

سُورَةُ الْأَحْزَابِ

Sūrah Al-Aḥzāb

(THE CONFEDERATES)

This is a Madni Sūrah. It comprises seventy three Āyāt and nine Sections.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. O Prophet! Fear Allah, and do not yield to the infidels and the hypocrites; verily Allah is ever Knowing, Wise.
2. And follow that which is revealed to you from your Rabb; verily Allah is Aware of what you do.
3. And put your trust in Allah, and Allah suffices as a Trustee.
4. Allah has not placed two hearts in any man, in his inside. Neither had He made your wives whom you pronounce to be as your mother's back, your real mothers, nor has He made your adopted sons your own sons. This is only your saying by your mouths, whereas Allah says the truth and He guides the way.
5. Call them after their fathers; that will be more equitable in the sight of Allah. And if you do not know their fathers then they are your brethren in faith and your friends and there is no fault

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكٰفِرِينَ وَالْمُنٰفِقِينَ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ
يَمَٰعْتَمِلُونَ خَيْرًا ﴿٢﴾

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۗ وَمَا جَعَلَ
أَزْوَاجَكُمْ الَّتِي تَغْلِبُهُنَّ مِنْ نِسَائِكُمْ وَأُمَّهَاتِكُمْ وَمَا جَعَلَ
أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ
بِقَوْلِ الْحَقِّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ
فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ
فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ

in you in regard to the mistake you have made therein, except in regard to what your hearts deliberately intend. And Allah is ever Forgiving, Merciful.

6. The Prophet is nearer to believers than themselves, and his wives are their mothers. And kinsmen are nearer one to another than other believers and the emigrants in the ordinance of Allah, except that you may act humbly to your friends. This has been inscribed in the Book.
7. And recall when We took a bond from the Prophets and from you, and from Nūḥ and Ibrāhīm and Mūsa and 'Isā son of Maryam. And We took from them a solemn bond.
8. That He may question the truthful of their truth. And for the infidels He has prepared an afflictive torment.

فِيمَا أَخْطَأْتُمْ بِهِ وَلَا لَكِن مَّا نَعَمَدْتُمْ قُلُوبَكُمْ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾

الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ
إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُمْ مَعْرُوفًا
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ
مِيثَاقًا غَلِيظًا ﴿٧﴾

لِيَسْئَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ
عَذَابًا أَلِيمًا ﴿٨﴾

Secrets of Revelation

The infidels and polytheists of Arabia pressurized the Holy Prophet^{SAW} to the utmost. They also tried to win him over by making lucrative offers. They hoped that he would stop falsifying their deities and idols, besides eulogising his Rabb at least for the safety of the believers. They threatened that in case he persisted they would not spare the life of any Muslim. The Jews of Madinah also adopted similar tactics. The polytheists of Arabia called upon other tribes and brought together a coalition force of ten thousand against him. It is then that Allah revealed: O' Prophet^{SAW}! Fear Allah and do not give in to any pressure by the infidels and the hypocrites; and remain steadfast on His

obedience under all circumstances. There is no room for any compromise on Islam or its Injunctions.

The Contemporary Muslims

The greatest misfortune of present era is that the contemporary Muslims disobey Allah and obey the non believers to safeguard their interests. They implement un-Islamic laws, their economy is interest orientated and political activity un-Islamic. Yet they claim to be Muslims. Whereas Allah addresses the Holy Prophet^{SAW} directly to highlight the importance of the matter that there is no room for any violation. A Muslim must simply follow Islam without pinning any hopes on the infidels and must rely on the One Who is constantly Aware of everything. It is out of His Wisdom that He lets the infidels enjoy respite for a short while. It certainly does not mean that they will escape His Grip. So the Holy Prophet^{SAW} must execute what is being revealed to him, as Allah is also fully Aware of what the believers do. They must not lose hope because of lack of visible means. He must put his trust in Allah. When the believers, standing fast on Allah's obedience, refuse to obey the infidels and challenge their might, Allah helps them by all means, for He is Potent enough to be relied upon.

Allah has not given two hearts to any human being, whereby a person cultivates friendship with the infidels, pins his hopes on them and obeys them, and at the same time claims to believe in and love Allah. Rather there is only one heart in every bosom, which either beats in the Name of Allah and His love or is drowned in infidelity.

Zihār to Wife and Adopted Son

The forthcoming Āyah discusses two rituals of the Era of Ignorance where reformation was desired.

These were of Zihār and of adopting sons. Zihār was a pronouncement made by a husband to his wife: "You are to me like the back of my mother," or "you are like a mother to me". In such cases the wife was considered as forbidden for her husband. The Qurān negates it and reiterates that mother is only the one who has given birth. So resorting to Zihār and calling the wife as mother or sister is sinful. There is an expiation for it. Since the wife is not rendered altogether forbidden, she retains her status after payment of the prescribed expiation. Details will follow later. The second ritual practised in that era was to adopt a son and to apply all the rules which were only applicable to a real son. For instance, he would be taken as a real son who would get a share from the inheritance, and all relationships would be governed accordingly. So the Qurān declares that the adopted sons do not become your real sons, nor do the

injunctions pertaining to a real son apply to them. This is merely a word of mouth and the reality can never be altered by anybody's utterances. **Allah** reveals the Truth and guides the people to the right path.

An Adopted Son must always be Identified with his real Father

Therefore, call the adopted sons by the name of their real fathers as this is the most appropriate and fair with **Allah**. Keeping an adopted son unaware of his real father is not correct. If someone has adopted a child, he must call the child by his father's name. Where the parentage is unknown, then he is either a brother in faith or a servant and bondsman and his status and rights must be safeguarded as such. The lapses before this revelation shall be forgiven. However, if still someone wilfully resorts to it in order to satisfy his fancies this indeed will be a grave sin. Such people must give up this practice and repent before **Allah**, Who is indeed Merciful and Forgiving. This calls for a careful thought by issueless parents who opt for adopting children.

The Holy Prophet^{SAW} enjoys a closer and dearer bond with the believers than they enjoy with their own lives, because the temporal life comprises both virtue and evil, while what emanates from the Holy Prophet^{SAW} is all virtue and eternal, for both the worlds. His noble wives are the mothers of the believers but the laws of inheritance are not invoked even here, let alone that these are applied to an adopted son. They are only applicable on the basis of lineage and proximity.

Vexing the Holy Prophet^{SAW} is Infidelity

The Holy Prophet^{SAW} dispenses nothing save virtue. His obedience, therefore, has priority over one's own preferences. Any insolence towards his noble wives is not only forbidden but amounts to infidelity as it is a source of annoyance to him. The laws of inheritance or *Nikaḥ* do not apply in their case. The prohibition to marry them has been revealed separately, and is not based on the *Āyah* under discussion. Similar is the case of the brotherhood established between the *Muhājirīn* and the *Anṣār*. When it comes to inheritance, kinship will take precedence. However, if someone out of affection wants to give something to his brother in faith, he may. But inheritance will not apply outside kinship as these rules are clearly determined and given in the Divine Book.

Covenant from the Prophets^{AS}

O Prophet^{SAW}! Do recall when a covenant was taken from you in eternity to obey the Divine Injunctions, and a solemn pledge was taken from Prophets *Nūḥ^{AS}*, *Ibrāhīm^{AS}*, *Mūsa^{AS}* and *ʿIsā^{AS}* about your Final Prophethood, without room for any amendment in it.

The Exalted Messengers (Ul al 'Azm)

Here the Exalted amongst Messengers are being mentioned. They are milestones in the chain of Prophethood. Prophet Ādam^{AS} also shares this honour. There are 313 Messengers including the five Exalted Ones (Ul al 'Azm) while the Holy Prophet^{SAW} is the leader of all of them. It is mandatory for a Prophet^{AS} to obey the revelations he receives and for a believer to obey him. For the non believers a tormenting punishment has been prepared which they will undergo, to a certain extent in this world and fully in the Ākhirah.

Section 2

9. O you who believe! Remember Allah's favour to you when there came unto you hosts, and We sent against them a wind and hosts which you did not see, and Allah was a Beholder of what you were working.

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا
لَمْ تَرَوْهَا وَكَانَ اللَّهُ يَمَّا نَعْمَلُونَ بَصِيرًا ﴿٩﴾

10. When they came upon you from above you and from below you, and when eyes turned aside and hearts reached to the gullets in terror, and of Allah you were imagining various things.

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ
وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ
الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾

11. Then were the faithful turned and shaken with a mighty shaking.

هَٰلِكَ أَنبَىٰ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا مُّبِينًا ﴿١١﴾

12. And when the hypocrites and those in whose hearts is disease were saying: Allah and his Messengers have promised us nothing but delusion.

