

سُورَةُ التَّوْبَةِ

Surāh At-Taubah (THE REPENTANCE)

It is also called Surāh Bar'āt (freedom from obligation) as it carries the injunctions that absolved the believers of the obligation to honour the Treaty they had with the idolaters. Moreover it is called Taubah because it gives the glad tidings of the acceptance of penitence. In a way it is unique, as it does not begin with *Bismillah ar Raḥmān ar Raḥīm* (In the Name of **Allah**, the Most Gracious, the Most Merciful). Usually whenever Āyāt from a Surāh were revealed at random, their correct place of insertion was also conveyed to the Holy Prophet^{SAW}. He would instruct the Scribes to record these accordingly. And whenever a new Surāh was revealed he would instruct them to begin it with *Bismillah ar Raḥmān ar Raḥīm*. Surāh Taubah is amongst the last Madnī Sūrahs revealed. It was revealed without the instructions to begin it with *Bismillah*. The Holy Prophet^{SAW} also did not instruct the Scribes to write *Bismillah*, hence it is without the usual auspicious words.

When the task of compiling the Qurān was taken up in the era of Ḥadhrat Uthmān^{RAU}, the question regarding the placement of this Surāh arose, for it was quite possible that it may not have been an individual Surāh but a part of the preceding one. Therefore, Ḥadhrat Uthman^{RAU} instructed the compilers to place it after Al-Anfāl. This was the safest thing to do for the Holy Prophet^{SAW} had not commanded to open it with *Bismillah*, nor had he implied that it was a part of Surāh Al-Anfāl, but had got it recorded contiguous to Anfāl. The rules for reciting the Qurān indicate that anyone who while reciting Surāh Anfāl moves on to Surāh Taubah need not recite *Bismillah*. However, if the recitation is initiated from this Surāh or from any part of it, *Bismillah* must be recited. The other opening expressions for Surāh Taubah as stated in certain manuscripts of the Qurān, such as. *A'auz Billah min nār wa min Ghadhab al Jabbār* etc. (I seek **Allah**'s Protection against fire and the fury of the tyrants etc.) have no authentic backing Ḥadhrat 'Ali^{RAU} reports that since the Sūrah revealed the Divine Command for the cancellation of the Treaty with the infidels, it did not open with *Bismillah*. This may have been a subtle reason, which has not been discretely told.

Section 1

1. Freedom from obligation is this from **Allah** and **His** Messenger to the associators with whom you had covenanted.
2. Go about then, in the land for four months, and know that you cannot escape **Allah**, and that verily **Allah** is the humiliator of the infidels.
3. And a proclamation is this from **Allah** and **His** Messenger to mankind on the day of the greater Hajj that **Allah** is quit of the associators and so is **His** Messenger. Wherefore if you repent, it shall be better for you, but if you turn away, then know that you cannot escape **Allah**. And announce to those who disbelieve a torment afflictive.
4. Except those of the associators with whom you covenanted and they have not failed you in anything, nor have they backed up any one against you; so fulfil to them their covenant till their full period. Assuredly **Allah** loves those who fear **Him**.
5. When, therefore, the sacred months have slipped away, slay the associators wherever you find them and capture them and confine them and lie in wait for them at every ambush. Then should they repent and establish *Ṣalāt* and give *Zakāt*, leave them

بِرَأْيِهِ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ
مِنَ الْمُشْرِكِينَ ﴿١﴾

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ
غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ
الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ
فَإِنْ بُسْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَيُنشِرِ الَّذِينَ كَفَرُوا
بِعَذَابٍ أَلِيمٍ ﴿٣﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ
يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا
فَاتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٤﴾

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا
لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٥﴾

alone. Verily **Allah** is Forgiving, Merciful.

6. And should any of the associators seek your protection grant him protection that he may hear the Word of Allah, then let him reach his place of security. That is because they are a people who do not know.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ
حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ، ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

Secrets of Revelation

Prior to the revelation of Sūrah At-Taubah there were treaties of peace between the Muslims and the infidels of Makkah as well as other Arab tribes. But each time it was the infidels who would breach such treaties as soon as they found the strength and the opportunity to do so. The Treaty of Ḥudaibiyah was signed in 6th Hijrah for ten years. Its terms are well known. The following year i.e. in 7th Hijrah the Holy Prophet^{SAW} alongwith his Companions^{RAU} performed 'Umrah. But a few months later, the Makkans began to violate the terms of this Treaty by providing military assistance to Banū Bakr against Banū Khazah, who were the allies of the Muslims. This was an open breach of the Treaty. Therefore, the Holy Prophet^{SAW} ordered preparations for Jihād. The Makkans sent to Madinah Abū Sufyan for renewal of the Treaty as the battles of Badr, Uḥad, Trench had proved to them that the Muslims were backed by none other than **Allah**. But inspite of Abū Sufyan's efforts the Treaty was not renewed. The Holy Prophet^{SAW} marched with his army on the 10th of Ramadhan 8 A.H., and conquered Makkah.

Earlier in 8th Hijrah the Jews of Madinah had also violated the Treaty of Aḥzāb resulting in the Battle of Ḥunain, the same year. In Rajab 9th A.H. the Battle of Tabuk took place and eventually in Zilhajj 9th A.H. the injunction to annul all the Treaties with the Arab tribes was revealed. Although continuous violations by the infidels was also a reason for this annulment, yet in reality, the Arabian Peninsula was to be converted into an Islamic State and the cradle of Islam. This is because Islam is the Command of **Allah** and subservience is against its nature. In fact, it has an inherent tendency to predominate.

