CHAPTER 58
SŪRA AL-MUJĀDILAH
(Revealed after Hijra)

Title, Date of Revelation, and Context

The Sūra takes its title from the word تجاجدلک occurring in its opening verse. It is the second of the last seven Medinita Chapters of the Qurān and appears to have been revealed sometime before Sūra Al-Ahzāb (Chapter 33), in which only a cursory reference was made to the evil custom of Zihār, i.e., calling one's wife one's “mother.” This subject has been dealt with in some detail in the present Sūra. Khaulah, wife of Aus bin Ģāmit, complained to the Holy Prophet that her husband had called her “mother,” which rendered her a “suspended” woman, neither divorced nor enjoying the status of a wife. The Holy Prophet pleaded his inability to do anything to help her in the absence of a revealed ordinance. This somewhat detailed reference to Zihār in this Sūra shows that it was revealed before Sūra Al-Ahzāb. But as Sūra Al-Ahzāb was revealed between 5th and 7th year of the Hijra, the present Sūra therefore must have been revealed earlier, very likely between the 3rd and the 4th year.

Moreover, in the immediately preceding Sūra—Al-Hadīd—the “People of the Book” were sternly told that Divine grace was not their monopoly and since they had repeatedly defied and had opposed and persecuted God’s Messengers, God’s favour would be transferred for all time to come to the House of Ishmael, and so Muslims are warned in the Sūra under comment that their material prosperity would excite the enmity of their external and internal foes. They should, therefore, be on their guard against their machinations. And, it is an invariable practice of the Qurān that whenever it deals with the enemies of Islam, it also makes a pointed reference to some social evil which may be regarded as the enemy of Islamic social system. This method was adopted in Sūrās Nūr and Ahzāb and it has been adopted in the present Sūra also.

Subject-Matter

The Sūra opens with a sharp disapproval of the evil custom of Zihār and by citing the case of Khaulah lays down the ordinance that if anyone calls his wife “mother” he has to atone for this heinous moral lapse by either freeing a slave, if he has one, or by fasting for two successive months, or by feeding sixty needy persons. The punishment is commensurate with the offence as the evil practice is tantamount to “opposing God and His Messenger.” After dealing a death blow to the custom of Zihār, the Sūra proceeds to deal with the plots and conspiracies of the internal enemies of Islam and condemns the formation of secret societies and holding secret conferences to injure the cause of Truth. Then with befitting relevance the Sūra lays down some rules of conduct about social gatherings. Towards its close, the Sūra
gives a warning to the enemies of Truth that by their opposition they are incurring God's wrath and that they shall not be able to arrest or impede the progress of Islam because it is a Divine decree that it shall prevail. The warning to disbelievers that their opposition to Truth will not go unpunished is followed by an equally strong warning to believers, that under no circumstances should they make friends with the enemies of Islam, however nearly related the latter might be to them, as by opposing the Faith they have waged a veritable war against God, and friendship with God's enemies is inconsistent with true faith.
1. "In the name of Allah, the Gracious, the Merciful.  

2. Allah has indeed heard the speech of her who pleads with thee concerning her husband, and complains unto Allah. And Allah has heard your dialogue. Verily, Allah is All-Hearing, All-Seeing.  

3. Those among you who seek to put away their wives by calling them mothers—they do not thereby become their mothers; their mothers are only those who gave them birth; and they certainly utter words that are manifestly evil and untrue; but surely Allah is the Effacer of sins, Most Forgiving.

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4172. Commentary:  
The reference in the verse seems to be to Khaulah, wife of Aus bin Šāmit and daughter of Tha‘labah. She had become separated from her husband because the latter had called her “mother,” the exact words used by him being, “thou art to me as the back of my mother.” According to an old Arab custom all conjugal relations ceased between a man and his wife when he would use these words about her. The unfortunate woman could neither demand divorce in order to contract a second marriage, nor could she enjoy conjugal rights. She remained uncared for. Khaulah came to the Holy Prophet and complained to him of the awkward situation in which she was placed, and sought his advice and help in the matter. The Holy Prophet pleaded his inability to do anything for her, as it was his wont not to give a decision in matters of this nature, unless he was guided by revelation. The revelation came, and the custom of Zihār was declared unlawful.  
Incidentally, the verse shows that God hears the prayers and plaints of even the weakest of His servants.  
4173. Commentary:  
Zihār or calling one’s wife “mother” has been declared here a heinous sin. For a somewhat detailed note see 33:5.  
The words لعنو غفور mean that God in His great mercy has made allowance for man’s
4. As to those who call their wives mothers, and then would go back on what they have said, the penalty for it is the freeing of a slave before they touch each other. This is what you are admonished with. And Allah is Well-Aware of what you do. 4174

5. But whoso does not find a slave, he must fast for two successive months, before they touch each other. And whoso is not able to do so, must feed sixty poor people. This is so prescribed that you may truly believe in Allah and His Messenger. And these are the limits prescribed by Allah; and for the disbelievers is a painful punishment. 4175

6. Those who oppose Allah and His Messenger will surely be abased even as those before them were abased; and We have already sent down clear Signs. And the disbelievers will have an humiliating punishment. 4176

4174. Commentary:

The words "they go back on what they have said," may signify that after calling their wives "mothers" they seek to re-establish conjugal relations with them. Or the words may mean that after having once called their wives "mothers" they repeat what they have said. According to this meaning, it is deliberate repetition of the obnoxious words and not their casual or inadvertent utterance that renders the utterer liable to the punishment prescribed in this and the following verse.

4175. Commentary:

The drastic punishment mentioned in these verses indicates the extreme seriousness of the crime of calling one's wife "mother." The relationship with "mother" is too sacred to be trifled with. The expression لَتَذْمَنَّوا بِاللهِ وَرَسُولِهِ (will be abused) means, you may learn to obey the commandments of Allah and his Messenger.

4176. Important Words:

بَيْنَكُمْ أَيَّامُ عَذَابٍ مُّتَعَذَّبُونَ (will be abused).
7. On the day when Allah will raise them all together, He will inform them of what they did. Allah has kept account of it, while they forgot it. And Allah is Witness over all things.

8. Dost thou not see that Allah knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that, nor of more, but He is with them wheresoever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allah knows all things well.

God prostrated the disbeliever, and deprived him of what he desired, or disappointed him, or caused him to fail in attaining his desire; he routed him or put him to flight; he turned him away or averted him; he abused; debased him, rendered him vile, despicable or ignominious.

Commentary:

Calling one's wife "mother" is tantamount to opposing God—so hideous is the offence. Befittingly the subject of opposition to Truth by the Jews and Hypocrites is introduced in this verse.

The words "and We have sent clear Signs," show that Divine punishment overtakes the sinners after their sins have been fully established and their guilt brought home to them.

4177. Commentary:

The subject which was only indirectly introduced in v. 6 has been elaborated in this and the next few verses. The present verse refers to the secret plots and conspiracies against Islam of the Jews and Hypocrites of Medina. It condemns this evil practice and warns them that their plots are not hidden from God. He has sent the Holy Prophet and He is his Guardian and Protector, and their conspiracies would do him no harm. They are further warned that they would be punished for their wicked designs. The expulsion of the three Jewish tribes from Medina was the result of their repeated acts of defection and infidelity and of their secret plots against Islam and against the life of the Holy Prophet.
9. Hast thou not seen those who were forbidden to hold secret counsels and again return to what they were forbidden, and confer in secret for sin and transgression and disobedience to the Messenger? And when they come to thee, they greet thee with a greeting with which Allah has not greeted thee; but among themselves they say, 'Why does not Allah punish us for what we say?' Sufficient for them is Hell, wherein they will burn; and a most evil destination it is!

10. O ye who believe! when you confer together in secret, confer not for the commission of sin and transgression and disobedience to the Messenger, but confer for the attainment of virtue and righteousness, and fear Allah unto Whom you shall all be gathered.

4178. Commentary:
The words, "they greet thee with which Allah has not greeted thee," may either mean that they go beyond proper limits in hypocritically praising thee, or that they invoke death and destruction upon thee. The words seem to refer to the evil practice of some of the Jews of Medina that when they came to see the Holy Prophet they, with a little twist of the tongue, would invoke curses upon him by saying السلام عليك i.e., death to thee; instead of saluting him with the usual السلام عليك i.e., peace be upon thee (Bukhari). See also 2:105.

4179. Commentary:
In this and the preceding two verses secret societies such as Freemason Lodges, etc. have been condemned, but the condemnation is not unreserved or unqualified. There may be secret conferences held for good purposes. It is the object or motive of a particular conference that determines its nature. In the present verse the believers have been allowed to hold secret conferences only to promote good and righteous causes.
11. **Holding of secret counsels for evil purposes** is only of Satan, that he may cause grief to those who believe; but it cannot harm them in the least, except by Allah's leave. And in Allah should the believers put their trust.4180

12. O ye who believe! when it is said to you, 'Make room!' in your assemblies, then do make room; Allah will make ample room for you. And when it is said, 'Rise up!' then rise up; "Allah will raise those who believe from among you, and those to whom knowledge is given, to degrees of rank. And Allah is Well-Aware of what you do.4181

13. O ye who believe! when you consult the Messenger in private, give alms before your consultation. That is better for you and purer. But if you find not anything to give, then Allah is Most Forgiving, Merciful.4182

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4180. **Commentary:**

The disbelievers are warned that their secret societies and assemblies would not in any way harm the cause of Truth, try as they might.

4181. **Commentary:**

As in the preceding verses the subject of holding an assembly was dealt with, it was in the fitness of things that the ethics and etiquette of an assemblage should also be pointed out and this has been done in the present verse.

The commandment contained in the verse is of a general nature but it may also have special application for a particular assembly in which the Holy Prophet was present.

4182. **Commentary:**

The believers have been enjoined, in this verse, to have due regard for the precious time of the Holy Prophet and as a compensation for taking his time to spend some money in charity before going to him for consultation.
14. Are you afraid of giving alms before your consultation? So, when you do not do so and Allah has been merciful to you, then observe Prayer and pay the Zakat and obey Allah and His Messenger. And Allah is Well-Aware of what you do.\[4183\]

15. Hast thou not seen those who take for friends a people with whom Allah is wroth? They are neither of you nor of them, and they swear to falsehood knowingly.

16. Allah has prepared for them a severe punishment. Evil indeed is that which they used to do.\[4184\]

17. They have made their oaths a shield for their falsehoods, and thereby they seek to turn men away from the path of Allah; for them, therefore, will be an humiliating punishment.\[4185\]

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4183. Commentary:
The verse shows that the commandment about the giving of alms before seeking the Holy Prophet's consultation is not obligatory but optional, though its observance is preferable. The verse further signifies that the apprehension of the Companions of the Holy Prophet was whether they had given enough in alms to have complied with God's commandment.

4184. Commentary:
The words "with whom Allah is wroth" refer particularly to the Jews and Hypocrites of Medina but they also possess a general application.

4185. Commentary:
The verse means that the Hypocrites protest loudly the sincerity of their faith by swearing, and seek to take shelter behind their false oaths.
18. "Neither their wealth nor their children will avail them aught against Allah. They are the inmates of the Fire wherein they will abide.

19. On the day when Allah will raise them all together, they will swear to Him even as they swear to you, and they will think that they have something to stand upon. Now, surely it is they who are the liars.\(^4186\)

20. Satan has gained mastery over them, and has made them forget the remembrance of Allah. They are Satan’s party. Now surely, it is Satan’s party that are the losers.

21. Certainly those who oppose Allah and His Messenger will be among the lowest.

22. Allah has decreed: ‘Most surely I will prevail, I and My Messengers’.\(^4187\) Verily, Allah is Powerful, Mighty.

\(^{4186}\) Commentary:

The verse shows that when a person becomes an habitual or hardened liar, he regards his falsehood as truth. The Hypocrites will protest their innocence even before God on the Day of Reckoning.

\(^{4187}\) Commentary:

It is writ large on the face of History that Truth has always prevailed against falsehood in the long run. The verse speaks of the invincible faith and conviction which is implanted in the minds of believers about the eventual triumph of their cause.
23. "Thou wilt not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons or their brethren, or their kindred. These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. The ein will they abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Hearken, it is Allah's party who will be successful. 4188

4188. Commentary:

Obviously, there could be no true or sincere friendship or relationship of love between the Faithful and the disbelievers. The bond of belief transcends all other bonds, even the close ties of blood. The verse seems to have a general application. But it applies specially to disbelievers who are at war with Muslims. See also 60 : 10. The words, "Allah is well-pleased with them" constitute a Divine certificate of honour that is bestowed upon the Faithful who prefer God and His Messengers to all worldly connections, even very near blood relationships.
CHAPTER 59
SūRA AL-ḤASHR
(Revealed after Hijra)

Title, Date of Revelation, and Context

The Sūra is decidedly a Medinité revelation. It is the third of the seven last Medinité Sūrās of the Qurʾān. It deals with the banishment from Medina of the Jewish tribe of Banū Naḍīr, which took place a few months after the Battle of Uhud, in the fourth year of the Hijra.