وَإِذْ يَقُولُ الْمُبْتَغُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

13. And when a party of them said: O people of Yarthrib! There is no place for you; so retire. And a party of them asked leave of the Messenger saying: Verily our houses stand exposed whereas

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ
فَارْجِعُوا وَارْتَدِّدْ فَرِيقٌ مِّنْهُمْ النَّبِيَّ يَقُولُونَ
إِنَّ سِوَنَّا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

they stood not exposed; they only wished to flee.

14. And if they were to be entered upon from the sides thereof and they were asked to sedition, they would surely have committed it, and they would have stayed therein but slightly.

15. And assuredly they had already covenanted with Allah that they would not turn their backs; verily the covenant with Allah must be questioned about.

16. Say you: Flight will not avail you if you flee from death or slaughter, and lo! You will not enjoy life except for a little.

17. Say you: Who is there that will protect you from Allah, if He intends to bring evil on you or intends mercy for you? And they shall not find, besides Allah, for themselves a patron or helper.

18. Surely Allah knows those amongst you who hinder others and those who say to their brethren: Come hither to us, while they themselves come not to the battle save a little.

19. Being niggardly towards you, when fighting comes you behold them to look to you, their eyes rolling like the eyes of him who faints unto death. Then when the fighting is over, they inveigh against you with sharp tongues, being deprived of good things. These have not believed, so Allah has made their works of

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَمْطَارِهَا ثُمَّ سَبَّحُوا الْفِتْنَةَ
لَأَنوَاهَا وَمَا تَلَبَّسُوا بِهَا إِلَّا بَيِّنًا ﴿١٤﴾

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ
الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ
أَوِ الْقَتْلِ وَإِذَا لَا تَمْتَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا
أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَحِطُونَ لَهُمْ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

فَذَبَعَهُمُ اللَّهُ الْمَعْرُوفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ
هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ
إِلَيْكَ تَدَوَّرًا وَرَأَيْتَهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ
فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ جِدَادٍ
أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ
اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

none effect; and that is with Allah ever easy.

20. They imagine that the confederates have not yet departed; and if the confederates should come, they would rather be in the desert with the wandering Arabs asking for news of you. And if they happen to be among you, they would fight but little.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ
يَوَدُّوْنَ آلَتَهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ
عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِيكُمْ
مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

Secrets of Revelation

In this Section and the next, events and the account of Battle of the Confederate (also called Battle of the Trench) are discussed. So it seems appropriate to explain the battle to facilitate an understanding of the text.

Battle of the Confederates

The polytheists of Makkah repeatedly attacked the believers following their migration to Madinah. Battles were fought in the very next year of migration at Badr, in the third year at Uḥad and then in the following year was the Battle of the Confederates. The fighting had been tough but by the Grace of Allah, due to acceptance of the sacrifices offered by the Companions^{RAU} under the leadership of the Holy Prophet^{SAW}, the world benefited from the Barakah of Islam. The evils of oppression, infidelity, polytheism and ignorance were subdued and the believers Qulūb became enlightened with Allah's Name. According to some reports this Battle took place in the fifth year of Hijrah. However, this was the third successive invasion, and the most massive of all wherein heavily armed forces were brought in to wipe out the Muslims once and for all.

Jewish Conspiracy

The moving spirit behind this event was the conspiring group of Jews. They had visited Makkah to instigate the polytheists to invade Madinah. They put aside their earlier reservations and lied that they considered the polytheists and polytheism to be far better than Islam and Muslims, whereas being the People of the Book they had always remained weary of the polytheists. So they

assembled in a house and signed a pact. This very group then called on Banu Ghatfān who lived near Khyber and promised them a share from the yield of dates of Khyber for joining the alliance. So more or less all the non believing Arab tribes confederated to attack Madinah.

Strength of the Infidel Forces

Four thousand warriors, three hundred horses and one thousand camels were brought in by the Quraish alone while all together a mighty force of fifteen thousand was assembled to invade Madinah. Some reports record ten thousand while others twelve thousand troops. This variation could probably be due to the fact that others had been joining them enroute and the final count may have been of fifteen thousand warriors. Allah knows the best.

Army of Islam and its War Strategy

The Islamic forces comprised three thousand men and thirty six horses. The Holy Prophet^{SAW} employed a new war strategy every time. At Badr he got hold of the springs and the plain forcing the polytheists to fight on the ground of his own choosing. At Uḥad he deployed his army with its back towards mount Uḥad and positioned his archers on the high ground of vital tactical importance on a flank. In this battle it was for the first time in Arabia that an artificial obstacle was created to impede the enemy direct attack. The Holy Prophet^{SAW} had consulted his Companions^{RAU} and Ḥadhrat Salmān Fārsi^{RAU} of Persia suggested the strategy of the Persian Kings, which was to dig trenches around the citadels. Keeping Mount Sale at the back of the city the Holy Prophet^{SAW}, ordered to seal off the front approach by digging out a Trench. He personally marked the ground whereupon it was to be dug.

Dimensions of the Trench and its Preparation

The length of the Trench was approximately three and a half miles, its depth fifteen feet, while the width could not be jumped over by a horseman. The Holy Prophet^{SAW} assigned forty yards of digging per ten Companions^{RAU} and in six days the Trench was ready. He personally participated in the entire digging effort.

A Strange Incident

Throughout the digging there had been no hindrance except in the portion assigned to Ḥadhrat Salmān Fārsi's^{RAU} group, where a solid rock obstructed the excavation. No matter how hard they tried it did not break though their digging tools broke down. Allah makes it clear that it is He Who blesses efficacies to plans, without which these are bound to fail. Ḥadhrat Salman^{RAU} referred the matter to the Holy Prophet^{SAW}, who came to the site. His noble self was

covered with a thick layer of dust. He struck the rock thrice and with each blow a part of it disintegrated. He then sat down for a while, when Ḥadhrat Salmān^{-RAI} confided that he had witnessed a beam of light rising high with every blow.

Kashf and Observation

The Holy Prophet^{-SAW} asked him if he had indeed seen the light, to which he replied in the affirmative. The Holy Prophet^{-SAW} then explained that in the first light, he was shown the palaces of Yemen and the treasures therein, in the second, the palaces of Chosroes and in the third the palaces of the Romans. And that he has been informed that his followers would conquer these kingdoms.

All these countries fell to Islam during the time of the first four Caliphs. This means that a Wali can observe future events but remains dependant on a Prophet for the interpretation of his Kashf. When this news spread, the hypocrites and the non believers sarcastically remarked that while the believers were at the verge of elimination they were dreaming of conquering Rome, Persia and Yemen. But the spirit and morale of the Companions^{-RAU} was immensely boosted. When the army of the infidels arrived they were shocked to see the Trench, as they had planned to raid the city. They were now compelled to camp at the other side of the Ditch. The believers gathered their women and children in the fort of Banī Haritha, while even fifteen year old boys joined in at the Trench to fight. The siege continued for a month.

Missed Ṣalāt

There had been a constant exchange of arrows from both sides throughout the day, with the enemy trying to cross over the Trench and the believers determined to thwart their attempts. One day the encounter was so intense that the Holy Prophet^{-SAW} and his Companions^{-RAU} missed four obligatory Ṣalāt, which were offered with Ṣalāt-e-‘Isha. Stones were tied around their bellies due to hunger.

Ḥadhrat S‘ad bin M‘āz’s Prayer

Ḥadhrat S‘ad bin M‘āz was severely wounded by an arrow. He prayed to **Allah** to let him live only if the Holy Prophet^{-SAW} was ever to be attacked by the Quraish in the future, otherwise not. But he wanted to die only after having witnessed the fate of the Jews of Banu Quraizah, who had violated their treaty with the believers. Banu Quraizah were at the back of the believers but the Jews and the Quraish conspired to win Banu Quraizah over to their side. Thus the believers were now threatened from all sides.