Islamic State

The land of Arabia was declared to be the foundation of an Islamic State and treaties with all the non believers were abolished, giving them the choice to either accept Islam and join hands in the establishment of the Islamic State or to leave Makkah and settle elsewhere. Failing to avail these options, a war would be waged against them. This message was effectively communicated to all the non believers, and they were given ample respite to reflect over their choices. On the occasion of Ḥajj, Ḥadhrat Abu Bakr Ṣiddiq^{RAU} and Ḥadhrat ‘Ali^{RAU} were deputed to make an announcement so that the message was conveyed to all the tribes. Ḥadhrat ‘Ali^{RAU} was also deputed to Yemen with the same assignment. It was to make sure that no one was left uninformed. The point to note is that even today, to make a concerted effort for the establishment of an Islamic State is an important religious obligation. Social seclusion in the name of worship with an indifferent attitude towards the country’s political circumstances is not correct.

Hajj-e-Akbar (The Greater Pilgrimage)

According to the Commentators this term refers to the Ḥajj performed annually because ‘Umrah has been termed as Ḥajj-e-Asghar (the smaller Ḥajj). The expression embraces all the five days of Ḥajj. The inference that the day at ‘Arafāt falling on a Friday means Ḥajj-e-Akbar has no factual basis. However, it is true that when the Holy Prophet^{SAW} performed Ḥajj, the Day at ‘Arafāt was a Friday. Although a Friday falling on the day at ‘Arafāt certainly has its own Barakah, it must be noted that in 9th Hijrah, the day at ‘Arafāt was not a Friday. Still, the Qurān terms it as the “Day of Ḥajj-e-Akbar”

‘Umrah is not Permissible During the Ḥajj Days.

According to Qurān these five days have been dedicated for performing Ḥajj. Therefore, ‘Umrah is not permitted in these days. As for the annulment of the treaties, Allah and His Prophet^{SAW} declare withdrawal from all the treaties held with the infidels. When all the treaties are being abolished, those groups with whom there never had been any Treaty ought to pay even greater heed to the following announcement. The polytheists of Makkah had themselves violated the treaties, which led to the conquest of Makkah and as such they did not deserve any concession. Still, Islam treated them gracefully by giving them a respite for four months. As these were the Sacred Months so Allah Commanded that the sanctity of these months be maintained and the infidels be given time to take a decision. Moreover, they should be allowed to move freely within the Islamic State if they wished to during these four months.

However, they must realize that the only route to peace is through obedience to **Allah**. Otherwise they would ultimately perish along with their intrigues and shall fail to pose a challenge to the Omnipotence of **Allah**. Besides, their destruction would not only be physical in this world, but would take the form of an eternal and shameful doom in the Hereafter.

Fulfilment of Promise

For those non believers who did not violate their treaties with the Muslims, nor extended any assistance to the enemy against them, it was enjoined that the treaties with them must be honoured until the date of expiry. Undoubtedly **Allah** loves the righteous. Taqwa must not be lost sight of even in matters involving treaties with the infidels. No pretence must be used to abrogate such pacts, as this is contrary to a Muslim's integrity.

This **Āyah** granted respite to the two tribes of Banī Kinanah, namely Banī Dhamrah and Banī Madbah. The treaties with them were to be honoured until the remaining nine months of their validity. Besides, they were informed well in time that the treaties would not be renewed. Then there were other groups with whom, either the period of the treaty was not fixed or there was no treaty altogether. To them applied the injunctions revealed in the first two **Āyāt** and they too got a respite for four months. It was declared that if after the lapse of this period the polytheists and the non believers did not either accept Islam or quit Makkah, they would be dealt with ruthlessly without any leniency, as reservations in slaying the deceitful actually denote cowardice. Therefore, the treacherous must be slain or seized wherever found. The believers must wage a full-fledged combat against them and apply all feasible tactics in warfare. Yet it must be remembered that a believer is not the enemy of any person but evil beliefs and conduct. Hence if the non believers repent and accept Islam, for which the proof will be that they offer **Ṣalāt** and pay **Zakāt**, then the Muslims must not stand in their way, because **Allah**, for sure, is the Most Merciful and Forgiving. Thus it becomes evident that to obliterate oppression, the grandeur and the might of the tyrants must be shattered, without giving them any allowance. However, if they give up tyranny, which would imply repentance, they will be treated without discrimination. Repentance demands a reformation of conduct in the first place; therefore, they must offer **Ṣalāt** and pay **Zakāt**. Failure to do so would render the claim of embracing faith meaningless and the fighting would not be called off. In fact, anyone denying the Islamic obligations would deserve a similar treatment.

Repentance means Reformation of Conduct

When some people refused to pay Zakāt, the First Caliph Ḥadhraṭ Abū Bakr Ṣiddiq^{RAU}, on the authority of this Āyah declared Jihād against them, which was corroborated by the Companions^{RAU}. And if anyone amongst the penitent seeks protection of the Holy Prophet^{SAW}, in order to gain awareness of Islam, he must not only be given protection, but as soon as his mission is completed, he must be safely escorted back to his place so that he may consider accepting Islam out of free will. This Injunction caters for the ignorance of the non believers about Islam and will be applicable only when an infidel wishes to come to the Islamic State to learn about Islam. However, if an infidel wishes to join the Muslim community for reasons other than learning Islam, for instance trade etc, it is entirely at the discretion of the believers to allow or refuse a visa.

Visit of Infidels to Islamic State

It is the State's responsibility to keep an eye on the movements and activities of those non Muslims, who have been permitted into the Islamic State. As soon as their visa expires or the purpose of the visit is achieved, they must be escorted back. They must not be allowed to stay in the Islamic State unnecessarily, unlike today's Muslim States, which hire non believers as advisors, and their Governments are run by the assistance and advice of the infidels. This is indeed a grave sin.

