25. And forbidden to you are married women, except such as your right hands possess. This has Allah enjoined on you. And allowed to you are those beyond that, that you seek them by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing of the dowry. Surely, Allah is All-Knowing, Wise.

relations have been established is unlawful, whether or not they are brought up as wards. The daughters of those women with whom such relations have not been established can be taken into marriage and this is the meaning of the words, but if you have not gone in unto them, there shall be no sin upon you.

The expression, of your sons that are from your loins, is added to exclude wife's sons as well as adopted ones. Islam does not recognize the system of adoption. It wants us to look upon all Muslims as brothers; and as the adoption of certain individuals as sons conflicts with this principle of universal brotherhood, it has been prohibited by Islam. The system of adoption also leads to contention and litigation.

In conformity with the command contained in the words, it is forbidden to you to have two sisters together in marriage, the Holy Prophet is reported to have ordered one of the two sisters who were together the wives of one man to be divorced by him after this injunction was revealed (Tirmidhi, ch. on Nikāh). The injunction is based on sentiments of deference to near relationship and is meant to exclude possibility of dissensions in the close family circle.

For similar reasons the Holy Prophet has forbidden to unite in marriage a maternal aunt and her sister's daughter or a paternal aunt and her brother's daughter.

504. Important Words:

حصانت (married) is the plural of حصن meaning, he or it was or became inaccessible, fortified or protected against attack. حصن المرأة means, the woman was chaste i.e. protected against moral or sexual sinfulness. حصن المرأة means, the woman got married. حصن therefore, means a married woman; a chaste woman who abstains from what is unlawful; a free or noble woman as opposed to a bondwoman. Similarly حصن means, a married man; a chaste man who abstains from what is unlawful; a free or noble man. حصن means, a fort or a fortress. The word حصن would, therefore, mean, women who have protected themselves by entering, as it were, the fortress of marriage. The word has been used in the Quran in all the different senses i.e. (1) married women, (2) chaste women and (3) free women; but in the present verse it has been used in the sense of married women (Lane & Aqrab).
(committing fornication) is the active participle from ـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـلـيـلـل~

Commentary:
The expression, such as your right hands possess, has been used in the Quran with regard to those men or women who took part in aggressive wars against Islam and fell prisoners into the hands of Muslims. The context, however, shows that the expression used in the present verse means female prisoners of war. Islam does not allow women taken prisoner in ordinary wars to be taken as wives. This exceptional injunction becomes operative only when a hostile nation wages a religious war against Islam with a view to extirpating it and compelling Muslims to abandon their religion, at the point of the sword, and treats their prisoners as slaves, as was done in the days of the Holy Prophet when the enemy took away Muslim women as prisoners and treated them as slaves. The Islamic injunction was thus only a retaliatory measure and also served the additional purpose of protecting the morals of captive women who were generally in large numbers and whom war separated from their kith and kin. A people who seek to compel others to forsake their religion at the point of the sword and reduce them to slavery are mere brutes and not respectable human beings. They must be paid back in their own coin in order to bring them to their senses. For a fuller exposition of this subject see General Introduction.

It may be noted that it is not permitted to take into marriage such female relations of a bondwoman who is treated as wife, as correspond to the relations of a free woman within the prohibited degree. For instance, the mothers, sisters, daughters etc. of such bondwomen cannot be taken in marriage.

The advocates of Mut'a (temporary marriage) have endeavoured in vain to infer its legality from this verse. The Quran and the Arabic language both contradict this manifestly unfounded inference. The misunderstanding
26. And whoso of you cannot afford to marry free, believing women, let him marry what your right hands possess, namely, your believing handmaids. And Allah knows your faith best; you are all one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribed for free women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and Allah is Most Forgiving, Merciful. 505

Nor can any inference in favour of Mut'a be drawn from the expression "their dowries," in which sense it has been used in the Quran elsewhere also (33:51).

On principle, the dowry must be paid immediately at marriage; but with the wife's consent the payment can be suitably deferred. The husband can increase the amount of the dowry later, if he so desires; but he cannot decrease it except with the permission of the wife or the Qa'is.

505. Important Words:

طوًا (to afford) is noun from طلأ i.e. he or it was or became long, tall or high. طلأ means, bounty or gift; ampleness of means; excellence; excess or increase; power or ability; wealth or competence. It may also mean,
27. Allah desires to make clear to you, and guide you to, the paths of those before you, and to turn to you in mercy. And Allah is All-Knowing, Wise.

28. And Allah wishes to turn to you in mercy, but those who follow their low desires wish that you should stray far away.

The words, half the punishment, mean 50 stripes, the punishment for (unmarried) free women being 100 stripes. See also 24:3. The word half shows that the verse refers to a punishment which can be halved, and not to stoning to death, which was inflicted on married free women. The punishment definitely prescribed in the Quran (24:3) for a fornicator and a fornicatress is only a hundred stripes, but as the Holy Prophet differentiated between married and unmarried persons, inflicting on the former the punishment of stoning to death, the aforesaid verse has been taken as applying to unmarried persons only.

The expression, this is for him among you who fears lest he should commit sin, shows that Muslims are enjoined to avoid, as far as possible, contracting conjugal relations with bondwomen taken prisoner from belligerent disbelievers. This is to be done only if, on the one hand, one is not able to marry a free woman and, on the other, by remaining unmarried, one fears to fall into sin. The Muslim Empire of Baghdad fell to pieces because the Khalifas took to contracting conjugal relations with bondwomen. The incompetent princes born of them ruined the State. In most cases marital relations with bondwomen are calculated to have a demoralizing effect on both husbands and children.

506. Commentary:

In the matter of bondwomen, the Quran wants...
29. Allah desires to lighten your burden, for man has been created weak.\textsuperscript{507}

30. O ye who believe! do not devour your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not yourselves. Surely, Allah is Merciful towards you.\textsuperscript{508}

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allah.

32. If you keep away from the more grievous of the things which you are forbidden, We will remove from you your minor evils and admit you to a place of great honour.\textsuperscript{509}

Muslims to exercise self-control, without which it is feared they may deviate from the path of moral rectitude.

\textbf{507. Commentary:}
The reason why the Law is revealed is that man is by nature weak and cannot himself find out the ways of spiritual advancement. So God has taken this burden from him. It was far from God to entrust man with a work which he could not discharge.

The verse also constitutes refutation of the Christian doctrine of Atonement which rejects the Law (\textit{Shar\'iat}) on the ground of human weakness. As a matter of fact, Islam declares human weakness to be the very reason for the revelation of the Law, so that it may help man to fulfil his high destiny. The Law is not, therefore, a curse but a help and a blessing.

\textbf{508. Commentary:}
By \textit{unlawful means} are meant all those means and methods which are forbidden by the Law.

The verse declares all commercial transactions without the mutual consent of seller and buyer to be null and void.

The clause, \textit{kill not yourselves}, makes it clear that the devouring of other persons' property by unlawful means or carrying on transactions without the free consent of the parties concerned brings about the moral death of the guilty party.

The words, \textit{kill not yourselves}, also imply interdiction of suicide. The Holy Prophet is reported to have said, "Whosoever kills himself with a weapon, will be brought on the Day of Judgement with the said weapon in his hand and will be thrown into the Fire wherein he will abide. And whosoever kills himself with a poison will be thrown into the Fire, with that poison in his hand, where he will continue to take it" (Kathir).

\textbf{509. Commentary:}
Truly speaking, there is no classification of
33. And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.

34. And to every one We have appointed heirs to what the parents and the relations leave, and also those with whom your oaths have ratified a contract. So give them their portion. Surely, Allah watches all things.

more grievous and less grievous sins in the Quran. The term is rather a relative one. The commission of anything forbidden by God is a sin and the commission of all sins which one finds difficult to shun is grievous. The meaning of the verse, therefore, is that if you avoid doing those things the giving up of which seems difficult and burdensome to you, the result will be that you will be enabled to get rid of other sins as well. Some scholars interpret the word حَكَزَ (grievous sins) as signifying the last stage of each act of sin. For instance, a person contemplates committing a theft. Now, whereas the actual commitment of theft is “grievous,” the preliminary acts leading up to it would be “minor evils.” If one restrains oneself from committing the final act, the preliminary ones will be forgiven him.

510. Commentary:

The first part of the verse means that: (1) One should not pray that God may give one the very thing which another man possesses; (2) One may, however, pray that God may bestow on one “the like of that” which has been given to another man; (3) That while praying, one should not keep in view any particular favoured person, wishing that God may make one like that particular person, for it may be the will of God to bestow His favours upon one in even a greater measure. One should only pray to God generally for His bounty and grace, for Allah’s bounty and grace are unbounded.

The words, Men shall have a share of that which they have earned, etc., contain the key to national progress and advance. Both men and women get what they earn and deserve. So we should not wish evil for others but should work and pray. This is the way to succeed in life and to win the pleasure of God. The words also reveal the equality of men and women so far as their work and reward are concerned.

511. Important Words:

والى (heirs) is derived from والي and is the plural of ولي which means, lord or chief; master or owner; son of a paternal uncle; or a relation such as a son of a paternal uncle and the like; a freedman whom the emancipator
35. Men are guardians over women because Allah has made the one of them to excel the other, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allah’s protection. And as for those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High and Great.

is bound to aid and whose property he inherits if he dies leaving no heir; a slave; emancipator of a slave; a neighbour; a friend or helper; a follower; a partner; an heir, etc. (Lane & Lisan).

Commentary:
The verse may also be rendered thus: “To everyone We have appointed heirs to what he leaves. They are the parents, the relations and those with whom your oaths have ratified a contract. So give them their portion.” Again, the verse may also be rendered as: “To everything which parents and relations leave we have appointed heirs, etc.”

The words, *with whom your oaths have ratified a contract*, signify “spouses”, embracing both husbands and wives. The pronoun “them” in the clause, *so give them their portion*, refers to, and stands for, the noun “heirs” in the opening clause.

512. Important Words:

*Qawām* (guardians) is derived from Qām, i.e. he stood. They say Qām ‘alā hi. i.e. he tended or took care of it or him.

*Qawām* (he maintained the orphan) means, he undertook the orphan.

*Qawām* (he undertook or managed her affairs; he protected her, or became her guardian. *gawwām* means, he set the thing right, or made it straight or even. *gawwām* therefore means, one who manages affairs well; a ruler or governor; one in a position to issue orders (Lane & Aqrab).

*Qawwām* (obedient) is the plural of Qawwām being the active participle from Qām. They say Qawwām i.e. he was obedient to God.

*Qawwām* means, a woman humble, submissive and obedient to her husband (Lane). See also 2:117.

*Qawwām* (disobedience) is the noun-infinitive from Qawwām, i.e. he rose or raised himself. *Qawwām* means, the woman rose against, or was disobedient to, her husband and exalted herself against him and resisted him and was an evil companion to him.

*Qawwām* means, the husband treated his wife unjustly and was unkind to her or forsook her or hated her and was an evil companion to her (Lane & Aqrab).

*Qawwām* (leave them alone). i.e. he boycotted him and
ceased to speak to him or to associate with him. 
means, he forsook, or abandoned the thing; he shunned or avoided it. 
means, he separated himself from his wife or kept away from her (Lane & Mufradât).

(chastise them) is derived from . They say i.e. he beat, struck, smote or hit him (with hand, stick, etc.); hence, he chastised him.

(i.e. he was or became high, elevated, lofty or exalted. means, he was or became high, elevated, exalted or supremely exalted or exalted. means high, elevated or lofty in rank, condition or state.

which is one of the attributive names of God (e.g. 2:256) means, the High; the Most High; He above Whom is nothing. is also an attributive name of God (e.g. 13:10) meaning, He Who is great or supremely great, the High or the Most High; One Higher than every other high one. means, come thou, as if said by a man in a high place when calling upon a man in a low place, but is also used generally (Lane).

Commentary:

The verse gives two reasons why man has been made the head of the family: (a) his superior mental and physical powers; (b) his being bread-earner and maintainer of the family. It is natural and fair that he who earns and supplies the money should have the final say in the disposal of affairs.

The word (obedient) spoken of wives may mean either obedient to God, or to husbands.

The expression, guard the secrets of their husbands, means that when the husbands are at home, they are obedient to them and guard their secrets; and when they are away, they not only guard their secrets but take care of.

their property and guard their own chastity.

The clause, leave them alone in their beds, may mean: (a) abstinence from conjugal relations with them; (b) sleeping in separate beds; or (c) ceasing to talk to them. The use of the word "beds" also incidentally implies that the disobedient wives are to stay at home and are not to be allowed to leave or be turned out of their homes.

The measures mentioned in the verse are not to remain in force for an indefinite period, for wives are not to be left like a thing suspended (4:130). Four months, according to the Quran, is the utmost limit for abstinence from conjugal relations i.e. for practical separation (2:227).

If the husband deems the affair to be sufficiently grave, he will have to observe the conditions mentioned in 4:16.

Regarding "chastisement" mentioned as a last resort in the verse under comment a Companion reports the Holy Prophet to have said that if at all a Muslim has to beat his wife, the beating should not be such as to leave any mark on her body (Tirmidhi ch. on Rifa').

According to Abū Dāwūd and Nasa'i the Holy Prophet forbade the beating of women at all, but when 'Umar complained that they had become refractory, he gave the permission with the afore-mentioned condition; but on complaint of ill-treatment of women by their husbands he indignantly said that the husbands who beat their wives were not the best among men (Kathir, iii). On another occasion the Holy Prophet is reported to have said: "The best among you is he who treats his wife best and I am the best of you in this respect" (Tirmidhi).

The divine attributes of "High and Great" mentioned at the end of the verse are also intended to warn husbands that the chastisement of their wives, if at all resorted to,
36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they (the arbiters) desire reconciliation, Allah will effect it between them. Surely, Allah is All-Knowing, All-Aware. 513

37. And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful; 514

should not be unjust or vindictive or high-handed; for if they are high and great above their wives, there is One Who is High and Great above all and He shall call husbands to account for any improper use of the qualified authority given to them over their wives.

513. Important Words:

حکم (arbiter) is from حکم, i.e. he made him judge. They say حکم or حکم, one who judges, a judge, an arbiter, arbitrator or umpire between people; a ruler or governor (Lane).

Commentary:
The pronoun, used in the plural number, in the expression ان ختم (if you fear) refers to the Muslim State or to the community or the people generally. The arbiters should preferably be chosen from the relations of the contending parties, because they are expected to be acquainted with the real cause of differences and it is easier also for both parties to put their case before them. The verse makes it clear that Islam leaves no avenue unexplored to bring about reconciliation between husband and wife before it allows them to sever the tie of marriage.

514. Important Words:

جار (neighbour that is a stranger) is a compound word made up of جار (neighbour) and جنب (stranger or one distant). The compound word thus means, a neighbour who is not from one's own tribe or community; a distant neighbour (Aqrab & Mufradât).

صاحب الجنب (companion by your side) is also a compound word made up of صاحب (companion) and جنب (one's side). The compound word thus means, the immediate neighbour or the near neighbour; or simply companion or co-worker or colleague (Aqrab, Lisān & Mufradāt).

Commentary:
After laying down in the preceding verses that one should be kind to one's wife, in the
38. aWho are niggardly and enjoin people to be niggardly, and conceal that which Allah has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment; 615

39. And for bthose who spend their wealth to be seen of men, and believe not in Allah nor the Last Day. And cwhoso has Satan for his companion, let him remember that an evil companion is he. 516

present verse the Quran enjoins a Muslim to make his kindness so comprehensive as to include in its scope the whole of mankind, from parents who are the nearest, to strangers who are the farthest removed.