Miracles

One of the many miracles of the Holy Prophet^{SAW} manifested in this battle was the conversion of a member of Banu Ghatfān named Na'eem ibn-e-Mas'ūd to Islam. He called on the Holy Prophet^{SAW} and offered his services for any task. The Holy Prophet^{SAW} assigned him the task of creating a misunderstanding between the legions of Banu Quraizah and the polytheists as a military stratagem. It worked and the two allies fell out. In another incident, when the believers were starving Ḥadhrat Jabbar^{RAU} invited the Holy Prophet^{SAW} to his home where some curry and about three kilogram of flour was available. But the Holy Prophet^{SAW} extended this invitation to the entire force and himself distributed the food. Everyone ate to his fill while the Holy Prophet^{SAW} ate at the end and amazingly there was still food left in its original quantity. Yet another of his miracles was that after almost a month of fighting **Allah** sent a cold and stormy wind which toppled over the tents and cooking utensils of the enemy. The temperature dropped so much that the infidels decided on an immediate retreat. Ḥadhrat Huzaifa^{RAU}, appointed to gather enemy intelligence, brought back the good news of the retreat of the enemy forces. Thus the believers were blessed with a grand victory.

As the Holy Prophet^{SAW} returned from the battlefield, he received **Allah's** Command to sort out Banu Quraizah. The Islamic forces instantly besieged them. They surrendered on the condition that the decision taken by Ḥadhrat S'ad^{RAU} would be acceptable to them. He decreed their men to be killed and their women and children to be taken as captives. He passed away soon after. The battle has been described here briefly. Details may be seen in relevant books.

Allah reminds the believers of **His** favours unto them when they were besieged by the enemy legions. And it is a favour that will oblige the Ummah for all times to come, as this victory paved the way for Islam to reach the later generations. The infidels had intended to wipe out the believers but **Allah** sent hosts of angels and stormy winds to help them because of their devotion and spirit of sacrifice.

A Testimony to the Devotion of the Companions^{RAU}

When the enemy launched an attack from all sides, complemented by the treachery of Banu Quraizah from within, the believers were in a state of trauma. It was as if their eyes were petrified and the hearts had reached to the gullets. Outwardly there was no possibility of the survival of this infant Islamic State. Involuntarily the believers became apprehensive about Divine Succour, as to when and in what form would it come, as no apparent means were

discernable. This was indeed a moment of intense trial for the believers which jolted them to the hilt while the hypocrites and those with diseased hearts suggested that the promise of Allah and His Prophet^{SAW} was no more than a mirage against the legions of the enemy.

Diseased Heart

The weakness in one's faith is indeed a disease of the heart, which generates hypocrisy. Its treatment is Allah's Zikr. The hypocrites, therefore, concentrated on inciting the residents of Madinah to desert the battlefield as it offered them nothing save death. And finally the hypocrites approached the Holy Prophet^{SAW} to seek his permission to leave under the pretext that their homes were unattended. The fact was that they simply wanted to flee from the battlefield and would not hesitate for a moment to submit to the enemy. If the infidels were to conquer the city, they would readily shift their loyalty to them.

Loyalty to Infidels for Temporal Gains – Typical Trait of a Hypocrite

It is typical of hypocrites to accept slavery of the infidels for protection and temporal benefits. Those asking to leave were the same people who had accepted Islam and pledged to do Jihād, having made a covenant with Allah that they would never turn away from the battlefield. Certainly Allah will reckon them for it. So the Holy Prophet^{SAW} must let these hypocrites know that evading Jihād cannot protect them against death or assassination as it is preordained. And it is only for a short span that they can avail the benefits of this temporal life. If Allah decides to inflict punishment on them, there is none to intervene, and if He plans to exercise His Mercy there is no one who can deter Him. But they must know that having turned away from Allah, they will not find any helper or supporter.

Allah is well Aware of those who prevent others from joining Jihād, and advise their followers to turn back from it. And if ever they are forced by the circumstances to join Jihād they participate to the minimum. In that too they are anxious lest the believers take greater share of booty. They are ever greedy to acquire the major chunk. They are so scared of war as if they are gripped by the throes of death, with their eyes rolling. And once the believers are victorious and there is no more danger they resort to sarcasm against the devoted Companions which is a symbol of hypocrisy. They fall avidly upon the spoils of the war. They are certainly not believers. If they ever do an act of virtue it goes waste due to their hypocrisy and denial. Indeed all this is very easy for Allah as He is not dependant on the obedience of anyone.

The retreat of enemy forces from the battlefield is very hard for these hypocrites to believe. How could such a formidable army be defeated, they

ask? And in case the enemy was to turn back and renew the attack, these hypocrites would prefer to leave the city altogether and settle down in a faraway village where they would only get the news of the believers from the travellers. Participation aside, they do not even wish to see the war with their own eyes. However, if they are compelled into a situation where they have to fight along the believers they will confine their participation to the barest minimum.

Section 3

21. Assuredly there has been an excellent pattern, for you in the Messenger of Allah, for him who hopes in Allah and the Last Day and remembers Allah much.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿١١﴾

22. And when the faithful saw the confederates, they said: This is what Allah and His Messenger had promised us, and Allah and His Messenger had spoken the truth. It only increased in the faithful belief and self-surrender.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا
اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ
إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿١٢﴾

23. Of the faithful are men who have fulfilled their covenant with Allah. Some of them have performed their vow, and some of them are waiting, and they have not changed in the least.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ
فَمِنْهُمْ مَّنْ قَضَى نَجْوَاهُ، وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا بَدِيلًا ﴿١٣﴾

24. All this happened in order that Allah may recompense the truthful for their truth, and may punish the hypocrites if He would or may relent toward them. Verily Allah is Forgiving, Merciful.

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ
الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ كَانَ
عَفُورًا رَّحِيمًا ﴿١٤﴾

25. Allah drove back those who disbelieved in their rage, they

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى

obtained no advantage; and Allah sufficed for the faithful in the fighting. Allah is ever Strong, Mighty.

26. He brought those of the people of the Book who backed them down from their fortresses and cast terror in their hearts, a part of them you slew, and a part you made captives.
27. And He caused you to inherit their land and their houses and their riches, and the land which you have not trodden, and Allah is Potent over everything.

اللَّهُ الْمُؤْمِنِينَ الْفِتَالُ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿١٦﴾

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا نَقَلْتُمْ وَرَاقِبًا ﴿١٦﴾

وَأَوْزَقَكُمْ أَرْضَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّئُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿١٧﴾

Secrets of Revelation

O' Believers! For you, there is a perfect example of practical life in the noble personage of the Holy Prophet^{SAW}. See how bravely and resolutely he fought and confronted the forces of infidelity and evil!

Constant Zikr

Yet to follow his example will only be the lot of those who live for the Ākhirah and remember Allah much. It means that apart from other benefits, constant Zikr, also inculcates the spirit of Jihād, the enthusiasm for martyrdom and the conformity to the Holy Prophet's^{SAW} practice. The very goal of this life is the success in the Ākhirah.

The Pragmatic Companions^{RAU} Practised Constant Zikr

The Companions^{RAU}, whose auspicious physical selves also remained constantly engaged in Allah's Zikr, were least bothered by the onslaught of the infidel forces. Rather, they rejoiced that this indeed was the day promised by Allah and His Prophet^{SAW}, and the prophecies made by the latter regarding the fate of the infidels and the victory of the believers, were sure to come true. The moments of hardship reinforced their faith and their spirit of surrender to the Will and Purpose of Allah.

These believers honoured their covenant with Allah. Some of them fell martyrs as a proof of their sincerity towards the Holy Prophet ^{SAW}, while those who survived waited impatiently for the honour. They indeed stood fast and remained firm on their words and actions. Such clashes between the truth and the falsehood form the basis for rewarding the truthful and the sincere and at the same time for punishing the hypocrites. Yet if someone gets the capacity to repent, Allah accepts it as He is extremely Forgiving and Merciful.

The infidels bolted away in deep agony for not having achieved the slightest gain. The Muslims did not even have to fight very much, rather Allah sufficed on their behalf. The angels and the chilling storm drove the enemy away. The believers engaged in minor skirmishes only. Surely, Allah is the Most Powerful and Prevailing. Once the infidels ran away the Banu Quraizah could no longer fight the Muslim Army. They surrendered and laid down their arms, coming out of their fortresses and bunkers. Many of them were killed while others taken prisoners, according to Shari'ah.

This was not the end. Allah made Muslim Ummah the conquerors of countries and settlements to which the believers never had an access. Allah knows that the believers will conquer the far off lands and bring these under the standard of Islam. This is the reward Allah conferred upon them for their total devotion to the Holy Prophet ^{SAW}; for He is All Powerful and can do whatever He wants. The battle also brought good news of future conquests for the Companions ^{RAU} because of their conformity to the Holy Prophet ^{SAW} with exemplary devotion.

Section 4

28. And if you seek Allah and His Messenger and the abode of the Hereafter then verily Allah has prepared of the well-doers among you a mighty reward.

