

سُورَةُ مُحَمَّدٍ

Surah Muḥammad

(MUḤAMMAD)

This is a Madni Surah comprising thirty eight Āyāt and four Sections.

Section 1

In the Name of Allah

The Most Gracious, the Most Merciful.

1. Those who disbelieve and hinder others from the path of Allah – their works He shall send astray.
2. And those who believe and work righteous deeds and believe in what has been revealed to Muḥammad – and it is the truth from their Rabb, their misdeeds He shall expiate from them and shall make good their state.
3. That is because those who disbelieve follow falsehood and those who believe follow the truth from their Rabb. And thus does Allah propound to the mankind their similitude.
4. Now when you meet those who disbelieve, smite their necks until when you have slain them greatly, then make fast the bonds, then thereafter let them off freely or by ransom, until the war lays off its burden. That you shall do. And had Allah willed, He would have vindicated Himself against them; but He ordained fighting in order that He may test you one by the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ①

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ
عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ
وَأَصْلَحَ بَالَهُمْ ②

ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا
اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ
أَمْثَلَهُمْ ③

فَإِذَا لَقِيتُ الَّذِينَ كَفَرُوا قَضَيْتُ رِقَابَهُمْ فَإِذَا تَخَنُّنُوا
فَسُدُّوا أَلْوَابَكُمْ وَأَمَّا بَعْدُ فَإِنَّمَا يَفْعَلُ مَا تَصِفُ أَلْسِنُ
أَعْرَابِهِمْ وَلَوْ أَنَّ اللَّهَ هَدَى النَّاسَ أَمْرًا وَاحِدًا
لَقَدْ هَدَى اللَّهَ النَّاسَ سَبِيلًا ④

other. And those who are slain in the Cause of Allah, He shall not let their works go astray.

5. Soon He will guide them and make good their state.

6. And He will make them enter the garden and will make it known to them.

7. O you who believe! If you succour Allah, He will succour you and make your feet firm.

8. And those who disbelieve, theirs shall be the downfall, and their work He will send astray.

9. That is because they detest what Allah has sent down, and so He will make their works of no effect.

10. Have they not journeyed on the earth so that they might see how has been the end of those before them? Allah annihilated them; and for the infidels, theirs shall be the like fate therefore.

11. That is because Allah is the Patron of those who believe, and the infidels! No patron is theirs!

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٦﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ
وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْتَلُهَا ﴿١٠﴾

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ
لَا مَوْلَى لَهُمْ ﴿١١﴾

Secrets of Revelation

The good deeds of those who denied and strove to keep others from Islam will be worthless in the Ākhirah as they neither believed in it nor acted keeping it in view. However, those who believed, acted accordingly, and accepted whole heartedly what was revealed to Prophet Muhammad ^{SAW}, a pre requisite to faith, will be forgiven any mistakes committed by virtue of being human or prior to acceptance of Islam. They will be reformed both inwardly and outwardly and given an

enviable life adorned with magnificent spiritual states. This is because the infidels had opted for the path of denial leading to chastisement while the believers chose to conform to the revealed Truth thereby qualifying for His rewards.

These are similitude that Allah expounds for the guidance of mankind. The infidels and the believers are two separate nations treading different paths. The former try to hinder the path of Islam while the latter propagate it. If such a situation leads to confrontation, the Muslims must fight with courage and resolution and eliminate the infidels ruthlessly. Once defeated, they must be taken prisoners. Remember that the real aim is not to kill but to arrest their efforts to promote infidelity and impede Islam. It is the prerogative of the believers to either release the prisoners as a gesture of goodwill or to take some ransom. And if they lay down their arms to accept Islam or undertake to pay capitation tax, they shall not be slain.

The Authority of an Islamic Leader over Prisoners of War

In light of Sūrah Anfāl pertaining to the captives at Badr and these Āyāt, the Commentators conclude that a Muslim ruler, keeping in view the expediencies of time and in the best interests of the believers may (1) kill the captives or (2) take them as slaves or (3) free them for a ransom or (4) free them as a favour. This decision will be taken in the light of prevailing circumstances. From the Holy Prophet's ^{SAW} time and during the period of the first four Caliphs, decisions were taken according to the exigencies of circumstances in the light of these four options.