The above six Āyāt have highlighted the different categories of the infidels in terms of their conduct and dealings. The rules for the treatment to be extended to each have also been spelled out. It is clearly explained that the establishment of an Islamic State and its protection against the intrigues of the infidels is the only way to the rise of Islam. This is an eye-opener for those who participate in some way intellectually, physically or financially to cause the wicked and ungodly people to rule the Muslims. This indeed is a serious violation. It is imperative for every Muslim to contribute towards the establishment and protection of an Islamic State. And the only way for achieving this goal is by making sure that the infidels and the ungodly have nothing to do with it.

Section 2

7. How can there be for the associators a covenant with Allah and His Messenger save

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ
اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ

for those with whom you covenanted near the Sacred Mosque? Act straight with them so long as they act straight with you. Verily **Allah** loves those who fear **Him**.

عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ
فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

8. How indeed? When if they get better of you, they respect not regarding you either kinship or agreement. They flatter you with their mouths, while their hearts refuse; and most of them are wicked.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا
فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾

9. They have sold the revelations of **Allah** for a small price so they keep them back from **His** Path. Vile is that which they are working.

أَشْرَوْا آيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا
عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

10. They respect no kinship or agreement in a believer; those! They are the transgressors.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ
هُمُ الْمُعْتَدُونَ ﴿١٠﴾

11. If they repent and establish **Ṣalāt** and give **Zakāt** they are your brothers-in-faith. And **We** expound the revelations for a people who know.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿١١﴾

12. And if they violate their oaths after their covenant and revile your religion, fight those leaders of infidelity – verily no oaths shall hold in their case. Perhaps they may desist.

وَإِنْ تَكْفُرُوا بِمَا آتَيْنَاهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا
فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ
لَا أَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

13. Will you not fight a people who have violated their oaths and conspired the banishment of the Messenger and who have therefore began against you

الْأَنْفَالُونَ قَوْمًا نَكَثُوا آيْمَانَهُمْ
وَهَكُمُوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ
بَدءُكُمْ أُولَئِكَ مَرَّةً كَانُوا فِيهَا يَخْتُونُونَ

first? Are you afraid of them? **Allah** is worthier that you should fear **Him**, if you are believers at all.

14. Fight them; **Allah** will chastise them at your hands, and humble them and give you victory over them and heal the spirit of the believing people.

15. And **He** shall take away the rage from their hearts. And **Allah** shall relent towards whom **He** pleases; and **Allah** is Knowing, Wise.

16. Do you think that you would be left alone while yet **Allah** has not known those of you who have striven hard and have not taken an ally besides **Allah** and **His** Messenger and the faithful? **Allah** is Aware of what you do.

فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ
وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ
قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

وَيَذْهَبُ غَيْظُ قُلُوبِهِمْ وَتُوبُ اللَّهِ
عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ
وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَهًا وَاللَّهُ
خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

Secrets of Revelation

How could the promises made by the polytheists be relied upon when they do not have the remotest understanding of the Greatness of **Allah** and **His** Messenger^{SAW}. Polytheism and denial have become a permanent feature of their temperaments and nothing good can be expected of them. They suffered for breaking their promises while the believers honoured their promise and were victorious. However, there was a group of non believers who had made a Treaty with the Muslims near the Hāram. Although they were yet deprived of faith, but they were better than the polytheists, because they had honoured their words.

A Virtuous Act is Appreciated

In other words, an act of goodness must be appreciated even if it is done by a non believer. Virtue is after all virtue. Such an act becomes an example for the

believer that he should not miss out a good deed, which even a non believer is doing. Referring to the group of non-believers who honoured their word, the Qurān commands that if they themselves do not initiate a breach of the Treaty, the Muslims must also honour their word, because **Allah** appreciates those who are cautious in their conduct. Therefore, the believers must be careful in their dealings even with the enemy and the infidels.

States of Qalb determine a Person's Conduct

The believers must not expect any goodness from those non believers who breached the treaties and did not honour their word. If they had power over the believers they would subject them to atrocities without any regard to their treaties or relationships. This is because they only try to appease the believers through diplomacy while their hearts are full of malice against them. The actions and conduct of a person are certified by the state of his heart. Unless the Qalb is purified, many an articulate preachers indulge themselves in acts similar to those of the polytheists. They merely seek mundane benefits and in the bargain do not hesitate to sell the Divine Commandments. In this way, they continue to misguide the people.

Dīn must be Preferred over Worldly Benefits

A believer must prefer his Dīn over mundane benefits and obey the Divine Injunctions, which require him to uphold his promises. It is indeed a great blunder to compromise over Dīn for worldly pleasures. This attitude has turned these infidels into unscrupulous people, who do not value any relationship or commitment, and are indeed ruthless. However, they do have the basic human rights, and it is only their conduct which is loathsome ignominious. If they mend their ways, repent sincerely, accept Islam, establish Ṣalāt and pay Zakāt, they must not be admonished over their past follies. This is because Islam guarantees forgiveness over all previous wrongdoings. Thus the believers must not reproach new converts over their past actions. By embracing faith they have become the members of the Islamic brotherhood and their rights as brothers-in-faith have to be fully safeguarded.

Proof of Confession of Faith

Here the outward symbols of the members of the Islamic brotherhood have been recounted. A verbal proclamation of faith must be complemented with the establishment of Ṣalāt and the payment of Zakāt. Then a person must exert his best efforts to worship **Allah**, without being deterred from **His** obedience by the love of wealth. Only then does he qualify to be a member of the Islamic brotherhood, and is entitled to enjoy the rights given by it. Otherwise he will

be deprived of these rights, like those who had refused to pay Zakāt were subjected to Jihād. **Allah** reveals everything clearly for people of understanding. However, if the infidels persist on disbelief and continue to break their promises and mock at Islam, they deserve no concessions. They indeed are the leaders of infidelity and must be dealt with an iron hand.