The Arabic expression rendered as, neighbour that is a kinsman, may also mean: (1) the neighbour that lives near; (2) the neighbour that is kindly.

Similarly the words, neighbour that is a stranger, may also include: (1) the neighbour that lives at a distance; (2) the neighbour that is not kindly.

The expression, companion by your side, may mean: (1) wife or husband; (2) comrade on a journey; (3) fellow-partner in a trade or a co-worker; (4) associate; (5) immediate neighbour.

The words, those whom your right hands possess, may refer to slaves, bondwomen, servants and even subordinates.

A person who does not carry out the divine commandments contained in this verse is condemned as "proud and boastful" because, instead of doing good to others and being kind to them, he looks down upon them and behaves arrogantly. The very act of abstaining from being kind to one's fellow-beings, whether relations or neighbours or strangers, is an act of pride condemned by Islam.

515. Commentary:
Some persons are so niggardly that, far from spending their wealth for the benefit of others, they do not spend it even upon themselves, lest people should come to know of it. These, as it were, conceal Allah's bounty. They are not only deprived of the rewards and good results of charity but also become guilty of concealing God's bounty which He has bestowed upon them for the good of mankind. Elsewhere the Quran says, Acknowledge the bounty of thy Lord in word and deed (93:12).

516. Important Words:
قري (companion) is the verbal adjective from قري i.e. he connected, coupled or conjoined a thing with another. قري means, an associate; a comrade; a companion; also a husband (Lane & Aqrab).

Commentary:
Some people spend their money while they have no faith in God or in the Last Day. They
40. And what harm would have befallen them, if they had believed in Allah and the Last Day and spent out of what Allah has given them? And Allah knows them full well.

41. Surely, Allah wrongs not anyone even by the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward. 517

42. And how will it fare with them when We shall bring a witness from every people, and shall bring thee as a witness against these 518

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**Commentary:**

No good deed, done even by a disbeliever, goes unrewarded. If the good deeds of disbelievers do not make them deserving of salvation, they at least serve to mitigate the severity, and lessen the duration, of their punishment. In fact, wherever the Quran says that the deeds of disbelievers will not avail them, it means either that they will not succeed in their efforts against the truth or that their deeds will be of no help to them in securing for them admission into Heaven.

The reward promised in this verse is of two kinds: firstly, the direct result of one's good acts; and secondly, their indirect consequence in the form of God's pleasure.

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517. **Important Words:**

- **مْثَلٌ (weight)** is derived from مثَل meaning, it was or became heavy, weighty or ponderous. مثَل means, the weight of a thing whether great or small; a thing with which one weighs; a certain weight of which the quantity is well-known; a dirhem; a dinar (Lane).

- **ذَرَةٌ (atom)** is derived from ذَر meaning, he sprinkled or scattered. ذَر is the singular means, the young of ants; ant's eggs; small red ants; the smallest of ants; the motes that are seen in a ray of the sun that enters through an aperture (Lane).
43. On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they shall not be able to conceal anything from Allah.  

ю. O ye who believe! approach not Prayer when you are not in full possession of your senses, until you know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or you are on a journey while unclean, or if one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely, Allah is Most Indulgent, Most Forgiving.

519. Important Words:

 حدث (anything) is derived from حدث meaning, it came into existence, not having been before. حدث (haddatha) means, he talked or related or narrated, etc. حدث means, a piece of information; an announcement; news or tidings; an account; a narration or story; a tradition; a thing or matter that is talked of or narrated or transmitted; any talk or discourse that one hears. The word also means, new or recent or brought into existence newly (Lane & Aqrab).

Commentary:

The expression, will wish that the earth were made level with them, shows that the words 'earth and heaven' as mentioned in the Quran, do not always signify the physical earth and heaven but may represent one's existing moral and spiritual condition. On the day when men will stand before God, this earth will have ceased to exist for them.

520. Important Words:

سكت (not in full possession of your senses) is the plural of سكت which is derived from سكت. They say سكت مل قلطن i.e. such a one became angry or violently angry with him. سكت (sukun) means, the wind became still after blowing. سكت (sukun) means, he closed or stopped up the door. سكت (sukun) means, the intoxication or agony of death which causes confusion of intellect and deprives the sufferer of reason. سكت (sukun) means, the oppressive sensation, etc. attendant upon anxiety and upon sleep. سكت (sukun) which is the noun-infinite from the verb سكت means, the state of intoxication, inebriation or drunkenness; a state that intervenes as an obstruction between a man and his intellect, mostly used in relation to intoxicating drinks but sometimes as meaning such a state arising from anger or from the passion of love, etc. (Lane). For further
explanation see 15:73; 22:3. In view of the different meanings of this word a person would be called سكوان (intoxicated) when he is drunk; or is in a fit of anger; or in raptures of love; or has received a great and sudden shock; or is stricken with fear; or is overpowered by sleep or some other disturbing element which may distract his attention or obscure his reason, etc.

جني (unclean) is derived from جنب. They say جنب الله i.e. he led him or it by his side; he put him or it at a distance. جنب الله means, he was or became disquieted by a vehement desire to see or meet him. جنب, means, distance; the state of being unclean owing to sexual intercourse or discharge of semen, when it becomes obligatory for one to perform a total ablution by bathing. جنب means, a stranger; one who is distant and remote; one who is under the obligation of performing a total ablution (bathing) by reason of sexual intercourse or discharge of semen. The word is used both as masculine and feminine, singular and plural (Lane).

مارى سبيل (are travelling along a way) is really مارين which is the plural of مارا which is derived from مار. They say مارا i.e. he crossed it, went across it, or passed over it from one side to another. مارا سبيل means, he travelled or passed along the way or road. مارا also means, he died, as though he had travelled the road of life (Lane). The expression مارا سبيل signifies one who is actually travelling. Every person away from home cannot be called مارا سبيل. Again, if a person is away from home on a journey but halts at a place or decides to stay in a town or village for a few days, he will not be reckoned as one of the مارا سبيل (those travelling along a way); but if, while travelling, he halts for a night on the roadside, for example in a سراس or at a rest-house or at a railway station, etc., he will be regarded as one.

PRIVATE (privy) is derived from طاق which means, he or it became hidden in the ground; he dug, excavated or hollowed out in the earth; it sank or became depressed in the ground; it descended or sloped downwards in the ground. طاق therefore means: (1) a wide and depressed piece of ground having acclivities bordering it; (2) a place in which one satisfies one's want of nature, the custom being to do so in a depressed place where one may remain hidden; (3) human excrement or ordure because it is cast away in a طاق (a depressed place). The expression آئ حقانط means, he responded to the call of nature; he satisfied the want of nature; he voided excrement or ordure (Lane).

تبروا (betake yourselves to) is derived from تجرم. They say تجرم i.e. he aimed at it or desired it, or he betook himself to it. تجرم الميس means, the sick man, instead of performing the usual ablution for Prayer, betook himself to pure dust and wiped his face and hands therewith. تجرم (layammum) is technically the process of striking the palms of the hands on the surface of pure earth and then wiping or passing them over the face, etc. in the prescribed manner (Taj).

Commentary:

According to this verse, Prayer cannot be considered to have been properly performed if the devotee simply repeats the words of Prayer without understanding what he says. It is also implicit in the verse that a non-Arab Muslim, besides praying in the prescribed Arabic words, should also pray to God and supplicate Him in his own tongue, in the language which he usually speaks and in which he can best express his thoughts and feelings.

The word سكوان though primarily meaning "intoxicated" is, as shown under Important Words, much wider in its significance. Any state or condition in which one is not in full possession of oneself, either through anger or love or hunger or sleep, etc. is included in this expression. The Holy Prophet is reported to have said: "If a man is sleepy, then he
should not say his Prayers till the state of sleepiness has left him” (Bukhārī, ch. on Ṫawāf).

Again: “A man should not say his Prayers when he is hungry and the food has been placed before him (Bukhārī, ch. on Salāt); or when the call of nature demands his attention” (Dāwūd, ch. on Ṭahārāt).

The expression, nor when you are unclean, means that just as a man cannot perform Prayers when he is in a state of ṣukr (not in full possession of his senses), similarly he cannot perform Prayers in a state of being ḥanūn (for the meaning of which see Important Words above) until he performs total ablution by bathing. Sexual intercourse creates a sort of uncleanness in the body which must be removed by bathing in order to ensure proper state of purity, cheerfulness and vivacity necessary for worship.

The clause, except when you are travelling along a way, means that though ordinarily a person who is in a state of “uncleanness” cannot perform his Prayers except after properly bathing, yet it he becomes “unclean” when he is actually travelling on the way, bathing is not obligatory on him for the performance of Prayers. He can in this case perform ṭayammum as ordered in the concluding part of the verse.

The sentence, if you are ill or you are on a journey (while unclean) or if one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust, mentions four classes of persons on whom ṭawāf (ablution) or ḡūl (total ablution) is not obligatory for the performance of Prayer, they being required to perform what is known as ṭayammum i.e. betaking to pure dust and wiping therewith the face and the hands, as detailed in Ḥadith and Sunna. These four classes are: (1) the sick; (2) those on a journey; (3) those coming from the privy; (4) those touching women (i.e. having carnal knowledge of them). Out of these four classes only the last two are such as produce a state of uncleanness, necessitating the performance of ṭawāf (ablution) or ḡūl (total ablution), as the case may be. So the clause, and you find no water, relates to them only. The verse thus purports to say that if the last-mentioned two classes of men do not find water, they can perform ṭayammum i.e. wipe their faces and hands with pure dust before saying their Prayers.

In the case of the former two clauses no condition as to water is necessary. These two classes of men may resort to ṭayammum (tayammum) even if they find water. This is why the words, and you are unclean” have been supplied after the words, if you are ill or you are on a journey. It must be noted that the expression ṭawāf ṭanīr (on a journey) is, in the present verse, the same as the expression ʿabī rī ṭanīr (travelling along a way), both signifying the state of actual travelling when one is, as it were, on the wing.

Finally it must be noted that dust has been chosen as a substitute for water because, just as water reminds a person of his origin (77: 21), thus creating in him a sense of humility, similarly, dust calls to his mind the other humble substance from which he was created (He created you from dust, 30: 21). But the dust used must be pure, which is a necessary condition for the performance of Prayers. Any excess should be blown away before it is used in order to ensure just the minimum quantity for the performance of ṭawāf.

From the verse it is clear that though performing proper ablution is ordinarily necessary for Prayers, yet Islam being a perfect religion, one is allowed to substitute ṭayammum in place of ablution in certain exceptional cases.
45. Dost thou not know of those who were given a portion of the Book? They buy error and desire that you too may lose the way.

46. And Allah knows your enemies full well. And *sufficient is Allah as a Friend, and sufficient is Allah as a Helper.*

47. There are some among the Jews who *pervert words from their proper places. And they say, 'We hear and we disobey' and 'hear thou without being heard,' and *'Rā'īnā', screening with their tongues what is in their minds and seeking to injure the Faith.* And if they had said, 'We hear and we obey,' and 'hear thou,' and 'Unzurnā,' it would have been better for them and more upright. But Allah has cursed them for their disbelief; so they believe but little.\(^{521}\)

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\(^{521}\) Commentary:

The verb *قُرِّونَ (they say)* is used in Arabic both for words of mouth, and for what one expresses by one’s condition or conduct (see 2:31). In this verse the expression has been used of the Jews in both these senses, viz., “they say with their tongues that they have heard and obeyed but their conduct shows that instead of obeying they disobey and defy.”

The expression *غَرَضَمْع (without being heard)* gives a number of meanings: (1) mayest thou not be made to hear i.e. mayest thou not hear by reason of deafness; (2) mayest thou not hear any speech or news which thou wouldst like or which may please thee; (3) may not what thou sayest be accepted, or may not thy invitation be accepted and thy call responded to; (4) mayest thou not be obeyed; or (5) the expression may mean, though it was not certainly intended by the Jews, mayest thou not hear anything offensive or unpleasant.

For the expression *رَا‘īnā* (see note on 2:105).

The Jews used the aforesaid ambiguous expressions in order (1) to conceal what evil thoughts they entertained about the Holy Prophet; (2) to make Muslims imitate them and use analogous expressions while addressing the Holy Prophet; and (3) to taunt Muslims with regard to matters affecting their religion saying to them in effect, “We speak to you Prophet jestingly and abuse him in ambiguous words; if he had been a true Prophet of God he would have certainly come to know of this.”
48. O ye People of the Book! believe in what We have sent down, fulfilling that which is with you, before We destroy some of the leaders and turn them on their backs or curse them as We cursed the people of the Sabbath. And the decree of Allah is bound to be carried out.522

49. Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin.523

522. Important Words:

leaders (leaders) is the plural of رجَأ which gives a number of meanings: face; the outward appearance of a person or thing; the front or the side that confronts the eyes of the looker; the first part of a thing; the leader or chief of a people; motive or intention, etc. (Aqrab).

Commentary:

This verse contains two prophecies concerning the Jews: (1) God will destroy their leaders, and they will be vanquished and turned on their backs i.e. banished from and turned out of their country; (2) God will curse them as He had cursed the people who profaned the Sabbath. The words embodying the two prophecies are joined together by the conjunction و (or) not to express doubt but to show that either of the two punishments was to befall the Jews; or that some of them were to be visited with one kind of punishment and others with the other. The expression, We will turn them on their backs, does not mean, as some Commentators have thought, "We will physically disfigure them and put their faces on their backs." This meaning, besides being against Arabic idiom, is entirely uncorroborated by history. If the word رجَأ is taken in the sense of "faces", then the whole sentence will be taken in a figurative sense, signifying total transformation or ruin.

The verse also makes it clear that when speaking of the profaners of the Sabbath as having been turned into apes (2: 66; 5: 61; 7: 164—169), the verses referred to do not mean that they were actually and physically transformed into apes; for, as the present verse shows, the same prophecy was made concerning the Jews who opposed the Holy Prophet and they were never actually transformed into apes.

523. Important Words:

associates partners (associates partners) is derived from شريك They say شريك نه. i.e. he shared or participated with him in it; he was or became his co-partner in it. شريك يا. means, he attributed to God or associated with Him a
50. Dost thou not know of those who hold themselves to be pure? Nay, it is Allah Who purifies whomsoever He pleases, and they will not be wronged a whit.  

51. Behold, how they forge a lie against Allah! And sufficient is that as a manifest sin.

partner or co-partner, whether in His person or attributes or dominion, etc. شرک means: (1) participation or co-partnership; (2) the attribution of a co-partner to, or associating a partner with, God i.e. belief in the plurality of Gods (Lane & Aqrab). شرک in its wider sense is not confined to worshipping idols or looking upon certain beings or things as partners with God or possessing His attributes or sharing in His dominion, etc. It extends to loving a thing or being as one should love God or trusting in a thing or being as one should trust in God, and so on. This latter kind of شرک is known as شرک خفی which means, i.e. the hidden شرک being not easily discernible.

Commentary:
The reference in the verse is not only to idol-worship but also to such idolatrous practices as are in vogue among common people, even among present-day Muslims, such as the adoration of saints and offering prayers and oblations to them. All such abominable practices are شرک in the sight of God. But شرک خفی (hidden شرک) i.e. loving or trusting in a thing or being as one should love and trust in God, may be forgiven, if done in ignorance and through lack of proper care, provided one is a sincere believer in God and His Prophet and strives to do good works.