Islam and Slavery

Whenever Islam mentions the word slave, it takes the Western thought to those hapless people who were fettered, crammed up like animals in ships from Africa and sold in America by the British. But in Islam slavery only means denial of freedom and is compensated by so many rights that it takes the form of fraternity. Islam promised countless Divine rewards of freeing slaves, and the believers freed them indeed in a very large number. The doors of education and opportunity were kept open for them whereby many famous righteous scholars and leaders emerged from them; some even rose to be rulers. So the concept of slavery in Islam should, by no means, be compared to the Western style of slavery. In Islam, it is the best possible condition determined by the exigencies of time. On the other hand, had Allah so desired He would have avenged the infidels Himself, leaving no other option open except execution and chastisement. But He replaced the concept of war with Jihād, a great Mercy from Him.

War and Jihād

Before the advent of the Holy Prophet ^{SAW}, wars used to frequently ravage the infidels, as a living testimony of Allah's punishment. Jihād does not aim at killing but eradicating oppression. It is indeed a test for the believer, to see who sacrifices his life willingly in the Cause of Allah, and at the same time a trial for the non believer who is provided an opportunity to give up oppression and accept Islam. The devotion of those falling martyrs in Allah's Cause is duly rewarded. Rather, He will augment it with entry into Jannah. O' Believers! If you support Allah's Din, He will succour you in turn and keep you firm.

The Pre-Requisite to Allah's Succour

The rule for Allah's succour against the infidels, that we always pray for is laid down here, that is, if you help Him, He will succour you in return. Helping Allah means service to Islam with utmost devotion both practically as well as by preaching. Allah will in return bless us with resolution whereby the infidels will never be able to subjugate us politically or economically. Ironically, we have drifted far away from Islam and raise our hands for His help while conforming to the infidels' ways! May Allah change this distressing situation!

As for the infidels, they met an evil end because of their infidelity and all their struggle went in vain. They were humiliated here and will be punished in the Hereafter because of their prejudices against Allah's Path. Their arrogance also nullified whatever good they had done. The consequences of disbelief are very obvious and they can witness the devastation their predecessors met from their relics. Allah is the Patron and Protector of the believers, a blessing they have deprived themselves of by refusing to believe. And there is no one else like Him who can be of any avail to them. The final verdict shall, of course, be His.

Section 2

12. Verily Allah will cause those who believe and work righteous deeds to enter the Garden where under rivers flow. And those who disbelieve enjoy themselves and eat even as the cattle eat, and the Fire shall be the abode for them.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا سَيَمْعَمُونَ وَيَأْكُلُونَ
كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَشْوَى لَهُمْ ﴿١٢﴾

13. And many a city, mightier in strength than the city which drove

وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ

you forth We destroyed, and there was no helper for them.

14. Is he then who stands on an evidence from his Rabb like him whose evil of work is bedecked to him, and those who follow their lusts?

15. A likeness of the Garden which has been promised to those who keep their duty to Allah is this, therein are rivers of water incorruptible, rivers of milk of unchangeable flavour, rivers of wine, a joy to the drinkers; and rivers of honey clarified; therein theirs shall be every manner of fruit, and forgiveness from their Rabb. Shall persons enjoying such bliss be like those who are abiders in the Fire, and are given to drink boiling water so that it mangles their entrails?

16. Of them are some who listen to you, until, when they go forth from before you, they say to those who are vouchsafed knowledge: what is that he said just now? Those are they whose hearts Allah has sealed up, and they follow their lusts.

17. And those who are guided, He adds their guidance, and gives them protection against evil.

18. Do they only await the Hour, that it should come upon them of a sudden? Portents thereof are already come, so how will it be

الَّتِي أَخْرَجَكَ أَهْلَكْنَهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

أَفَمَنْ كَانَ عَلَىٰ يَتْنِهِ مِّنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ
وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ
مَاسِينٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ
لَّذَّةٌ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَصَلٍ مَّصْفًى وَلَهُمْ فِيهَا مِن كُلِّ
الشَّجَرَاتِ وَمَغْفِرَةٌ مِّنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ
وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ
قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ مَا إِنْفِئَا أُولَٰئِكَ الَّذِينَ
طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

لَهُمْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ
أَمْرًا طَائِفًا لَهُمْ إِذَا جَاءَهُمْ ذَكَرْنَاهُمْ ﴿١٨﴾

with them when there comes to them their admonition?