Mockery of Dīn and the term 'Imām' Explained

Besides breaching their treaties, the non believers also indulged in ridiculing Islam, which must never be tolerated. If a so-called Muslim commits this offence he will not only be guilty of disbelief but it will be obligatory for the Muslims to also wage Jihād against him. Today's intellectuals and politicians who criticise the Islamic punishments as brutal are undoubtedly non believers, rather are the leaders of disbelief. This Āyah also explains the meaning of the word Imām, which is not an office in terms of Shari'ah, but merely denotes leadership. If someone leads people on the path of righteousness, he will be termed as an Imām in the positive sense, like the Prophets^{AS} who have been called A'imah. However, if a person is leading the wrongdoers or the non believers, he too will be termed as an Imām like in the expression "A'ematul Kufri" (leaders of infidelity). Imām is not an office like the office of Prophethood as the Shi'ites believe. They base the entire structure of their religion on this belief, which is not supported by the Qurān.

Criticism and Censure

Allah declares that those who criticize Islam cannot be trusted, even if they swear or make tall claims. Their words are not worthy of any heed and when they assail Islam, Jihād must be waged against them. On the other hand, even a non believer seeking knowledge is allowed to critically analyze Islam, but no one will be permitted to be sarcastic or to belittle it. Nor will any one be permitted to utter words, which may hurt the feelings of the believers. Jihād, as distinct from war, will be initiated against such violators.

Difference between Jihād and War

The aim of war is to crush the opponent so that he may never be able to stand up again. Since Islam is a well wisher of humanity, it has replaced the conventional war with Jihād. Jihād is waged only to stop the opponent from transgression and not for extending the perimeters of the dominion. It is not driven by greed or a desire to obliterate the enemy. The enemy will be fought against until he renounces transgression and reforms his attitude. Certainly, it is aimed at welfare and reformation.

Exile of the Holy Prophet^{SAW}

Allah asks the reason for not fighting those who have planned to exile the Holy Prophet^{SAW}. The **Āyah** points at the Jews of Madinah, who had said that they would drive the believers out of the city. **Allah** Commanded the believers to declare Jihād against them and as a result they themselves were expelled from the city in disgrace. Similarly anyone who stands in the way of Islam in an Islamic State, or promotes any other system besides Islam is guilty of exiling the Holy Prophet^{SAW} and therefore, must be fought against. **Allah** says that such people always initiate mischief and if the believers tolerate their intrigues and do not draw their swords, it would mean that the believers are afraid of them. Mark that a believer is only afraid of **Allah**, and it is only **He Who** rightfully deserves to be feared. It does not befit the believers to be afraid of anyone save **Allah** or to be overawed by the resources or material strength of the non believers.

Mode of Punishing the non Believers

The believers are commanded to fight the non believers, as **Allah** will punish them at the hands of the former. The times have changed and no longer will it be the swallows casting stones at the enemy of Islam, because the raising of the Holy Prophet^{SAW} has taken the power of such miraculous nature and handed it down to the believers. Therefore, O' Ummah of the Holy Prophet^{SAW}! To enjoin good and forbid evil is now your responsibility. All those who transgress and conspire against Islam must be punished at your hands. They shall no longer be punished with fire or stones from the heavens. The guardians of the K'abah now, are not the swallows but the Muslim Ummah. Therefore, with all sincerity strive for the enforcement of Islam and upholding the truth through Jihād. **Allah** will inflict pain and defeat on the non believers at your hands and they shall be disgraced. It is **Allah's** Promise that **He** will bless the believers with victory over the enemies of Islam. This will also be a source of satisfaction for the believers, as they will get a chance to punish the enemy for a continuous breach of treaties and blasphemy. The believers will be elevated, comforted and honoured.

However, it must be remembered that the door to repentance is open for as long as one lives. So even if someone repents after a lifetime of mischief, the believers must not reject him. It is upto **Allah** to accept the penitence, for **He** knows the deeds of all. **He** is the Wisest and the Most Gracious. Therefore, Jihād will not be a barrier to the repentance by the non believers. In fact,

whenever a non believer, no matter how staunch, resorts to repentance, he will find the door of Islam ajar for him.

And remember that a mere verbal confession of faith will not guarantee eternal salvation, which awaits those who sincerely exert in Jihād and maintain a deep-hearted relationship only with **Allah**, His Prophet^{SAW} and the faithful. If all worldly affiliations put together fail to deter a believer from Jihād, only then can he qualify for **Allah**'s Nearness. Those who evade participation in Jihād or shun practical life shall face serious reprisal. **Allah** is well Aware of the intentions behind the actions of people. Besides, maintaining an intimate relationship with the non believers whereby secrets are shared with them is totally forbidden and a true believer can never commit this mistake.

