). Allah (SWT) sent Prophet Muhammad (SAW) as a response to the prayer of Prophet Ibrahim (AS) and Ismail (AS), when they supplicated to their Lord to send a Messenger amongst their descendants. Therefore, Allah (SWT) accepted their supplication and sent Prophet Muhammad (SAW) amongst their offspring, who recites the Book of Allah (SWT) i.e. the *Qur'an*, to the believers and purifies them from all evils with it, as Allah (SWT) has said in another *ayah*: "We have revealed the *Qur'an* which is a healing and a mercy to the believers..." [23] Further the Prophet (SAW) teaches the believers the *Qur'an* and the *Sunnah*, whereas before that they were lost in error and were clearly astray.

أَوَلَمْ آصَابِكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِنْهَا قُلْتُمْ أَتَىٰ هَٰذَا قُلُوبَنَا مِنْ عِنْدِ أَنْفُسِكُمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

(165) When a single disaster befell you" "although you inflicted (your enemies) losses twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves." And Allah has power over all things.

This *ayah* refers to the hypocrites who after the Battle of *Uhud* started to doubt the Prophethood of Muhammad (SAW) because of their heavy losses and defeat, but this *ayah* states that the Muslims themselves inflicted losses twice as heavy on the enemy in the battle of *Badr* when they killed seventy of them and captured seventy others. Why, then should they say: "From where does this come to us?" Allah (SWT) answers them: "Say (to them), "It is from yourselves." i.e. it is indeed your own fault that you have suffered in the *Battle of Uhud* when you (i.e. the archers) disobeyed the Prophet (SAW) and abandoned their positions. "And Allah has power over all things." i.e. He does what He wills and no one can change His decision. He is the Omnipotent.

وَمَا أَصَابَكُمْ يَوْمَ النَّفْيِ الْجَنَّةِ فَيَا ذُنُوبَكُمْ لَعَلَّكُمْ تَتُوبُونَ ﴿١٦٦﴾

الْمُؤْمِنُونَ ﴿١٦٠﴾

(160) If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.

This means that if you struggle hard and devote yourself in Allah's cause, He will surely help you and no one will be able to defeat you. But if He forsakes you because of your own deeds then there will be none to help you after Him.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

(161) It is not for any Prophet to take illegally a part of booty. And whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned and they shall not be dealt with unjustly.

After the battle of Badr, some hypocrites accused the Holy Prophet (SAW) of taking a red robe illegally from the booty, but Allah (SWT) warns these people for entertaining such evil thoughts and exonerates His Prophet (SAW) of deceit and treachery. "And whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took." This ayah contains a warning against those who steal from the booty. It states that whoever betrays the trust and steals from the booty then whatever he has stolen will be brought forth from him on the Day of Judgment. "Then every person shall be paid in full what he has earned and they shall not be dealt with unjustly." i.e. they will be dealt according to their deeds; none shall be wronged.

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَأَن يَسْحَطَ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبُئْسَ الْمَصِيرُ ﴿١٦٢﴾

(162) Is then one who follows (seeks) the good Pleasure of Allah like the one who draws on himself the Wrath of Allah? His abode is Hell, and worst indeed is that destination! [22]

The one who seeks Allah's pleasure refers to those who follow His commandments and do not take anything illegally from the booty, and those who have incurred the wrath of Allah (SWT) refers to those who betray their companions' trust and steal from the booty. They are the people of Hellfire and they will remain in it forever.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

(163) Varied are their positions with Allah. And Allah is All-Seer of what they do.

i.e. Allah (SWT) grades the people of righteousness and people of evil. It means that there are different levels of Paradise for the believers; similarly there are various degrees of punishment and hell for the evildoers and hypocrites. "And Allah is All-Seer of what they do." i.e. He

zThis means that those who die or are killed in Allah's cause earn His mercy and forgiveness which is far better for them than the worldly delights that they would enjoy in this life if they would have stayed alive a little longer. His mercy is surely better than all the riches they amass.

وَلَكِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

(158) *And whether you die or are killed, verily, unto Allah you shall be gathered.*

i.e. whether you die a natural death or you are killed in the way of Allah (SWT), the fact remains that you shall all be brought before Him.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

(159) *And by the mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have deserted you; so pardon them and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah. Certainly, Allah loves those who put their trust in Him.*

This *ayah* describes that it is Allah's mercy that He has made His Prophet's heart soft and gentle for his *Ummah*. He has made him full of kindness and mercy for the believers and this is why He has given him the title of "Mercy to all the creations". In another *ayah*, the *Qur'an* says that it grieves Prophet Muhammad (SAW) if his *Ummah* is in difficulty and always prays for them so that they are rightly guided. On the other hand, Allah (SWT) says that if the Prophet's behavior had been severe and harsh with his followers, they would surely have deserted him. But Allah (SWT) had made them gather around him because he did not deal with them severely. If they made mistakes, he forgave and implored Allah (SWT) to forgive them. Further this *ayah* indicates that Prophet Muhammad (SAW) always consulted his Companions (RA) for advice in different matters as he did before the Battle of *Uhud* when he asked his Companions (RA) whether to stay in *Madinah* or go out and meet the enemy in the open. "Then when you have taken a decision, put your trust in Allah. Certainly, Allah loves those who put their trust in Him" i.e. whatever decision is made after the consultation, stick to it and put your trust in Allah (SWT).

This *ayah* is also important regarding the leadership of an Islamic movement. It gives us an important clue as to what qualities a leader (*Ameer*) of an Islamic party should possess. It describes the characteristics of Prophet Muhammad (SAW) as a leader, a perfect example for all to follow.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

Aal-e-Imran

(Ayat 156-200)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لَإِخْوَانُهُمْ إِذَا حَرَّبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى لَوْ كَانُوا
عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُغِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

(156) O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight; "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah who gives life and causes death. And Allah is All-Seer of what you do.

This refers to the hypocrites who do not have faith in Allah (SWT). They do not believe in the fact that the decrees of Allah (SWT) are inevitable and cannot be changed. They believe that if their friends and relatives would not have traveled or fought in the way of Allah (SWT), they would have not died and surely would have been alive. But Allah (SWT) says: "so that Allah may make it a cause of regret in their hearts." i.e. because of this thought, they feel grief and sorrow in their loss. And Allah (SWT) says: "It is Allah who gives life and causes death. And Allah is All-Seer of what you do." i.e. Nothing can happen without Allah's will and it is He who ordains life and death. This is the essence of faith and the basic difference between a believer and a non-believer. The believers wholly trust Allah (SWT) and submit to Him. They believe that Allah (SWT) holds control over everything and nothing occurs without His permission and knowledge. On the contrary, the non-believers do not have faith in Allah (SWT) and thus they perceive the whole world as a pure coincidence.

وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَغْفِرَةً مِّنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

(157) And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.