يَأْتِيهَا النَّبِيُّ قُلُوبًا لَّا تَزُولُ جَنَاحُهَا إِن كُنتُمْ تُرِيدُونَ
الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَا
أُمْتِعْكُمْ وَأَسْرِحْكُمْ مَرَّاحًا جَمِيلًا ﴿٢٨﴾

29. O you Wives of the Prophet! Whosoever of you commits a flagrant indecency, doubled for her would be the punishment and with Allah that is easy.

وَلِإِن كُنتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ
فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾

30. O Prophet! Say to your wives: If it be that you seek the life of the world and its adornment, then

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ
يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ

come; I shall make a provision for you, and shall release you with a handsome release.

31. Whosoever of you is obedient to Allah and His Messenger and works righteously, her wage We shall give her twice over and We have prepared for her a generous provision.

• وَمَنْ يَفْعَلْ مِنْكُمْ خَيْرًا فَلْيَأْتِرْ رِزْقًا كَرِيمًا ﴿٢١﴾

32. O you Wives of Prophet! You are not like other woman if you are God-fearing. So do not be soft in speech, lest in whose heart is disease, should be moved with desire, but make an honourable speech.

يُنِسَاءَ النَّبِيِّ لَسُنَّ كَأَحَدٍ مِنَ النِّسَاءِ
إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٢٢﴾

33. And stay in your houses. And do not display yourselves as did the pagans of old. And establish Ṣalāt and pay Zakāt and obey Allah and His Messenger. Allah only desires to remove uncleanliness from you, and to purify you with a thorough purification. O people of the household of the Prophet!

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ
الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَاطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴿٢٣﴾

34. And bear in mind what is rehearsed in your homes of the revelations of Allah and the wisdom. Verily Allah is ever Subtile, Aware.

وَأذْكُرَكُنَّ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ
اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٢٤﴾

Secrets of Revelation

With these victories also came the booty and the financial condition of the Companions^{-RAI} greatly improved. However, things did not change for the household of the Holy Prophet^{-SAW} and never could they enjoy two meals in a

day to their fill. At times, for months together, there was nothing to cook. So his wives with mutual consultation requested the Holy Prophet^{SAW} that now that Allah had eased out the financial constraints of the believers, their household may also be given some relief from the share of the spoils, rather distributing all of it amongst the Companions^{RAU}. This was to relieve the impoverishment, which was a hallmark of the Holy Prophet's^{SAW} household. But he did not approve of this proposal. These Āyāt were revealed to give his wives the choice between the existing situation and separation.

The Right to Divorce

The scholars infer that a woman can be given the right to divorce. If she does not wish to continue her marriage she may enforce divorce on herself. In the second case the power to exercise this right remains with the husband and if she demands, he may set her free by pronouncing the divorce. Both the methods are correct. So the Holy Prophet^{SAW} is told to let his wives know that if they seek worldly comforts and wealth, these cannot enter his house. However, they can have these by bidding farewell to his household in the most appropriate manner, that is, separation though divorce.

As reported by Ḥadhrat 'Āyeshah^{RAU}, she was the first to be given this proposition by the Holy Prophet^{SAW}, who told her that he was about to tell her something to which she must answer only after consultation with her parents. He then recited this Āyah to her. In reply Ḥadhrat 'Āyeshah^{RAU} said that there was no need for any consultations as she would right away opt for Allah and His Prophet^{SAW}. After her, the same proposal was placed before the other wives and each one of them gave the same answer. The Holy Prophet^{SAW} loved Ḥadhrat 'Āyeshah^{RAU} and knew that if she consulted her parents they would never suggest separation. Opting for Allah, His Prophet^{SAW} and for higher stations in the Ākhirah is indeed great piety, for which they will be amply awarded.

Mistake by the Near Ones Invokes Greater Punishment

O' wives of the Holy Prophet^{SAW}! If you do something wrong it must not be presumed that a person near to Allah is allowed to sin. On the contrary, you shall be punished twice as much. Your mistakes would be doubled in gravity and it is the least difficult for Allah to do so.

And anyone of you who opts for Allah's obedience and adherence to the Holy Prophet^{SAW}, and acts righteously, her reward will be doubled and she will be showered with honour and dignity both in this world as well as in the Ākhirah.

Wives of the Holy Prophet^{SAW} are Superior to all Women

O' Wives of the Holy Prophet^{SAW}! You enjoy superiority over the rest of the women of the world, and in this respect no woman can emulate you. So it is imperative for you to practise Taqwa. You must never speak in such a sweet or soft tone that might be alluring for a person with diseased heart, or a hypocrite, that they may aspire to beguile you.

A Woman's Voice

Rather you must speak gracefully in an appropriate manner. There is no element of Pardah for a woman's voice except in a situation which may pave the way for sin. Care, however, extends to the congregational Ṣalāt. If a woman detects that the Imām is erring in recitation, instead of speaking out to correct him, she should caution him by patting the back of her hand with the other hand. But what is happening today can, by no stretch of imagination, be justified. One class of women has taken to music and singing, the other sings eulogies of the Holy Prophet^{SAW} on the electronic media, while a third-the elite class-has ventured into the highest offices of the State. Stupefying indeed!

The Era of Ignorance and Pardah

O' wives of the Holy Prophet^{SAW}! Stay inside your houses and do not roam around un-necessarily without Pardah as was the practice in the Era of Ignorance, preceding the raising of the Holy Prophet^{SAW}. The advent of Islam eliminated ignorance. In those days women used to roam around in beautiful attires and jewellery to show off their adornment and affluence. Islam banned all such actions. By enforcing the aforesaid restrictions on the wives of the Holy Prophet^{SAW}, the Qurān made it clear that it was not permissible for any Muslim woman to go out of her homes unnecessarily. However, it does not restrict going out for a genuine need. But she must not display her beauty, jewellery or attire. Rather she must observe Pardah according to Shari'ah and must offer her worships both physical and fiscal at home and promptly obey Allah and His Prophet^{SAW}. This direction is being given by Allah as He wishes to shed away from you even the smallest of errors to cleanse and purify you.

Purification by Virtue of Shari'ah and Creation

This cleansing is in terms of Shari'ah which the Companions^{RAU} and the Aulia' are blessed with. Allah protects them against sinning. They do not enjoy this cleansing by virtue of creation as the Prophets^{AS} do, who are created innocent. Innocence is a Prophetic quality and to ascribe it to somebody else amounts to accepting him as a Prophet. The Shi'ites do the same with regard to their Imāms. This is repudiated by this Āyah.

The Members of the Prophet's Household

The truth is that these Āyāt were revealed in favour of the noble wives of the Holy Prophet^{SAW}. He had prayed for inclusion of Ḥadhrāt 'Ali, Faṭīma, Ḥassan and Ḥussain^{RAU} in his household for his other daughters had died prior to this revelation. Otherwise the term Ahl-e-Bait (Members of the Household) is applicable to those members only whose maintenance is the direct responsibility of the head of the family. Similarly, the objections based on the injunction "And stay in your houses", raised against Ḥadhrat 'Āyeshah^{RAU} as to why she went for Ḥajj or to Baṣra are not valid, as the prohibition is on roaming around to display personal splendour and not on undertaking a journey for Ḥajj. During the era of Ḥadhrat 'Umar^{RAU}, other noble wives of the Holy Prophet^{SAW} also performed Ḥajj.

Besides, she was accompanied by close relatives and travelled in a veiled litter on a camel's back. While in Makkah she heard of the martyrdom of Ḥadhrat 'Usman^{RAU} and the city of Madinah being taken over by the Shi'ites vis-a-vis Ḥadhrat 'Ali's^{RAU} helplessness. She headed for Baṣra, where the Islamic Army and power was concentrated. Ḥadhrat 'Ali^{RAU} was forced to march to Baṣra by the Shi'ites, and Ḥadhrāt Ḥassan and Ḥussain^{RAU} were also amongst those who tried to stop him.

There was no battle fought at Baṣra in the first place, as alleged. Rather a dialogue took place and it was decided that all the forces must join to take Qiṣāṣ from the assassins of Ḥadhrat 'Usman^{RAU}. Hearing this news the Shi'ites attacked suddenly in the early hours of the third morning and forced a clash between the two sides by deception. Before the misunderstanding was cleared many had been killed. A dissenting group amongst these Shi'ites became known as Kharajis who later fought against Ḥadhrat 'Ali^{RAU}. Besides, Ḥadhrat 'Āyeshah^{RAU} was not in her litter when the fighting broke out. If this clash is termed as a battle then who took the spoils and who were the prisoners of war, who won and who was vanquished? It was all a conspiracy by the Shi'ites and indeed it was a great achievement of Ḥadhrat 'Ali^{RAU} that he spared the Ummah from a civil war by bravely combating their intrigues. As for the Shi'ites, they are the eternal enemies of Muslim Ummah, mendacious and wily. Their arguments are based on lies and are flimsy; therefore, their reports must not be paid any heed whatsoever.