Section 3

17. It is not for the associators that they will tend **Allah**'s Mosques, while giving evidence of infidelity against themselves. Those! Vain shall be their works, and in the Fire they shall abide.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ
شَاهِدِينَ عَلَىٰ أَنفُسِهِمْ بِالْكُفْرِ أُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ
هُمْ خَالِدُونَ ﴿١٧﴾

18. They only shall tend **Allah**'s Mosques who believe in **Allah** and the Last Day and establish Ṣalāt and give Zakāt and fear none save **Allah**. They may be among the guided ones.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنۢ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا
مِنَ الْمُهْتَدِينَ ﴿١٨﴾

19. Do you think the giving of drinks to the pilgrims and the tendance of the Sacred Mosque is like the conduct of one who believes in **Allah** and the Last Day and strives hard in the way of **Allah**? Equal they are not in **Allah**'s Sight, and **Allah** does not guide the wrongdoing people.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ
كَمَنۢ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ
لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٩﴾

20. Those who have believed and have emigrated and have striven hard in the way of Allah with their riches and their lives are far higher in degree with Allah. Those! They are the achievers.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ
هُمُ الْفَائِزُونَ ﴿٢٠﴾

21. Their Rabb gives them glad tidings of a Mercy from Him and of goodwill and of the Gardens wherein theirs will be a delight lasting.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ
لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

22. As abiders there for ever. Verily with Allah is a wage mighty.

خَالِدِينَ فِيهَا أَبَدًا إِنْ أَلَّفَ اللَّهُ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾

23. O you who believe! Do not take your fathers and brothers for friends if they love infidelity above faith. Whoever of you then befriends them; then those! They are the wrongdoers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَئِكَ
هُمُ الظَّالِمُونَ ﴿٢٣﴾

24. Say you: if your fathers and your sons and your brothers and your wives and your family and the riches you have acquired and the trade in which you fear a slackening and the dwellings which please you are dearer to you than Allah and His Messenger and striving in His Cause, then wait until He brings about His Decree; and Allah does not guide the ungodly people.

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَإِبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَبِجَارَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسْكَنٌ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرٍ مِمَّا اللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

Secrets of Revelation

Although K'abah had been cleansed of all the idols after the Conquest of Makkah yet the polytheists still performed their rituals in their own ways. It was, imperative to cleanse the House of **Allah** of these absurdities also. However, there was one hurdle; the Muslims had peace treaties with some tribes, which had neither been violated by them nor had expired. So a grace period of one year was given, which would cover the existing treaties, while no new Treaty was to be signed. It was announced by the Holy Prophet^{-SAW} on the occasion of Hajj in 9th Hijrah that in future no polytheist would enter the premises of K'abah, nor perform any ungodly ritual therein.

The idolaters in their vanity assumed that worshipping idols and taking care of the construction or maintenance of the Sacred Mosque fulfilled the obligation of tending it. They used to feel proud of their services. According to Hadhrat 'Abdullah bin 'Abbas^{-RAU}, when his father Hadhrat 'Abbas^{-RAU} was taken captive at Badr and was reproached for being a polytheist, he argued that the believers took only their negative things in account but failed to appreciate the arrangements they had made to serve the House of **Allah** and its pilgrims. These *Āyāt* were revealed on this occasion, clarifying that the polytheists and the infidels had no right to tend to the mosques. If one engages in baseless rituals in mosques, it can hardly be termed as taking care of them. The rituals the infidels practised were never enjoined by **Allah** nor practised by the Holy Prophet^{-SAW}. Although the construction and maintenance of mosques is a noble task, it would be of no avail to the infidels and the polytheists because the basis of reward is faith. Only those actions shall earn an eternal reward, which are taken in compliance with **Allah**'s Commands. Since the non believers lacked the right intentions, all their deeds have gone in vain. *Y'amaru* (tending to) refers to all kinds of service to the Holy Mosque, including the attendance for worship. This is why such an attendance is termed as 'Umrah. Notwithstanding the service to the Holy Mosque, a person with ungodly beliefs and practices shall be eternally condemned to the Fire.

Mosques are for Worship not for Rituals

It is proved here that actions that are not endorsed by the Sunnah fall into the slot of rituals and are strictly forbidden in a mosque. Such actions amount to emulating the infidels. Sadly enough, today all sorts of rituals have become a common feature in our mosques and it is about time that these are guarded against.

Dilating on the positive aspect of tending to mosques, **Allah** declares that taking care of the mosques and providing any services to them can only be justified for those who believe in **Allah** and the Day of Judgment and their actions endorse their beliefs. They are those who establish Ṣalāt and pay Zakāt and press all their resources into the service of **Allah**. And they fear **Allah** Alone and do not miss worship for fear of any worldly loss. It is expected that such righteous people shall be triumphant in their mission.

Custody of Mosque and Donations

Also clarified here is the fact that it is forbidden to appoint a non believer as the custodian of a mosque or to take donations from the infidels and the polytheists for its construction. In a situation whereby a non believer has constructed a mosque, or has donated money, it must be ensured that it does not jeopardise Muslims interests in any way. Such a person should not interfere in the affairs of the mosque nor boast of his favour to the Muslims. Nevertheless, such a non believer shall not be entitled to any rewards in the Hereafter. **Allah** knows the best.

Tending a Mosque

The term 'tending a mosque' entails its construction, cleaning, security, and provision of basic facilities, together with attendance for learning Dīn or reciting Qurān, worshipping or for Ḍikr-**Allah**. According to Tafsīr e Mazharī, stopping all those actions which are prohibited in a mosque also fall under the same definition. For instance, it is not proper to beg for money inside the mosque, or to make announcements for lost properties, or to trade anything or to indulge in any scuffle. Similarly, to sing or recite purposeless couplets is also prohibited.

The Qurān questions the non believers as to how can their service to the Sacred Mosque and the pilgrims ever be a substitute of faith in **Allah** and the Ākhirah or of Jihād? There certainly is no comparison. Those who tend the Mosque and serve the pilgrims can never equal those who practically participate in Jihād.