The preceding Sūra had dealt with the secret plots and machinations against Islam of the Jews of Medina. The present Sūra deals with their punishment, particularly with the banishment from Medina of the Banū Naḍīr, one of the three Jewish tribes—Banū Qainuquṭ, Banū Naḍīr and Banū Quraizah.

Subject-Matter

The Sūra opens with the glorification of the Mighty and Wise God, signifying that the time has arrived when the great might and wisdom of God would be manifested and that whatever form the manifestation will take, it would demonstrate these two Divine attributes. The Sūra further proceeds to deal with the expulsion from Medina of the Jewish tribe of Banū Naḍīr by the Holy Prophet which was an act of great wisdom and political foresight on his part, because if the Jews had been allowed to remain in Medina they would have proved, on account of their conspiracies and secret plots, a source of constant danger to Islam. In view of their evil designs and machinations, their conspiracies and secret plots, their repeated acts of treachery and infidelity and the breach of their pledged word every now and then, the punishment of exile was extremely light. What rendered the punishment much lighter and lenient was the fact that they were allowed to take with them whatever they could.

Next, the Sūra deals with the Hypocrites of Medina who were neither true to Muslims nor to Jews. A hypocrite is essentially a coward, and a cowardly person is never sincere or honest to anyone. The Hypocrites of Medina proved dishonest even to the Jews in the hour of peril. The Sūra opens with Divine glorification and ends with an exhortation to Muslims to sing the praises of the Beneficent and Merciful Lord, Who had nipped the wicked designs of their enemies in the bud and had opened out endless vistas of progress and prosperity for them.

It is significant that the Sūra opens with the glorification of the Mighty and Wise God and ends with the prominent mention of these two Divine attributes. This signifies that the subject-matter of the Sūra deals with incidents which shed a flood of light on the mightiness and wisdom of God. The Sūra has close resemblance with Sūra Al-Anfāl, in that besides the similarity of the subject-matter of these two Sūrās, the Divine attribute of the Mighty, and the Severe in retribution, have been repeatedly mentioned in the latter Sūra.
1. In the name of Allah, the Gracious, the Merciful.  

2. All that is in the heavens and all that is in the earth glorifies Allah; and He is the Mighty, the Wise.  

3. He it is Who turned out the disbelievers among the People of the Book from their homes at the time of the first banishment. You did not think that they would go forth, and they thought that their fortresses would defend them against Allah. But Allah came upon them whence they did not expect, and cast terror into their hearts, so that they destroyed their houses with their own hands and the hands of the believers. So take a lesson, O ye who have eyes!

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4189. Commentary:

For note on سبب الله see 57:2. But whereas تسيح (glorifying) is used with regard to God's attributes, تقديس (extolling His holiness) is used concerning His actions.

4190. Commentary:

There lived at Medina three Jewish tribes—Banû Qainuquā', Banû Naqîr and Banû Quraiga. The present verse refers to the banishment from Medina of the Banû Naqîr. This tribe like Banû Qainuquā' before them, had acted treacherously towards Muslims on several occasions. They had hatched plots and had entered into secret alliances against them, with their enemies. They had repeatedly broken their pledged word and had repudiated the solemn agreement that they would remain neutral between the Holy Prophet and his enemies, and even had conspired to take his life. Their leader Ka'b bin Ashraf had gone to Mecca to enlist the help of the Quraish and of other pagan tribes around Mecca in order to drive out the Muslims from Medina. After the temporary reverse suffered by Muslims at Uhud, their machinations and defiance of the Prophet had greatly increased. It was when the cup of their iniquities had become full to the brim and their presence in Medina had proved to be a constant source of mortal danger to Muslims and the Islamic State that the Holy
4. And had it not been that Allah had decreed exile for them, He would have surely punished them otherwise in this world. And in the Hereafter they will certainly have the punishment of the Fire.⁴¹⁹¹

Prophet had to take action against them. They were told to leave Medina. But the Prophet was exceptionally kind and considerate to them. He allowed them to carry their goods and chattels with them, and they departed from Medina in perfect safety, but not until they had despaired of the help they had expected from their Meccan allies and from the Hypocrites of Medina, and had also found that their fortresses which they thought were impregnable could not save them. The Holy Prophet laid siege to the fortresses and after vainly holding out for about 21 days, they surrendered. They all left for Syria, only two families choosing to remain behind at Khaibar.

The reference in the words, “at the time of the first banishment” may be to the banishment of the Jewish tribe of Banū Qainuquā who had been expelled from Medina, sometime after the Battle of Badr, for their intrigues and defiance of the authority of the Holy Prophet, to whom they had pledged allegiance as the acknowledged Head of the Medina Republic. Or the words may refer to the banishment by the Holy Prophet from Medina of the three above-mentioned Jewish tribes. This was the first banishment. ‘Umar, the Holy Prophet’s Second Successor, however, banished all the Jews from the whole of Arabia for the second and last time. Thus the words, “at the time of the first banishment” may be taken as embodying a prophecy that after the Jewish tribes of Medina will have been banished by the Holy Prophet, all the Jews of Arabia would suffer the same fate at some later time.

Before departing from Medina the Banū Naḍīr had destroyed their houses and other movable property before the very eyes of Muslims, because the Holy Prophet had given them ten days to dispose of their affairs as they liked. Thus the Jews of Medina were the originators of the scorched earth policy, centuries before the Russians had adopted it in the World War II. The reference in the words “they destroyed their houses with their own hands,” is to that policy.

The words, “you would not think that they would go forth,” show that in view of the material resources, political alliances and organization of the Jews of Medina, the Muslims could not conceive that they could be driven out of Medina so easily and without any loss of human life on either side.

⁴¹⁹¹. Important Words:

- جلاء (the banishment) is derived from جلأ (jala). They say جلأ عن بلده i.e. he emigrated from his home. جلاء المهم means, he removed the grief from him or banished him. جلاء means, he exiled (Lane & Ar.ʿab).

Commentary:

The verse means that by tl. ir persistent evil designs and treachery the Jews of Medina, particularly the Banū Naḍīr, had incurred God’s wrath. Their exile from Medina was a very light punishment. They had deserved a much heavier punishment, and had they not been exiled they would have been severely punished in some other form.
5. That is because they opposed Allah and His Messenger;\textsuperscript{4191} and whoso opposes Allah—then surely Allah is Severe in retribution.\textsuperscript{4191A}

6. Whatever palm trees you cut down or left standing on their roots, it was by Allah’s leave, and that He might disgrace the transgressors.\textsuperscript{4192}

7. And whatever Allah has given to His Messenger as spoils from them, you urged neither horse nor camel for that; but Allah gives authority to His Messengers over whomsoever He pleases; and Allah has power over all things.\textsuperscript{4193}

\textsuperscript{4191A. Commentary:}

The verse shows that opposing the Holy Prophet is tantamount to giving opposition to God Himself.

\textsuperscript{4192. Important Words:}

\textbf{لَعْبُ (palm tree)} is derived from لَعْبَ which means, it was or became tender, smooth, gentle. لَعْبَ means, a palm tree. It is a kind of palm tree of which the dates are of very inferior quality and are quite unfit for human consumption (Aqrab & Al-Rauḍ al-Anaf).

Commentary:

The reference in the verse is to the cutting, by orders of the Holy Prophet, of the palm trees of the Banū Naḍīr who, as stated in v. 3, had shut themselves up in their fortresses in defiance of the Holy Prophet’s orders to surrender. After the siege had lasted for some days, the Holy Prophet, in order to compel them to surrender, ordered that some of their palm trees of the \textit{lina} (لَعْبَ) kind of which the dates are of very inferior quality and are quite unfit for human consumption should be cut down. It was after only six trees had been cut down, that the Banū Naḍīr surrendered (Zurqānī). The orders of the Holy Prophet were extremely lenient and were legitimate and quite in conformity with the laws of civilized warfare.

\textsuperscript{4193. Important Words:}

\textbf{أَنَّهَ (given as spoils)} is transitive verb from فَأَنَّهُ which means, he returned, particularly he returned to a good state or condition. أَنَّهُ means, I made it to return. فيْتَي means, afternoon shade; spoil or booty, so called because it returns from one party without difficulty; such of the possessions of disbelievers as accrue to Muslims without war or such as are obtained from them after laying down of arms. Loosely, the three words فيْتَي and فيْتَي and فيْتَي are used synonymously. But whereas according to some فيْتَي signifies, what is obtained from disbelievers by force during war, فيْتَي signifies, what is obtained from them after laying down of arms or what God has given to Muslims of
8. Whatever Allah has given to His Messenger as spoils from the people of the towns is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it. And fear Allah; surely, Allah is Severe in retribution.

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the goods of disbelievers such as poll-tax and that for which peace has been made with them or which they acquire without difficulty. According to some authorities غنيمة is more general in signification than نفل, and غنيمة نفل is more so than غنيمة. According to the lawyers everything that may be lawfully taken of the property and goods of disbelievers is غنيمة. Thus غنيمة is that which is acquired with or without difficulty or labour, before or after the victory and نفل is that which is had before the division of غنيمة or which is acquired without fighting, and it differs from غنيمة in this respect that whereas غنيمة is applied to the spoil from the disbelievers after they have made preparation for war against Muslims, this condition does not apply to غنيمة نفل (Lane & Aqrab).

**Commentary:**

The verse may have special reference to the spoils the Muslims got from the Jews of Khaibar. See next verse also.

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4194. Important Words:

4. (to circulate) is derived from دال. They say دالت الأيام i.e. the days came round in their turns. دالت the turn of fortune was his. دالوت the days came round among men in turns. (daulatun) means, a turn of good fortune; a turn to share in wealth and to prevail in war; a turn of taking a thing. Or (daulatun) is in wealth and دالوت is in war; according to some the former signifies a thing that is taken by turns and the latter the act of taking by turns and a transition from one state to another. Or the former relates to the next world and the latter to the present world and it is said that the former signifies the transition of wealth from one people to another and the latter, prevalence, predominance or victory (Lane & Aqrab).

**Commentary:**

The verse deals with the subject as to how غنيمة should be spent. As غنيمة consists of such booty as is attained without difficulty or labour and accrues to Muslims without war, the soldiers have no share in it and the whole of it forms part of the public treasury to be spent as mentioned in the verse.
9. These spoils are for the poor Refugees who have been driven out from their homes and their possessions while seeking grace from Allah and His pleasure, and helping Allah and His Messenger. These it is who are true in their faith.

Where soldiers are paid by the State, all spoils of war go to the public treasury i.e., Bait al-Mal. Islam being a great advocate and protagonist of the cause of the poor and supporter and protector of their interests, the verse incidentally lays down the principle that the circulation of wealth should not remain confined to the privileged and propertied class. As an individual’s health requires that his physical needs be reasonably met, a society’s health requires that material goods be widely distributed and wealth be in easy circulation. This is the basic principle of Muslim economics and nowhere did the Holy Prophet’s democratic thunder speak with greater force or clarity than in this field. Finding humanity ground down under the tyranny of vested interests, he propounded measures that broke the barriers of economic caste and enormously reduced the injustices of special privilege. The main principle of Muslim economics is that the wealth of the people be widely shared. Islam does not oppose the profit motive or economic competition. It does not discourage a man from working harder than his neighbour, nor does it object to his earning a large income. It simply insists that acquisitiveness and competition be balanced by fair-play and compassion. Since human nature automatically takes care of the former, it falls to social laws to safeguard the latter. The Zakāt is Islam’s basic device for institutionalizing regard for others, but it is supplemented by a number of other measures (“The Religions of Man” by Huston Smith).

The words, “whatever the Messenger gives you, take it,” shows conclusively that the Sunnat forms an integral part of the Islamic Law.

4195. Commentary:

١٩٥ الفقراء seems to be case in apposition to the categories of recipients of the cif mentioned in the preceding verse. From Ḥadīth it appears that the poor Refugees were the greatest beneficiaries from Banū Naḍīr.
10. And for those who had established their home in this city and had accepted the faith before them, they love those who come to them for refuge, and find not in their breasts any desire for that which is given them (Refugees), but prefer the Refugees above themselves, even though poverty be their own lot. And whoso is rid of the covetousness of his own soul—it is these who will be successful.  

11. And the spoils are also for those who came after them. They say, 'Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful.'

4196. Important Words:

- حاجة (desire) is derived from حاج which means, he was or became poor; he desired, sought or sought after. حاجة means, he needed it. a thing wanted; an object of want; desire (Lane & Aqrab).

- خصاصة (poverty) is inf. noun from خصص which means, he was or became poor, in a state of poverty. خصاصة means, poverty, need; straitness or difficulty; an evil state or condition; thirst; hunger (Lane & Aqrab).