'O wives of the Holy Prophet^{SAW}! Keep in mind the Divine Revelations recited in your houses, of which the place of descent are also your abodes. These revelations are laden with real wisdom and sagacity, for Allah Knows even the fleeting thoughts that crosses the depths of your minds for even fraction of a second. And He is Aware of everything.

35. Surely the Muslim men and women, and the believing men and women, and the devout men and women, and the men and women of veracity, and the persevering men and women, and the men and women of humility, and the almsgiving men and women, and the fasting men and women, and the men and women who guard their private parts and the men and women remembering Allah much – for them Allah has got ready forgiveness and a mighty reward.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِبِينَ وَالصَّانِبَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

36. And it is not for believing man or woman, when Allah and His Messenger have decreed an affair, that they should have any choice in their affair. And whoever disobeys Allah and His Messenger has strayed manifestly.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

37. And recall when you were saying to him on whom Allah had conferred a favour and you had conferred a favour: Keep your wife to yourself and fear Allah, and you were concealing within you what Allah was going to disclose, and you were fearing mankind, while Allah had a greater right that Him you should fear. Then when Zaid had accomplished his purpose regarding her, We wedded her to

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

you so that there should be no blame on the believers in respect of wives of their adopted sons, when they have accomplished their purpose with regard to them. And the ordinance of Allah was to be fulfilled.

38. No blame there is on the Prophet in what Allah has decreed for him. That has been Allah's dispensation with those who have passed away before – and the ordinance of Allah has been a destiny determined.

39. Those who preached the Message of Allah, and feared Him, and none save Allah. And Allah suffices as a Reckoner.

40. Muhammad is not the father of any of your males, but a Messenger of Allah and the seal of the Prophets, and Allah is the Knower of everything.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
 اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ
 وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ
 وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ
 اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
 عَلِيمًا ﴿٤٠﴾

Secrets of Revelation

It must be known that accepting Islam and conforming to Shari'ah is comparable to a tillage. The tilth is prepared for cultivation, seeds are sown, care is taken and then, by Allah's Grace, the fruit is acquired. Thus beyond doubt, those who embrace Islam, be it men or women, are blessed with firm faith.

Both Sexes equally obliged to worship, Both shall face Requital

Adorned with faith and trust, both men and women are blessed with the capacity to obey and worship Allah. This makes them veracious and upright, which, in turn, blesses them with the honour to persevere in hardships, to stand fast on piety and to abstain from sins. Thus they acquire awe, that is, a deep

hearted consciousness of His Magnificence and they become firm in His obedience and worship. And the fasting men and women acquire angelic qualities, whereby they are endowed the power to overcome their lustful desires, one of the greatest trials for humanity. Therefore, it is said that these men and women guard their modesty and ultimately get the yield of the tillage.

Zikr Allah

The men and women who shall accrue the yield of this tillage are the men and women who remember Allah much. They are entitled to the promised Divine Forgiveness and a magnificent reward. Zikr is the output of all worships and it is the fruit as well as the seed. That is why Qurān repeatedly enjoins Allah's Zikr in abundance, and has especially directed the believers to practise secret and Qalbi Zikr, together with Zikr by words and actions. For those who acquire Zikr-e-Qalbi, the virtues listed in this Āyah begin to develop in the given sequence. So they qualify for Allah's Forgiveness as if it is actually meant for such souls alone, while the rest are forgiven because of them. The author has, by Allah's Grace, been honoured to write at length on this topic, which can be seen in the relevant books. The point to highlight here is that Allah has promised a magnificent reward on Zikr.

The epitome of faith, the essence of all striving and Allah's Zikr is that when Allah and His Prophet^{SAW} enjoin a duty there must be no reservations in execution. And rightfully then there is no other option left for any believer. Whosoever becomes guilty of disobedience goes totally astray. The Qurān here declares that the Holy Prophet^{SAW} is a model of exemplary obedience to Allah, and the conduct of his paternal cousins, Ḥadhrat 'Abdullah bin Jaḥsh and his sister Ḥadhrat Zainab^{RAU} are the symbols of exemplary obedience to the Holy Prophet^{SAW}.

Ḥadhrat Zaid's Story

He was a slave owned by someone. The Holy Prophet^{SAW} had bought him as a young lad from the market of 'Okāz before his raising. He had freed him and adopted him as his son. The Makkans would call the boy as Zaid bin Muḥammad. When he grew up, the Holy Prophet^{SAW} sought the hand of Ḥadhrat Zainab, daughter of his paternal aunt in marriage for him. This bewildered both Ḥadhrat Zainab and her brother for they were the elite Quraish while Ḥadhrat Zaid was after all a freed slave. It is then that these Āyāt were revealed enjoining that the command of the Holy Prophet^{SAW} was indeed Allah's Command and a believer has no other option but to obey. So both accepted the proposal of the Holy Prophet^{SAW}.

The Concept of Equality in Nikah

The condition of equality between spouses is not for the reason that a gender from the higher class is a different type of human being who cannot marry in a poor family. The sole aim is administrative as the pattern of thinking varies at different social levels. If two people of the same social background get together in wedlock it will make their mutual adjustment easy and ensure a peaceful life.

Mehr

The Mehr paid in this Nikah by the Holy Prophet^{SAW} was approximately 47 grams of gold, 210 grams of silver, one beast of burden, one dress for the bride, twenty four kilos of flour and five kilos of dates. This is an authentic evidence that the Mehr commensurate to status should be paid, so that the lady who joins the family may become a member of the household by having a share in the family's fortune.

This marriage did not, however, last and Hadhrat Zaid^{RAU} decided to divorce her. He sought the Holy Prophet's^{SAW} permission to do so. At that time an absurd tradition prevailed whereby an adopted son had the same rights and privileges as a real son in terms of inheritance and legal status etc. Thus the adopted son could not get married to all those women prohibited to the real son. In the same way his widow or divorcee was considered as a widowed or divorced real daughter-in-law. Islam scraped this custom and enjoined that an adopted son be called after his real father and would not enjoy the same rights as the real son. To practically enforce this injunction, Hadhrat Zainab^{RAU} was married to Hadhrat Zaid^{RAU} in the first instance but later the Holy Prophet^{SAW} was commanded to marry her after she was divorced. It was a task sure to arouse formidable clamour and derision, which only the Holy Prophet^{SAW} had the courage to face and no one else. Hence he was given the Divine Command. The Holy Prophet^{SAW} had known this earlier through Kashf.

Such Knowledge does not affect Shari'ah

But knowledge through Kashf does not affect the rules of Shari'ah, which ought to be followed. So despite knowing everything the Holy Prophet^{SAW} still advised Hadhrat Zaid^{RAU} to try his best to make this marriage work. The Qurān says that the Holy Prophet^{SAW} did not disclose what he had already known as the inevitable. Yet Allah wanted it to happen. Since it involved definite sarcasm and censure by the people it was natural for the Holy Prophet^{SAW} to feel anxious. But a Prophet^{AS} always obeys Allah Alone and cannot even bear the thought of His Annoyance.

Allah Wedded Ḥadhrat Zainab^{RAU} to the Holy Prophet^{SAW}

Ḥadhrat Zaid^{RAU} divorced Ḥadhrat Zainab^{RAU}. After her waiting period lapsed Allah gave her hand in marriage to the Holy Prophet^{SAW} in order to rid the believers of this ungodly custom. They were now free to marry the widows or divorcee of their adopted sons, who would no longer enjoy the same rights as their real progeny. The scholars assert that this marriage had been solemnized by Allah Himself as Ḥadhrat Zainab^{RAU} had made a sacrifice in the execution of a Divine Injunction. This is her singular distinction. And it had always been the practice of Allah's Prophets^{AS} that whatever Allah enjoined upon them, they executed it without ever giving any importance to the sarcasm of the society.

To Observe Shari'ah one has to put-up with Sarcasm

The Holy Prophet^{SAW} did the same for any one's sarcasm is of no consequence. Allah's Command is inevitable. Those whom Allah chooses for His Messengership are concerned only about His Pleasure and least bother about people's comments. Therefore, the Aulia' must also be prepared for this trial, as it is bound to come. People may say whatever they will, it is Allah Who will reckon for everything.