19. So know you that there is no god save Allah, and ask forgiveness for your fault and for faithful men and women. And Allah knows well your moving about and your place of rest.

فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
وَمَثْوَاكُمْ ﴿١٩﴾

Secrets of Revelation

And Allah will admit those who believed and practised Shari'ah into Jannah, evergreen and flourishing, with rivers flowing underneath. Look at the infidels how they eat like hogs for pleasure, without giving even a fleeting reflection to thank the One Whose blessings they enjoy, in Whose world they live and Who has given them the apatite. So they will abide in the Hell. The infidels of Makkah ignored the Magnificence of Allah and did not accept the Holy Prophet's^{SAW} Message, rather forced him to migrate. They should not forget that many a settlements, far stronger and powerful, were destroyed in the past on such conduct, and no one could come to their rescue. Similarly, these deniers will also reap the benefit of their actions in due course. How can a wrongdoer so accursed by Allah that evil appeals to him and he follows his vain desires be like a person guided onto a manifest path and is engaged in His obedience?

There is a marked difference between the two, as the righteous have been promised admission into Jannah, a unique blessing of Allah wherein flow rivers of ever fresh water, delicious milk, drinks superior in taste and quality, and rivers of clear honey. Although names are the same as those of mundane provisions yet the blessings of Jannah are a billion times superior in quality, taste, effects, and uniqueness. And so are all kinds of fruits adorned in beautiful orchards. However, the Forgiveness from Allah with which they will be honoured shall surpass all rewards. These fortunate souls will abide in Jannah. Can they be at par with those destined to abide in Hell, where even the drinking water will be so boiling hot as to scorch their entrails?

There are also hypocrites who appear all ears when in the audience of the Holy Prophet^{SAW}, but when they leave they ask the learned Companions^{RAU} who acquire knowledge from him as to what he had just said. In other words, they deride his sayings by displaying ignorance which means that they did not consider

his words worthy of attention. These are the wretched souls whose hearts have been sealed by Allah and as a result they follow their vain desires. And as for the believers, Allah made the sayings of His Prophet^{SAW} a source of improvement in faith.

The Miracle of Hadith

The believers who also augment knowledge through Hadith, their capacity to act righteously increases. The miraculous aspect of the sayings of the Holy Prophet^{SAW} is that these do not merely indicate the mode of action but also facilitate the capacity to act with deep rooted sincerity. This is the state attending the uniqueness of Companionship. The word of a Shaikh also ought to carry the fragrance of Hadith, whereby a seeker gets the capacity to act righteously thereby revolutionizing his practical life.

Are these infidels waiting for the onset of Qayamah to believe after observing it? Well, it will surely be so sudden as to deny any respite for doing so. As for its portents, some have already appeared such as the raising of the Holy Prophet^{SAW} and the cleaving of the moon. So the time to accept the Truth is now, for Qayamah shall not give them the chance. Death is also its mini form and for an infidel the respite to repent is over once the throes of death catch up. It must be known that none save Allah is worthy of being worshipped.

Knowledge

This Āyah reiterates that the real knowledge is that which synthesizes into the state of a person. Mere listening and failing to act will be information as distinct from knowledge. So the term *F'alam* would refer to a detailed conformity to Islam, complemented by penitence for errors.

A Prophet's Error

Prophets^{AS} are absolved of errors while the Holy Prophet^{SAW} leads all. It is possible at times that the Prophets^{AS} may avoid something preferable at their discretion, but because of their exalted status even this is taken as an error. As for the believers errors committed by virtue of being human, the Holy Prophet^{SAW} may seek forgiveness from Allah for all believing men and women. Allah is well Aware of the intrinsic states and feelings of everyone. The Commentators assert that frequent recitation of '*La Ilaha Ill-Allah*' (There is none worthy of worship save Allah) and *Istaghfār* (seeking forgiveness) lessens the love for this world.