Commentary:

Whereas the preceding verse constituted an eloquent commentary on the sincerity and devotion of the Refugees (ساهرين) to their faith, in that they left their hearths and homes for the sake of God and his Messenger, the verse under comment embodies a great testimonial to the spirit of self-sacrifice, hospitality and goodwill of the Helpers (المنصرين). The Refugees from Mecca came to the Helpers, deprived and denuded of all their possessions, and the latter received them with open arms and made them equal partners in their belongings. The bond of love and brotherhood which the Holy Prophet established between the Refugees and the Helpers, and to which this verse bears an eloquent testimony, stands unrivalled in the whole history of human relationships. The verse may have special reference to the Helpers having foregone their share in the spoils that accrued to Muslims from the Jewish tribe of بنو ناذر.  

4197. Commentary:

The words 'those who came after them,' may apply to the Refugees who came later to Medina,
12. Hast thou not seen those who are hypocrites? They say to their brethren who disbelieve among the People of the Book, ‘If you are turned out, we will surely go out with you, and we will never obey anyone against you; and if you are fought against, we will certainly help you.’ But Allah bears witness that surely they are liars.\footnote{4198}

13. If they are turned out, they will never go out with them; and if they are fought against they will never help them. And even if they help them, they will assuredly turn their backs;\footnote{4199} and then they shall not be helped.

14. Of a truth, they have greater fear of you in their hearts than of Allah.\footnote{420} That is because they are a people who are devoid of all reason.

or to all the coming generations of Muslims, or particularly to the followers of the Promised Messiah to whom appointed reference is made in \textit{62:3}. The later generations of Muslims have been commanded here to pray for their brethren in Faith of earlier generations and to pray also that their own hearts be completely cleansed of all bitterness and spite towards true and sincere Muslims. What a beautiful recipe by which Muslims can become cemented into a well-knit community!

\textbf{4198. Commentary:}

A hypocrite is a liar and a coward. He is completely unreliable and devoid of all honour. The Hypocrites of Medina had urged the Jews of Medina to defy the Holy Prophet and break their plighted word with him, holding out to them false promises of help and succour in time of need. But when relying upon their promises the Jews defied the Prophet and he, in order to punish them, marched against them, the Hypocrites left them in the lurch.

\textbf{4199. Commentary:}

This verse, like vv. 15-16 below, is a sad commentary on the infidelity of the Hypocrites. When the hour arrived for the Jews to be deservedly punished for their evil designs and deeds, the Hypocrites of Medina did not raise a finger in their support. “And,” says the verse, “if they had summoned up courage enough to come to the help of the Jews, they certainly would have suffered a most crushing and ignominious defeat.”
15. They will not fight you in a body except in fortified towns or from behind walls. Their fighting among themselves is severe. Thou thinkest them to be united, but their hearts are divided. That is because they are a people who have no sense.4200

16. Their case is like the case of those who, in a short time before them, tasted the evil consequences of their doings. And for them is a painful punishment.4201

17. "Or it is like that of Satan, when he says to man, 'Disbelieve' but when he disbelieves, he says, 'I have nothing to do with thee; I fear Allah, the Lord of the worlds."4202

18. And the end of both is that they are both in the Fire, abiding therein. Such is the reward of the wrongdoers.

4200. Commentary:
The verse means that disbelievers—particularly the Jews and the Hypocrites of Medina—seem to present a false facade of unity against Islam, but as they have no common cause to fight for, and as their interests are diverse and divergent, there can possibly exist no real unity among them. There were three parties in Arabia who appeared to be united against the Islamic State—the Jews, the Hypocrites of Medina and the pagan Quraish of Mecca. The Quraish found in the rising power of Islam a danger to their autocracy, the Hypocrites (of whom 'Abdullah bin Ubayy was the leader) to their domination in Medina, and the Jews to their organization and racial superiority. Having no common objective their seeming unity had no real basis and it never materialized in time of danger.

4201. Commentary:
The reference in the verse may be to the Quraish of Mecca who sustained an ignominious defeat at Badr or to Banū Qainuquā' who were punished for their mischiefs and machinations after Badr. They were the first of the three Jewish tribes who broke their pledged word with the Holy Prophet and were banished from Medina one month after the Battle of Badr. They settled in Syria.

4202. Commentary:
The verse mentions one more mark of a hypocrite. When relying upon his seductive promises his victim gets involved in trouble, he leaves him alone, disowning all responsibility for his misfortune.
19. **O ye who believe! fear Allah and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do.**

20. And be not like those who forgot Allah, so He caused to forget their own souls. It is they that are the rebellious.

21. The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that will triumph.

22. If We had sent down this Qur'an on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah. And these are similitudes that We set forth for mankind that they may reflect.

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4203. Commentary:

The root-cause of all sin is neglect and negligence. The believers here are enjoined to take care of the morrow. And there could be no real moral or spiritual progress without a sure, sincere and true belief in God.

4204. Commentary:

Man forgets God in three ways: (1) He rejects the very belief in the existence of God. (2) He has no real, true or living belief in a Supreme Being before Whom he shall have to render an account of his deeds. (3) Forgetfulness. The inevitable and never-failing consequence of consigning God to oblivion is that man gets involved in matters which bring about his moral degradation and spiritual downfall, ending with loss of peace of mind.

4205. Commentary:

The inmates of the Fire have been mentioned in the preceding verse and the inmates of the Garden in the verse before that. The present verse states that the two parties are not, and never can be, equal.

4206. Commentary:

Metaphorically, the word جبل signifies a big and proud man; the chief or leader of a people. In this sense of the word the verse would mean that the Qur'an contains such a sublime and powerful Message that it would make the heart of even a proud man melt. Or the verse may signify that the proud pagan Arabs whom no pre-Islamic teaching could wean from their polytheistic beliefs and idolatrous practices and who like a strong rock
23. He is Allah, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.  

24. He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him.  

25. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.  

remained unmoved and firmly wedded to their Bedouin usages unaffected by the erosive influence of the glamour and glitter of the neighbouring Christian civilization, would be humbled before its sublime and powerful Message, and from their stony hearts would gush forth fountains of light and learning.  

4207. Commentary:  

The verse means that the Qur'an, before whose powerful Message even tall and firm mountains would crumble and fall, has been revealed by God Whose attributes are inimitable and matchless. He knows everything and nothing is hidden from Him. He provides his creatures, out of His bountiful grace and mercy, and not in return for anything done by them, all the means of their development and progress even before they are born.

4208. Commentary:  

God is the King Who is free from every fault, defect, or deficiency. He is the Source of all peace, and the Granter of safety and security. He is Guardian over all, overcoming every power, the Mender of every breakage and the Restorer of every loss; and He is above every need and is the Besought of all.  

4209. Commentary:  

God, as represented by the Qur'an, is the Maker of bodies, the Creator of souls, the Fashioner i.e. the Giver of final touches to things created by Him. Such is the God of Islam, the Mighty, the Wise. To Him belong all excellent titles that man can imagine. The dwellers of the heavens and the earth declare His Sanctity and Holiness. He is the Great, and the Powerful.
CHAPTER 60

SŪRA AL-MUMTAHANAH

(Revealed after Hijra)

Title, Date of Revelation, and Context

Like its three predecessors this Sūra was revealed, as its contents show, at Medina, in the 7th or 8th year of Hijra, sometime during the interval between the Treaty of Ḥudaibiya and the Fall of Mecca. The Sūra takes its title from the 11th verse in which it is enjoined that believing women should be examined when they come as refugees. The preceding Sūra had dealt with the intrigues and machinations of the Hypocrites and the Jews of Medina and with the punishment which was meted out to them. The present Sūra deals with the believers' social relations with disbelievers in general, and with those at war with Islam in particular, making a pointed reference to the status and position in Muslim society of believing women who migrated to Medina, and also to those disbelieving women who left their believing husbands at Medina and went to Mecca.

Subject-Matter

The Sūra opens with an emphatic prohibitory injunction to Muslims against having friendly relations with those disbelievers who are at war with, and are bent upon extirpating Islam. The injunction is so strict and comprehensive that even very near blood relationships have not been exempted from it. The noble conduct in this respect of the Patriarch Abraham, who did not hesitate to sever all connections with his uncle, Āzar, who had proved himself to be an enemy of God, has been held out as an example to be followed. The prohibitory injunction is followed by an implied prophecy that very soon the implacable enemies of Islam would become its devoted followers. The injunction, however, has its exception. It does not apply to those disbelievers who have good neighbourly relations with Muslims and are not inimically disposed towards them. Such disbelievers are to be treated equitably and with kindness.

Next, the Sūra lays down some important directions with regard to believing women who migrated to Medina, and also with regard to women who left Medina and went over to disbelievers. In order to bring home to Muslims the seriousness and importance of the matter, the Sūra closes with a reminder of the injunction that Muslims are not to make friends with those people, who, by adopting an openly hostile attitude towards Islam, have incurred God's wrath.
1. "In the name of Allah, the Gracious, the Merciful.

2. O ye who believe! take not My enemy and your enemy for friends, offering them love, while they disbelieve in the truth which has come to you and drive out the Messenger and yourselves merely because you believe in Allah, your Lord. If you go forth, to strive in My cause and seek My pleasure, take them not for friends, sending them messages of love in secret, while I know best what you conceal and what you reveal. And whoever of you does it, has surely lost the right path.\(^{4210}\)

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4210. **Commentary:**

The prohibitory injunction contained in the verse is of a very strict character. Muslims are not to have friendly relations with the avowed enemies of God—those who drove out the Prophet and the Muslims from their hearths and homes and sought to destroy Islam. The prohibition is all-comprehensive in this respect that no consideration of bonds or ties of even the nearest blood relationships is allowed to interfere with it. The enemy of Islam is God's enemy, whosoever he may be.

The immediate occasion of the revelation of the verse under comment was that when the Quraysh did not honour the Treaty of Hudaibiya, and the Holy Prophet had to take stern punitive action against them, Ḥāṭib bin Abī Baṭā‘h had written a secret letter to the Meccans informing them of the Holy Prophet's intended march on Mecca. The Prophet, informed by revelation about it sent 'Alī, Zubair and Miqdād, in search of the bearer of the letter. They overtook the messenger—she was a woman—on the way to Mecca and the letter was brought back to Medina. Ḥāṭib's offence was extremely grave. He had sought to divulge an important State secret. He deserved exemplary punishment. Incidentally, the episode of the letter fixes the date of revelation of the Sūra.
3. If they get the upper hand of you, they will be your active enemies, and will stretch forth their hands and their tongues towards you with evil intent; and they ardently desire that you should become disbelievers.\textsuperscript{4211}

4. "Neither your ties of kindred nor your children will avail aught on the Day of Resurrection. He will decide between you. And Allah sees all that you do."\textsuperscript{4212}

\textsuperscript{4211} Important Words:

(\textit{يَقتُفوُنَّكُمْ}) (get the upper hand of you) is derived from \textit{يَفْتَفُو} and \textit{يَتَفَفَّه} means, he perceived it or attained it by deed or by knowledge; he reached him; he found him; he overtook him; he gained mastery over him; he overcame him and got possession of him (Lane).

Commentary:

The verse indicates how bitter are the feelings of disbelievers towards Muslims. They would use all means, their hands and tongues, etc., and would spare no effort to harm Muslims, and the greatest desire of their hearts is to see them revert to disbelief.

\textsuperscript{4212} Commentary:

The verse constitutes a severe warning to those Muslims who, in defiance of the above clear Divine commandment, maintain friendly relations with their relatives, if the latter are at war with them or entertain hostile feelings towards Islam. The commandment makes no exception even of the nearest blood relations.
5. "There is a good model for you in Abraham and those with him, when they said to their people, "We have nothing to do with you and with that which you worship beside Allah. We disbelieve all that you believe. There has arisen enmity and hatred between us and you for ever, until you believe in Allah alone'—except that Abraham said to his father, "I will surely ask forgiveness for thee, though I have no power to do aught for thee against Allah."

They prayed to God saying, 'Our Lord, in Thee do we put our trust and to Thee do we turn repentant, and towards Thee is the final return.'

6. 'Our Lord, make us not a trial for those who disbelieve,' and forgive us, our Lord; for Thou alone art the Mighty, the Wise.'

Commentary:
Abraham, as elsewhere stated in the Qur'an (11:76), was a model of forbearance and tender-heartedness. His example has been mentioned here to emphasize the fact that whenever it becomes clear that a certain person or people are inimically disposed towards Truth and are bent upon extirpating it, all friendly relations with them are to be given up. The verse also implies that when God has brought into being a better brotherhood—the Brotherhood of Faith—than blood relationships, then why should Muslims be anxious to have friendly relations with those who are the enemies of God and His Prophet?

The expression كفرنا بكم which is generally translated as, 'we disbelieve all that you believe may also mean, "we have nothing to do with you;" the words كفر بِكذا meaning, he declared himself to be clear or quit of such a thing (Lane).