Prophet Muḥammad^{SAW} is not the biological father of any of you men that such laws apply to him. Rather, he has to comply with Allah's Commands Whose Messenger^{SAW} he is, and indeed the final one who completes the chain of Prophethood. There is not the remotest possibility that any new Prophet will follow him to reform any affairs which he might have left out. He has extended perfect guidance to the whole of mankind about their entire life; from obligations to meritorious acts, from affairs of State to that of a commoner, from politics to economics, from morality to worships and precepts. This guidance will remain valid till the end of time as no Prophet will be sent after him. Allah is well Aware of these matters. Without going into any details, one thing stands established here that Mirza Qadyāni was an impostor, and all those who consider Islam to be outdated and inapplicable in today's world are also impostors.

Section 6

41. O you who believe! Remember Allah oft.

أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿١١﴾

42. And hallow Him morning and evening.

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿١٢﴾

43. He it is Who sends His benedictions to you, and His angels also, that He may bring you forth from darkness into light, and to the faithful He is ever Merciful.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ
رَحِيمًا ﴿١٣﴾

44. Their greeting on the Day when they meet Him will be: peace! And He has got ready for them a generous wage.

تَجِبَتْ لَهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا
كَرِيمًا ﴿١٤﴾

45. O Prophet! We have verily sent you as a witness and a bearer of glad tidings and a warner.

بَيِّنَاتٍ لِّلنَّبِيِّ إِنْ أَرْسَلْنَاكَ مُبَشِّرًا
وَمُنذِرًا وَنَذِيرًا ﴿١٥﴾

46. And a summoner unto Allah by His Command, and a luminous lamp.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿١٦﴾

47. And bear you to the faithful the glad tidings that there is for them a great grace from Allah.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿١٧﴾

48. Do not yield you to the infidels and the hypocrites and disregard their insolence, and trust in Allah, and Allah suffices as a Trustee.

وَلَا تُطِيعِ الْكٰفِرِينَ وَالْمُنٰفِقِينَ وَدَعِ اٰذَنَهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٨﴾

49. O you who believe! When you marry believing women and divorce them before you have touched them, then there is no waiting-period incumbent upon them from you, that you should count. So make a provision for them and release them with a seemly release.

بَيِّنَاتٍ لِّلَّذِينَ ءَامَنُوا اِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ
لَمْ يَكُن لَّهُنَّ مِنْ قَبْلِ اَنْ تَمْسُوهُنَّ مَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُوْنَ لِهٰنَّ فَمَتَّعُوهُنَّ
وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلاً ﴿١٩﴾

50. O Prophet! He has allowed to you your wives to whom you have paid their wages, also those whom your right hand owns of those whom Allah has given you

بَيِّنَاتٍ لِّهَا النَّبِيُّ اِنَّا اَحْلَلْنَا لَكَ اَزْوَاجَكَ الَّتِي ءَانَيْتَ
اُجُورَهُنَّ وَمَا مَلَكَتْ يَمِيْنُكَ مِمَّا آفَاةَ اللَّهِ
عَلَيْكَ وَنِسَاءِ عَمَلِكَ وَنِسَاءِ عَمَلِكِ

as spoils of war and the daughters of your paternal uncle and the daughters of your paternal aunts and the daughters of your maternal uncle and the daughters of your maternal aunts, who migrated with you, and the believing woman, when she offers herself to the Prophet, if the Prophet desire to wed her – this provision is exclusively for you, above the rest of the believers, surely We know what We have ordained to them concerning their wives and those whom their right hands possess, in order that there may be no blame upon you. And Allah is ever Forgiving, Merciful.

51. You may put off such of them as you will, and you may take unto you such of them as you will, and when you desire such as you have set aside there is no blame upon you. This is likelier to cool their eyes and let them not grieve and to keep them pleased with what you shall give everyone of them. Allah knows what is in your hearts, and Allah is ever Knowing, Forbearing.

52. Henceforth women are not allowed to you, nor may you change them for other wives, although their beauty please you save those whom your right hand shall own, and Allah is ever Watcher over everything.

وَنَاتٍ خَالِكَ وَنَاتٍ خَلَّتِكَ النَّبِيَّ هَاجِرًا
مَعَكَ وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ
إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ
مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا
عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ
أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥١﴾

تُرْجَى مِنْ نَشَاءٍ مِنْهُنَّ وَتُفَوِّضُ إِلَيْكَ مَنْ نَشَاءُ
وَمَنْ أَبْغَضْتَ يَمُنَّ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ
أَدَّى أَنْ تَقْرَأَ عَيْتُهُنَّ وَلَا تَحْزَنْ وَمَرْضَايَكِ
بِعَاءِ أَيْتُهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ
وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥٢﴾

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ
مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ
يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٣﴾

Secrets of Revelation

Emphasis on Zikr Allah

'O believers! Remember **Allah** much, both morning and evening, that is, round the clock. It would be appropriate to quote the illustrious words by the author of Mu'arif-ul-Qurān here:

“Ḥadhrat ibn ‘Abbas^{RAU} said that **Allah** has not enjoined any obligation upon **His** servants without defining a limit apart from **His** Zikr. For instance, Ṣalāt is prescribed five times a day and the number of cycles in every Ṣalāt is also spelled out. Ḥajj also comprises a certain set of rites observed at prescribed venues and times. Zakāt is to be paid once every year. But Zikr Allah is a worship for which no quantity and limit has been laid down. There is no particular time or period prescribed, nor is there any specific sitting or standing posture. Nor being clean or in ablution a pre requisite for Zikr-Allah. Rather it is enjoined under all circumstances, whether travelling or at home, in health or in sickness, on land or on sea, in the day or at night. No excuse for its neglect can be accepted save the case where one loses his senses or falls unconscious. In other worships, sickness and compelling circumstances make a person excusable and entitle him to concessions such as reduction, or even exemption. But **Allah** has not prescribed any condition in practising Zikr Allah. Therefore, no excuse is entertained for its neglect”. p.173, vol:7.

Allah's Zikr invites **His** continuous Mercy and the angels pray for those engaged in it so that they may get away from the darkness into the light and move closer to **Him**. And **Allah** is indeed extremely Gracious towards the believers. **His** Mercy descends constantly but to receive it calls for **His** Zikr round the clock. When such people will meet **Allah** on the Day appointed, they will be greeted by **Allah** Himself while everyone else will be in a state of anxiety. And they will also exchange greetings amongst themselves. A beautiful and ready recompense awaits them with **Allah**, and it is only a matter of getting there.

The Qualities of the Holy Prophet^{SAW}

O' Prophet^{SAW}! We have sent you as a witness, as on the Day of Judgment only that action will be accepted as valid, which is testified by you. And you have been blessed with great insight so that you may give glad tidings to the virtuous and expose the horrific face of the sequel of evil before the people. It is your responsibility to invite mankind towards **Allah**. Therefore, any preaching contrary to the Sunnah will not be valid.

The Radiant Sun

The Holy Prophet^{SAW} has been termed as a radiant sun which dissipates light generously. According to the Commentators, just as the entire system of life on earth depends on light and energy from the sun, so is the entire system of the intrinsic and spiritual world sustained by the light and energy of the sacred heart of the Holy Prophet^{SAW}. And it will continue to be so forever. The subtle hearts of the believers will continue to receive light from his pure heart till the end of time. All the Prophets^{AS} are alive in their places of eternal rest but the Holy Prophet^{SAW} is not only alive but also is the Messenger of Allah, for now and for all times to come. This sun of beneficence is radiant and dissipates light to the subtle hearts of the believers. It will continue to do so until the end. The more a believer devotes himself to and loves the Holy Prophet^{SAW}, the more light he receives. He must convey glad tidings to those believers whose subtle hearts are enlightened and abrim with His Zikr. For them is a great and highly exalted honour from Allah.

The Holy Prophet^{SAW} must not pay any heed to what the infidels say. Let them cause the distress they wish to cause through insolence. He must rely on Allah, Who is indeed the best of Helpers and Solicitors and suffices to avenge them.

Waiting Period

As for Nikah and divorce, these are the features of normal human life. So if the believers are faced with a situation where divorce is to be pronounced after Nikah but without consummation of the marriage, there is no waiting period for the women. In other words, the period of three menstrual cycles which a woman has to spend in her husband's house, is not required in this case, this being there only to establish whether a child has been conceived. Since in this case the marriage was never consummated, there is no need for waiting period. However, she must be given some gift or token of goodwill as a favour.