20. And those who believe say: Why has a Surah not been revealed? Then when there is revealed a Surah firmly-constructed and fighting is prescribed therein, you see those in whose heart is a disease looking at you with a look of one who is fainting unto death: So woe unto them!
21. Obedience and a civil word. Then, when the affair is resolved, if even then they gave credence to Allah, it would have been better for them.
22. Then if you turn away, you are likely to cause corruption on the earth and to sever your kinship.
23. Those are they whom Allah has cursed and then had deafened them and blinded their sights.
24. Do they not ponder the Quran, or are there locks upon their hearts?
25. Verily those who have apostated on their backs after the guidance had become manifest to them, Satan has embellished this apostasy to them, and has given them false hopes.
26. That is because they say to those who abhor what Allah has revealed; we shall obey you in part of the affair, and Allah knows their talking in secret.
27. How then shall it be, when the angels shall take them away at
- وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ
فَإِذَا أَنْزِلَتْ سُورَةٌ مُنْجِمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ
رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ
نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ
طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ
فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢١﴾
فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا
فِي الْأَرْضِ وَتُفْطِنُوا أَرْحَامَكُمْ ﴿٢٢﴾
أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
فَاصْغُرْهُمْ وَأَعْمَى أَبْصَارَهُمْ ﴿٢٣﴾
أَفَلَا يَنْدَبُرُونَ الْفُرْعَانَ
أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾
إِنَّ الَّذِينَ آذَنُوا عَلَى أَذْبَانِهِمْ
مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَى
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ ﴿٢٥﴾
ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ
اللَّهُ سَطَطِيْعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ
يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾
فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُوتُ

death, smiting their faces and their backs!

وَجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

28. That is because they followed what incensed Allah and abhorred His good-will. So He made their works of no-effect.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ
وَكَرِهُوا رِضْوَانَهُ. فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

Secrets of Revelation

The believers look forward to fresh revelations to strengthen their faith further and are always in pursuit of additional knowledge and guidelines for practice. And when Allah reveals decisive Āyāt enjoining Jihād, the Holy Prophet ^{SAW} will find the hypocrites staring at him like they were at the throes of death. This is because of cowardice and hypocrisy.

Decisive Āyāt

All Āyāt of the Quran are decisive. However, those which are never to be abrogated are termed as such. Some Injunctions of the Qurān replaced by other Injunctions were termed as abrogated. The Injunction on Jihād is decisive from the very beginning without any amendment whatsoever. That is why the word decisive is added to the Āyah. This put the hypocrites to shame, whereby all their tall claims of obedience and bravado were exposed. When it was time to act, they looked puzzled. Now that all was set out for Jihād and the means were available, they should have at least repented which was certainly a better course of action.

The Outcome of Evading Jihād

If Jihād is evaded by lame excuses, the whole world will fall victim to mischief. The evil-doers and the ungodly will gain power and violate relationships and usurp the rights of even their own relatives, let alone others. The sole responsibility of this sorry state will be on those who evade Jihād.

Remember that the Quranic Injunction for practical Jihād against infidelity, polytheism and evil is for all times to come. And if it is abandoned on flimsy grounds and the Muslims start depending only on prayers the consequences foretold by Quran may well be witnessed today. While the evil doers are fully supporting their abettors, the so called pious are content with supplications. May Allah bless us with a thorough understanding and the capacity to act!