Commentary:
In the preceding verses believers were enjoined not to have friendly relations with those disbelievers who were at war with them as it was calculated to weaken the solidarity of their Community. The verse under comment, teaches them to pray that God may save them from disobeying this wise Divine commandment, as its disregard is sure to weaken Muslim solidarity and thus to provide encouragement to unbelievers to attack them.
7. Surely, there is a good example in them for you—for all who have no hope in Allah and the Last Day. And whoever turns away—truly, Allah is Self-Sufficient, Worthy of all praise.

8. It may be that Allah will bring about love between you and those of them with whom you are now at enmity; and Allah is All-Powerful; and Allah is Most Forgiving, Merciful.4215

9. Allah forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and deal equitably with them: surely, Allah loves those who are equitable.4216

4215. Commentary:
The verse implied a prophecy. The Companions of the Holy Prophet were told that if they were enjoined to renounce all friendly relations with the enemies of their Faith, even though the latter were their very near blood relations, the prohibition was indeed destined to be very short-lived. The time was fast approaching when the erstwhile enemies would become their loving friends. The prophecy was soon fulfilled. After the fall of Mecca, the Quraish joined the fold of Islam en masse and became united with Muslims into one brotherhood.

4216. Commentary:
The verse makes it clear that the commandment to Muslims to have nothing to do with disbelievers has a proviso. It applies only to those disbelievers, as the next verse shows, who are at war with Muslims and are inimically disposed towards Islam. Friendly relations as such with non-Muslims are not forbidden. Besides, extra emphasis has been laid, in this verse, on kind and equitable treatment of non-Muslims.

The fact that this and the following verse were revealed at a time when relations between Muslims and disbelievers were highly strained helps to understand the real purpose and object of the prohibitory commandment.
10. "Allah only forbids you, respecting those who have fought against you on account of your religion, and have driven you out of your homes, and have helped others in driving you out, that you make friends with them, and whosoever makes friends with them—it is these that are the transgressors."\(^{4217}\)

11. O ye who believe! when believing women come to you as Refugees, examine them. Allah knows best their faith. Then, if you find them true believers, send them not back to the disbelievers. These women are not lawful for them, nor are they lawful for these women. But give their disbelieving husbands what they have spent on them. Thereafter it is no sin for you to marry them, when you have given them their dowries.\(^{a}\) And hold not to your matrimonial ties with the disbelieving women;\(^{b}\) but demand the return of that which you have spent; and let the disbelievers demand that which they have spent. That is the judgment of Allah. He judges between you. And Allah is All-Knowing, Wise.\(^{4218}\)

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\(^{4217}\) Commentary:
See preceding verse.

\(^{4218}\) Commentary:
Here is a testimony to the irresistible appeal of the Message of Islam. At a time when Muslims were being bitterly persecuted and it was not safe to leave Mecca and join the Muslim Community at Medina, a continuous stream of believers was pouring into Medina, leaving behind in Mecca their dear and near ones. These Refugees contained a fair number of women among them. The verse under comment refers to such refugee Muslim women. The verse also constitutes an eloquent commentary on the Holy Prophet's anxiety not to accept into the Muslim Community any woman who had fled from Mecca unless there was proof available, after subjecting her to searching examination, that she was sincere, and honest in her faith and that she was accepting Islam from no ulterior or otherwise objectionable motives. The verse further states that the marriage-tie between a refugee believing woman and her disbelieving husband becomes dissolved when she joins the Muslim Community, and a believer is allowed to marry
12 And if any of your wives goes away from you to the disbelievers, and you have your turn of triumph and get some spoils from them, then give to those believers whose wives have gone away the like of that which they had spent on their wives. And fear Allah in Whom you believe. 

such a woman, provided he fulfils two conditions: (a) He should have paid back to the disbelieving husband of such woman what the latter had spent on her, and (b) he should also have fixed or paid her her dowry. Similarly, the marriage-tie between a Muslim and his wife who gives up Islam could not continue and the same procedure would be adopted if such an apostate woman marries a disbeliever as in the case of marriage between a Muslim and a refugee believing woman. The reciprocal arrangement prescribed in this verse is not the private affair of the individuals concerned but is to be carried out by the State, as is the practice in time of war, to which the verses particularly apply; there could not and should not continue any social relations between individual believers and individual disbelievers.

4219. Important Words:

عاقبت (you have your turn) is derived from عقب الرجل i.e., he took from the man's property the like of what the latter had taken from him. عاقبت means, he did a thing with the man alternately and taking his turn; he retaliated (Lane & Aqrab).

Commentary:

If the wife of a Muslim deserts to disbelievers and thereafter a woman from among disbelievers is taken by Muslims as prisoner of war, or she flees from disbelievers and joins the Muslim Community, then the believing husband is to be compensated for the loss of the dowry paid by him to his deserting wife from the sum due to the disbelieving husband whose wife has joined the Muslim Community if the dowries are equal, but the deficiency, if any, is to be made up collectively by Muslims, or, as some authorities say, from the booty acquired by Muslims in war; the word عاقبت meaning عاقبت i.e., you have acquired booty. This arrangement was necessary as disbelievers refused to return the dowries paid by their believing husbands to the women who had deserted to them.
13. O Prophet! when believing women come to thee, taking the oath of allegiance at thy hands that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful. 4220

14. O ye who believe! take not for friends a people with whom Allah is wroth: they have indeed despaired of the Hereafter just as have the disbelievers despaired of those who are in the graves. 4221

4220. Commentary:

The expression, 왜 아기님과 아저간 빌 겟 means from themselves or by themselves.

4221. Commentary:

The verse sums up the subject-matter of the Sūra, viz., that there could be no real union of hearts without community of ideals and principles and that the beliefs and ideas of believers and disbelievers are poles apart from each other. The last sentence of the verse may mean that disbelievers have despaired of the Hereafter i.e., they have absolutely no faith in the Hereafter, just as they have no faith that the dead would ever again come to life. The word “they” may also refer to the Jews, since the expression “with whom Allah is wroth,” has been used about the Jews in several verses of the Qur’ān.
CHAPTER 61

SŪRA AL-SAFF

(Revealed after Hijra)

Title, Date of Revelation, and Context

This Sūra takes its title from v. 5 which enjoins Muslims to fight in the cause of Allah in solid ranks (صلاة), "as if they were a strong, cemented structure." The Sūra was revealed at Medina, probably in the third or fourth year of Hijra, after the Battle of Uhud, as v. 5 seems to possess an implied reference to the lack of discipline or unquestioning obedience to the Holy Prophet, of which some of the Muslims were guilty in that battle.

The preceding two Sūras had dealt with the subject of war against disbelievers, and with social and political problems arising out of it. The Sūra under comment emphasizes the importance of giving unqualified and unquestioning obedience to the Leader, and of presenting, under his guidance, a solid, compact and united front to disbelievers.

Subject-Matter

The Sūra opens with the glorification of God's Wisdom and Might, and proceeds to admonish believers that when they glorify God and extol His Holiness with their tongues, they should also glorify Him with their actions, thus making their actions harmonize with their verbal declarations. So, when they are called upon to fight in the cause of Truth, they should present a firm and solid front to disbelievers, and should give unqualified obedience to their Leader.

The Sūra then makes a brief reference to the misbehaviour of the followers of Moses who, by disobeying and defying him, caused him much vexation and mental anguish, and, by implication, warns Muslims never to behave like them. Next, mention is made of the prophecy of Jesus about the advent of the Holy Prophet, followed by a firm declaration that all the attempts of the votaries of darkness to extinguish the Light of Allah would come to nought. The Light will continue to shine in all its glory and effulgence and Islam will prevail over all religions. But before this comes to pass, the followers of Islam shall have to "strive with their wealth and persons in the cause of Allah." Only then will they deserve to be blessed with God's pleasure and material glory—"with Gardens through which streams flow." The Sūra closes with exhorting Muslims to help God's cause, as did the disciples of Jesus by undergoing all manner of sacrifice and suffering for it.
1. "In the name of Allah the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise.\textsuperscript{4222}

3. O ye who believe! why do you say what you do not?\textsuperscript{4223}

4. Most hateful is it in the sight of Allah that you say what you do not.

5. Verily, Allah loves those who fight in His cause arrayed in \textit{solid} ranks, as though they were a \textit{strong} structure cemented with \textit{molten} lead.\textsuperscript{4224}

\textsuperscript{a}See 1:1. \textsuperscript{b}17:45; 24:42; 57:2; 62:2; 64:2. \textsuperscript{c}9:111.

\textsuperscript{4222} Commentary:

See 57:2.

\textsuperscript{4223} Commentary:

Muslims are told here that their actions should correspond to their professions. Boastful, empty talk carries one nowhere and verbal professions unattended by deeds smack of hypocrisy and insincerity.

\textsuperscript{4224} Important Words:

\textit{مرصوص} (strong). They say \textit{رصد السنة} \textit{i.e.}, he made the building firm and compact, or he made it firm and strong; he joined it together; he stuck it together, one part to another, so that there might be no interstice in it; he plastered it with lead. \textit{حرص} means, they placed themselves close together in prayer or in battle so that there was no intervening space among them. \textit{مرصوصة} means, a well cased with lead (Lane & Aqrab).

Commentary:

Muslims are expected to present a firm, compact and united front to the forces of evil, under the command of their Leader whom they should give full and unqualified obedience. But for a people to become united into a solid and strong community, they must possess one code of life, one ideal, one objective and destination and one programme to achieve that objective.
6. And remember when Moses said to his people, 'O my people, why do you vex and slander me and you know that I am Allah’s Messenger unto you?' So when they deviated from the right course, Allah caused their hearts to deviate, for Allah guides not the rebellious people.  

7. And remember when Jesus, son of Mary, said, 'O Children of Israel, surely I am Allah’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me; his name being Ahmad.' And when he came to them with clear proofs, they said, 'This is manifest sorcery.'

Commentary:

4225. Perhaps no Prophet of God suffered so much mental agony at the hands of his followers as did Moses. Among many other Signs Moses’s people had seen the mighty hosts of Pharaoh drown before their very eyes and yet they had hardly crossed the sea when they wanted to revert to idolatry, and seeing some people worshipping idols asked Moses to set up one such idol for them. They defied Moses’s brother, the Prophet Aaron, and worshipped the calf (7:149). When asked to march into Canaan which God had promised to them they scornfully and quite brazen-facedly told Moses to go with his Lord upon Whom he had relied so much; they were not going to budge an inch from the place where they had settled (5:25). Thus Moses was repeatedly insulted by, and baulked in his efforts to reclaim from idolatory, the very people whom he had delivered from the crushing bondage of Pharaoh. They even slandered and defamed him. It is to such vexatious act of these ungrateful people that the Qur’ān has referred in 33:70.

4226. Important Words:

Ahmad (Ahmada) is derived from حمد and means, he praised, eulogised or commended him; spoke well of him; he requited him; he gave him his due. Ahmad (Ahmada) means, he did or said that for which he should be praised or which was praiseworthy. Ahmad al-shahih means, the thing was or became praiseworthy. Ahmad means, one who praises much or who is praised much or most (Lane & Taj).

Commentary:

The prophecy of Jesus about the coming of Paraclete or the Comforter or the Spirit of Truth as given in the Gospels is as follows: I will pray the Father, and he shall give you
another Comforter, that he may abide with you for ever. Even the Spirit of Truth whom the world cannot receive because it sees him not, neither knoweth him; ... but when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceeaeth from the Father, he shall testify of me; ... for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you; ...... I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of Truth is come, he will guide you unto all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come ...... He shall glorify me (John 14:16-17, 15:26; 16:7, 12-14).

From these verses of the Gospel of John the following inferences are clearly deducible:

(1) That Paraclete or the Comforter or the Spirit of Truth could not come unless Jesus should have departed from the world.
(2) That the Comforter was to abide in the world for ever.
(3) That he was to say many things which Jesus himself could not tell because the world could not then bear them.
(4) That he would guide men unto all truth.
(5) That he would not speak of himself, but whatever he would hear that would he speak.
(6) That the Comforter would glorify Jesus and testify of him.

This description of Paraclete or the Comforter or the Spirit of Truth is in complete harmony with the status and mission of the Holy Prophet as given in the Qur'an:

(1) The Holy Prophet appeared after Jesus had departed from this world.
(2) He is the last Law-giving Prophet and the Qur'an the last revealed Divine Law for the whole of mankind till the end of time (5:4). (3) Jesus could not guide mankind to all truth because his Message was meant only for a particular people and for a particular period, and the Law as amended and given to the Jews by him was not and could not be a complete and perfect Law because they had not yet mentally and morally so developed as to be the bearers of a complete Shari'at and the world had to wait till it was given a perfect Law in the form of the Qur'an (5:4) and a Prophet par excellence i.e., the Holy Prophet who could guide all mankind.