The expression, Allah will not forgive, does not mean that an idolatrous person can never repent or that his repentance cannot be accepted even in the present life. The expression relates to the time after death i.e. one who dies in a state of شرک will not be forgiven.

524. Important Words:

فیل (a whit) is derived from فل. They say فل لله i.e. he twisted it, as one twists a rope or a wick. One would say رجل خمک افل i.e. a man firm or compact, in respect of make, as though firmly twisted. فل means, (1) a twisted rope; (2) a small thread in the cleft of a date-stone; also the fine thread of dirt formed between two fingers or the palms of two hands when they are rubbed together; hence a thing of no worth or significance. They say ماغی افنک فیل meaning, I do not or cannot avail or profit thee a whit (Lane).

Commentary:

What led the Jews to شرک, or associating partners with God, was the erroneous idea that they were quite pure and needed no more divine Reformers. Present-day Muslims, too, have fallen a victim to similar deceptive notions. When a people become impure from the religious point of view, it is only God Who can bring about their reform by raising divinely inspired Reformers.

525. Commentary:

It was tantamount to forging a lie on the part
52. Dost thou not know of those who were given a portion of the Book? They believe in evil things and follow those who transgress, and they say of the disbelievers, 'These are better guided in religion than those who believe.'

53. These are those whom Allah has cursed; and he whom Allah curses, thou shalt not find for him a helper.

54. Have they a share in the Kingdom? Then would they not give men even so much as the little hollow in the back of a date-stone.

of the Jews to say that God would raise no more Prophets because they needed none. If the people had become corrupt, a Prophet was sure to appear and he did appear in the person of the Holy Prophet of Islam.

526. Important Words:


gilb (evil things) means: (1) an idol or idols; or the name of a certain idol belonging to the Quraish; (2) that which is worshipped instead of God, whatever it be; (3) that wherein there is no good; (4) a diviner or an enchanter or the like; (5) the Devil or Satan; (6) enchantment or magic (Lane & Aqrab).

Commentary:
The Muslims believed in all the Prophets mentioned in the Bible and also in the divine origin of the Law that was given to Moses, yet so great was the hatred of Jews for them that they declared the idol-worshippers of Arabia, who rejected their Prophets as well as their scriptures, to be better guided than Muslims. It is regrettable that some present-day Muslims also have the hardihood to say that it is better to renounce Islam than to accept Ahmad, the Promised Messiah, than whom there is no greater champion of Islam.

527. Commentary:

God cursed the Jews in consequence of their perversity in declaring idolaters to be better guided than Muslims, although the former reject and abuse the Prophets of God.
The words, thou shalt not find for him a helper, contain a prophecy regarding the miserable condition to which the Jews were to be reduced. The whole world has witnessed how remarkably this prophecy has been fulfilled during the ages.

528. Important Words:

q传统文化 (the little hollow in the back of a date-stone) is derived from its meaning, it (a bird) pecked at or picked up a grain from this place or that with its beak; he (a person) hit the butt with an arrow without making his arrow pass through it wholly or partly; he struck a thing with a pointed instrument; he engraved a writing upon a stone; he struck
55. Or do they envy men for what Allah has given them out of His bounty? If that is so, surely, We gave the Book and Wisdom to the children of Abraham also and We also gave them a great kingdom.

56. And of them were some who believed in him; and of them were others who turned away from him. And sufficient is Hell as a blazing fire.

57. Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely, Allah is Mighty and Wise.

529. Commentary:
Jews, who are the children of Abraham, were given the Book and Wisdom and a great kingdom. Now if God has bestowed the same boons upon another people who are similarly descended from Abraham, as the Arabs are, the Jews should have no cause to begrudge them.

At the time when this verse was revealed, Muslims had received only a part of the "great kingdom" and the rest was yet to follow, but the Quran speaks of the giving of a great kingdom as an accomplished fact, because the promises of God are as good as fulfilled.

530. Commentary:
Medical science has now established the fact that the skin is much more sensitive to pain than the flesh, there being a larger number of nerves in the former. The Quran revealed this great truth about fourteen hundred years ago by saying that the skin and not the flesh of the inmates of Hell would be renewed after being burnt up.
58. And those who believe and do good works, We shall make them enter gardens through which streams flow, to abide therein for ever; therein shall they have pure spouses; and We shall admit them to a place of pleasant and plenteous shade.\textsuperscript{531}

59. Verily, Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is what Allah admonishes you with! Allah is All-Hearing, All-Seeing.\textsuperscript{532}

\textsuperscript{531} Commentary:
The word ع/share (pure) does not literally mean "pure" but "made pure", signifying that the spouses whom pious believers will have in Heaven will be made as highly pure as the environment of Heaven demands.

The expression, \textit{pleasant and plenteous shade}, signifies an atmosphere of peace and calm, free from all pain-giving element. Elsewhere the Quran says: \textit{They will know there (in Heaven) neither extreme heat nor extreme cold} (76:14).

\textsuperscript{532} Important Words:
\textit{امانات} (trusts) is the plural of \textit{امان} which is derived from طه (to trust). They say طه \textit{he trusted in him}; he entrusted him with power and authority, control or a charge; he gave him a charge over a thing or person. طه means, trustiness or faithfulness or fidelity; a thing committed to the care or trust of a person; a trust or deposit; a duty or task allotted to a person; the commandment of God given to His servants; a man's family or household (Lane). The Holy Prophet is reported to have said that a position or office of authority is also an طه or a trust (Muslim, ch. on \textit{Imarat}).

Commentary:
As in the previous verses authority and dominion were promised to Muslims, the Quran in the present verse proceeds to bid them entrust authority to such persons as possess the necessary qualifications to rule. Authority or power to rule has been here described as a "trust" of the people in order to point out that, truly speaking, it belongs to the people and is not the birthright of any particular individual or dynasty.

The verse also draws the attention of the Muslim people to their heavy responsibility in respect of the very important matter of electing their Chief or \textit{Khalifa}. They are warned that if in electing a \textit{Khalifa} or a Chief they allowed considerations of personal liking or nepotism to prevail against the interests of the State or the community or those of religion and displayed lack of conscientiousness, they would be called to account like one false to his trust. The verse also condemns dynastic or hereditary rule and institutes instead a representative form of government. The \textit{Khalifa} or the ruler is to be elected; and in electing him, the people are bidden to vote for one best fitted for the office. The \textit{Khalifa} or the ruler in his turn...
60. O ye who believe! obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.633

is bidden to be fair and just in his administration—fair to individuals, fair to communities and fair to the State as a whole.

The words, _that you judge with justice_, apply both to the Head of the Muslim State and to all those persons who are entrusted with the work of administration. They are all enjoined to use their authority equitably and well.

The addition of the divine attributes of “All-Hearing and All-Seeing” at the end of the verse is meant to remind Muslims that if at any time they find it difficult to carry out his commandment, then instead of violating it they should pray to God and He will hear their prayer and will see to it that they get their rights. (See General Introduction for the detailed discussion of the institution of Khilafát).

533. **Important Words:**

_اولاأمر_ (those in authority) is made up of two words: (1) _اول_ which is originally meaning, possessors of or possessing or having; and (2) _امر_ meaning, rule, authority, command, affair or matter, etc. _اولاأمر_ means: (1) those who possess or hold authority, command or rule; and (2) the learned men who, as it were, possess authority in knowledge (Tāj & Aqrab).

**Commentary:**

The word “obey” which has been repeated before the words “Allah” and “Messenger” has been omitted before the words, _those who are in authority_, in order to point out that obedience to the authority properly constituted by Law is in reality obedience to God and His Messenger.

The clause, _refer it to Allah and His Messenger_, means that in case of difference the matter should be referred to the Quran and the authentic Sunna and Hadith of the Holy Prophet. The injunction may either relate to differences between the rulers and the ruled or to those among the ruled themselves. In the former case the significance is that if there is a matter on which disagreement arises between the rulers and the ruled, it should be decided in the light of the Quranic teaching, or failing that, in that of the authentic Sunna and Hadith. If, however, the Quran, the Sunna and Hadith are silent on the question, it should be left in the hands of those in whom is vested the authority to manage the affairs of Muslims; and the latter are enjoined to abide by their decision even if they do not see eye to eye with them, because true obedience consists in obeying against one’s will and judgement. The words, _refer it to Allah and His Messenger_, may also mean that in case of a difference between the people and those in authority, the former are enjoined to do as Allah and His Messenger have bidden them do on such occasions, i.e., that in such a case they should obey those in authority.

532
61. Dost thou not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgement from the rebellious, although they were commanded not to obey them. And Satan desires to lead them astray far away from the right path.\footnote{534}

62. And when it is said to them, ‘Come ye to what Allah has sent down and to His Messenger,’ thou seest the hypocrites turn away from thee with aversion.

63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allah, saying, ‘We meant nothing but the doing of good and reconciliation.’\footnote{535}

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Primarily, however, the words, \textit{if you differ}, do not refer to any differences between the rulers and the ruled but to disagreements arising among the ruled themselves. In this case the injunction embodied in the verse is that in matters pertaining to discipline and administration Muslims should obey those in authority, but in disputes and differences regarding social matters, etc. they should be guided by the Law of Islam and not by other laws. This is the interpretation which Ibn Kathir (iii. 130-31) has adopted and which is in keeping with the context. The next verse also refers only to disputes among the ruled, and not to those between rulers and ruled.

The words, \textit{those in authority}, in their wider significance include even such non-Muslims as may happen to be in authority over Muslims. In this case the additional words \textit{مکم} would not mean “from among you” but simply “among you” \textit{i.e.} “over you.” The practice of the Holy Prophet as well as his sayings make it clear that in secular matters Muslims should obey even such of their rulers as are not Muslims.

\footnote{533 : 6}

\footnote{534. Commentary:}

The words, \textit{They desire to seek judgement from the rebellious}, need not be taken as referring to any particular incident; they speak of a general tendency among hypocrites.

\footnote{535. Important Words:}

\textit{وْتُوْفَيْقَ} (reconciliation) is derived from \textit{وَفَاقَ} \textit{(waafaqa)} which is derived from \textit{واَفِقَ} \textit{(Waafiqa)}. They say \textit{وَفَاقَ} \textit{امرأ} \textit{i.e.} his affair or case was right or agreeable with what was desired. \textit{وَفَاقَ} \textit{امرأ} means, he disposed or adapted him to a thing or made him fit for it. \textit{وْتُوْفَيْقَ} \textit{مَكَم} means, he effected an agreement or harmony
64. These are they, the secrets of whose hearts Allah knows well. So turn away from them and admonish them and speak to them an effective word concerning their own selves.  

or reconciliation or adjustment between the two things.  

Commentary:

This verse may also be taken as applying to the case of hypocrites generally. An incident, however, is related in traditions in connection with this verse which, though not reliable, may be mentioned here. There was some dispute between a Jew and one who hypocritically professed to be a Muslim. The latter, thinking that the Holy Prophet would decide the case in his favour, proposed to the Jew that they should go to him for decision. The Holy Prophet, however, contrary to the expectation of the hypocrite, decided the case in favour of the Jew who happened to be in the right. Being disappointed there, the hypocrite proposed to the Jew that they should go to Abū Bakr, hoping that though the Holy Prophet had shown him no favour, Abū Bakr at least would favour him. But Abū Bakr also decided in favour of the Jew. Being disappointed a second time, the hypocrite thought that ‘Umar, who was a jealous Muslim, would never decide in favour of a Jew. So he proposed to his rival that they should go to ‘Umar for decision. But ‘Umar, says the tradition, on learning from the Jew that the case had already been decided in his favour by the Holy Prophet, cut off the head of the hypocrite, because he professed Islam and yet would not accept the Prophet’s verdict. Thereupon the hypocrites gathered together and went to the Holy Prophet and told him that in going to ‘Umar their object was only to bring about a compromise and reconciliation (Muḥit, iii. 279). 

The words, We meant nothing but the doing of good and reconciliation, reported to have been uttered by the hypocrites, show that there was an intrigue. The incident, however, is highly improbable and lacks proper authority.

536. Commentary:

In the words, speak to them an effective word, the Prophet is enjoined to deal kindly with hypocrites. The injunction is to the effect that God knows that the hearts of hypocrites are afflicted with the disease of hypocrisy but He gives them respite that they may repent and mend their ways. The Prophet was also to treat them leniently and not punish them for their secret doings against Islam. They were not yet beyond redemption. It was possible they might one day see the error of their ways and become sincere and true Muslims.
65. And We have sent no Messenger but that he should be obeyed by the command of Allah. And if they had come to thee, when they had wronged their souls, and asked forgiveness of Allah, and if the Messenger also had asked forgiveness for them, they would have surely found Allah Oft-Returning with compassion, and Merciful.

66. But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.

537. Commentary:
It is sometimes sought to be inferred from the words, We have sent no Messenger but that he should be obeyed by the command of Allah, that though a Prophet is to be always obeyed by the people to whom he preaches his message, yet he himself gives allegiance to no other Prophet nor can he be subject to the Law of any other Prophet. This is evidently a very wrong inference. The simple and straightforward meaning of the words is only this that when God sends a Prophet, He means that those to whom he is sent should obey him. But the fact that a Prophet is the object of other people’s obedience cannot preclude the possibility of his being himself subordinate to, and a follower of, another Prophet. A governor is sent to a province to be obeyed but that does not mean that he is not subordinate to the governor-general, if any, or to the king. According to the Quran, Aaron was a subordinate Prophet to Moses. This is why, when Moses went up to the Mount leaving Aaron behind him to look after the Israelites, and the Israelites took to worshipping the calf, Moses severely reprimanded him on his return, saying “Hast thou then disobeyed my command” (20:94). In this connection see also 5:45.

538. Important Words:
 Thời (demur) is the noun-infinitive from حرج meaning, it was or became narrow; or he became disquieted and contracted in his bosom; he doubted, because doubt disquiets the mind; he became straitened or in difficulty, particularly owing to the commission of a sin or crime for which he deserved punishment; therefore means, straitness; difficulty; a sin or crime or an act of disobedience for which one deserves punishment (Lane & Aqrab).

Commentary:
It should be noted that the injunction contained in this verse does not refer to the Holy Prophet alone. The verse speaks of the settlement of disputes, and so the injunction contained in it should be taken to pertain not to the person of the Holy Prophet but to him as Head of the Muslim State and is, therefore, applicable to his Successors as well. Muslims should not only have their disputes settled
67. And if We had commanded them, *‘Kill your people or leave your homes,’* they would not have done it except a few of them; and if they had done what they are exhorted to do, it would surely have been better for them and conducive to greater strength.  

68. And then We would have surely given them a great reward from Ourselves;  

69. And *We would surely have guided them in the right path.*  

70. And *whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.*

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539. **Commentary:**

This verse refers to the hypocrites of Medina. The words *‘kill your people’* (kill your people) do not mean “‘kill yourselves” because suicide has been declared in Islam to be unlawful.

540. **Commentary:**

The next verse explains what is meant here by being guided in the right path.

541. **Important Words:**

*حَمْ (among)* is a common word of the Arabic language denoting concomitance. It means ‘with’ or ‘among’, etc., signifying the being together of two or more persons both literally and figuratively. The word حَمْ thus denotes (1) concomitance of two or more persons in one place; or (2) concomitance of two or more persons at one time; or (3) concomitance of two or more persons in position, rank or status.
The word also implies the sense of assistance, as in the verse i.e. Allah is with us, which means, God is our Helper (Mufradát).