Cursing a Particular Person

Those who evade Jihād and are a source of mischief on earth are indeed accursed by Allah and are deprived of His Mercy. The scholars forbid accursing a particular person and only permit a general statement like "the oppressors or the liars be accursed". This Divine curse deprived them of hearing and eyesight to hear and see the Truth. Don't they ponder over the Divine Word or is it that their hearts are sealed? In fact, they are suffering both in sequel to evading Jihād on frail grounds. Of course, those still alien to Islam and inclined towards infidelity despite manifest guidance like the raising of the Holy Prophet^{SAW} and the revelation, are ensnared by the Satan into impossible desires and far-fetched hopes. That is why they agree with the enemies of Islam, Jewish scholars being the foremost, to follow their instructions partly. For instance, when the Jewish scholars advise them not to obey the Holy Prophet^{SAW}, the hypocrite assert that they do it only to avoid temporal losses but would always remain inwardly hostile. Allah is well Aware of their secrets. And reflect the scene when the angels seize their spirits, smiting their faces and backs, that is, commencing the thrashing while on the verge of death, for they had opted for a path disapproved by Allah. They had evaded Jihād and disparaged martyrdom. So any good deed ever done went with the wind.

Section 4

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| 29. | Do then in whose hearts is a disease imagine that Allah will never bring to light their rancour? | أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنْهُمْ ﴿٢٩﴾ |
| 30. | And if We willed, We would surely show them to you, so that you should know them by their marks. And you shall surely know them by the mode of their speech. And Allah knows your works. | وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ
وَلَتَعَرَفْتَهُمْ فِي لَحْنِ الْقَوْلِ
وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾ |
| 31. | And of a surety We shall put you to the proof till We know the valiant among you and the steadfast, and We shall know your different states. | وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ
وَنَبْلُوا أَخْبَارَكُمْ ﴿٣١﴾ |
| 32. | Verily those who have disbelieved and have hindered others from the Path of Allah and have opposed | إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا
الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ |

شَبَابًا وَسَبِيحًا طُغْمَالَهُ

the Messengers after the guidance has become manifest to them shall not hurt Allah at all, and soon He shall make their works fruitless.

33. O you who believe! Obey Allah and obey the Messenger, and do not render your works vain.
34. Verily those who disbelieve and hinder others from the Path of Allah and die as infidels; Allah shall by no means forgive them.
35. So do not faint, nor cry out for peace; and you shall triumph. And Allah is with you, and will not defraud you of your works.
36. The life of this world is but a sport and a pastime. And if you believe and shun evil, He will give you your wage and will not require of you your substance.
37. If He required it of you and importuned you, you would be niggardly, and He will bring to light your secret malevolence.
38. Look here! You are those who are called to expend in the Cause of Allah; then of you there are some who are niggardly. And whosoever is niggardly is only niggardly to his soul. Allah is Self-sufficient, and you are the needy. And if you turn away, He will substitute for you another people, and then they will not be your likes.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَلَا تُبْطِلُوا ءَعْمَلَكُمْ ۖ

إِنَّ الَّذِينَ كَفَرُوا وَحَصَدُوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَا تَوَّأ
وَهُمْ كَفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٦﴾

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَسْتُرُوا الْأَعْلُونَ
وَاللَّهُ مَعَكُمْ وَلَنْ يَفِرَّكُمْ أَعْمَلَكُمْ ﴿٧٥﴾

إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهُمْ فِيهَا تُمُوتُونَ وَتَتَّقُوا
يَوْمَ تَكُونُ أَرْجُلُكُمْ أَجُورَ كُمْ وَلَا يَسْأَلُكُمْ أَمْوَالُكُمْ ﴿٦﴾

إِنْ يَسْأَلْكُمُوهَا فَيُحْفِكُمْ
تَبَخَّلُوا وَلا يُخْرِجْ أَصْفَانَكُمْ ﴿٧٧﴾

هَاسِدُهُمْ ذُلًّا مُتَدَعُونَ
إِنْ يُبَدِّلُوا آيَاتِنَا فَقَدْ هَتَبُوا
خِلَافَ مَا يُبَدِّلُ اللَّهُ الْفُتُورَ
وَلَا يَتَذَكَّرُ فِيهَا مِثْلُ الْمُنْتَدِينَ
وَلَا يَتَذَكَّرُ فِيهَا مِثْلُ الْمُنْتَدِينَ
وَلَا يَتَذَكَّرُ فِيهَا مِثْلُ الْمُنْتَدِينَ

Secrets of Revelation

Do these hypocrites with maligned hearts assume that Allah will not expose them. Their conspiracies shall certainly be made public. And had We willed We would have let the Holy Prophet^{SAW} identify each one of them by face but it is not so out of Our Wisdom though he shall still make out by their conversation.