(4) The Holy Prophet gave to the world a Law complete in all its details which alone could guide mankind unto all truth (5:4).
(5) The Holy Prophet did not speak of himself but whatever he heard from God that did he speak (53:4).

The prophecy in the Gospel of John resembles the prophecy mentioned in the verse under comment except that instead of Ahmad the name stated therein is Paraclete. Christian writers challenge the correctness of the Quranic version of the prophecy, basing their contention on this difference of names, irrespective of the otherwise similar features of Biblical & Quranic versions.

In fact, Jesus spoke Aramaic and Hebrew. Aramaic was his mother tongue and Hebrew his religious language. The present Biblical version is the translation of Aramaic and Hebrew into Greek.

A translation naturally cannot fully convey the beauty of the text. Languages have their limitations. The same is true of the people who speak them. Their limitations are reflected in their works. The Greek language has another word, i.e., Periklutos, with a similar meaning as Ahmad in Arabic. Jack Finegan, the renowned theologian, in his book, “The Archaeology of World Religions,” says:

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8. "But who does greater wrong than one who forges a lie against Allah while he is called to Islam? Allah guides not the wrong-doing people." 

"Where in Greek the word Comforter (Parakletos) is very similar to the word for 'renowned' (Periklutos), the latter being the meaning of the names Ahmad & Muhammad."

Moreover, "The Damascus Document" a scripture discovered towards the end of the nineteenth century in Ezra synagogue, Old Cairo (p. 2, lines 12, 13) describes Jesus as having foretold the advent of a "Holy Spirit," named Emeth.

"Emeth" in Hebrew means "the Truth," or "the Truthful one and a person of constant goodness" (Strachan's Fourth Gospel, page 141). The word was interpreted by the Jews as "God's Seal." Naturally, though Jesus must have used the name Ahmad, the phonetic resemblance of the two words (Ahmad & Emeth) caused later writers to substitute "Emeth" for Ahmad, its Hebrew synonym.

Thus the prophecy mentioned in the verse under comment applies to the Holy Prophet, but as a corollary it may also apply to the Promised Messiah, Founder of the Ahmadiyya Movement, since in his person the Second Manifestation of the Holy Prophet took place. To this Second Manifestation or Second Coming of the Holy Prophet, the third verse of the next Surah—Al-Jumu’ah pointedly refers.

It may be mentioned here that a prophecy about the Holy Prophet is also clearly stated in Gospel of Barnabas which is treated by the Church as apocryphal but which has as much claim to be accepted as authentic as any of the four Gospels.

4227. Commentary:

The preceding verse having been applied to the Holy Prophet, the expression "who can be more unjust than one who forges a lie against Allah while he is called to Islam" would refer to those rejectors of Truth to whom he addressed his Message, since he was the Inviter and they the invitees (20 : 109 & 33 : 47), and having rejected his Message and by intentionally misinterpreting Divine prophecies they belonged to that class of people who in the Qur'an have been called forgers of lies against God (6 : 138—141). But if the prophecy be taken to apply to the Promised Messiah the expression, "he is called to Islam," would signify that the Promised Messiah would be invited by the so-called defenders of Islam to recant, repent and be a Muslim like them, for, according to them, by his claim to be the Promised Messiah and Mahdi he would cease to be one.
9. "They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, however much the disbelievers hate it." 4228

10. "He it is Who has sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it." 4229

11. O ye who believe! shall I point out to you a bargain that will save you from a painful punishment? 4230

12. "That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know." 4231

4228. **Commentary:**

The Holy Prophet has been repeatedly called the "Light of Allah," in the Qur'an (4:175; 5:17; 64:9). All the efforts of the enemies of Islam to extinguish this Divine Light has signally failed and Islam has gone on from strength to strength and will one day embrace in its fold the major enlightened part of all mankind.

4229. **Commentary:**

Most Commentators of the Qur'an are agreed that this verse applies to the Promised Messiah in whose time all religions will make their appearance and the superiority of Islam over all of them will be established.

This and the previous verse contain two very challenging prophecies, the present one about the establishment of the superiority of Islam over other Faiths and the preceding one about the total failure of the enemies of Islam to extinguish its light.

4230. **Commentary:**

This verse seems to refer to the time of the Promised Messiah when trade and commerce will flourish and there will be a mad rush for striking profitable bargains.

4231. **Commentary:**

The reference in the verse again seems to be to the present time—the era of the Promised Messiah, in which, in the absence of religious wars, monetary sacrifice is given precedence.
13. He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.\(^{4232}\)

14. And He will bestow upon you another favour which you love: help from Allah and a near victory. So give glad tidings to the believers.

15. O ye who believe! be helpers of Allah, as said Jesus, son of Mary, to his disciples, ‘Who are my helpers in the cause of Allah?’ The disciples said, ‘We are helpers of Allah.’ So a party of the Children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy, and they became victorious.\(^{4233}\)

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\(^{4232}\) Commentary: followers of Jesus who preached his Message to the world, will prosper and Islam will advance and make progress. The concluding words of the Sūra are indeed very prophetic. Throughout the ages the followers of Jesus have enjoyed power and precedence over their enemies—the Jews. They have founded and ruled over vast and powerful empires while the Jews have been a dispersed people so much so that “The Wandering Jew” has become a byword.

\(^{4233}\) Commentary: the Essenes were a highly religious and righteous people who lived away from the world's hustle and bustle, passing their time in meditation and prayer and in the service of humanity. It was from these people that most of Jesus's early followers came (“The Dead Sea Community” by Kurt Schubert and “The Crucifixion” by An Eye-Witness). They have been called “Helpers” by Eusephus.
CHAPTER 62

SŪRA AL-JUMU‘AH

(Revealed after Hijra)

Title, Date of Revelation, and Context

The Sūra takes its title from v. 10, wherein Muslims are enjoined to leave off all business when call is made for the Jumu‘ah Prayer. It is a Medinite Sūra and seems to have been revealed several years after Hijra (see v. 3). In the previous Sūra Jesus’s prophecy about the advent of the Prophet Ahmad was mentioned. The present Sūra further deals with that prophecy.

Subject-Matter

The Sūra like its predecessor opens with the glorification of the Might and Wisdom of God, and, as a proof and demonstration of these two Divine attributes, points to the appearance of the Holy Prophet among the unlettered Arabs, who from an unlettered and uncultured people, became, through the teaching of the Qur‘ān and the Prophet’s noble example, the teachers and leaders of mankind, spreading light and learning wherever they went. The Sūra then refers to the same spiritual phenomenon through a great Deputy of the Holy Prophet—the Promised Messiah—and proceeds to condemn the Jewish people for their rejection of the Holy Prophet, in spite of the fact that their Scriptures abound in prophecies about him. Thus by implication the sura warns Muslims against behaving like the Jews, when the Great Deputy appears among them. Towards the close of the Sūra importance of the Friday Prayer is emphasized and an implied hint is made that at the time of the Second Advent of the Holy Prophet which has been likened to the Friday Prayer, there would be a mad craze for trade, commerce, and worldly gains and many other diversions to amuse and turn men away from God, and Muslims are exhorted not to let these things distract them in the midst of their religious duties.
1. In the name of Allah, the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise. 

3. He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they were before, in manifest misguidance.

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4234. Commentary:

The verse speaks of four Divine attributes which specially concern the fourfold mission of the Holy Prophet, mentioned in the next verse.

4235. Commentary:

For theāl-miṣri see 3:76 & 7:158.

The Divine mission of the Holy Prophet consisted in the performance of the fourfold sacred duty referred to in the verse under comment. This was the noble task which was to be entrusted to that great Prophet for whose appearance among the unlettered Arabs the Patriarch Abraham had prayed several thousand years in advance, when in company with his son, Ishmael, he was raising the foundations of the Ka'ba (2:130).

In fact, no Reformer can truly succeed in his mission unless he prepares, by his noble and purifying example, a community of sincere, devoted and righteous followers, whom he teaches the ideals and principles of his Message and their philosophy, significance and importance, and then sends them out to preach that Message to other people. The training he imparts to them refines their intellect, and the philosophy of his teaching engenders in them certainty of faith, and his noble example creates in them purity of heart and refines character. It is to this basic fact of religion that the verse under comment refers.
4. And among others from among them who have not yet joined them. He is the Mighty, the Wise.\footnote{4236}

5. That is Allah's grace; He bestows it on whom He pleases; and Allah is the Lord of immense grace.\footnote{4237}

6. The likeness of those who were entrusted with the law of Torah, but did not carry out its commandments, is as the likeness of an ass carrying a load of books. Evil is the likeness of the people who reject the Signs of Allah. And Allah guides not the wrongdoing people.\footnote{4238}

\footnote{4236. Commentary: The verse signifies that the Message of the Holy Prophet was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not only for his contemporaries but also for the coming generations till the end of time. Or the meaning may be that the Holy Prophet will be raised among another people who have not yet joined his immediate followers. The reference in the verse and in a well-known saying of the Holy Prophet is to the Second Advent of the Holy Prophet in the person of the Promised Messiah in the Latter Days. Says Abū Hurairah: “One Day we were sitting with the Holy Prophet when \textit{Sūra Jumu'ah} was revealed. I asked the Holy Prophet, ‘Who are the people to whom the words \textit{And among others from among them who have not yet joined them}, refer. Salmān the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Salmān and said, ‘If Faith were to go up to the Pleiades, a man from these would surely find it’” \textit{(Bukhārī).} This \textit{hadith} shows that the verse applies to a man of Persian descent. Now, the Promised Messiah, the Founder of the Ahmadiyya Movement, was of Persian descent. Other sayings of the Holy Prophet speak of the appearance of the Messiah at a time when there would remain nothing of the Qur'ān but its words and of Islam but its name \textit{i.e.}, the true spirit of Islamic teaching will be lost. \textit{(Baihaqi).} Thus the Qur'ān and the \textit{hadith} both seem to agree that the present verse refers to the Second Advent of the Holy Prophet in the person of the Promised Messiah.}

\footnote{4237. Commentary: The verse refers to the good fortune of the people among whom the Holy Prophet will be raised for the second time in the person of one of his followers—the Promised Messiah.}

\footnote{4238. Important Words: \textit{śifrun} (books) is the plural of \textit{sifra}, which is derived from \textit{ṣafara}. They say \textit{ṣafar al-kāf} \textit{i.e.}, he wrote the book. \textit{ṣafar} means, a book; a large book; a writing \textit{(Lane)}.}

\footnote{Commentary: The verse contains an implied warning to Muslims not to reject the Promised Messiah}
7. Say, 'O ye who are Jews, if you claim you are the friends of Allah to the exclusion of all other people, then wish for Death, if indeed you are truthful'.

8. "But they will never wish for it, because of that which their hands have sent on before them. And Allah knows well those who do wrong.

9. Say, 'The Death from which you flee will surely overtake you. Then will you be returned unto Him Who knows the unseen and the seen, and He will inform you of what you had been doing.'

R. 2

10. O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off all business. That is better for you, if you only knew.

\[\text{Commentary:}\]

The verse shows that the Promised Messiah will challenge the Muslim Ulema who will reject his claim to a prayer contest in which Divine curse is invoked against those who forge lies against God (3:62).

The reference in the verse seems to be to those Muslim Ulema whom the Promised Messiah will invite to Mubahala. Being convinced of the falsity of their position the Ulema will refuse to accept the challenge.

In the previous verses mention was made of Jews who rejected the Holy Prophet's Message and who profaned their Sabbath and consequently incurred God's displeasure. In the present verse, however, Muslims have been enjoined to be particularly careful about the obligatory Friday Prayer. Every people has a Sabbath and the Muslim Sabbath is Friday. As soon as call for Prayer is made all business is to cease and the Faithful should attend the mosque to listen to the Leader's sermon (khutbah), which usually deals with some topical subject concerning the moral and social needs of the community and how to fulfil them.
11. And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may prosper. 4242

12. But when they see some merchandise or amusement, they break up for it, and leave thee standing. Say, 'That which is with Allah is better than amusement and merchandise, and Allah is the Best Provider.' 4243

As the Sūra seems particularly to deal with the time of the Promised Messiah, the call for Friday Prayer may also signify his clarion call to Muslims to listen to his Message.

4242. Commentary:
Unlike Jewish or Christian Sabbath, the Muslim Sabbath is not a day of rest. Before the Friday Prayer and after it Muslims are exhorted to follow their daily avocations. The words "of Allah's grace," have generally been understood to mean "doing business and earning one's livelihood."