Worships and Jihād

According to the Commentators the polytheists had already been answered earlier. In these Āyāt a comparison has been made between their actions and having faith in **Allah**. It is highlighted that no deed, no matter how meritorious, can be of any avail without faith in **Allah**, because faith is the spirit of all actions. How can someone who does not even believe in **Allah** or

the **Ākhirah** strive for eternal success and **Allah's** Pleasure? When belief in these two tenets is missing, no action can be termed as noble. However, the **Qurān** does assert that the virtue of a non believer is not totally wasted but is requited in the form of worldly benefits. These **Āyāt** also warn those Muslims who direct all their efforts towards routine worships, and do not strive to uphold Islam. Although worships by themselves are highly meritorious yet it is for the establishment of worships and tending to the mosques that **Jihād** becomes imperative in order to ensure the supremacy and sovereignty of Islam. Even if a person dedicates his entire life to worship in the **K'abah** or service of the pilgrims, he can never equal those who fight for Islam on the battlefield or practically work for its enforcement.

Ẓikr Allah and Jihād

Qāzi Thana Ullah Panipatī^{RUA} has dilated on this topic in his celebrated **Tafsīr-e-Mazharī**. He asserts that if tending to the mosque refers here only to the management of the affairs of the mosque then **Jihād** is superior. On the contrary if it refers to **Ẓikr Allah** then according to **Ḥadīth**, **Ẓikr Allah** is superior to **Jihād**. The Holy Prophet^{SAW} once said: "Shall I inform you of a deed more meritorious than all the deeds and is also a source of elevating the ranks? It is even superior to spending gold and silver in the cause of **Allah** and is better than fighting the enemy of Islam in **Jihād**, slaying him or being slain; that deed is **Ẓikr Allah**." This highlights that **Ẓikr Allah** is superior to **Jihād**. This **Ḥadīth** is listed in **Masnad-e-Ahmed**, **Tirmizi** and **Ibne Majah**. **Qāzi Thana Ullah^{RUA}** continues that since the polytheists boasted only of their service to the Sacred Mosque and the pilgrims and had nothing to do with **Ẓikr Allah**, therefore, in this particular case **Jihād** will be superior to the act of serving the mosques. The fact is that **Ẓikr Allah** is as important in the mosque as it is on the battlefield. According to **Qurān** when the believers are confronted with an enemy they must standfast and fight and do **Ẓikr Allah** constantly.

Qalb-e-Salīm

In fact, constant **Ẓikr** means **Zikr-e-Qalbi**. Once **Ẓikr-e-Qalbī** is acquired by **Allah's** Grace, the heart repeats **His** Exalted Name with every beat. It continues regardless of whether one is attending to business or to worship, or is on the field of **Jihād**. Hence the superiority of **Ẓikr-e-Qalbi** is well established. **Ẓikr-e-Lisānī** and certain obligatory worships, can be missed under certain circumstances. For instance, the Holy Prophet^{SAW} had to miss **Ṣalāt** four times during the **Battle of Trench**, but his noble heart never stopped

remembering **Allah**. Besides, the merit of deeds can vary in accordance with the circumstances and the need of the hour. Under compelling circumstances Ṣalāt can be postponed to be offered later but neglect in Jihād cannot be allowed. And Ṣikr-e-Qalbī is such an exalted act that no engagement can interrupt it. It is the most meritorious and superior deed, because the sincerity and devotion in worship and Jihād are also its fruit. All these aspects are made absolutely clear. Yet the wrongdoers and the faithless are deprived by **Allah** of the capacity to comprehend, their understanding having been rusted by their misdeeds.

Status of Exemplary Characters of Qurān - the Companions^{-RAU}

Undoubtedly those who embraced Islam far excelled those who remained deprived of it. But even those believers who served the Sacred Mosque and the pilgrims with sincerity were out classed by the believers who migrated and strived with their wealth and lives in the Cause of **Allah**. The status of these Muhājirīn and Mujāhidīn with **Allah** is very high indeed, and they are the ones truly successful. For them are the glad tidings of Forgiveness and Mercy from **Allah** which shall engulf them and compensate for any human errors they might have committed. **Allah** announces **His** Pleasure for them and showers them with **His** unlimited favours, including Jannah. They shall abide eternally therein, a place of never ending bliss. It must be remembered that the exemplary Muslims of the Qurān, whose ranks are being discussed here, are the Companions^{-RAU} of the Holy Prophet^{-SAW} and they have been established as a criterion for all times to come.

Extent of Relationship

The believers must have nothing to do with those who prefer having affiliation with disbelief as compared to Islam, even if they are blood relatives. This is because the purpose of biological relationships is only to preserve the human race and serve worldly needs, whereas the real relationship is that of faith. Eternal success is based on it.

Although serving and treating parents kindly is a noble act and the rights of brothers and sisters are also important, yet when this love stands in the way of Islam or if the relatives insist on transgression, then the relationship with **Allah** and **His** Prophet^{-SAW} shall prevail while that with the kindred will be severed. If a believer acts otherwise he shall be considered a Fāsiq.

The Companions^{-RAU} practically demonstrated their priorities in their relations. They loved those who embraced Islam while vehemently fighting at Badr and Uḥad against those who were once their loved ones but had insisted on

opposing Islam. They set an example for mankind in maintaining relations. May **Allah** grant us the capacity to follow in their sacred footsteps!

It has been announced categorically that all those who do not fight in the Cause of **Allah** for fear of material losses or love their relatives, homes or business more than they love **Allah** and **His Prophet**^{SAW}, they must wait for **Allah**'s Punishment. Such wrongdoers can never attain salvation.