Commentary:

The verse is important inasmuch as it describes the avenues of spiritual progress open to Muslims. The four spiritual ranks: (1) the Prophets (2) the Truthful (3) the Martyrs and (4) the Righteous can be attained only by following the Holy Prophet. This is an honour reserved for the Holy Prophet alone. No other Prophet shares it with him. The inference is further supported by the verse which speaks of Prophets generally and says, And those who believe in Allah and His Messengers, they are the Truthful and the Martyrs in the presence of their Lord (57: 20). When read together these two verses purport to mean that whereas the followers of other Prophets could only rise to the rank of the Truthful and the Martyrs, and no higher, the followers of the Holy Prophet can achieve even higher ranks; viz. they can rise to the rank of a Prophet also.

Some critics take exception to the particle which rendered as “among” but generally taken to mean “with” and allege that a follower of the Holy Prophet will only be placed “with” the Prophets and not “among” them. Apart from what has been said under Important Words, if the particle is be taken to denote that a follower of the Holy Prophet is merely joined to and placed with these four classes of men, without actually becoming one of them and without attaining their rank, it will follow from the construction of the verse that not only no person, by following in the footsteps of the Holy Prophet, can attain to the rank of a Prophet but also that he cannot even attain the rank of a Siddiq (Truthful) or a Shahid (Martyr) or a Salih (Righteous) but that he can only be joined to and placed with the people holding these ranks without himself attaining to their spiritual status, which is simply absurd. It is evident that the preposition rendered as “among” governs all the four nouns equally viz. the Ṣaliḥin, the Shuhadā’, the Siddiqin and the Nabiyyīn, the four having been linked together in one chain. So what holds good in one case should hold good in the other cases as well. Hence, if according to this verse a person can attain the rank of a Ṣalih (Righteous) by following the Holy Prophet of Islam, he can also attain the rank of a Prophet. If we deny the rank of a Prophet to the followers of the Holy Prophet, we will have to deny to them the rank of the Righteous also.

Besides, as shown under Important Words, it is wrong to say that the preposition always denotes merely being joined to or placed with a class of people physically without attaining to their position or rank. The word has been used at several places in the Quran in the sense of i.e. “among” or “from among” (see 3: 194 and 4: 147). In the latter verse i.e. 4: 147, God says that those of the hypocrites who repent and amend will be i.e. “among the believers.” Now by no stretch of imagination can it be presumed that these people will only “be placed with the believers” and will not form part of them. The verse thus definitely proves that the word has been used here in the sense of or “among” and in no other sense. So is the case with 3: 194. It is exactly in this sense that it has been used in the present verse. If, in the above-mentioned verses in which the word occurs, it is taken to give the sense of mere companionship, these verses would become meaningless. Certainly, it can give no comfort to a believer to be told that as a reward of his submission to God and the Holy Prophet, he would be merely made to sit in the company of the Prophets, the Truthful, the Martyrs and the Righteous, without attaining the spiritual rank they attained. That the preposition is not always used in the sense of companionship finds a further illustration in the words which the Holy Prophet
71. This grace is from Allah, and sufficient is Allah, the All-Knowing.

is reported to have uttered just before his death viz. المتقى بالرقي الألهي i.e. "O God, join me with the exalted companions" (meaning the class of the Prophets in Heaven). Now does this prayer of the Holy Prophet offered at the time of his death mean that he only wished to live in the company of these exalted personages and that he himself was not a Prophet of God?

Support for the above-mentioned wrong inference is sometimes sought from the words, this grace is from Allah, occurring in the succeeding verse. The word "grace," it is alleged, indicates that what these people will get will be purely through God's grace and not as any reward or result of their own works and deeds. But the question is: Did the Prophets, the Truthful, the Martyrs and the Righteous attain to their high spiritual stations independently of the "grace" of God? Did not the Holy Prophet himself, when asked whether he would get salvation by his deeds, say that he too would get it through the "grace" of God? (Bukhārī, ch. on Ṣaḥābah).

Does this reply of the Prophet mean that he did not "deserve" salvation? In fact, the truth is that every blessing that one receives is a "grace" of God, in spite of the fact that it is the actions of man that draw this grace.

It may here be pointed out that the interpretation we have put on the verse under comment is not a new one. Abū Ḥayyān, the well-known author of Bahṛ al-Muḥīṭ and Al-Rāghib, the great lexicographer, agree with this view. The Bahṛ al-Muḥīṭ. (vol. iii, p. 287) quotes Al-Rāghib as saying: "God has divided the believers into four classes in this verse, and has appointed for them four stages, some of which are lower than the others, and He has exhorted true believers not to remain behind any of these stages." This explanation shows that both these Commentators of the Quran held that, as hinted in this verse, the rank of prophethood was attainable by following the Holy Prophet. Similarly, the author of the well-known commentary Rūḥ al-Maʿānī in explanation of this verse, writes as follows: "Prophethood is of two kinds, general, and special. The special prophethood, viz., the Law-bearing prophethood is now unattainable; but the general prophethood, still continues." In fact, it is only the prophethood with a new Law that has now ceased, the Quran being the final Law of God, but prophethood without a new Law continues and is certainly attainable by the followers of the Holy Prophet who has himself said: "If my son Ibrāhīm had lived, he would have become a Prophet" (Mājah, ch. on Jānāʾīz).

It may also be noted that even if the word in this verse be rendered as "with" and not as "among", it will not make much difference, for the word "with" very often gives the sense of being one of the party. When you are with a people, you are one of them. Even in English the word "with" is used in that sense. For fuller discussion of the subject of prophethood see 33: 41.

Finally, the word "companions" occurring at the end of the verse should not be construed to mean that mere companionship is meant here; for the expression has been used to hint at an additional significance, viz., that those who sincerely and truly follow God and His Messenger will not only rank among the Prophets, etc., but will also form a sort of company or brotherhood with them.

542. Commentary:

See note on the preceding verse.
10 72. O ye who believe! take your precautions; then either go forth in separate parties or go forth all together.\(^4\)

73. And among you there is he who will tarry behind, and if a misfortune befall you, he says, 'Surely, Allah has been gracious to me, since I was not present with them.'\(^4\)

543. Important Words:

(\(\text{بَيْنَيْنِ}~\) separate parties) is derived from \(\text{بَيْنُ}~\), and not from \(\text{بِنَيِّ}~\), as some wrongly suppose. They say \(\text{بَيْنُ}~\), i.e. he collected the thing and added to it. \(\text{بَيْنُ}~\) means, I mentioned his qualities one after the other. \(\text{بَيْنِ}~\) is plural means, a company or body of men; a distinct body or company of men; a troop of horsemen; the place where water collects in a valley or ground (Lane & Aqrab).

(\(\text{مَخَّرَ}~\) precautions). The verb \(\text{مَخَّرَ}~\) means, he was cautious or vigilant or on his guard; he took care; he prepared himself against; he feared. \(\text{مَخْرُ}~\) means, caution or precaution; vigilance; guard; state of preparation; or of fear (Lane). The word extends to all kinds of precautions and preparations necessary for defence, and has been taken to include the putting on of weapons of defence.

Commentary:
The Muslims are warned to be always vigilant and on their guard and in a perfect state of preparation even when they march out in force. The verse may also be taken in the figurative sense, applying to missionary and cultural activities.

544. Important Words:

(\(\text{لَيْفِنَّ}~\) tarry behind) is derived from \(\text{لِيْفُ}~\), meaning, he was or became slow, late or backward. \(\text{ضَلِّ}~\) means, it made him slow, late or backward. But \(\text{ضَلِّ}~\) is also used intransitively, as in the tradition \(\text{ضَلَّ}~\), i.e. he whom his evil deeds hold back (lit. he whose evil deeds keep back along with him). So \(\text{ضَلِّ}~\) would mean, (1) he held back or tarry behind, and (2) he made others hold back and tarry behind (Aqrab, Lane, Mufradât & Kashshâf).

Commentary:
This verse refers to the internal enemies of Islam. It gives two characteristics of hypocrites: (1) they fail to march out with Muslims and are glad to do so; (2) they do not share with Muslims their joys and sorrows. They are more anxious about their own selves than about the success of Islam. If Muslims meet with trouble, they rejoice that they themselves escaped it by remaining behind, and exultingly remind Muslims of the advice which they gave them and by acting against which the Muslims came to grief, as they did after the Battle of Uḥud.

It is worthy of note here that though in connection with the Battle of Uḥud, the Holy Prophet himself was at first in favour of fighting the enemy by staying in Medina, he did not rebuke the Muslims when they suffered a reverse by telling them that they had met with a disaster by going against his wish. But the hypocrites did taunt the Muslims that they had suffered defeat by defying their advice. It is for this taunting that the hypocrites have
74. But if there comes to you some good fortune from Allah, he says, as if there were no love between you and him, 'Would that I had been with them, then should I have indeed achieved a great success!'

75. Let those then fight in the cause of Allah who would sell the present life for the Hereafter. And whoso fights in the cause of Allah, 'be he slain or be he victorious, We shall soon give him a great reward.

76. And what is the matter with you that you fight not in the cause of Allah and of the weak—men, women and children—who say, 'Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper.'

77. Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan's strategy is weak!
11 78. Dost thou not know of those to whom it was said: 'Restrain your hands, observe Prayer and pay the Zakāt.' And when fighting has been prescribed for them, behold! a section of them fear men as they should fear Allah, or with still greater fear; and they say, 'Our Lord, why hast Thou prescribed fighting for us? Wouldst Thou not grant us respite yet a while?' Say, "The benefit of this world is little and the Hereafter will be better for him who fears God; and you shall not be wronged a whit.'

79. Wheresoever you may be, death will overtake you, even if you be in strongly built towers. And if some good befalls them, they say, 'This is from Allah,' and if evil befalls them, they say, 'This is from thee.' Say, 'All is from Allah.' What has happened to these people that they come not near understanding anything?

546. Commentary:

This verse refers to a class of men who show eagerness to fight when they are told not to fight, but when the actual time for fighting arrives, they refuse to fight or try to avoid it by various pretexts, thus showing that their former eagerness for fighting was either insincere or was only due to a temporary excitement.

The verse may also be regarded as referring to the (Helpers) of Medina who, before the advent of Islam to that city were constantly at war among themselves. But when they accepted Islam, they were asked to cease fighting. When, however, they were called upon to take up arms to defend Islam, a section of them, who were always fighting among themselves before they embraced Islam, became afraid of fighting in the cause of God.

547. Important Words:

(strongly built) is derived from meaning, he plastered (a wall, etc.) with the requisite material. (raised) means, he raised it high, namely, a
80. Whatever of good comes to thee is from Allah; and whatever of evil befalls thee is from thyself. And We have sent thee as a Messenger to mankind. And sufficient is Allah as a Witness. 548

place or a building; or he built it firmly and strongly and raised it high (Lane & Aqrab).

Commentary:

The words, Wheresoever you may be, death will overtake you, may either refer to the general physical law about the inevitability of death, meaning that when one must die sooner or later, there is no reason why one should be so afraid of death as to refuse to fight in a just cause; or they may be taken as particularly addressed to the hypocrites, who disobeyed the divine command to fight, thinking that in this way they would be able to avoid death. The verse purports to say that God had decreed that they should suffer death and destruction, however well protected they might be.

It was customary with the hypocrites that when Muslims achieved a success, they attributed it to God, saying that since Islam was a divine religion, it was bound to prosper and succeed. But when a misfortune overtook Muslims, they declared that it was due to mistakes committed by the Prophet. The Quran says that from the view-point from which they ascribe success to God, failures are also ascribable to Him. By attributing success to God and failure to the Prophet the hypocrites sought to discredit the Prophet and to lower him in the estimation of Muslims.

The words, Say, All is from Allah, point to the fact that both successes and misfortunes were foretold by the Holy Prophet (e.g. see 2:156-158). So even the failures which the hypocrites attributed to the Holy Prophet really constituted a proof of his truth. The expression, All is from Allah, is also true in this sense that God is the final controlling power in the universe and whatever good or evil befalls man is attributable either to the general law of nature ordained by God or to one or other of His special decrees.

548. Commentary:

The verse appears to run counter to what has been said in the preceding verse but it is not really so. God has endowed man with natural powers and faculties by making a right use of which he can achieve success; but when he makes a wrong use of them, he is involved in trouble. Hence, from this point of view, all good is ascribable to God, and all evil to man.

As the verse embodies a general law applicable to all men, therefore the address is made to the Holy Prophet, this being a particular Quranic way of addressing mankind in general. But that it is not the person of the Holy Prophet but mankind collectively to whom the address is made in this verse, is clear from the fact that the Holy Prophet has been addressed distinctly and separately in the latter part of the verse, and also in the verse that follows.
81. Whoso obeys the Messenger obeys Allah indeed; and whoso turns away, then We have not sent thee to be a keeper over them.

82. And they say: ‘Obedience is our guiding principle;’ but when they go forth from thy presence, a section of them ‘spends the night scheming against what thou sayest. Allah records whatever they scheme by night. So turn away from them, and put thy trust in Allah. And sufficient is Allah as a Disposer of affairs.'

549. Important Words:
اللدن (keeper) is derived from حفظ. They say حفظ الشيء i.e. he kept the thing or preserved it or guarded it or protected it or took care of it; he prevented it from becoming lost. حفظ or حفظ (the latter having more intensive meaning) means, keeper, preserver or guardian. When used about God, the attributive name حفظ besides giving the above meanings, also means, the Preserver of all things; One Who preserves the good and evil works of His creatures (Lane).

Commentary:
The words, Whoso obeys the Messenger obeys Allah indeed, further explain the meaning of the expression, Say, All is from Allah, occurring in 4:79 above. The verse purports to say that obedience to the Prophet is really obedience to God, and if Muslims get into trouble by obeying the Prophet, it is all subject to God’s own will and must not be attributed to the Prophet; and such trouble can never result in evil. God’s dealings with the Prophet come under His special providence, and therefore he who finds fault with him really finds fault with God.

550. Important Words:
يدت (spends the night scheming) is derived from يائت meaning, he passed or spent the night. يائت الامرك means, Zaid passed the night sleeping. يائت الامر means, he did or designed or schemed the thing at night. يائت رأى means, he thought upon his opinion, and concealed it, or he conceived it in his mind. يائت المسر means, he attacked the enemy, and took him by surprise, by night (Lane & Aqrab).

Commentary:
The word “night” or “scheming by night” should not be taken too literally. The reference is to secret plotting, whether by night or during the day time. As generally secret plotting is done at night, the word يائت has been used, the night time affording a sort of cover and secrecy.
83. Will they not, then, meditate upon the Quran? Had it been from anyone other than Allah, they would surely have found therein much disagreement.\footnote{551}

84. And when there comes to them any tidings \textit{whether} of peace or of fear, they spread it about; whereas if they had referred it to the Messenger and to \textit{those} in authority among them, surely those of them, who can elicit the \textit{truth} from it, would have understood it. And had it not been for the grace of Allah upon you and His mercy, you would have followed Satan, save a few.\footnote{552}

\footnote{551. Commentary:}
The word \textit{اعلاق} (disagreement) may have two meanings: (1) either it may refer to contradictions in the text of the Quran and the teachings contained therein; or (2) it may refer to the non-agreement between the Quranic announcements in the form of prophecies and their result or fulfilment. The Quran is free from \textit{اعلاق} (disagreement) in both these respects. In spite of covering an extremely vast field of reform--spiritual, moral, social, economic, political, legal, etc.--its teachings are perfectly harmonious, no part clashing in letter or spirit with another, no section nourished at the cost of another.