4243. Commentary:
It is apparent from v. 3, that the Sūra, particularly deals with the time of the Promised Messiah whose advent has been referred to as the advent of the Holy Prophet himself. The verse under comment shows that in the Messiah's time trade and commerce will engross people's attention and they will have little time to give to God Whom they will consign to complete oblivion. To add to man's forgetfulness of God, there will be all sorts of amusements, sports and pastimes to divert his attention from God. Muslims have been admonished in the verse not to neglect their spiritual well-being in the pursuit of material gains and sensuous pleasures.
CHAPTER 63

SŪRA AL-MUNĀFIQŪN

(Revealed after Hijra)

Introductory Remarks

The Ṣūra takes its name from the opening verse. It is a Medinite Ṣūra, having been revealed, as its subject-matter shows, sometime after the Battle of Uhud which exposed the Hypocrites. Whereas the previous Ṣūra had specifically dealt with the Jews of Medina, this Ṣūra deals with other enemies of Islam—the Hypocrites.

At the very outset the Ṣūra exposes the infidelity and dishonesty of the Hypocrites and condemns their loud profession of faith as false and treacherous. They are, says the Ṣūra, the real enemies of Islam, as they try to deceive Muslims by their oaths and by their false profession of faith using them as a screen for that purpose. The Ṣūra further says that by their evil designs and nefarious activities the Hypocrites have condemned themselves beyond redemption. They have gone so far in mischief that God will not forgive them. They mistakenly think that, perhaps, like themselves, the Companions of the Holy Prophet are a band of self-seekers who will leave their Leader the moment their material interests so demanded. The Ṣūra closes with the exhortation to Muslims that instead of seeking to get any material benefit from the Holy Prophet, as the Hypocrites foolishly think, they should spend their wealth in the cause of God, before the time comes when Islam will no longer stand in need of the wealth of its followers.
1. "In the name of Allah, the Gracious, the Merciful.

2. When the Hypocrites come to thee, they say, 'We bear witness that thou art indeed the Messenger of Allah.' And Allah knows that thou art indeed His Messenger: but Allah bears witness that the Hypocrites are certainly liars. 4244

3. They have made their oaths a shield; thus they turn men away from the way of Allah. b Surely, evil is that which they have been doing. 4245

4. That is because they first believed (and), then disbelieved. c So a seal was set upon their hearts and consequently they understand not. 4246


4244. Commentary:

It is characteristic of a hypocrite that he makes loud profession of his faith and thus seeks to conceal the treachery and infidelity of his heart.

4245. Commentary:

The Hypocrites make loud professions of their faith and repeatedly declare on solemn oaths that they are sincere believers. This they do in order to hoodwink honest and unsuspecting believers into thinking that they are sincere and faithful followers of Islam like themselves, and thus by winning the believers' confidence they seek to create mischief among them. This is how they make their oaths a screen for their wicked designs.

4246. Commentary:

The Hypocrites, the verse purports to say, appear to have lost all reason and understanding since they labour under the misconception that by their wiles and glib talk they can deceive Allah and His Prophet.
5. And when thou seest them, their figures please thee; and if they speak, thou listenest to their speech. They are as though they were blocks of wood propped up. They think that every cry is against them. They are the enemy, so beware of them. Allah’s curse be upon them! How are they being turned away from the truth!  

6. And when it is said to them, ‘Come, that the Messenger of Allah may ask forgiveness for you,’ they turn their heads aside, and thou seest them keeping back while they are big with pride.

7. It is equal for them whether thou ask forgiveness for them or ask not forgiveness for them. Allah will never forgive them. Surely, Allah guides not the rebellious people.

4247. Important Words:

- سَنَدَة (propped up) is derived from سَنَدَ. They say سَنَدَ آلَهُ i.e., he leaned, rested or stayed himself against it or upon it. سَنَدَ فِي الْجِبَل means, he ascended the mountain. سَنَدَ (sannada) means, he set up pieces of wood as stays or props against a wall; he wore or clad himself with garments called سَنَدَ (sanadun). The word also means, a thing upon or against which one leans, rests or stays himself; or a person upon whom one leans; mountain slope (Lanc & Aqrab).

Commentary:

In this verse the Hypocrites have been compared to blocks of wood propped up, or pieces of wood dressed up with clothes, which signifies that a hypocrite lacks self-reliance. He is always in search of some person or thing upon which to rest or lean. Or the word may signify that his interior does not correspond to his exterior. He so conducts himself that while outwardly he appears to be a reasonable, dignified and honest person, inwardly he is quite hollow and rotten to the core. He seeks to please with his glib talk but, being a coward, he suspects danger in every crisis.

4248. Commentary:

The Hypocrites are the real enemies of Islam, much worse than the disbelievers (v. 5). By their secret wicked designs and machinations against Islam they irretrievably condemn themselves. As they have no faith, the verse says, asking forgiveness for them cannot benefit them in any way.
8. They it is who say, 'Spend not on those who are with the Messenger of Allah that they may disperse and leave him; while to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.\textsuperscript{4249}

9. They say, 'If we return to Medina, the one most exalted will surely drive out therefrom the one most mean,' while true honour belongs to Allah and to His Messenger and the believers; but the Hypocrites know not.\textsuperscript{4250}

\textsuperscript{4249. Commentary:}
Insincere and dishonest himself, a hypocrite considers others to be like him. The verse points out that the Hypocrites of Medina had made an entirely foolish and wrong estimate of the sincerity of purpose of the Holy Prophet’s Companions. They had quite a wrong notion that the Companions of the Holy Prophet had gathered round him from considerations of material interest, and that the moment they would find that their hopes had not materialised, they would desert him. Time completely belied their fond and futile expectations.

\textsuperscript{4250. Commentary:}
In the course of a campaign, (probably the one against Banû Muṣṭafîq) ‘Abdullah bin Ubayy, leader of the Medina Hypocrites, is reported to have said that on his return he, “the most honourable of the inhabitants of Medina,” would drive out therefrom “the meanest of them,” meaning thereby that he would drive out of Medina the Holy Prophet, along with the entire band of his followers. ‘Abdullah bin Ubayy was bitterly hostile to the Holy Prophet because his hopes of becoming the Chief of Medina were shattered by the Holy Prophet’s arrival on the scene. Abdullah’s son heard of this vile boast of his father, and as the party returned to Medina, he drew his sword and barred his father’s entry into the town till he had confessed and declared that he himself was the meanest of the citizens of Medina and the Holy Prophet the most honourable of them. Thus his boast recoiled on his own head.
R. 2 10. *O ye who believe! let not your wealth and your children divert you from the remembrance of Allah.* And whoever does so—it is they who are the losers.\(^{4251}\)

11. *And spend out of that with which We have provided you before death comes upon one of you and he says, 'My Lord! if only Thou wouldest grant me respite for a little while, then I would give alms and be among the righteous.*\(^{4252}\)

12. *And Allah will not grant respite to a soul when its appointed time has come; and Allah is Well-Aware of what you do.*\(^{4253}\)

\(^{4251}\) Commentary:
The believers have been informed in this and the next verse that God demands from them the sacrifice of their wealth and offsprings in the cause of Truth, since it is sacrifice that distinguishes true believers from the Hypocrites.

\(^{4252}\) Commentary:
The verse exhorts believers to make the best of their opportunities to serve the cause of Truth with all the gifts that God had bestowed upon them, before death comes upon them \textit{i.e.}, before they lose the opportunity or the power to serve.

\(^{4253}\) Commentary:
The word \textit{اِل}

signifies a Divine decree, and the verse means that a people should make the best of their opportunities before the Divine decree comes into force; that is, because they will have outlived their usefulness, they would deserve to live no more.
CHAPTER 64
SŪRA AL-TAGHĀBUN
(Revealed after Hijra)

Date of Revelation and Context

As its contents show this Sūra was revealed at Medina. The time of revelation appears to be shortly after Hijra. It takes its name from v. 10.

The previous Sūra had closed on an exhortation to believers to spend liberally in the cause of Truth, out of what Allah had bestowed upon them, before it was too late and the day arrived when they would have to render an account of their deeds and actions to God. In this Sūra some description is given of the awful day, called the Day of Losing and Gaining. The believers are exorted again with greater emphasis not to allow any considerations of ties of relationship to stand in the way of their resolve to spend their wealth in Allah's way.

Summary of Subject-Matter

The Sūra opens with the declaration that the whole creation proclaims the glory and greatness of God, to Whom belongs the kingdom of the heavens and the earth and Who has power over all things. He created man and brought into existence the whole universe for his service and endowed him with great natural powers and faculties in order that he should achieve the object of his creation. Unfortunately, however, the disbelievers defy God's commandments and reject His Messengers, with the result that they incur Divine displeasure. They are told that they should make preparation for the Day when the loss resulting from disobedience of Heavenly Messengers will be brought home to them. Towards the end of the Sūra believers are told that they can make up for any remissness in the discharge of their obligations to God and man, by giving full obedience to the commandments of God and the behests of His Messenger, and by spending in the cause of Truth, out of the great gifts God has bestowed upon them, and that they should not allow any ties of relationship to stand in their way.
1. "In the name of Allah, the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allah; His is the kingdom and His is the praise, and He has power over all things.  

3. It is He Who has created you, but some of you are disbelievers and some of you are believers; and Allah sees what you do.

4. He created the heavens and the earth with truth, and He shaped you and made your shapes beautiful, and to Him is the ultimate return.

4254. Commentary:
Every creature by discharging its allotted task punctually and regularly and thus fulfilling the object for which it has been created, declares God to be free from every defect, imperfection or impurity and to be its Master, Creator and Controller. See also 57: 2.

4255. Commentary:
God has provided to all men adequate powers and opportunities for moral and spiritual development but some of them, by their failure to make proper use of those opportunities, practically refuse to acknowledge God's beneficence and disobey His laws and commandments, while others by employing them in the service of their fellow beings succeed in winning His pleasure.

4256. Commentary:
The universe is governed and controlled by fixed natural laws and man is not the victim of chance, but being the crown and acme of the whole creation he has been endowed with such powers and faculties as are suited to his position as God's vicegerent on earth: and because of these powers he will have to render to God an account of his deeds and actions.
5. He knows whatever is in the heavens and the earth, and He knows what you conceal and what you dis- close%; and Allah knows well that which is hidden in the breasts.4257

6. Has not the story reached you of those who disbelieved before? So they tasted the evil consequences of their conduct, and they had a painful punishment.4258

7. That was because their Messengers came to them with manifest Signs, but they said, 'Shall mere mortals guide us?' So they disbelieved and turned away, but Allah had no need of them; and Allah is Self-Sufficient, Worthy of all praise.4259

8. Those who disbelieve assert that they will not be raised up. Say, 'Yea, by my Lord, you shall surely be raised up; then shall you surely be informed of what you did. And that is easy for Allah.'4260

4257. Commentary:

As man has to render an account of his actions to God, he must realise that God being the Creator and Controller of the universe, nothing is hidden from Him or can escape His notice. It is therefore futile on man's part to think that he can avoid or escape responsibility for his actions.

4258. Commentary:

See next verse.

4259. Commentary:

As man has been endowed with great faculties of head and heart and as he has to render an account of his deeds in the life hereafter, God sent His Messengers to guide him to the goal of his life. But man, in his ingratitude and conceit, defies and opposes Divine Messengers, thereby incurring Divine punishment.

4260. Commentary:

Does man think (the verse seems to say) that there is no future life or that he has been endowed with great powers, attributes and faculties for nothing, or, does he imagine that he can escape responsibility for his actions? He is sadly mistaken if he so imagines. There is a life after death wherein “shall you surely be informed of what you did.”

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9. Believe, therefore, in Allah and His Messenger, and in the Light which We have sent down. And Allah is Well-Aware of all that you do.  

10. The day when He shall gather you, on the Day of Gathering, that will be the day of mutual loss and gain. And whoso believes in Allah and acts righteously—He will remove from them the evil consequences of their deeds and He will make them enter Gardens through which streams flow, to abide therein for ever. That is the supreme triumph.

11. But as to those who disbelieve and reject Our Signs, these shall be the inmates of the Fire, wherein they shall abide; and an evil destination it is!

4261. Commentary:

النور (the Light) may mean, the light of revelation, or the wisdom, spiritual enlightenment and insight, and Divine knowledge and discernment, with which the Holy Prophet was specially gifted.

4262. Important Words:

النفاين (mutual gain and loss) is derived from غبن. They say غبن i.e., he deprived, cheated or made him suffer loss in selling or overcame him in buying and selling. غبن رأبه (ghabina) means, he was or became deficient in his opinion or judgment. غبن الشيني means, he was unmindful or neglectful of the thing. In view of the root-meaning of the word, the expression يوم النفاين has been variously interpreted as: (1) The Day of mutual gain and loss i.e., when believers will know what they had gained and disbelievers what they had lost. (2) The Day of the manifestation of loss i.e., people will realize how far they had been deficient in the discharge of their duties to God and man and thus their loss will become manifest. (3) The Day when the inmates of Paradise will over-reach the inmates of Hell by the state of enjoyment in which the former will be and the punishment which the latter will experience. (4) The Day when believers will attribute defect or deficiency to the lack of wisdom of disbelievers in that they had preferred disbelief to belief (Lane, Mufradat & Aqrab).
12. There befalls not any affliction but by the leave of Allah. And whoever believes in Allah—He guides his heart aright. And Allah knows all things well.\(^\text{4263}\)

13. And obey Allah and obey the Messenger. But if you turn away, then Our Messenger is responsible only for the clear conveying of the Message.\(^\text{4264}\)

14. Allah! there is no God but He; so in Allah let the believers put their trust.

15. O ye who believe! surely among your wives and your children are some who are your enemies, so beware of them. And if you overlook and forgive and pardon, then surely, Allah is Most Forgiving, Merciful.\(^\text{4265}\)

\(^{a4}: 79.\) \(^{b5}: 93; 24: 55.\)

\(^{4263}\). Commentary:
God controls the universe according to certain laws. When man contravenes any of these laws, he involves himself in trouble. But as God is the Creator of all natural laws and man’s affliction is due to the contradiction of one or other of these laws or to one of God’s special decrees, the trouble may be said to have emanated from Him or to have come into being by His leave.