The Holy Prophet^{SAW} Knew the Hypocrites

The scholars assert that the Holy Prophet^{SAW} knew each and every hypocrite, a knowledge vouchsafed to him. In fact, there were about thirty six whose names were also revealed. Jihād is indeed a test for the believers so that the Mujāhidīn are widely known amongst the masses and that they may endorse their faith as well as the claim of the Holy Prophet's^{SAW} obedience.

Those who denied, impeded others from the Path of Allah and were hostile to the Holy Prophet^{SAW} despite the fact that it was manifested to them through evidences and miracles. Or the People of the Book, to whom their own Books had highlighted this Path yet they did not refrain from intrigues. The Jewish scholars claimed to be the men of knowledge and that without their cooperation Islam could never be established. So do let them know that they cannot harm Islam in any way. Instead, their own deeds will go in vain because of such conduct. O' believers! Pay no heed to such impediments, rather set an example in the obedience of Allah and His Prophet^{SAW} so that you are duly rewarded. Infidelity is a curse, whoever opted for it earned His enmity and began to hinder others from His Path. As a result he failed to repent and ultimately died as a denier. They will never be forgiven by Allah. So O' believers! Persevere against them and show no slackness or cowardice. Rather, invite them to peace in order to restrain them from mischief, as Islam forbids oppression and does not aim at genocide. However, if they do not give up and an encounter is inevitable, you will win as Allah is with you. He will certainly not let your hard work go waste.

The Divine Company

His Personal Company is the highest station enjoyed only by the Holy Prophet^{SAW} amongst the Prophets^{AS} and by Ḥadhrat Abū Bakr Ṣiddīq^{RAU} amongst the non Prophets. He was assured by him: "Allah is with us". Now wherever Allah's Company is mentioned by the Qurān, it is Attributive in nature or where Personal it is conditional to human qualities. The quality of a believer with regard to Jihād against infidelity, his pride in Islam and in the obedience of the Holy Prophet^{SAW} to enforce Islam is the glad tiding of victory as well as a promise of His Company. Praise be to Allah! A Mujāhid enjoys such an exalted station because of this

quality. And wherever human qualities are involved, it appears that after the Prophets^{AS} His Company is enjoyed only by the accomplished Aulia'. But here every Mujāhid is being promised this reward individually.

If Jihād calls for sacrifice of life or money, these afterall are mundane possessions. The status of this world is nothing but a sport and the results are produced only by actions. So if the believers pursue the path of obedience with sincerity, Allah will reward them against no return. In other words, this reward cannot be purchased except with faith and righteousness. Had Allah demanded wealth, people would have turned weary due to inherent weaknesses, and resorted to niggardliness, thereby exposing themselves. Instead He enjoined Zakāt or spending in His Cause, and promised His Pleasure over paltry expenditure. And when people are ordered to spend a little, the non believers tend to refrain and assert that when they earn the wealth themselves, why should they spend it on someone else's instructions and not at their own free will. And whoever displays miserliness cannot harm Allah's Din in any way; rather harms himself, as Allah is without any need for anybody's wealth or obedience. And O' mankind! It is you who are dependent on Him in every affair of life. Even if all of you give up support for Islam and turn away Allah will choose another nation to embrace Islam, fight for its dominance with total devotion to the Holy Prophet^{SAW}, and without ever turning away.

The Status of Imām Abū Ḥanifa^{RUA}

Abū Huraira^{RAU} reports that the Holy Prophet^{SAW} when asked as to who would replace them if the Companions turn away from Islam? Patting the thigh of Ḥadhrat Salmān Fārsi^{RAU}, he is reported to have said that it will be him and his nation who would reach out to acquire faith even if it existed in the galaxy. Shaikh Jalāl ud Dīn Sayūfī^{RLA} asserts that Imām Abū Ḥanifa^{RUA} and his colleagues personify this Ḥadīth, as none amongst the Persians attained this lofty status in knowledge except them.