Taken in the second sense, the verse means that all the different announcements and prophecies made by the Quran are proving, and will prove, to be true; and there can be no disagreement in this respect either. If the Quran had not been the word of God, but the fabrication of man, most of the prophecies and promises made by it under extremely adverse conditions would have failed to materialize.

\footnote{552. Commentary:}
The reason why tidings or matters relating to peace have been mentioned before those relating to fear is that the Quran is here speaking of war, and during war it is sometimes more dangerous to give publicity to matters likely to lead to happy results than to matters of fear. For instance, if any information comes that the forces of the enemy are about to attack, the publication of this news among the people may not prove so dangerous as disclosure of, for example, the news that the Muslim army was
85. Fight, therefore, in the cause of Allah—thou art not made responsible except for thyself—and urge on the believers. It may be that Allah will restrain the might of those that disbelieve; and Allah is stronger in might and stronger in inflicting punishment.

86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and Allah is powerful over everything.

553. Commentary:

The words, Fight therefore in the cause of Allah, do not mean that the command to fight related to the Holy Prophet alone. If that had been the case, the second clause in the verse would have read as لَكُلٌّ فَیْتَا (illa nafsuka) i.e. none is made responsible except thyself, and not as لَکُلٌّ فَیْتَا (illa nafsaka) i.e. Thou art not made responsible except for thyself, as in the verse. What the verse means is that every Muslim, not excluding the Prophet, was individually answerable to God. But the duty of the Holy Prophet was twofold: (1) to fight, and (2) to urge his followers to fight. He was, however, not answerable for them. He was only to communicate to them the divine behests, and if they disobeyed, they themselves were answerable for it. The commandment making Jihād obligatory on Muslims had already been revealed (4: 78).

The clause, It may be that Allah will restrain the might of those that disbelieve, means that God will bring into existence such circumstances as will make war cease of itself, or that the enemy will fail to exert his power to the full and will finally collapse. Thus we see that at the Battle of the Ditch and at the fall of Mecca providential circumstances helped the Muslims.

554. Important Words:

For the significance of the words شَنَح and شَنَع see under 2: 49.

Commentary:

Read in the light of the context the words, Whoso makes a righteous intercession... may mean that a person who persuades others to fight in the cause of God shall have an ample reward, while he who dissuades them from fighting shall suffer punishment for doing so.

The verse also signifies that people should not
87. And when you are greeted with a prayer, greet ye with a better prayer or at least return it. Surely, Allah takes account of all things.

look upon the subject of intercession or recommendation lightly; for the person who intercedes on behalf of, or recommends, another is answerable for his act. If the intercession or recommendation is right and just, he will have a suitable reward; otherwise he will share and be responsible for the evil consequence thereof.

Taking the word "شَفَاء" in the sense of connection, the verse may also be rendered as "whoever forms a good connection shall have a share thereof and whoever forms a bad connection shall have a like portion thereof", thus emphasizing the importance of forming a good connection whether with God or with His Prophets or with other people. Whereas a good connection may be the cause of rise and progress, a bad one may result in downfall and ruin. For a full discussion of the subject of "شَفَاء" (intercession) see detailed note under 2:49.

It is noteworthy that in connection with "righteous intercession" the word used is "شَفَاء" (share or fixed share) whereas in connection with "evil intercession" the word used is "كَفَل" (like portion). This is to point out that, whereas the punishment of an evil intercession will only be the like thereof, the good reward of a righteous intercession will have no such restriction but will be as large as God has fixed it i.e. ten times greater.

555. Important Words:

- حَيَة (prayer) and حَيَا (greet) are all derived from حَيَّ i.e. he lived or he had life; or he was or became in good condition. حَيَا means, he greeted him with a prayer for long and good life; or he prayed for his life; or simply he prayed for him. - بالله means, may God prolong thy life or preserve thy life; or may He make thy life free from harm and evil; or may He honour thee and bestow favours on thee; or may He grant thee dominion and kingship. حَيَا means, he greeted him with the usual greetings of a believer i.e. said to him viz., peace be on you. حَيَا means, greeting or salutation or benediction; endless or everlasting life; freedom and security from all evils; also dominion and kingship (Lane & Aqrab).

Commentary:

The verse, besides being general in its significance, also draws the attention of Muslims to the great boons and blessings that have come to them through the Holy Prophet and tells them that they are now morally bound to return the good they have received, by helping him to the best of their power in the furtherance of the cause he holds so dear. This would be a token of gratitude for the numerous and manifold divine favours received by them through him. The Prophet's message of life was a greeting on his part, so let the Faithful respond to it in a becoming manner.

The verse also enjoins on Muslims that they should greet and return each other's greeting in a most becoming manner when they meet. This is a social and moral duty the neglect of which will render one guilty of it accountable before God, as the concluding words of the verse point out.

The usual formula of greeting prescribed by Islam is السلام عليكم i.e. "peace be on you," to which are often added the words ورحمة الله وبركاته "and God's mercy and His blessings." Pious Muslims would often add to
88. Allah is He besides Whom there is none worthy of worship. He will certainly continue to assemble you till the Day of Resurrection, about which there is no doubt. And who is more truthful in his word than Allah?\(^{556}\)

89. What has happened to you that you are divided into two parties regarding the hypocrites? And Allah has overthrown them because of what they earned. Desire ye to guide him whom Allah has caused to perish? And for him whom Allah causes to perish thou shalt not find a way.\(^{557}\)

the formula some additional prayer in compliance with the injunction, greet ye with a better prayer or at least return it. But the verse is much more general in its significance and extends to all forms of greetings, wishes, prayers, etc.

The words, return it, signify that if one cannot respond with a better greeting, one should at least respond with a similar one.

556. Commentary:

Taking the particle 
الل (till) in the sense of في (in or on for which see Lane), the clause ليلعمكم إلى يوم القيامة may also be rendered as, “He will certainly assemble you on the Day of Resurrection” but the more correct rendering is that given in the text i.e. He will certainly (continue to) assemble you till the Day of Resurrection. The difference in meaning is obvious. People are born and die and will go on doing so till the Last Day. Thus the process of assembling is always going on and will continue till the Day of Resurrection, when God will call all to account.

557. Important Words:

ئَرْكُم (has overthrown them). See 4:92.

Commentary:

Believers disagreed among themselves as to how the hypocrites living in the suburbs of Medina i.e. the Bedouin tribes of the countryside, were to be treated. Some sympathized with them and recommended leniency towards them, hoping that in this way they might gradually reform themselves, while others looked upon them as a serious menace to Islam and Muslims and advocated severity towards them. As this disagreement was likely to cause a split among Muslims and divide them into two parties, the Quran here expresses its disapproval of such a course. Muslims, it says, should beware of becoming divided among themselves for the sake of the hypocrites. They should remember that a split in their own ranks was a much more serious affair than a danger from outside. The hypocrites were the enemies of God, and believers should not allow themselves to be divided on their account.
90. They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allah. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them.  

91. Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allah had so pleased, He could have given them power against you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace, then remember that Allah has allowed you no way of aggression against them.

558. Commentary:

The word كفر (disbelief) as used in this verse stands for hypocrisy, as a hypocrite is none but a disbeliever at heart. The hypocrites belonging to the Bedouin tribes of the desert, referred to in the preceding verse, claimed to be believers but rendered no help to Islam. Believers are enjoined to have nothing to do with them.

The words, until they emigrate in the way of Allah, show that the hypocrites referred to in this verse did not belong to the town of Medina but to outside territory. They attached no value to faith and through cowardice wished that all should become like themselves, making friends with the enemies of Islam and mixing with them as they liked. The Quran forbids Muslims to take such men as friends, or to seek help from them, unless they emigrate in the way of God and sever all connection with the enemy.

As the word قتل is also used in the sense of boycotting (see 2:62), the words قتل (kill them) may also mean boycott them, i.e., have nothing to do with them, treating them in the same manner in which you treat those with whom they have made common cause. This meaning finds support in the fact that the expression قتل (kill them) is followed by the words, take no friend nor helper from among them.

559. Important Words:

وصلن (are connected) is derived from وصل. They say وصل الشيء إلى الشيء i.e., he joined or connected this thing with that; he brought the two things together. وصل means, he had...
92. You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority. 560

Close and friendly relations with him. close and friendly relations with him. 5 means, he or it arrived at, or came to, or reached him or it. "fell al لين means, he belonged to, or was connected with, that tribe (Aqrab).

(fall headlong) is in the passive voice and the right translation of it would be, "are made to fall headlong," or "are overthrown" etc. but for the sake of clearness the word has been translated here in the active voice. (Rus) is formed from رك. They say .. i.e. he turned the thing over or upside down. (الكس) means, he turned the thing to its former state; he turned it upon its head; he reversed it or turned it back; he made the first part of it to be the last. (الكس) means, may God turn thine enemy upon his head; or may He overthrow him or change or reverse his condition (Lane & Aqrab).

Commentary:
The preceding verses enjoined the taking of disciplinary action against the Bedouin hypocrites of the countryside round Medina. This verse makes exceptions in the case of: (1) those who went over to, or were connected with, some tribe having an alliance with the Muslims; and (2) those who came over to Medina and had leanings towards Islam, though their attitude was still one of hesitancy and vacillation. In fact, Islam attaches great importance to pacts, express or implied, and would in no case tolerate their breach. Incidentally, the verse also shows that جهد (Jihād) is permitted only against those who first make war upon the Muslims or their allies or from whom an attack is apprehended.

560. Important Words:

(fall headlong) is in the passive voice and the right translation of it would be, "are made to fall headlong," or "are overthrown" etc. but for the sake of clearness the word has been translated here in the active voice. (Rus) is formed from رك. They say .. i.e. he turned the thing over or upside down. (الكس) means, he turned the thing to its former state; he turned it upon its head; he reversed it or turned it back; he made the first part of it to be the last. (الكس) means, may God turn thine enemy upon his head; or may He overthrow him or change or reverse his condition (Lane & Aqrab).

(feast) generally meaning, (1) persecution, (2) mischief, (3) discord and disension, (4) civil war, etc., also means war i.e. hostility (Lane). See also 2:192.

(authority) is the noun-infinitive from which means, he or it overcame, prevailed or predominated; he became firm or established in superior power; he possessed power or dominion or sovereignty; he was or became sharp; it was or became hard or strong; he was or became chaste or perspicuous in speech, or eloquent and sharp in tongue. They say .. i.e.
R. 13 93. It does not become a believer to kill a believer unless it be by mistake. And he who kills a believer by mistake shall free a believing slave, and pay blood-money to be handed over to his heirs, unless they remit it as charity. But if the person slain be of a people hostile to you, and be a believer, then the offender shall free a believing slave; and if he be of a people between whom and you is a pact, then the offender shall pay blood-money to be handed over to his heirs, and free a believing slave. But whoso finds not one, then he shall fast for two consecutive months—a mercy from Allah. And Allah is All-Knowing, Wise. 561

I have given you the power or authority to take my due from such a one. سلما means, strength, might, force or power; predominance; power or authority; the sovereign or ruling power; king or ruler; sharpness; hardness; proof or argument; evidence; plea (Lane & Aqrab).

Commentary:
The reference in this verse is to those people who had no alliance with Muslims or any tribe having an alliance with them. They were time-servers who awaited their opportunity. The difference between these people and those mentioned in the previous verse is that the latter had some sort of alliance with this or that party though they did not possess the strength to assert themselves, while the former only sought security by deceitful means and hastened to make common cause with the enemies of Islam whenever invited to do so. Fighting was enjoined against this class of people, unless they entered into a treaty of peace with Muslims and loyally observed its terms.

561. Commentary:
As the preceding verses contained injunctions which, if misconstrued or misapplied, were likely to lead to a Muslim being killed by a Muslim, the present verse gives a timely warning against such an eventuality.

The words, It does not become a believer to kill a believer, have been used to make a touching appeal to believers to abstain from killing each other, since they are like brothers. It in no case behoves a brother to kill a brother. The words thus contain an important injunction which forms a fitting sequence to the one contained in the preceding verses concerning the hypocrites. The verse cautions a Muslim to be always on his guard lest in carelessness he should happen to kill a brother Muslim.

In case the slain person is a believer but happens to belong to a hostile people, then the offender shall only free a believing slave and no blood-money shall be levied on him, because money paid to a hostile people would go to strengthen their military power against Islam.
94. And "whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide. And Allah shall be wroth with him and shall curse him and shall prepare for him a great punishment.  

95. O ye who believe! when you go forth in the cause of Allah, make proper investigation and say not to any one who greets you with the greeting of peace, 'Thou art not a believer.' You seek the goods of this life, but with Allah are good things in plenty. Such were you before this, but Allah conferred His favour on you; so do make proper investigation. Surely, Allah is well aware of what you do.

which can in no case be allowed.

In the expression, and if he be of a people between whom and you is a pact, the words, and he be a believer, have not been repeated, in order to point out that the law with regard to the dhimmis (disbelievers under the protection of Muslims), or Mu'ahid (disbelievers belonging to a people in alliance with Muslims) is the same as for Muslims.

It is worthy of note here that disbelievers who are in alliance with Muslims have not only been placed on a par with the latter, but even a distinction has been made in favour of the former. In case a Muslim is slain, the command relating to the payment of fine has been placed after the injunction to free a slave; while in case one belonging to a people in alliance with Muslims is slain, the order has been reversed, the injunction to pay the fine to his heirs being put before the injunction to free a slave. This has been done to impress upon Muslims the need of showing special regard for treaties and pacts. The payment of fine was an obligation which Muslims owed to disbelievers with whom they had made a pact, and in order to bring home to Muslims the lesson that they should have particular regard for their pacts and treaties, the injunction to pay the fine has in their case been placed before the injunction to free a slave.

562. Commentary:

The solidarity of Islam and the tie of brotherhood among believers have been made absolutely inviolable. One who knowingly kills a fellow-Muslim is like one who kills a son of his own father under the very eyes of the latter. The father would have nothing to do with such a man.

563. Important Words:

السلام (peace) means the Islamic salutation of salâm; peace; security; submission, etc. (Aqrab & Lane). See also 2:113, 209; 3:20.  

المال (good things) is derived from خير.
96. "Those of the believers who sit still, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit still. And to each Allah has promised good. And Allah has exalted those who strive above those who sit still, by a great reward."

As explained under Important Words, anything acquired without difficulty is also gain. The words "such were you" embody a very strong appeal to both sentiment and reason. The expression signifies that, like disbelievers, Muslims too were disbelievers at first, but God gave them time and opportunity and they were at last able to see the truth. So they should be patient with, and lenient to, others and give them time, so that they too may ponder over the truth and accept it if they choose.