\(^{4264}\). Commentary:
The best way to avoid being involved in miseries and misfortunes is to obey Allah and His Messenger—the laws of the Shari’at and Divine natural laws, because man’s troubles, as mentioned in the preceding Sūra, stem from the contravention of these laws.

\(^{4265}\). Commentary:
Whereas in the previous verses emphasis was laid on obedience to Allah and His Messenger, the present verse draws attention to the necessity of guarding against some of the things that militate against that obedience—our love for our near and dear ones. If we allow them to stand in the way of our loyalty to God and submission to Divine laws, they become our enemies whom we should specially guard against.
16. Verily, your wealth and your children are a trial; but with Allah is an immense reward.

17. So fear Allah as best you can, and listen, and obey, and spend in His cause; it will be good for yourselves. And whoso is rid of the covetousness of his own soul—it is they who shall be successful.

18. If you lend to Allah a goodly loan, He will multiply it for you, and will forgive you; and Allah is Most Appreciating, Forbearing.

19. The Knower of the unseen and the seen, the Mighty, the Wise.

4266. Commentary:
In the preceding verse believers were told that their wealth and their children would put their mettle to test, whether they would help in promoting the cause of Truth or would prove an impediment or hindrance. In the verse under comment they are told that they should obey all the commandments of the Shari'at, particularly they should not be hesitant when they are called upon to make monetary sacrifice for the advancement of a good cause. Only that way lies success and prosperity.

4267. Commentary:
Spending one's wealth in the cause of God is tantamount to giving a loan to Him which the Bountiful and Appreciating God pays back manifold.
CHAPTER 65
SŪRA AL-ṬALĀQ
(Revealed after Hijra)

Date of Revelation and Context

The Sūra derives its title from the subject-matter of the opening verse. It was revealed at Medina, sometime in the 5th or 6th year of Hijra. The immediate cause of its revelation seems to be the divorce pronounced by 'Abdullah bin 'Umar against his wife during her monthly course, a procedure which the Sūra is intended to prohibit (Bukhārī).

In the preceding Sūra a note of warning was sounded against some of the wives and children of believers, as sometime they tend to become an impediment in the way of men wishing to make monetary sacrifice in the cause of Truth. This may possibly lead to estrangement between the husband and the wife and ultimately to divorce, or the divorce may result from incompatibility of dispositions or from some other cause. It was therefore necessary to lay down the correct procedure for divorce. This may be regarded as the immediate connection of this Sūra with its predecessor. But there also runs a deeper connection in the subject-matter of the Qurʾān as a whole. It is characteristic of the style of the Qurʾān that when any of its Sūras deals with a particular subject in its opening verses, then in order to emphasize and impress the importance of that subject upon the mind of the reader, the Sūra, briefly but pointedly reverts to the same subject in its closing verses. The same procedure has been adopted in the Qurʾān as regards whole Sūras. Thus some of the social and political problems which have been dealt with in detail in the opening Medinite Sūras such as Al-Baqarah, Al-‘Imrān, Al-Nisa’, have again been briefly treated in the last ten Medinite Sūras. The subject of divorce with which this Sūra briefly deals has already been dealt with in detail in Sūra Al-Baqarah.

Summary of Subject-Matter

The Sūra opens with the procedure to be adopted when a man intends to divorce his wife, and with the treatment to be extended to her after the divorce has been pronounced and she is waiting for her ‘iddat (period of waiting) to expire. It is enjoined that during this period she should be treated well and provided with all the necessities, commensurate with the financial resources of the husband. It is significant that four times in the course of five brief verses of the Sūra believers have been exhorted to observe fear of God in their dealings. This indicates that in the matter of divorce husbands are generally tempted to treat their divorced wives unjustly. Hence the injunction to observe fear of God.

From the subject of divorce the Sūra passes on to the subject of rejection of the Divine Message by disbelievers. There seems to exist a subtle connection between the two. Those who reject the Divine Message divorce themselves from the grace of God.
1. "In the name of Allah, the Gracious, the Merciful.

2. O Prophet! when you divorce women, divorce them for the prescribed period, and reckon the period; and fear Allah. Turn them not out of their houses, nor should they themselves leave unless they commit an act which is manifestly foul. And these are the limits set by Allah; and whoso transgresses the limits of Allah, he indeed wrongs his own soul. Thou knowest not; it may be that thereafter Allah will bring something new to pass.\textsuperscript{4268}

\textsuperscript{4268} Commentary:

This is one of those verses of the Qur'ān in which the address made to the Holy Prophet, is, in reality, meant for the believers. Since the Holy Prophet was debarred from divorcing any of his wives (33:53), the injunction is meant clearly for his followers.

The procedure of divorce given in this Sitra is as follows:

The first pronouncement of divorce should be in the interval between two monthly courses, during which the husband and wife should not have conjugal relations. This ensures that the decision to divorce has not been taken hastily in a fit of anger or under the influence of some other momentary impulse but after cool and deliberate reflection. Moreover, a divorced wife is to remain in her house till the expiry of 'iddat (the period of waiting) which extends over three courses.

The words "it may be that thereafter Allah will bring about something new to pass," signify that the above-mentioned procedure is enjoined because it is possible that during the period of waiting the causes of friction may wear out and reconciliation may take place between the estranged parties.
3. Then, when they are about to reach their prescribed term, keep them with kindness, or put them away with kindness, and call to witness two just persons from among you; and bear true witness for Allah. Thus is admonished he who believes in Allah and the Last Day. And he who fears Allah—He will make for him a way out.\(^{4269}\)

4. And will provide for him from whence he expects not. And he who puts his trust in Allah—He is sufficient for him. Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure.\(^{4270}\)

5. And if you are in doubt as to the prescribed period for such of your women as have despaired of monthly courses, then know that the prescribed period for them is three months, and the same is for such as do not have their monthly courses yet. And as for those who are with child, their period shall be until they are delivered of their burden.\(^{b}\) And whoso fears Allah, He will provide facilities for him in his affair.\(^{4271}\)

\(^{a2}: 232. \quad b2: 229.\)

4269. **Commentary:**

The two witnesses referred to in the verse are to be called when the wife is about to be divorced, or when and if she is taken back by her husband. See also 2:230-234. “A way out” may mean “a way out of the difficult situation in which both the wife and the husband are placed by their apparently irreconcilable differences.

4270. **Commentary:**

The verse means that if differences between husband and wife are due to the poverty of the husband, God will provide for him from sources he never could imagine, provided he fears Allah and honestly wishes to tide over the difficult situation.

4271. **Commentary:**

The words “if you are in doubt” have been added because the stoppage of monthly course may be due to some disorder in the womb or to some other cause, though menopause may not yet have arrived.
6. That is the command of Allah which He has sent down to you. And whoso fears Allah—He will remove the evil consequences of his deeds and will enlarge his reward.4272

7. Lodge divorced women during the prescribed period in the houses wherein you dwell, according to the best of your means; and harass them not that you may create hardships for them. And if they be with child, spend on them until they are delivered of their burden. And if they give suck to the child for you, give them their due recompense, and consult together in kindness; but if you meet with difficulty from each other, then another woman shall suckle the child for him (the father).4273

8. Let him who has abundance spend out of his abundance. And let him whose means of subsistence are straitened spend out of what Allah has given him. Allah burdens not any soul beyond that which He has bestowed upon it. Allah will soon bring about ease after hardship.

4272. Commentary:
In the brief space of five verses the believers have been enjoined to fear God. This shows that in the matter of divorce men may be generally tempted to deal unjustly with their divorced wives and thus deprive them of their just rights. It was in the fitness of things that they should have been warned against falling a victim to this temptation.

4273. Important Words:
وجدكم (your best means) is derived from وجد which means, he found or he got. The three forms of the word وجد i.e., wajdun or wijdun or wujdun mean the same thing i.e., ampleness of means; capacity: riches or wealth. They say هذا من وجد i.e., it is within my capacity (Lane & Aqrab).

Commentary:
In this verse all the possible needs of a divorced woman have been adequately met. In her 'iddat a divorced woman is to be looked after by the husband with the same care and consideration as when she was the mistress of his house, according to the best of his means, till she leaves the house and is free to adopt the way of life she chooses.
2 9. "How many a city rebelled against the command of its Lord and His Messengers, and We called it to severe account, and punished it with dire punishment! 4274

10. So it tasted the evil consequences of its conduct, and the end of its affair was ruin. 4275

11. Allah has prepared for them a severe punishment; so fear Allah, O ye men of understanding, who have believed. "Allah has indeed sent down to you a Reminder—

12. A Messenger, who recites unto you the clear Signs of Allah, that he may bring those who believe and do good deeds out of every kind of darkness into light." And whoso believes in Allah and does good deeds—He will make him enter Gardens, through which rivers flow, to abide therein for ever. Allah has indeed made excellent provision for him.

4274. Commentary:

From the subject of divorce the verse makes a subtle diversion to the subject of defiance of God and His Messengers. In fact, in religious phraseology a woman is described as standing in the same relation to her husband as do the followers of a Prophet in relation to the Prophet. This comparison between the two relationships has been made quite clear in the last verse of Sūra Al-Taḥrīm, where disbelievers have been compared to the wife of Noah and the wife of Lot, and believers of different grades of righteousness and spirituality to the wife of Pharaoh, and to Mary, mother of Jesus.

4275. Important Words:

(evil consequences) is derived from ويل. They say ويل فلانا i.e., he beat such a one harshly and with consecutive strokes. ويل السام means, the rain fell in torrents. ويل الصيد means, he chased the hunt. ويل means, injury, damage; harshness; vexation; sin; punishment of sin. ويل means, dangerous, pernicious violent (Aqrab).
13. Allah is He Who created seven heavens, and of the earth the like thereof. The divine command comes down in their midst, that you may know that Allah has power over all things, and that Allah encompasses all things in His knowledge.

Commentary:

The verse purports to say that God's decree works in heavens and earth to the effect that His Messengers and their righteous followers are blessed with a Divine Light which guides them in their affairs and leads them to success and prosperity, while disbelievers suffer the evil consequences of their rejection of the Divine Message. In the preceding two verses a pointed reference is made to this subject.

"Seven earths" may be the seven major planets of the solar system and seven heavens their orbits or ways as elsewhere so called in the Qur'ān (23:18). Or spiritually speaking "seven heavens" may signify seven stages of the spiritual development of man and "seven earths" those of his physical growth. For a detailed discussion of this subject, see 23:1-18.
CHAPTER 66
SŪRA AL-TAḤRĪM

(Revealed after Hijra)

General Remarks

With this Chapter ends the series of Medinitine Sūrās which began with Sūra Al-Ḥadid. Its revelation may be assigned to the 7th or 8th year of Hijra and of a part of it to a later period, as the incident mentioned therein shows. The preceding Sūra had dealt with some aspects of 'Alaq—permanent separation between husband and wife. The present Sūra, however, deals with the subject of temporary separation, that is to say, with cases wherein a man, due to disagreement or conflict in domestic affairs temporarily gives up conjugal relations with his wife—or swears not to use a lawful thing. The Sūra takes its title from the opening verse.

Summary of Subject-Matter

The Sūra opens with an injunction addressed personally to the Holy Prophet not to forbid himself the use of things which God has made lawful for him. The specific incident referred to in the opening verse indicates that due to misunderstanding, disagreement that may disturb, though temporarily, domestic harmony and peace, might sometimes arise in the otherwise most peaceful atmosphere of even a Prophet’s household. The injunction, which applies to the Holy Prophet as much as to his followers, signifies that in such a case of temporary disharmony extreme measures should not be resorted to. The Holy Prophet’s wives are further warned that they should never lose sight of the Prophet’s very exalted status as God’s Messenger and should not make demands from him which are inconsistent with his high station. The Sūra proceeds to tell believers to take care that members of their household do not deviate from the path of rectitude lest they might land themselves in trouble, and that if they happen to err or falter they should make proper amends and repent truly and sincerely, so that they might deserve Divine grace and mercy. As the Sūra opens with the mention of an incident concerning relationship of the Holy Prophet with his wives, it ends fittingly with a simile, comparing disbelievers to the wives of Prophets Noah and Lot and believers, to the wife of Pharaoh and to the pious and righteous Mary, mother of Jesus.
1. In the name of Allah, the Gracious the Merciful.\(^{4277}\)

2. O Prophet! why dost thou forbid \textit{thyself} that which Allah has made lawful to thee. Thou seekest the pleasure of thy wives? And Allah is Most Forgiving, Merciful.\(^{4278}\)

\(^{4277}\)See 1:1.