Mut'ah

Giving a token of goodwill as a favour has been termed as Mut'ah where consummation of the marriage has not taken place. The Shi'ites, however, have declared Mut'ah as wages for debauchery. It has been enjoined to let the women depart honourably. Though divorce is not commendable, yet when it becomes inevitable in order to preclude a greater mischief, it should be conducted gracefully and not in a manner that may create a new conflict.

'O Prophet^{SAW}! Those wives are lawful to you who have been paid the Mehr by you, that is, who are in your Nikah. The number of women in the Holy Prophet's^{SAW} Nikah at that time exceeded four, while a common believer cannot have more than four wives at a time. His second distinction over the rest

of the believers was that the slave women in his possession no longer remained lawful for anyone else. The bondswomen or maids gifted to the Holy Prophet^{SAW} were also exclusively for him, and unlawful for all the rest forever. And his first cousins, that is, daughters of paternal uncles and aunts, maternal uncles and aunts, who migrated with him were permissible for him to be sought in marriage. However he is not allowed to marry those who could not migrate. This is peculiar to the Holy Prophet^{SAW}.

A believing woman who offers herself in Nikah without demanding Mehr is also permissible, whereas no other believer can avail a Nikah without the payment of Mehr as determined by Shari'ah. And Allah knows what He enjoined regarding free women as well as the bondswomen. The concessions granted to the Holy Prophet^{SAW} are to facilitate him, for Allah is ever Forgiving and Merciful. Besides, it is also his peculiarity that he is allowed a free hand in dealing with his wives, unlike rest of the believers for whom equal treatment to all the wives in all matters is enjoined. He is allowed to be more intimate to any of his wives and to temporarily stay away from any of them at his discretion. This is to ensure that the wife who receives special attention from him feels delighted and does not claim it as her right. Rather she regards it as a favour by him. There is no heart burning and everyone is happy with whatever favour she enjoys at his pleasure. Allah knows the secrets of the hearts. In other words, if his favours are taken as rights, there may be hidden reservations, which might impede the beneficence from the Holy Prophet^{SAW}. So by pronouncing his treatment to his wives as a favour, Allah has given them an occasion to rejoice and has protected them against a trial, for Allah is All Knowing and Forbearing. His wives also enjoy a distinction that even if the Holy Prophet^{SAW} wishes to divorce any of them and marry another woman whose beauty might charm him, he is not allowed to do so, except for the bondswomen in his possession. Of course, Allah is Watchful over everything.

The Holy Prophet's^{SAW} Wives

A detailed discourse is not called for here, it may be seen in Mu'arif-ul-Qurān. However, one aspect may be taken a careful note of. The Holy Prophet^{SAW} married Hadhrat Khadijah^{RAU} at the age of twenty five and till the age of fifty, he did not take another wife. Upon her death, he married Hadhrat 'Āyeshah^{RAU}. Thereafter his marriages benefited the Islamic State through conversion of many clans to Islam. As for the rights of the bondswomen, it is only Islam that enjoined upon believers that the women captured will only be permissible to one believer at one time, with strict terms and conditions clearly spelling out their rights. The nations who raise objections against Islam have a despicable record in this context.

53. O you who believe! Enter not the houses of the Prophet, except when leave is given to you, for a meal and at a time that you will have to wait for its preparation. But when you are invited, then enter, and when you have had the meal, then disperse, without lingering to enter into familiar discourse. Verily this is heavy on the Prophet, and he is shy of asking you to depart, but Allah is not shy of the truth. And when you ask of them anything, ask it from behind a curtain. That shall be purer for your hearts and for their hearts. And it is not lawful for you that you should cause annoyance to the Messenger of Allah, nor that you should ever marry his wives after him; verily that shall be an enormity in the Sight of Allah.

54. Whether you disclose a thing or conceal it, verily Allah is ever Knower of everything.

55. It is no sin for them in respect of their fathers or brothers, or their brother's sons or their sister's sons or their own women, or those whom their right hands own; and fear Allah, verily Allah is ever a Witness of everything.

56. Verily Allah and His angels send their benedictions upon the Prophet. O you who believe!

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَّا تَدْخُلُوا بُيُوتَ النَّبِيِّ
إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَّظِيرِهَا إِنَّهُ
وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا إِذَا طَعِمْتُمْ فَانْتَشِرُوا
وَلَا مُمْتَنِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَى
النَّبِيَّ فَيَسْخَمِي بِكُمْ وَاللَّهُ لَا يَسْخَمِي
مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَلُّوهُنَّ
مِنْ وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ
اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا
إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ
شَيْءٍ عَلِيمًا ﴿٥٤﴾

لَا جُنَاحَ عَلَيْكُمْ فِي ءَابَائِهِمْ وَلَا أَبْنَائِهِمْ
وَلَا إِخْوَانِهِمْ وَلَا أُمَّهَاتِهِمْ وَلَا أُمَّهَاتِهِمْ
وَلَا نِسَائِهِمْ وَلَا مَمْلُوكَاتِهِمْ وَأَنْعَمَ اللَّهُ
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا
الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Send you benedictions also upon him and salute him with a goodly salutation.

57. Surely those who annoy Allah and His Messenger – Allah has cursed them in this world and the Hereafter, and has prepared for them an ignominious torment.

58. And those who annoy the believing men and women without their deserving it shall surely bear the guilt of calumny and evident sin.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِغَيْرِ مَا كَتَبُوا فَقَدْ أَحْتَمَلُوا بُهْتَانًا
وَإِنَّمَا بُهْتَانًا ﴿٥٨﴾

Secrets of Revelation

The believers are enjoined not to enter the abodes of the Holy Prophet ^{SAW} without permission. And if he invites them for a meal, it is demanded by etiquettes that they should be there on time, so that they do not have to wait for the meal. They must not look around, rather enter with great respect and beg leave as soon as the meal is over. They must never sit to gossip, which causes discomfort to him though he feels shy of expressing it. But Allah expounds such matters as even the slightest displeasure naturally felt by him might induce heaviness in his heart and impede his Barakah for the believers.

The right course of action is the one pronounced by Allah. If the believers have to ask for something from his wives, they must do so from behind the curtain. This is an etiquette beneficial for both. The Holy Prophet ^{SAW} does not like an exposure by nature and it is irritating to him. It does not befit the believers that any act of theirs may cause distress to him. It is also his peculiarity that a woman who enjoyed the status of his wife cannot be married to anyone else after his passing away. Not only is it improper but also a very serious crime with Allah.

Women's Pardah

Details pertaining to the laws of Pardah may be seen in other commentaries of the Qurān, especially the commendable Mu'arif al Qurān. It suffices to mention here that free mixing of the two sexes may prove to be extremely detrimental.

That is why the first addressees of these injunctions pertaining to Pardah are the noble wives of the Holy Prophet^{SAW}. According to these injunctions, a Muslim woman must not display her clothing, jewellery or herself in any gathering or anywhere out door. She must not even unnecessarily step outside her home. Where it becomes inevitable to talk to people, she should not engage in unnecessary dialogue. A woman's voice and the way she talks are also to remain under check and cover. She must never display her jewellery in public, rather she should drape herself up in a wide shawl, and it is preferable to let it droop a little on her face as a cover. Or she can make a Hijāb from a piece of cloth. The detrimental effects of its absence can be seen in the Western society at large, and in those Eastern societies that do not observe Pardah.

Whether done overtly or covertly, Allah is Aware of everything. However there is an exemption in this law whereby no Pardah is to be observed from fathers, sons, and brothers, from nephews and from other women, or bondswomen and maids. O' believing women! Do not take this injunction lightly, and fear Allah in observing it. And do it thoroughly, as Allah is surely Watchful over everything.

Certainly Allah's Mercy is being constantly showered upon His Prophet^{SAW}. His angels are also invoking His Mercy and Blessings upon him around the clock. So the believers must also repeatedly seek Allah's Mercy and send their salutations to him. This command also demands continuity and is a part and parcel of Ṣalāt, as prescribed. Outside Ṣalāt, offering salutations like 'Aṣalāto wa Salām-o-'Alaika yā Rasūl Allah' at the tomb of the Holy Prophet^{SAW} is Sunnah. It is also permitted from a distance as Allah conveys it to him through His angels. The best of all the salutations are those he has himself prescribed in Aḥādīth. Reciting these frequently is a source of spiritual elevation. Remember that these wordings are specifically used for the Prophets^{AS}, while 'Radhi Allah 'Unho' and 'Raḥmat Allah' are for the Companions^{RAU} and the Aulia' respectively. No one save a Prophet^{AS} should be referred to as "Alaihay Salam" although other words of reverence may be used.