564. Commentary:
The verse speaks of the different classes of believers only and not of hypocrites. Believers are of two classes: (1) Those who sincerely accept the truth and try to live up to the teachings of Islam but take no part in the struggle to defend and propagate the faith. These are, as it were, passive believers—"sitters" as the verse names them. (2) Those who not only live up to the teachings of Islam but also vigorously participate in the work of its propagation. These are active believers—the "strivers" or *Mujāhid* as they are called. The latter are far superior to the former in the sight of God. There is, however, a class of believers who, even though they do not join their brethren in actually fighting disbelievers get an equal reward with those who take part
97. *Namely, by degrees of excellence bestowed by Him, and by special forgiveness and mercy. And Allah is Most Forgiving, Merciful.*

98. Verily, "those whom the angels cause to die while they are wronging their own souls, they (the angels) will say to them: 'What were you after?' They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allah's earth vast enough for you to emigrate therein?' It is these whose abode shall be Hell, and an evil destination it is;*

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in the actual struggle. These are referred to in the words "excepting the disabled ones." Their inability to take part in actual fighting is due to circumstances over which they have no control. They are heart and soul with the Muslims who are *Mujāhid*, wherever the latter go to fight in the cause of God; but their particular circumstances—disease, poverty, etc.—do not allow them to join the expeditions in person. Of these the Holy Prophet once told his Companions in one of his expeditions that there were men in Medina who were with them in every march they made and in every valley they traversed and who were getting the same reward. The Companions asked the Holy Prophet in surprise how that could be possible and who were those fortunate ones. "They are those of your brethren", replied the Holy Prophet, "who were eager to join us but were prevented from doing so by circumstances beyond their control." These are the ones in whose case the verse makes an exception in the words, *excepting the disabled ones*. But the actual "sitters," though entitled to good reward if true and sincere in their faith, were in no case on a par with the "strivers," neither in rank nor in reward.

565. *Commentary:*

This verse further explains and emphasizes the distinction between the "sitters" at home without valid excuse and the "strivers" in the cause of God. The latter are not only superior to the former by "many degrees" but are much more entitled to God's mercy and forgiveness.

566. *Commentary:*

The words *(for you to emigrate)* show that the people referred to here were not so weak as not to be able to emigrate from their homes. They were thus not truly "disabled ones" as mentioned in 4:96 above. The present verse therefore strongly condemns them. Islam would not be satisfied with a weak or passive belief, for it is neither good for the believer nor for the community. If the environment of a believer is not suitable for him, he should shift to a different environment more congenial to his faith; and if he does not do so, he is not sincere in his faith.
99. Except such weak ones among men, women, and children, as are incapable of adopting any plan or of finding any way.\(^{567}\)

100. As to these, may-be Allah will efface their sins; for Allah is the Effacer of sins, the Most Forgiving.\(^{568}\)

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567. **Important Words:**

- **حالة** (plan) is derived from حَالَة i.e. it became changed or altered; it revolved and passed; it became complete, etc.
- **حالة** means, mode or manner of changing from one state to another; a mode or means of evading a thing; a mode or means of attaining an object; a contrivance, device, artifice or plan (Lane).

**Commentary:**

There may be cases in which a person is really unable to emigrate. For such this verse provides an exception to the class mentioned in the preceding one; for God is just and never overlooks extenuating circumstances.

The verse also shows that the word **حالة** (here translated as "finding any way") but generally rendered as "being rightly guided") is sometimes used in the sense of being saved, whether from the hardships of this world or from those of the next.

568. **Important Words:**

- **عفوة** (Effacer of sins) is derived from عَفْوٌ meaning, it was or became effaced, erased or obliterated; it perished or came to naught or came to an end. They say عفوت أريح الامر i.e. the wind effaced the traces of the house. سلامة التامة means, ask ye of God the effacement of your sins or pray for forgiveness. The word عفوت also means, it was or became much in quantity or many in number. An Arab would say عفوت شمَّال i.e. I left the hair of the camel to become abundant and long. عفوت which is one of the attributes of God, means, One Who forgives much; the Very Forgiving; the Effacer of sins (Lane & Aqab). See also 2: 110, 188, 220, 238; 3: 125.

**Commentary:**

The words, *Allah will efface their sins*, mean not only that Allah will forgive them their weaknesses but that He will also put an end to their hardships by giving victory to Muslims and making them masters of those places where the weak among them were being oppressed and tormented by cruel disbelievers.

The expression **عَفَّ (may-be)** does not indicate doubt on the part of God but is used to keep the believers referred to here in a state of suspense—between hope and fear—so that they may not become lax in prayer and good deeds. The expression is designed to hold cut hope without creating a sense of security or a state of complete complacency.
101. And whoso emigrates from his country in the cause of Allah will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allah and His Messenger, and death overtakes him, his reward lies on Allah, and Allah is Most Forgiving, Merciful.

102. And when you journey in the land, it shall be no sin on you to shorten the Prayer, if you fear that those who disbelieve may give you trouble. Verily, the disbelievers are an open enemy to you.

569. Important Words:
- مأذنا (place of refuge) is the plural of مأذن which is derived from مأذن. They say مأذن, meaning, his nose close to the dust i.e. he became abased and humbled. مأذن means, he disliked. مأذن or مأذن means, he forsook or deserted his family against their wish. مأذن means, earth or dust. مأذن or مأذن means, a road by travelling on which a man separates himself from his people against their wish or so as to displease them; a place to which one emigrates; a place of refuge; a safe and fortified place (Lane & Aqrab).

Commentary:
The verse promises those sincere believers who are forced by circumstances to emigrate from their homes in the cause of God abundant place of refuge and plentifulness. There is, therefore, no excuse for the people to stay at home surrounded by hostile disbelievers. But the motive must be good and the emigration sincere.

The Holy Prophet is reported to have said: "Whoso emigrates from his home for the sake of God and His Messenger, his emigration will be regarded as having been performed for the sake of God and His Messenger and will be rewarded as such. But whoso leaves his home for the sake of a worldly gain which he wishes to get or for a woman whom he wishes to marry, will be considered to have emigrated for the sake of the object for which he emigrated and his emigration will not be considered as having been performed in the cause of God" (Bukhari, ch. on Bad'ul Waqy).

570. Commentary:
The subject how Prayers are to be performed when one is on a journey or when there is fear of an attack from the enemy has been incidentally introduced here in connection with the subject of emigration dealt with in the previous verses. At the conclusion of this subject which has been incidentally brought in, the Quran will again refer to the main theme dealing with hypocrites and the weak of faith.

The subject of Prayers in time of fear has been dealt with in the Quran in three separate
verses *viz.* (1) in 2:240 which deals with Prayers performed in times of extreme fear when no formal Prayer is possible; (2) in 4:102 *i.e.* the present verse which deals with Prayers performed individually in times of ordinary fear; and (3) in 4:103 *i.e.* the following verse which deals with Prayers performed in congregation.

The "shortening of Prayer" as mentioned in the present verse, which relates to the saying of Prayers individually, does not here signify the lessening of the number of rak'ats which has from the very beginning been fixed at two in a state of journey. It signifies the saying of the prescribed Prayers quickly and hurriedly when there is danger of an attack from the enemy. Ordinarily, a Muslim is enjoined to say his Prayers slowly and attentively, but he may say them quickly and hurriedly when an attack from the enemy is apprehended. The number of rak'ats to be said when a man is on a journey has ever been two, in the case of those Prayers which are ordinarily performed in four rak'ats; but in time of danger when one has to say one's Prayers individually, even these two rak'ats may be gone through quickly. This is what is meant by the "shortening of Prayer" in the verse under comment. Ibn Kathir says: "Some of the learned theologians hold that by the "shortening of Prayer" here is meant not the shortening of the quantity *i.e.* the number of rak'ats, but of the quality *i.e.* time passed in Prayer, which, in other words, means saying the Prayers quickly without lessening the number of rak'ats or reducing the additional prayers which one ordinarily offers in the prescribed Prayers in one's own words." This view is endorsed by Mujahid, Dāhīšk, and other authorities; and Imam Muhammad bin Ismā'īl also expresses the same view, for in Bukhārī he couples this verse with the next one, which deals with the subject of congregational Prayers in time of fear, under the common heading of ʿṣalāt al-Khauj (i.e. Prayer in time of fear).

The above view is further supported by the following traditions: 'Ā'isha is reported to have said, "At first the number of rak'ats enjoined was two, whether one was on a journey or at home. Later on, however, the number was increased to four for those staying at home, but the number of rak'ats said on a journey continued to be the same as before" (Bukhārī, ch. on ʿṣalāt). Again 'Umar says, "The Prayer to be said on a journey is two rak'ats; the Prayer of the two 'Īds is also two rak'ats each; similarly the Friday Prayer is two rak'ats; this is the full number of rak'ats without having undergone any curtailment. We learnt this from the very lips of the Holy Prophet" (Musnad, Nasaʾī, & Mājah).

The number of rak'ats whether the Prayer is performed in a state of fear or when one is on a journey is not expressly dealt with in the Quran. It is found detailed in Sunna or Hadith which confines the number of rak'ats to two in the case of those Prayers which ordinarily have four rak'ats. For instance, there is a saying to the effect that Khālid bin Saʿīd once asked Ibn ʿUmar where was ʿṣalāt al-malāʾīf (Prayer of the wayfarer) mentioned in the Quran which prescribes only the ʿṣalāt al-duḥūrq (Prayer in time of fear). To this Ibn ʿUmar replied that in this respect they did what they saw the Holy Prophet doing *i.e.* saying two rak'ats of Prayer while on a journey (Jarīr, v. 144, also see Nasaʾī ch. on ʿṣalāt).
103. And when thou art among them, and leadest the Prayer for them, let a party of them stand with thee and let them take their arms. And when they have performed their prostrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee; and let them take their means of defence and their arms. The disbelievers wish that you be neglectful of your arms and your baggage that they may fall upon you at once. And it shall be no sin on you, if you are in trouble on account of rain or if you are sick, that you lay aside your arms. But you should always take your means of defence. Surely, Allah has prepared an humiliating punishment for the disbelievers.  

571. Commentary:  
Whereas the preceding verse spoke of the Prayer in time of fear in the case of individuals, the present one gives the details of the manner of its performance when the Faithful are in the form of a company or group and the Prayer is to be performed in congregation. Apparently the Holy Prophet alone seems to have been addressed here, but really the verse possesses general application. When a Muslim army is about to say their Prayer in congregation, half of them should say the Prayer with the Imam, carrying their arms, and the other half should stand facing the enemy, to fight him or repulse his attack, as the case may be. When the first half have finished one rak'at, they should retire to take the place of those who are facing the enemy. The latter should then come forward and say one rak'at with the Imam.  

As many as eleven different ways in which these Prayers were said on different occasions are described in the Hadith (for details see Al-Bahr al-Muhtat). In some cases, each of the two parties said only one rak'at of Prayer, while the Imam said two. In other cases, each of the parties said two rak'ats, one rak'at with the Imam and the other alone, thus all saying two rak'ats. On yet other occasions each of the two parties said two rak'ats of Prayer with the Imam, the Imam himself having said four rak'ats—two rak'ats with each party. These different methods were observed in different circumstances. If the danger was great, each of the parties said only one rak'at of Prayer with the Imam while the Imam himself said two; but if the danger was not so great, each party said two rak'ats while the Imam said four. Again, methods varied with the varying position of the army. If the enemy, for instance, was in front of the Imam, the congregation followed a method different from that which they followed on other occasions.
104. And when you have finished the Prayer, remember Allah, standing, and sitting, and lying on your sides. And when you are secure from danger, then observe Prayer in the prescribed form; verily Prayer is enjoined on the believers to be performed at fixed hours.\footnote{572}

105. And slacken not in seeking these people. If you suffer, they too suffer even as you suffer. But you hope from Allah what they do not hope. And Allah is All-Knowing, Wise.\footnote{573}

To sum up, whereas Prayer in a state of simple journey consists of two \textit{rak'ats} in such Prayers as ordinarily consist of four \textit{rak'ats}, the Prayer in time of fear may assume different forms, the more important being:

\begin{enumerate}[\textit{(a)}]
\item Splitting up the worshippers into two parties, each party either saying one part of its Prayer with the \textit{Imām} and then retiring, or saying one part of its Prayer with the \textit{Imām} and the other part separately, the number of \textit{rak'ats} performed by the worshippers being either one or two as the case may be (the presents verse);
\item Shortening the duration of Prayers only (the preceding verse);
\item Doing away with all form and repeating the words of Prayer while walking, running or riding (2: 240).
\end{enumerate}

The verse observes a difference between \textit{الصلاة} (arms) and \textit{حذل} (means of defence or simply precautions). Whereas the former may be put aside in moments of comparative security, the latter should always be adhered to and never neglected. See also 4: 72.

\footnote{572} \textbf{Commentary:} As in the midst of a battle formal Prayers are either said in haste, or performed in the form of one \textit{rak'at} only, Muslims are enjoined in this verse, with a view to making up the deficiency, to continue remembering God and praying to Him in an informal manner after the obligatory service is over. This was to compensate, on the one hand, for the shortening of Prayer and, on the other, to serve as a means of drawing the special aid and help of God in a time of great danger.

The expression, \textit{And when you are secure (from danger), then observe Prayer (in the prescribed form)}, very clearly brings out the difference between the words \textit{اكـىـوا الـصـلاة} or \textit{صـلوا} (pray or offer Prayer) and the words \textit{اقيموا الصلوة} (observe Prayer). The latter expression signifies observing Prayer attentively with all its necessary conditions. The verse thus clearly shows that Islam does not look upon the hasty performance of Prayer as coming under the injunction, \textit{اقيموا الصلوة} (observe Prayer). See also 2: 4.

\footnote{573}
16 106. We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by that which Allah has taught thee. And be not thou a disputer for the faithless; ⁵⁷⁴

107. And ask forgiveness of Allah. Surely, Allah is Most Forgiving, Merciful. ⁵⁷⁵

108. And plead not on behalf of those who are dishonest to themselves. Surely, Allah loves not one who is perfidious and a great sinner. ⁵⁷⁶

not merely signify “hoping to get a reward or recompense” but also includes “hoping to win the pleasure of God and attain His nearness.” There can be no bigger incentive for making sacrifices in the cause of religion than the hope that one will thereby win the pleasure and nearness of one’s Lord and Master.

574. Commentary:
The Quran being the repository of all truth, all questions should be referred to it for decision and settlement. But no favour is to be shown, and no support given, to those who act dishonestly and faithlessly.

The address in this verse is not to the Holy Prophet, in particular, but to every Muslim who accepts and studies the Quran.

575. Commentary:
إِسْتِغْفَارٌ (asking forgiveness) is the keystone of all spiritual progress. The word does not merely mean verbal asking for forgiveness but also extends to acts leading to the covering up of one’s sins and shortcomings; and this covering-up, implied in the root meaning of Istighfär (see 2: 200), may be of diverse nature:

1. the covering-up of evil propensities in man;
2. the covering-up of evil thoughts and their being restrained from being converted into actions;
3. the covering-up of sins actually committed and preventing them from being exposed; and
4. finally the covering-up of the sins, as it were, from the sight of God Himself i.e. complete and absolute forgiveness and their being treated as non-existent. What a vista of bliss for a true believer!

576. Commentary:
The expression “their brethren” (themselves) may also mean “their brethren” (see 2: 85, 86 and 4: 67), in which case the clause would mean “those who act dishonestly with regard to their brethren.” The verse further emphasizes the fact, stated in 4: 106 above, that those who act unfaithfully and dishonestly should not be supported. They do not deserve support not only because they are dishonest with regard to their own souls or those of their brethren and because the good name of their community suffers on their account, but also because they are encouraged in this way to persist in their evil practices. Here, too, the address is general as in 4: 106.
109. They seek to hide from men, but they cannot hide from Allah; and He is with them when they spend the night plotting about matters which He does not approve. And Allah encompasses what they do.