\(^{4278}\)Commentary

It is related that one day one of the wives of the Holy Prophet gave him a drink made from honey, which he seemed to like. Some of his other wives, out of pique, pointed out to him that his breath smelt of \textit{Maghafir}, a shrub the taste of which resembled that of honey but having a bad smell. The Holy Prophet, because of his delicate nature, promised not to take honey any more (Buldân). It is to this incident that the verse under comment is generally taken to refer. But it seems improbable that the Holy Prophet, merely to satisfy the pique of his wife or wives, should have taken such a drastic step as to have forbidden himself the use of something which was lawful, particularly that in which, according to the Qur'ân, “there is cure for men” (16:70). It appears the narrator or narrators of this incident in the traditions suffered from some misunderstanding or confusion, particularly that in which, according to the Qur'ân, “there is cure for men” (16:70). It appears the narrator or narrators of this incident in the traditions suffered from some misunderstanding or confusion, particularly when, according to one tradition, the Holy Prophet took honey from the house of Zainab, and it were ‘Ā’isha and Ḥafṣa who contrived to draw him into making the aforesaid promise, while, according to another tradition, it was at the house of Ḥafṣa that he was served with honey and that the wives who objected were ‘Ā’isha, Zainab and Saḥīya. It appears, moreover, that according to the \textit{Hadīth}, two, or at the most three, of the Holy Prophet’s wives were concerned in the incident, but, according to vv. 2 & 6 of the present \textit{Sūra}, all were connected with it, two of them taking a leading part (v. 5). These considerations indicate that the \textit{Sūra} refers to some incident of much greater significance than the mere taking of honey by the Holy Prophet at the house of one of his wives and of having been drawn into making a promise not to take it any more. In the commentary on this \textit{Sūra}, Bukhārī (\textit{kitāb al-Maṣālim wa l Ghaṣb}) quotes Ibn ‘Abbās as relating that he was always on the look-out to enquire of ‘Umar as to who were the two wives to whom reference had been made in the verse: “Now, if you two turn unto Allah, it will be better for you, and your hearts are already so inclined.” One day, finding ‘Umar alone, he sought to satisfy his curiosity. He had hardly finished his question, says Ibn ‘Abbās, when ‘Umar said that they were ‘Ā’isha and Ḥafṣa and then proceeded to relate the story: “Once, when my wife offered me her advice concerning some domestic affair, I curtly told her that it was no business of hers to advise me, for in those days we did not hold our women-folk in much respect. My wife sternly replied: ‘Your daughter Ḥafṣa,
3. Allah has indeed allowed to you the dissolution of your oaths, and Allah is your Friend; and He is All-Knowing, Wise.4279

takes so much liberty with the Holy Prophet that she retorts back, when he says something not to her liking till he feels offended, and you do not allow me to speak to you even about our domestic affairs.' Upon this I went to ىفشا and sternly told her that she should not be misled by 'A'isha in this matter as she was nearer to the Prophet's heart. Then I went to Ummi Salma and had hardly broached the matter with her when she also curtly told me not to interfere in affairs concerning the Prophet and his wives. A short time after this, the Prophet separated himself from his wives and decided not to go to the house of any of them. The news went round that the Prophet had divorced his wives. I went to him and asked him if it was true that he had divorced his wives to which he replied in the negative."

This incident shows that 'Umar, and Ibn 'Abbás were of the view that the relevant verses of the Sūra referred to this temporary separation of the Holy Prophet from his wives. The fact that the preceding Sūra mentions the subject of تلق which is separation of a permanent character, lends weight to the inference that these verses relate to the Prophet's separation from his wives, which, however, was of a temporary nature. Besides, as reported by 'A'isha in the above-mentioned hadith, immediately after the period of separation was over, v. 33:29 was revealed, and the Prophet's wives were given the choice between the Prophet's companionship and a life of poverty and austere simplicity on the one hand, and separation from him with a life of ease and comfort and all sorts of material benefit on the other. The choice was given to all the wives and the verse under comment speaks of all the wives, as also does v. 4. This shows that the incident referred to in these verses concerns all the wives in which two of them took a more prominent part. And this was when the Prophet's wives, led by 'A'isha and ىفشا, demanded of him that like other Muslim women they should also have amenities of life and comfortable living (Fatḥ Al-Qādir). In this context the words تبغي مرضا أولا would seem to mean something like this: "Since thou always desir est to please thy wives and meet their wishes, they have been encouraged by this loving attitude of thine naturally to lose sight of thy high position as a Prophet of God and to make excessive demands on thee."

The alleged incident of Mary, the Copt, being too foolish and fantastic a concoction of Christian writers and lacking all reliable historical evidence, does not merit serious notice. Mary was the Holy Prophet's wedded consort and the respected mother of the Faithful. The Prophet never kept a slave girl.

0279. Commentary:

The Holy Prophet had severely taken to heart his wives' demand for amenities of life, and in order to show his extreme displeasure had sworn to keep away from them for one month. The verse under comment prescribes that a lawful thing does not become unlawful to a person merely by his swearing not to use it. In such a contingency he is required only to expiate his broken oath.
4. And when the Prophet confided a matter unto one of his wives and she then divulged it, and Allah informed him of it he made known to her part thereof, and avoided mentioning part of it. And when he informed her of it, she said, ‘Who has informed thee of it?’ He said, ‘The All-Knowing, the All-Aware God has informed me.’

5. Now if you two turn unto Allah repentant, it will be better for you, and your hearts are already so inclined. But if you back up each other against him, surely Allah is his Helper and Gabriel and the righteous among the believers; and furthermore, angels too are his helpers.

4280. Commentary:

It is difficult to say to what particular incident the present verse in fact refers. The reference which seems to be supported by the context may be to the incident described by ‘A’isha herself, which is to this effect: When verse 33:29 was revealed, giving the Holy Prophet’s wives a choice between his companionship and separation from him, by way of a reply to their demand for a life of comfort and ease, the Prophet first of all, broached the matter with ‘A’isha (Bukhari, kitab al-Ma’alim wa’l-Gha‘b). The Holy Prophet appears to have taken that course because it was ‘A’isha who had led the demand along with Hafsa, and it is not unlikely that ‘A’isha passed on the Holy Prophet’s secret communication to Hafsa. Whatever the actual facts may be, the verse emphasizes the obligation of a person to whom a secret is confided not to divulge it, particularly when the parties concerned are husband and wife and the secret relates to a private domestic affair; or for that matter when they are a Prophet of God and one of his followers.

4181. Commentary:

The words “you two,” seem to refer to ‘A’isha and Hafsa who led the demand for worldly comforts in their homes. All the wives of the Holy Prophet had, however, joined in the demand, though the leading part was taken by these two, and this, perhaps because they were daughters respectively of Abû Bakr and ‘Umar, the two most respected among the Holy Prophet’s Companions. See also v. 2 above.

The phraseology of the verse indicates that the matter referred to in these verses was of a very serious nature, but taking honey from the house of one’s wife evidently is not so serious an affair as to have led to separation of the Holy Prophet from all his wives for nearly a month. Nor was the reprimand to the Prophet’s wives implied in the words “Allah is his Helper and Gabriel and believers ...” called for.
6. It may be that, if he divorce you, his Lord will give him instead wives better than you—resigned, believing, obedient, always turning to God, devout in worship, given to fasting, both widows and virgins.\textsuperscript{4282}

7. O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over which are appointed angels, stern and severe, who disobey not Allah in what He commands them and do as they are commanded.\textsuperscript{4283}

8. \textit{O ye who disbelieve!} make no excuses this day. You are requited for what you did.

\textsuperscript{4282} Important Words:

- \textit{سَاحِنَة} (given to fasting) is feminine of \textit{سَاحِن} which is plural of \textit{سَاح} which is act. part. from \textit{صَاح} i.e., he went through the land for the purpose of devoting himself to religious services. \textit{سَاح} means, one who (1) goes through the land as a devotee; or forsakes his home for the sake of God; (2) who observes the obligatory fasts; (3) one who fasts constantly (Lane & Aqrab).

- \textit{ثَيْبات} (widows) is the plural of \textit{ثَيْب} which is derived from \textit{ثَابِت} i.e., the woman became a \textit{ثِيب} which means, (1) a woman who has become separated from her husband by his death or by being divorced by him; (2) one who is not a virgin; (3) a woman to whom a man has gone in; (4) a man who has gone in to a woman; (5) a person who has married, whether man or woman; (6) a woman who has attained the age of puberty, though a virgin. \textit{رجل ثِيب}, means a man who has been married to a woman (Lane & Aqrab.)

\textsuperscript{4283} Commentary:

As the \textit{Sūra} deals particularly with domestic disagreements and conflicts, believers are enjoined to train and educate members of their household in such a way that there should reign complete harmony, peace and concord in the house as it prevails in Paradise.
9. O ye who believe! turn to Allah in sincere repentance. It may be that your Lord will remove the evil consequences of your deeds and make you enter Gardens through which rivers flow, on the day when Allah will not abase the Prophet nor those who have believed with him. Their light will run before them and on their right hands. They will say, ‘Our Lord, perfect our light for us and forgive us; surely, Thou hast power over all things’.

10. O Prophet! strive hard against the disbelievers and the Hypocrites; and be strict against them; their resort is Hell, and an evil destination it is!

4284. Commentary:
The never-ceasing desire for perfection on the part of believers in Paradise as expressed in the words, ‘Our Lord perfect our light for us,’ shows that life in Paradise will not be a life of inaction. On the contrary, spiritual advance in Paradise will know no end, for as the believers will attain excellence, characteristic of a certain stage, they will not stop at that, but seeing in front of it a higher stage of excellence and thus finding that the stage at which they had arrived was not the highest stage, will desire the attainment of the next higher stage, and so on without end.

In short the believers will go on making advancement in Paradise and shall never recede a step. Their activity far from ceasing will rather increase. The Holy Prophet is reported to have said that in Paradise the believers will be imparted knowledge of new attributes of God which they will try to copy in themselves.

From the verse it further appears that after entering Paradise, the believers will seek maghfrat, i.e., “suppression of a defect.” In this sense of maghfrat the verse means that the righteous will be continually praying to God for the attainment of perfection and complete immersion in Divine Light. They will be continually going upwards and will regard each state as defective in comparison with a higher one to which they will aspire and will, therefore, pray to God to suppress the defective state that they may be able to get to the higher one. This is the true significance of Istighfar of which the literal meaning is, “asking forgiveness for one’s lapses.”

4285. Commentary:
Whereas, in the preceding verse it was stated that spiritual progress, not only in this world but in the life after death, is endless, in the verse under comment we are told that no advance is possible unless the disbelievers and the Hypocrites are strenuously striven against. Incidentally, the verse explains the real significance of Jihād which means, “striving against.” Since the Hypocrites were regarded as part of the Muslim Community, Jihād in the sense of fighting with the sword was never waged against them.
11. Allah sets forth for those who disbelieve the example of the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted unfaithfully towards them. So they availed them naught against Allah, and it was said to them, 'Enter the Fire, ye twain, along with those who enter.'

12. And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, 'My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;'

13. And the example of Mary, the daughter of 'Imran, who guarded her chastity—so We breathed therein of Our Spirit—and she fulfilled in her person the words of her Lord and His Books and was one of the obedient.

4286. Commentary:

In this and the preceding two verses, examples of the wives of the Prophets Noah and Lot, of the wife of Pharaoh, and the example of Mary, the mother of Jesus, are set forth. The disbelievers are compared to the wives of Noah and Lot in order to show that the companionship of a righteous man, even of a Prophet of God, does not benefit an evilly inclined person who is bent upon rejecting Truth. Prophet Noah's wife was of a more wicked disposition than the wife of Lot since the latter only preferred the company of her relatives to that of Lot, while Noah's son, probably under the corrupting influence of his mother, had rejected his father's Message.

The wife of Pharaoh stands for those believers who, though passionately desiring and praying to get rid of sin, yet cannot fully dissociate themselves from evil influences, represented by Pharaoh, and having arrived at the stage of the self-accusing soul sometimes fail and falter. Mary, the mother of Jesus, represents those righteous servants of God, who having closed all avenues of sin and having made peace with God, are blessed with Divine inspiration; the pronoun which, literally meaning a cleft or fissure, signifies an opening through which sin can find access.