Love for Allah must Predominate Everything

By virtue of its Revelation, the **Āyah** under discussion addressed those who did not migrate from Makkah despite the ability, fearing the loss of business or dear ones. But in general it addresses all the believers in all times to come. In those days a believer who failed to migrate despite the ability was not even considered a believer. Even today one must emigrate from a land which is ruled by sin and immorality. However, if it is not within one's power to undertake the journey, he is exempted.

Migration to the West for Monetary Gain

Those who choose to migrate from an Islamic State to the extremely vulgar and ungodly environment of the West in pursuit of mundane gains commit a great sin. Often they live to experience Divine Punishment in this life and also spoil their **Ākhirah**. The fact is that it is obligatory even today to abandon an evil society, to sever all ties with the wicked and migrate to the land of noble people. However, those believers who are involved in the propagation of Islam or are deputed on an official assignment in such societies are allowed to stay. They should be of such integrity as to influence others rather than be influenced by the Western society themselves. In fact the orders are that if a member of the Western society is blessed with the light of faith, he must sacrifice his family bonds for the logical love he has developed with **Allah** and **His Prophet**^{SAW} and proceed to live amidst the righteous. Besides, he must practically exert for enforcing Islam and refuting infidelity, in order to safeguard his own faith.

Influence of Love

Just as the company of evildoers endangers faith, an association with pious and the accomplished imparts the love for **Allah**. According to **Imām Baidhawai**^{RUA} very few people escape the admonition conveyed by these **Āyāt**, as many noble and pious souls neglect **Jihād** for the sake of their kindred and wealth. Although the inherent love for the kindred has a very strong influence yet if one succeeds to prevent it from intervening in his logical love

for **Allah**, he is not only saved from the eternal doom but is also worthy of praise. The real excellence of **Allah's** love is that it should dominate one's personality and become his second nature. He surely should maintain the other natural affiliations, but they must be subordinated to his love for **Allah**.

Need for a Shaikh and his Company

According to Tafsīr-e-Māzhārī, the afore mentioned level of love for **Allah** and **His** Prophet^{SAW} is indeed a great blessing. This feeling can only be attained through the process of reflection in the company of accomplished saints, like the Companions^{RAU} who were so blessed in the noble company of the Holy Prophet^{SAW}. They transferred this blessing to the Taba'īn who, in turn passed it on to the Tab'a Taba'īn. It is a concrete fact that the level of devotion, which is generated in the heart of a seeker in the company of an accomplished Shaikh, is impossible without it. The injunction prohibiting the company of wrongdoers to safeguard one's faith also provides the pretext for seeking the company of accomplished saints. Such company blesses a believer with the real essence of faith and his perceptive and logical love for **Allah** progresses to the degree of passion. This is why the Commentators assert that in order to gain access to the station of Khullah (friendship of **Allah**) one must sacrifice everything like Prophet Ibrahim^{AS}. It is also clarified here that upholding Shari'ah and the Sunnah, and fighting those who stand in the way, that is undertaking Jihād, are the hallmarks of this passion.

Section 4

25. Assuredly **Allah** has succoured you on many fields and on the day of Hunain, when your number elated you; then it availed you naught, and the earth, wide as it is, straitened unto you; then you turned away in retreat.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ
حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثَرْتُمْ فَلَمْ تُغْنِ
عَنكُمْ سَيْبًا وَضَاقَتْ عَلَيْكُمُ
الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ
مُدْبِرِينَ ﴿١٥﴾

26. Thereafter did **Allah** send down **His** calm upon **His** Messenger and upon the believers; and **He** sent down the hosts that you did not see, and chastised them who

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا
وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ

disbelieved; such is the requital of the infidels.

27. Thereafter, **Allah** will relent toward whom **He** pleases, and **Allah** is Forgiving, Merciful.
28. O you who believe! The associators are simply filthy; so let them not approach the Sacred Mosque after this year; and if you fear poverty, **Allah** shall presently enrich you out of **His** bounty, if **He** pleases. Verily **Allah** is Knowing, Wise.
29. Fight them who do not believe in **Allah** nor in the Last Day and hold not that forbidden which **Allah** and **His** Messenger have forbidden and do not observe the true faith of those who have been given the Book, until they pay the tribute out of hand, and they are subdued.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

يَتَابُهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ
هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ
مِنْ فَضْلِهِ ۚ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ
حَكِيمٌ ﴿٢٨﴾

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ
وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ
وَهُمْ صَٰغِرُونَ ﴿٢٩﴾

Secrets of Revelation

As for the results of Jihād, O Muslims! **Allah** has helped you on many occasions leading you to victory inspite of you being few in number and lacking in provisions. Take the Day of Ḥunain for instance.

Battle of Ḥunain

The Battle of Ḥunain also took place in the 8th year of Hijrah, after the Conquest of Makkah. The invasion by the Banū Hawāzan sparked this battle. Ḥunain is located at a distance of ten miles from Makkah towards Ṭāif. The outskirts of Makkah extending upto Ṭāif were inhabited by various tribes of the Banū Hawāzan, who were brave warriors. Informed about the Conquest of Makkah by the Muslims, their chieftains called a meeting to discuss the aftermath of the surrender of Quraish. They feared that the Muslims would

next head for them and decided to attack them pre-emptively. Thus all their tribes, scattered over Makkah and Ṭāif, were summoned. Banū Thaqīf of Ṭāif was also a branch of Banū Hawāzan. Mālik bin ‘Auf who later became a great Muslim General was chosen to lead the army. However, Banū K‘ab and Banū Kalāb, also off shoots of the same tribe, did not join the conflict. They believed that even if the forces from East and West joined against the Holy Prophet^{SAW} they could bring him no harm. Rather, they would themselves be vanquished as **Allah** was by his side.