110. Behold! you are they who pleaded for them in the present life. But who will plead with Allah for them on the Day of Resurrection, or who will be a guardian over them? [577]

111. And whoso does evil or wrongs his soul, and then seeks forgiveness of Allah, will find Allah Most Forgiving and Merciful. [578]

112. And who commits a sin commits it only against his own soul. And Allah is All-Knowing, Wise.

113. And who commits a fault or a sin, then imputes it to an innocent person, certainly bears the burden of a calumny and a manifest sin. [579]

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577. Commentary:
The use in the present verse of the word "you" which is in the plural number clearly shows that in the previous verses it was not the Holy Prophet but Muslims in general who were addressed. The Holy Prophet could not be expected to dispute on behalf of dishonest people. The Quran addresses him merely because he is the recipient of the Word of God and it is through him that people receive divine commands.

578. Commentary:
The God of Islam is a God of mercy and is never revengeful. Whenever a servant of His commits a sin or does an evil act and then sincerely repents and asks His forgiveness, he always finds Him most Forgiving and Merciful. Ah, what a loving God! Truly has the Holy Prophet said that the joy of God at the repentance of a sinful servant of His is greater than the joy of a lonely wayfarer who, while travelling in the desert, loses his camel laden with provisions and despairs of life but then suddenly finds it (Bukhari ch. on Da'wâ).
17 114. And but for the grace of Allah upon thee and His mercy, a party of them had resolved to bring about thy ruin. And they ruin none but themselves and they cannot harm thee at all. And Allah has sent down to thee the Book and Wisdom and has taught thee what thou knewest not, and great is Allah's grace on thee.\textsuperscript{580}

115. There is no good in many of their conferences except the conferences of such as enjoin charity, or goodness, or the making of peace among men. And whoso does that, seeking the pleasure of Allah, We shall soon bestow on him a great reward.\textsuperscript{581}

unintentional and is often confined to the doer; while the latter is intentional and its scope may extend to other people as well. Moreover, the former may be a dereliction of duty due to God; while the latter is often an offence against both God and man and is therefore more serious and deserving of greater punishment than the former. See also 2:82 and 2:174.

**Commentary:**

The commission of a fault or sin makes it doubly grave, if he who commits it tries to fix it on an innocent person. This is why such an attempt has not only been termed كاذب (calumnny) but also مًي (manifest sin). As the word مًي (manifest) also means “that which cuts asunder” (2:169), the expression كاذب may also signify that a double sin (i.e. committing a sin and then imputing it to an innocent person) is that which is likely to cut asunder the connection of the sinner with his Maker.

580. **Important Words:**

- ضلوك (bring about thy ruin). See 2:27.

**Commentary:**

Various were the ways the hypocrites adopted to bring the Holy Prophet to grief. They would try to mislead him into coming to a wrong decision on a matter of vital importance. But their evil designs were always frustrated because the Holy Prophet was invariably led by God to the right course concerning matters affecting the future of Islam.

The words فضل (grace) and رحمة (mercy), though also general in their significance, sometimes denote “worldly good” and “spiritual blessings” respectively (see 2:65). In this case the verse would mean that the Holy Prophet enjoyed God’s protection in temporal as well as spiritual matters.

581. **Important Words:**

- مَجَأِر (conference) is derived from ٍمثأر.
116. And as to him who opposes the Messenger after guidance has become clear to him, and follows a way other than that of the believers, We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil destination it is.\(^{582}\)

which means, he became safe; he escaped. خَجَّ الْجَلَدُ من الْفَحْحَشَةِ means, he removed the skin of the slaughtered animal, laying bare the interior. تَابَ الْرَّجُلُ means, he discoursed secrets with the man, or simply he discoursed with him. تَابَ الْرَّجُلُ means, he talked with him in private, or he discoursed secretly with him. خَيَّرْتُهُ therefore means, a secret between two or more persons; a person or persons discoursing or talking secretly, or holding secret talks, or telling secrets to one another, or talking confidentially, or holding confidential conference; the act of talking or discussing secrets with one another or holding confidential conferences (Aqrab & Tāj). According to some authorities, the word خَيَّرْتُهُ is not restricted to secret conferences but signifies all conferences whether secret or otherwise in which some people meet at a place and discuss matters or talk together (Lisān). Zajīj also endorses the same view, saying that secrecy is not essential to خَيَّرْتُهُ which is applied to all conferences, whether open or secret (Muḥīṭ). The word thus extends to those conferences which though not secret are attended only by regular members or specially invited persons.

Commentary:

The verse is important inasmuch as it differentiates between good and bad conferences. The verse teaches that only three kinds of conferences or societies or meetings can be productive of good: Firstly, امَّةٌ جَانَةٌ i.e. those that are founded or held with the object of promoting the welfare of the poor, the needy, etc. Secondly, امَّةٌ بَصِيرٌ i.e. those the object of which is to promote the spread and propagation of, or investigation and research into, sciences, law, education, learning, the arts, etc. Thirdly, امَّةٌ إِلَحَاحٌ i.e. those established for the purpose of settling disputes and removing causes of friction in domestic, social, national, or international matters. This would include associations for the purpose of conducting the political affairs of a nation or a country, for their object also is to promote peace among mankind. This teaching, if faithfully acted upon, should go a long way to establish peace and harmony in the world.

582. Commentary:

The verse means that people who oppose the Prophet openly or secretly and seek for themselves a way other than that of believers, in spite of the fact that the divine guidance has become clear to them, will be deprived of the means of guidance, and God will let them follow the wrong course they are pursuing i.e. they will increase in their hypocrisy and disbelief.
117. *Allah shall not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases. And whoso associates anything with Allah has indeed strayed far away.⁵⁸³*

118. They invoke beside Him none but lifeless objects; and they invoke none but Satan, the rebellious.⁵⁸⁴

119. Whom Allah has cursed. And he said, "I will assuredly take a fixed portion from Thy servants;"⁵⁸⁵

⁵⁸³. Commentary:
See note on 4:49.

⁵⁸⁴. Important Words:
اَنْثى (lifeless objects) is the plural of اَنْث which is derived from اَنْث which means, it was or became female or feminine; or it (iron, etc.) was or became soft. اَنْث means, female; feminine; of the female sex or feminine gender. اَث, which is the plural of اَنْث, also means, inanimate or lifeless things; small stars (Lane).

مرد (rebellious) is derived from مرد i.e. he was or became rebellious and transgressed proper limits. مرد means, one who rebels and transgresses proper limits. مرد means, mischievous, haughty and rebellious (Aqrab).

Commentary:
The word اَنْث (lifeless objects) explained above includes all false deities, whether living or dead. The word has been used to point to the utter weakness and helplessness of the false deities.

The use of the word “Satan” in the verse signifies that idolaters, while invoking their deities, in reality invoke Satan, because it is at his bidding that they invoke false gods.

The verse provides two reasons for the statement made in the previous verse: (1) the worship of false gods does the idolaters no good; (2) it positively does them harm, because it strengthens their relation with Satan, who is the avowed enemy of man and a rebel against the true God.

⁵⁸⁵. Commentary:
The opening part of the verse refers to Satan as mentioned in the preceding verse. When cursed by God, he vowed to mislead men; but he can lead astray only a “fixed portion” of them i.e. those who themselves choose to accept his lead. The words “fixed portion” thus mean portion determined under the eternal laws of God.
120. 'And assuredly I will lead them astray and assuredly I will excite in them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter Allah's creation. And he, who takes Satan for a friend beside Allah, has certainly suffered a manifest loss.\(^{586}\)

121. "He holds out promises to them and raises vain desires in them, and Satan promises them nothing but vain things.\(^{587}\)

\(^{586}\) Important Words:

\(\text{تَلْبِكَ} \) (will cut) is derived from لَبَكَ. They say لَبَكَ *i.e.* he cut it or severed it, or slit it, or cut it off entirely, or plucked it out (Lane).

Commentary:

The opening part of the verse is a continuation of the speech of Satan begun in the last verse, and the latter part embodies a pronouncement of the judgement of God.

As a mark of their dedication to false deities, the Arabs used to cut the ears of dedicated animals in order to distinguish them from other animals. This foolish practice persists even to this day among some ignorant people in India and elsewhere.

The "alteration of God's creation" can be, and is, generally done in four ways: (1) by deifying God's creation; (2) by changing and corrupting the religion of God; (3) by deforming or disfiguring the body of a new-born child; (4) by turning to an evil use that which God has created for a good purpose. For instance, God has endowed man with many faculties by making a right use of which he can make great progress in all departments of life, but not unfrequently he seeks to alter God's creation by making an evil use of them and as a result thereof "suffers a manifest loss."

\(^{587}\) Important Words:

\(\text{غُرْرَةُ} \) (vain things) is derived from غْرَرُ. They say غْرَرُ *i.e.* he deceived him; he beguiled him; he made him desire what was vain or false. غْرَرُ (ghurūr) means, false or vain thing; vanity or what is false or vain; a deception; a thing by which one is deceived. غْرَرُ (ghurūr) (e.g. 31:34), with different vowel point, means, very deceitful, or what deceives one, the Devil; also the present world (Lane).

Commentary:

The promises made by Satan and the desires raised by him in the hearts of his votaries, as against the works and decrees of God, never materialize.
122. These are they whose abode shall be Hell and they shall find no way of escape from it.\(^{588}\)

123. But as to those who believe and do good works, We will admit them into gardens, beneath which streams flow, abiding therein for ever. It is Allah's unfailing promise; and who can be more truthful than Allah in word?\(^{589}\)

124. It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be rewarded for it; and he shall find for himself no friend or helper beside Allah.\(^{590}\)

125. But whoso does good works, whether male or female, and is a believer, such shall enter heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.\(^{590}\)

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588. Important Words:

- **محيص** (way of escape) is derived from ِّمحيص. They say سام محيص i.e. he turned away from, and escaped it. محيص therefore means, a way or place of escape; a place of refuge; a place to which one turns or flees (Aqrab & Lane).

589. Commentary:

The expression, *It shall not be according to your desires*, does not mean that the desires of the Faithful will not materialize. The verse purports to lay down a general principle that it is only the will of God which prevails. As the desires of true believers must coincide with the will of God, they are bound to materialize.

590. Commentary:

The verse is important inasmuch as it clearly places men and women on the same level so far as works and their rewards are concerned. Both alike are servants of the Lord and both are equally entitled to a good reward, if they do good works. It is indeed strange that in spite of such explicit teaching some Christian missionaries should have the hardihood to bring against Islam the charge that according to it women, unlike men, are devoid of souls.

It should also be noted that true belief is a necessary condition for salvation, as the words, and is a believer, clearly indicate.
126. And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religion of Abraham, the upright? And Allah took Abraham for a special friend. 591

127. And to Allah belongs all that is in the heavens and all that is in the earth; and Allah encompasses all things. 592

591. Important Words:
خليل (special friend) is derived from خنل. They say خنل الشتى, i.e., he bored a hole into the thing. خنل في دعائه means, he was particular in his prayer. خنل means, a special and particular friend whose love penetrates your inner parts (Aqrab & Lane). See also 2: 255.

Commentary:
This verse gives the essence of Islam which signifies submission to the will of God and the devotion of one's faculties and powers to His service (see also note on 2: 113). Abraham has been held out to the People of the Book who revere him as a patriarch and to the Arabs who were proud of being descended from him, as an example who embodied in his person the essence of Islam by his full submission to the will of God; and both these people are herein told that it is only the true observance of the teachings of Islam that can make one like Abraham—beloved of God and His special friend.

There is an hadith in which the Holy Prophet is reported to have said: "If I had taken anyone from among men as my خنل (special friend whose love penetrates one's heart), I would have certainly taken Abu Bakr as such. But such friendship is permissible with God alone Who is my خنل (Bukhari, ch. on Fadâ'il of the holy Companions).

592. Commentary:
The word عميده (One Who encompasses) signifies two things: (1) that God encompasses every thing with His knowledge; and (2) that He encompasses all with His power. There is nothing that He does not know and nothing that He does not hold in His power.
19. And they seek of thee the decision of the Law with regard to women. Say, Allah gives you His decision regarding them. And so does that which is recited to you in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you desire to marry, and concerning the weak among children. And He enjoins you to observe equity towards the orphans. And whatever good you do, surely Allah knows it well.

593. Important Words:

(they seek of thee the decision of the Law) and (gives you His decision) are both derived from لَسْتَ وَإِنْ تَقُرَ. i.e. he was or became youthful or he was in the prime of life. ما أئِلَ السَّمَّى. means, he surpassed the man in generosity. إنّا أَعِينُ وَأَرَادَ السَّمَّى. means, he made known or explained to him the decision of the Shari'at respecting the matter; or he gave him an answer stating the decision of the Law respecting a question. لَسْتَ وَإِنْ تَقُرَ therefore means, I asked or sought of the jurist or the lawyer or the learned man the decision of the Shari'at respecting the matter. فَأَسْتَأْسَمْتُ أَلْقَبَ السَّمَّى. means, an explanation or notification or pronouncement of the decision of the Law in some dubious or difficult matter given by a jurist or a lawyer or a man learned in religious Law. لَسْتَ وَإِنْ تَقُرَ means, asking or seeking of a jurist or a lawyer or a learned man the decision of the Law (Shari'at) in a certain dubious or difficult matter (Lane & Aqrab). The expression لَسْتَ وَإِنْ تَقُرَ rendered in the verse as gives you the decision, is also sometimes used in the sense of permitting or giving permission, as in the well-known hadith: "If you employ a servant at a high rate, it is a sin that which pricks in the mind even if people should say that it is permissible (Lisan). In this case the Quranic clause لَسْتَ وَإِنْ تَقُرَ rendered as, Allah gives you His decision, may also be translated as "Allah gives you permission".

Commentary:

The verse which has been differently translated is considered to be a rather difficult one. The decision spoken of in the clause, Allah gives you His decision, refers to what follows in the succeeding verses i.e. 4:129-131.

The allusion in the words; that which is recited to you in the Book, is to verse 4:4 in the beginning of the present Sura. It was prohibited to Muslims to marry those orphan girls whose rights they could not adequately discharge. ‘Umar, the Holy Prophet’s Second Successor, would not allow the guardians of wealthy and handsome orphan girls to marry them but would insist on better husbands being found for them. On the other hand, if they were not so wealthy or handsome, he recommended them to their guardians for marriage so that, being acquainted with their defects and weaknesses, they might overlook them and deal kindly with them. For further instructions about good treatment of orphans see 4:67.
129. And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. And if you do good and are righteous, surely Allah is aware of what you do.  

130. And you cannot keep perfect balance between wives, however much you may desire it. But incline not wholly to one so that you leave the other like a thing suspended. And if you amend and act righteously, surely Allah is Most Forgiving and Merciful.

Generally speaking the clause, Allah gives you His decision regarding them (women) and so does that which is recited to you in the Book concerning the orphan girls, means that some instructions about women have already been given in the Quran and other instructions follow.

594. Commentary:

The words, it shall be no sin on them that they be suitably reconciled to each other, constitute a peculiar Quranic expression denoting both exhortation and rebuke. They may be interpreted as something like this: “Do the contending parties think that they would be committing a sin if they became reconciled to each other? It is no sin to do so. On the contrary, it is a commendable thing.”