The Shi'ites are Accursed

Those who annoy Allah and His Prophet^{SAW}, which means that annoying His Prophet^{SAW} indeed tantamounts to annoying Him; like the hypocrites who annoyed the Holy Prophet^{SAW} through sarcasm. This injunction also applies to the situation where he and his household or the Companions^{RAU} are subjected to sarcasm or abusive language. It is downright infidelity and the guilty are accursed by Allah in this world as well as in the Ākhirah, where a humiliating punishment awaits them. Today the way the Shi'ites utter blasphemy against his noble wives and great Companions^{RAU} are, by virtue of this rule, infidels as

well as accursed. To assume that there may be some amongst them who are not guilty of this crime is just a self-deception. The honour and dignity of the Holy Prophet^{SAW}, his honourable household and his Companions^{RAU} is far too exalted. Even blaming any believing man or woman of a crime he or she has not committed is a grave sin.

Section 8

59. O Prophet! Say you to your wives and your daughters and women of the believers that they should let down upon them their wrapping-garments. That would be more likely to distinguish them. So that they will not be affronted. And Allah is ever Forgiving, Merciful.

بَنَاتِهَا النَّبِيِّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُدْرِيكَ عَلَيْهِنَّ مِنَ جَلْبَابِهِنَّ ذَلِكَ أَدْفَى أَنْ يُعْرَفْنَ
فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

60. If the hypocrites and those in whose heart is a disease and the raisers of commotion in Madinah do not desist, We shall certainly set you up against them. Thence-forth they shall not be allowed to neighbour you therein, except for a little while.

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ
بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

61. Accursed, wherever found, they shall be seized and slain with a relentless slaughter.

مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أَخِذُوا وَقْتِكُلُوا
تَفِيلًا ﴿٦١﴾

62. That has been the dispensation of Allah with those who have passed away before, and you shall not find any change in the dispensation of Allah.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

63. People question you concerning the Hour. Say you: Its knowledge is with Allah only. And what do you know? perhaps the Hour may be near.

يَسْئَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ
وَمَا بِدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

64. Verily Allah has cursed the infidels, and has prepared for them a Blaze.
65. Abiders therein they shall be forever, and they will find neither a protecting friend nor a helper.
66. On the Day when their faces shall be rolled in Fire, they will say: Ah! That we had obeyed Allah and had obeyed the Messenger!
67. And they will say: Our Rabb! We obeyed our chiefs and our elders and they led us astray from the way.
68. Our Rabb! Give them punishment twofold, and curse them with a great curse.

إِنَّ اللَّهَ لَعَنَ الْكٰفِرِيْنَ وَاَعَدَّ لَهُمْ سَعِيْرًا ﴿٦٤﴾

خٰلِدِيْنَ فِيْهَا اَبَدًا لَا يَجِدُوْنَ وِلِيًّا وَلَا نٰصِيْرًا ﴿٦٥﴾

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ
يٰۤاَيُّهَا الَّذِيْنَ اٰطَعْنَا اللّٰهَ وَاٰطَعْنَا الرَّسُوْلًا ﴿٦٦﴾

وَقَالُوْا رَبَّنَا اِنَّا اٰطَعْنَا سَادَتَنَا وَاَكْبَرَاءَنَا
فَاَضَلُّوْنَا السَّبِيْلًا ﴿٦٧﴾

رَبَّنَا اٰتِهِمْ صِعْفَيْنِ مِنَ الْعَذَابِ
وَالْعَنِهِمْ لَعْنًا كَبِيْرًا ﴿٦٨﴾

Secrets of Revelation

The Holy Prophet^{SAW} had Four Daughters, not One

O' Prophet^{SAW}! Do tell your wives, daughters and the believing women that when they go out of their houses they must cover themselves in cloaks, drawing one end from the heads partially onto their faces. The Qurān uses the word 'daughters' in plural which refutes the Shi'ites false claim that the Holy Prophet^{SAW} had only one daughter. According to Shari'ah, the aim of Pardah, is to shield oneself from the glances of the people. Muslim woman must wear something like a cloak and pull one end of it onto their faces.

This is also to ensure a separate identity for a believing woman so that she may stand out amongst the non believing and bondswomen, and no scoundrel may dare tease or vex her. Whatever took place prior to the revelation of these injunctions will be pardoned, as Allah is Forgiving, Merciful.

The hypocrites and those with diseased hearts only profess to be Muslims, whereas actually they are mischief mongers. Sometimes they raise slanderous accusation, at others they spread the rumour of an enemy onslaught causing

alarm amongst the citizens. They will be subdued by the Holy Prophet^{-SAW} and his devoted followers for sure, making their stay in this town untenable. Rather, they will be hunted out and put to sword wherever found.

Punishment of an Apostate is Death

A non believer can live in an Islamic State by paying a special tax, but a hypocrite is taken as a Muslim so long as he manages to conceal his hypocrisy. But once he begins to oppose the land marks of Islam openly or causes distress to the Holy Prophet^{-SAW}, his disbelief becomes evident. He will then be considered an apostate and the punishment for apostasy is death. So these hypocrites will be taken to task like those before them. This is Allah's Way and His Way is the way of the Nature, which does not alter.

These infidels ask the Holy Prophet^{-SAW} about the Hour of the Doomsday. Let them know that it is within Allah's jurisdiction, and He Alone knows the best. The Holy Prophet's^{-SAW} concern is only to convey the Message of Allah and to tell that it shall occur. Who knows, it may be looming around the corner. But surely, it does not promise any good for a non believer. Allah curses the non believers and has ignited a Fire for them, wherein they will abide. They will not find any friend or helper. When they will be dragged on their arrogant faces into the Hell they will scream and plead wistfully: "Alas! If only we had obeyed Allah and had submitted to His Messenger^{-SAW}. "O Allah! We followed our elders and leaders and they misled us from Your Path. So punish them twice as much for being stray themselves and for leading us astray, and accurse them with a mighty curse."

Section 9

69. O you who believe! Do not be like those who annoyed Mūsa, but Allah cleared him of what they said; and he was illustrious with Allah.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ ءَادَوْا مُوسٰى
فَبَرَّاهُ اللّٰهُ مِمَّا قَالُوْا وَّكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿٦٩﴾

70. O you who believe! Fear Allah, and speak a straight speech.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا
سَدِيْقًا ﴿٧٠﴾

71. He will amend your works for you and forgive you your sins. And whoever obeys Allah and His Messenger, he has indeed achieved a great achievement.

يُصَلِّحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ
وَمَنْ يُطِيعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧١﴾

72. Verily We! We offered the trust to the heavens and the earth and the mountains, but they declined to bear it and shrank from it. But man undertook it; truly he was very sinful, very foolish.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ
وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

73. So that Allah will chastise the hypocritical men and women and the associators and the associatoresses. And Allah will relent toward the believing men and women, and Allah is ever Forgiving, Merciful.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ
عَفُورًا رَحِيمًا ﴿٧٣﴾

Secrets of Revelation

O' you who believe! Do not ever become like the people of Prophet Mūsa^{AS}, nor adopt their attitudes. They were a source of constant distress to him, some times through disobedience and at others by their false accusations. However, Allah absolved Prophet Mūsa^{AS} completely, granted him victories and cleared him of all blames. This is because he was held in high esteem by Allah. He was a Prophet and all the Prophets^{AS} are indeed honourable. O' believers, fear Allah constantly and speak nothing but the truth.

A Truthful Person is Upright in Conduct

A person who speaks the truth is given the capacity to be noble in conduct. And Allah forgives the mistakes committed by the virtuous. This alone is the path to salvation. Anyone who obeyed Allah and rightfully proved his devotion to the Holy Prophet^{SAW} has indeed achieved a great success. This is what humanity demands, as the Trust of Allah's Cognition and Passion for Him was presented to mighty creations like the heavens, and to the planets like the earth, and to the colossal mountains at the beginning of time. But they dare not accept this responsibility and begged to be spared. However, man accepted it. Indeed he is a transgressor, an ignorant. He makes hasty decisions and does not even bother to know the outcome thereof. This is typical of his temperament.

However, now that he has accepted the responsibility of Allah's Cognition, he will have to give up the path of transgression and ignorance. He will have to

acquire a noble character and the troves of knowledge and wisdom through his devotion to the Holy Prophet^{-SAW}. This is a necessity for man, indeed for the entire humanity. While those men and women who pretend to be Muslims but do not accept Islam from their hearts, or those who indulge in polytheism, will be seized by **Allah's** punishment because of their ignorance and evildoings. And **Allah** will accept the pleas of the believing men and women and honour them, for **He** is indeed Forgiving, Merciful!