The words احضرت الاشياع (people are prone to covetousness) literally mean, “souls have been put face to face with covetousness.” These words thus give the real cause that often leads to estrangement between husband and wife. It may be expressed as niggardliness on the part of the husband and covetousness on the part of the wife. When the husband does not like his wife, he thinks it a burden to support her. On the other hand, the wife sometimes makes excessive demands on her husband. The verse exhorts both to treat each other equitably and fairly.

595. Important Words:

سلمة (a thing suspended) is derived from ملأ, they say ماله ملأ i.e. he hung it up or suspended it. ملأ المر (the affair suspended i.e. undecided) means, he left the affair suspended i.e. undecided. ملأ المر is, therefore, a woman whose husband neither keeps her properly as a wife nor divorces her so that she might marry another man (Lane & Aqrab).

Commentary:

The words, And you cannot keep perfect balance between wives, however much you may desire it, mean that it is not humanly possible for a man to keep perfect balance between his...
131. And if they separate, Allah will make both independent out of His abundance; and Allah is Bountiful, Wise.\textsuperscript{596}

132. And to Allah belongs whatever is in the heavens and whatever is in the earth. And \textsuperscript{b}We have assuredly commanded those who were given the Book before you, and \textit{commanded} you also, to fear Allah. But if you disbelieve, then remember that to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah is Self-Sufficient, Praiseworthy.\textsuperscript{597}

\textsuperscript{a}See 4: 127. \textsuperscript{b}42: 14.


\textsuperscript{596} Commentary:

If, in spite of the husband and the wife having done their best to live amicably, they find that they cannot pull on together, and separation takes place, then God promises to provide for both parties out of His beneficence i.e. they may find other and more suitable matches. How Islam looks upon divorce is vividly portrayed in a well-known hadith of the Holy Prophet, viz., “Of all permissible things divorce is most hateful in the eyes of God” (Dāwūd, ch. on \textit{Talāq}).

\textsuperscript{597} Important Words:

\textit{Hamd} (Praiseworthy) is derived from حمد which means, he praised or eulogized him; or he praised him for something depending on the latter’s will. Thus the describing of a pearl as lustrous is not حمد but حمده (see also 1: 2). حمد or حمده or حمدة with which it is almost synonymous, means, praised, eulogized or commanded;
133. And to Allah belongs whatever is in the heavens and whatever is in the earth, and sufficient is Allah as a Guardian.

134. If He please, He can take you away, O people, and bring others in your stead; and Allah has full power to do that.

135. Whoso desires the reward of this world, then let him remember that with Allah is the reward of this world and of the next; and Allah is All-Hearing, All-Seeing.

Commentary:
See the next verse.

598. Commentary:
The expression, And to Allah belongs whatever is in the heavens and whatever is in the earth, is repeated thrice in this and the preceding verse to emphasize the fact that God will amply reward and protect from all harm and loss those who sincerely obey His commandments, because He is the Lord and Master of all that is in the heavens and the earth and because He is the Guardian over everything, so that He is in a position to help and reward those who act righteously and punish those who defy and break His laws.

599. Commentary:
The verse contains a beautiful exhortation to the people to seek after the good things of the world to come, along with those of the present. When God can bestow on man in an ample measure both the good things of this world and the blessings of the life to come, why should man neglect to strive after both, particularly the good things of the next world which are far superior and are ever-lasting. Being All-Hearing, God hears our prayers and we can get what we desire by praying to Him; and being All-Seeing, He knows our needs and requirements and He can satisfy them even without our asking for them, in case we are not aware of any of our needs.
20.136. O ye who believe! be strict in observing justice, and be witnesses for Allah, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allah is more regardful of them both than you are. Therefore follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of what you do.

600. Important Words:

- اول (more regardful) is derived from ول. They say ليل i.e. he was or became near unto him; he loved him and was a friend to him. ول the من means, he managed and looked after the thing. ول means, friend; one who loves; helper; one who looks after your affairs. ول means, more entitled, having a better right (Aqrab). They say ً فنان أول بكذا i.e. such a one is more entitled to such a thing; or has a better right or better title or claim to it; or is more deserving or worthy of it; or is more competent or fit for it (Lane). ول also means, more regardful or more thoughtful or more considerate (Kashshaf & Muhit).

Commentary:

As in the settlement of differences between husband and wife, a subject dealt with in the preceding verses, witnesses have often to be called in, therefore the Quran here fittingly turns to that subject. The expression, be witnesses for Allah, means that one should bear witness truly for the sake of God and in strict accordance with His injunctions. The words والكم rendered as "against yourselves" may also be rendered as "against your people or against your kith and kin," signifying that one should give true evidence in all cases, even against the members of one's own community or one's near relations or even when one's own honour or property is at stake.

The words, parents or kindred, have been added to increase the force of the injunction, i.e., you should give true evidence not only against the members of your own community, but even against those who are closely related to you by blood—your own parents and others near and dear. As one has more often to bear witness against other people than against near relatives, therefore the former class of persons has been put before the latter.
137. O ye who believe! believe in Allah and His Messenger, and in the Book which He has revealed to His Messenger, and *the* Book which He revealed before it. And *whoso disbelieves* in Allah and His angels, and His Books, and His Messengers, and the Last Day, *has* surely strayed far away.⁶⁰₁

138. *Those who believe, then disbelieve, then again believe, then disbelieve, and then increase in disbelief, Allah will never forgive them nor will He guide them to the way.*⁶⁰²

139. *Give to the hypocrites the tidings that for them is a grievous punishment;*

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601. **Commentary:**
In the clause, *O ye who believe, believe in Allah and His Messenger* . . . the first-mentioned belief refers to lip-profession and the second to true and genuine belief which really matters. The words thus show that sometimes expressions like "O ye who believe" or "believers" may be used for those who profess to be believers in Islam but do not live up to its teachings by carrying out faithfully its precepts into practice. Their assertion is a mere lip-profession that carries no weight.

602. **Commentary:**
This verse incidentally refutes the allegation that apostasy in Islam is punishable with death. If such had been the law of Islam, apostates would have had no opportunity of apostatizing from Islam again and again, as appears from this verse. For an exposition of the teachings of Islam about apostasy see "Islam and the Law relating to Apostasy" (published from Qadian).

The verse does not signify that after so many successive acts of apostasy the repentance of an apostate is not accepted. Rather it is intended to point out that even after repeated acts of apostasy the door of repentance remains open. That door is closed only when after apostatizing, an apostate goes on "increasing in disbelief" as the verse clearly puts it.
140. *Those who take disbelievers for friends rather than believers: Do they seek honour at their hands? Then let them remember that all honour belongs to Allah.* פרט

141. And He has already revealed to you in the Book that, when you hear the Signs of God being denied and mocked at, sit not with them until they engage in a talk other than that; for in that case you would be like them. Surely, Allah will assemble the hypocrites and the disbelievers in Hell, all together; パート

**603. Commentary:**
The verse gives a most graphic and painful portrait of many present-day Muslims.

**604. Commentary:**
The reference in the words, *has already revealed to you*, is to 6:69 where we read, *And when thou seest those who engage in vain discourse concerning Our Signs, then turn thou away from them until they enter into a discourse other than that: and if Satan cause thee to forget, then sit not, after recollection, with the unjust people.*

The Sūra in which the above-quoted verse occurs was revealed at Mecca i.e. before the present Sūra which is a Medinitic one. This clearly shows that the present order of the verses and the Sūras of the Quran is not the same as that in which they were revealed. The reference in the words, *He has already revealed to you in the Book*, is, as stated above, to 6:69 which was revealed prior to the verse under comment; yet the former has been placed after the latter in the existing arrangement of the Quran.

It is also worthy of note here that while referring to a verse already revealed the verse under comment uses the words *تَزَكُّرْ مِنْذَٰلِكَ* (has revealed to you) and not *تَزَكُّرْ مِنْذَٰلِكَ* (is recited to you). The latter expression i.e. "is recited to you" has been used in 4:123 with reference to 4:4 which had not only been already revealed but has also been placed before the former, i.e. 4:128, in the existing order of the Quran. Again 6:145 makes an allusion to 16:116 in the words *إِنَّ اللهَ جَعَلَ الْمُتَّقِينَ وَالْكُفُوْنِ فِي جَهَنَّمَ* (has been revealed to me). Thus the fact that the Quran uses the words *تَزَكُّرْ مِنْذَٰلِكَ* for alluding to verses that were revealed earlier but were to be placed later and the word *تَزَكُّرْ مِنْذَٰلِكَ* for alluding to those verses that were not only revealed earlier but were also to be placed earlier, clearly shows that the present order was not devised by the Holy Prophet but was devised and revealed by God Himself.

Another noteworthy point that emerges from
142. "Those who wait for news concerning you. If you have a victory from Allah, they say, 'Were we not with you?' And if the disbelievers have a share of it, they say to them, 'Did we not get the better of you, and protect you against the believers?' Allah will judge between you on the Day of Resurrection; and Allah will not grant the disbelievers away to prevail against the believers. 605

The underlying principle in the injunction contained in the present verse is threefold; (1) to emphasize the seriousness and importance of religious matters; (2) to protect the Faithful against the demoralizing influences of disbelievers; and (3) to engender and promote feelings of pious jealousy for religion in the hearts of Muslims.

605. Important Words:

 głęboko (get the better of you). Głępko (get the better of you). They say głęboko (get the better of you), i.e. he guarded or protected it and took care of it. głęboko (got the better of you). He drove the camels quickly or he gained mastery over the camels and collected them together. głęboko (get the better of you). He overcame or mastered or gained mastery of him or it; he got the better of him or it (Taj).

Commentary:

The words, did we not get the better of you, are addressed by the hypocrites to the disbelievers and mean "we had you in our power but we spared you." Similarly, the words, and protect you against the believers, may be interpreted something like this: "we separated ourselves from the Muslims with the result that they became weak
143. The hypocrites seek to deceive Allah, but He will punish them for their deception. And when they stand up for Prayer, they stand lazily and to be seen of men, and they remember Allah but little.

144. Wavering between this and that, belonging neither to these nor to those. And he whom Allah causes to perish, for him thou shalt not find a way.

and you were thus saved from them.” Or the words may mean, “some of the faint-hearted among you wished to make peace with the Muslims, but we prevented them from doing so, and now the result is that you are victorious.” In the latter case the clause would be translated as “we prevented you from making peace with the believers.”

The last sentence of the verse means that the hypocrites will never be able to bring a valid objection against Muslims.

606. Important Words:

For the meaning of the word and see 2:10. The latter expression, though similar in root and construction, means “will punish them for their deception” and not “will deceive them.” See also 2:16.

Commentary:

It is not the Holy Prophet but God Himself Whom in reality the hypocrites seek to deceive because the Prophet is only an agent of God and all plots hatched against him are really so many plots hatched to frustrate the purpose of God. Therefore He Himself will punish them for their deceitful conduct.

Laziness and slowness are the characteristics of a hypocrite. The Holy Prophet is reported to have said, “The most burdensome of Prayers for the hypocrites are the late-evening and morning Prayers”; and “A hypocrite waits until the sun is about to set; then he gets up and hurriedly performs four rak’ats of late-afternoon Prayer, and remembers God but little” (Muslim). It is only true faith and certainty that can engender in man the spirit of eagerness to live up to one’s conviction.

607. Important Words:

مذبذب (wavering) which is the plural of ذب (drive); derived from سبب (subject). They say ذب عليه (drive on him) meaning, he repelled from him i.e. he defended him. ذب البني means, he made the thing move to and fro; he put it in a state of motion, commotion or agitation. ذب b'd means, he or it made him confounded or perplexed so that he could not know his right course; he left him wavering, vacillating, going to and fro. ذب البني means, the thing dangled or moved to and fro; or was in a state of motion or commotion. ذب means, driven away or repelled from this side and that; wavering or vacillating between two persons or parties or things, not attaching oneself steadily to either (Lane & Aqtab). Another تر (reading) of ذبذب is ذبذب (mudhabab) with different vowel point at the second د (Kashshaf).

The expression بين ذلك (between this
145. O ye who believe, ‘take not disbelievers for friends, in preference to believers. Do you mean to give Allah a manifest proof against yourselves?  

146. The hypocrites shall surely be in the lowest depth of the Fire; and thou shalt find no helper for them.

and that) means, between belief and disbelief or between believers and disbelievers.

Commentary:
The verse very aptly describes the condition of the hypocrites. To quote a well-known Indian maxim, they have their feet in two separate boats. A hypocrite thinks himself to be acting wisely (2:14) but his action is really the height of folly.

608. Commentary:
He who makes friends with disbelievers when believers are engaged in a life-and-death struggle with them, helps the cause of disbelief against Islam and is thus sure to draw upon himself the wrath of God.

The expression, in preference to believers, is added to heighten the folly of the act.

609. Important Words:

درک (depth). They say, درک المطر, i.e. the rain fell in close consecutiveness. درک البني means, he attained, reached or overtook the thing; he sought or pursued and attained it. درک means, the act of attaining, or overtaking; the attainment or acquisition of an object; a consequence; an evil consequence; the bottom or lowest depth of a thing or of anything deep as of a well or sea. درک signifies, a stage counting downwards whereas درج is a stage upwards (Lane & Aqrab).

الحل (lowest) is both comparative and superlative degree from ساقط meaning, low or base or vile. ا solución means, lower or lowest, both physically and in rank (Lane & Aqrab).

Commentary:
The Quran’s strong denunciation of the hypocrites is a clear refutation of the charge brought against it that it exhorts its followers to spread Islam by means of the sword. If a man is forced to accept Islam against his will, he can never make a sincere believer. In other words, such a one will be a hypocrite and the last thing that can be alleged against the Quran is that it enjoins its followers to augment their numbers by admitting hypocrites into their fold.

The hypocrites will be placed in the lowest depth of Hell, because they combine the sin of disbelief with that of hypocrisy. The lowest depth does not necessarily signify a depth which is the lowest physically but a depth which is the hardest in torment and is meant for offenders of the lowest type.
147. Except those who repent and amend, and hold fast to Allah and are sincere in their obedience to Allah. These are among the believers. And Allah will soon bestow a great reward upon the believers. 610

148. Why should Allah punish you, if you are thankful and if you believe? And Allah is Appreciating, All-Knowing. 611

149. Allah likes not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, Allah is All-Hearing, All-Knowing. 612

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610. Important Words:
For the meaning of  c see note on 4:70.

Commentary:
The verse is important inasmuch as it helps definitely to determine the meaning of the word  c (among) which does not, and indeed cannot, convey here the sense of “with” for the obvious reason that the repentent from among the hypocrites are not only to be reckoned “with the believers as mere companions” but are to become members and, as it were, part and parcel, of the Muslim community, being definitely reckoned among them. The verse also hints that the door of repentance is open even for the hypocrites who have been so strongly condemned in the foregoing verse.

611. Commentary:
شكك (gratitude) on the part of man is to have a due sense of the favours of God and render thanks for them both by words of mouth and by action; and on the part of God, it is to give proper rewards to men for their obedience and righteousness. See also 1:2.

612. Commentary:
Islam does not allow Muslims to speak ill of a man in public, but he who is wronged may cry aloud when he is actually being transgressed against, so that other men may come to his help. He may as well seek redress in a law-court. But he should not go about complaining to all and sundry, because that is calculated to create ill-will and bad blood and may disturb public peace which the Quran in no case countenances.

The words, Allah is All-Hearing, All-Knowing, have been added to point out that even for a man who is wronged it is better to act patiently and refrain from speaking ill of any one. He may either go to a law-court or pray to God and seek justice and solace from Him.