Mālik bin ‘Auf employed a new strategy in this battle by commanding all the soldiers to keep their families and belongings immediately behind the fighting column in order to ensure that no one would desert the battlefield. There are varying opinions over the number of this army. The most accurate version given by Tafsīr-e-Mazharī is 26,000 women, children and the elderly besides 4000 warriors, making a grand total of thirty thousand.

When the Holy Prophet^{SAW} was informed of the plans of Banū Hawāzan, he decided to fight back. An army of twelve thousand men had accompanied him for the Conquest of Makkah. Additionally, two thousand newly converted Muslims joined in from Makkah and its outskirts. This army of fourteen thousand soldiers left Makkah and camped at Khif Bani Kinanah, a place which had once witnessed the Makkans writing the resolution to boycott the Muslims.

Remembering Past Hardships when in Power is Gratitude

To remember the woes and hardships of the past in times of affluence and power is an act of being grateful to **Allah**. Therefore, the Holy Prophet^{SAW} decided to camp his forces at Khaif bani Kinanah.

Some polytheist men and women of Makkah also accompanied the Muslim army as spectators. They had come along hoping to rejoice if the believers were defeated, and if not they still had nothing to lose. One of these spectators was Ḥadhrat Shaiba bin ‘Uthman^{RAU} who later stated; “My father and uncle had been slain at Badr, so I had planned to assassinate the Holy Prophet^{SAW} at Ḥunain if I got an opportunity.”

Effects of Tawajjuh

In the heat of the battle when I moved forward, I found Ḥadhrat ‘Abbās and Ḥadhrat Abū Sufyān ibn Ḥarīth^{RAU} by the Holy Prophet’s^{SAW} side as guards. I moved behind and was getting ready to attack when the Holy Prophet^{SAW} called out; “Shaiba! Come here”. As I went up to him, he put his hand on my

bosom and said, 'O **Allah!** Remove the influence of Satan from him.' Instantly, everything changed for me and I felt the love for the Holy Prophet ^{SAW} flowing like blood through my veins. The Holy Prophet ^{SAW} then ordered me, 'Go fight the infidels,' and I jumped into the battle forthwith." Many such incidents can be quoted from the lives of the Companions ^{RAU}. Another famous incident also happened during the same journey. The Holy Prophet ^{SAW} was resting under a tree when an infidel got hold of a sword and woke him up "Who will now save you from me?" The Holy Prophet ^{SAW} replied: "**Allah**". He was petrified and the sword fell from his hands. The Holy Prophet ^{SAW} picked it up and forgave his assailant.

After arriving at Hunain the army of the believers encamped and sent out patrols to collect information about the strength and the strategy of the enemy. The enemy was arranging its ranks in such a way that the family and possessions of each soldier will follow him in the battlefield, to ensure that no one would desert.

Mistake brings Worldly Distress even if Forgiven in the Hereafter

The Companions ^{RAU} had the experiences of Badr and Uḥad and had freshly conquered Makkah. Some of them unwittingly said that the enemy forces at Hunain were no match for them. **Allah** did not approve of these boastful remarks. It is strange that the higher status one enjoys with **Allah** the more delicate his relationship with **Him** becomes. Although it was a casual remark yet it did not befit their status. They should have said that **Allah** would grant them victory once again. As a result of their words, they were taken to task and went through distress.

The Banū Hawāzan struck with all their might. So fierce was the fighting that the dust kicked up as a result obscured the sun and made the day look like night. The women and children riding the camels behind the enemy columns appeared to be a part of the fighting echelons. Some enemy horsemen hidden in the gorges around also jumped into the battle. The Companions ^{RAU} faced a tough situation and the Muslim Army was flung into a state of utter confusion. This condition is described in this Āyah: "and the earth, wide as it is, was straitened unto you". Even in this critical situation, the Holy Prophet ^{SAW} and a group of Companions ^{RAU} continued to press into the enemy ranks. Tafsīr-e-Mazharī quotes Ḥadhrat Ans ^{RAU} that this group comprised 300 Companions ^{RAU} including all the four subsequent caliphs. This is when the Holy Prophet ^{SAW} recited this couplet to spark the spirit of Jihād in his soldiers:

“For sure I am **Allah**’s Prophet, not an impostor

I am the grandson of ‘Abdul Muṭallib”

He directed Ḥadhrah ‘Abbas^{RAU} to call out aloud where his Companions^{RAU} were, who had pledged their allegiance under the tree, and those mentioned in Surāh Al Baqarah, and the ready to die Anṣār? Let it be known to them all where **Allah**’s Prophet^{SAW} is, so they should gather around him.” This call rejuvenated the hearts of the believers and they spun around to strike again. All this trouble was caused by only one sentence, which **Allah** knows who uttered. It did not escape **Allah**’s Notice as illustrated by the Āyah: “when your number elated you”!

Descent of Spiritual States

So when the believers flung back into action, **Allah** sent down peace and tranquillity unto their hearts. This peace was indeed a spiritual state, a condition whereby the hearts of the believers became steadfast. Those who were already firm became firmer while those who were losing heart became composed. These spiritual states are the source of perseverance and strength in the Cause of **Allah**. Hence all those who were perturbed by the strength of the enemy could now visualise victory. **Allah** at the same time deputed a contingent of angels. The Āyah “and sent down hosts which you could see not” refers to the general inability of human beings to behold angels under normal circumstances. However, there are accounts which speak of beholding the angels by **His** chosen souls. After blessing the believers with perseverance **Allah** punished the infidels at the hands of **His** Angels and the enemy deserted leaving their possessions and families behind. So much so that even Mālik bin ‘Auf fled from the battlefield deserting his wife and children. This humiliation was in fact a punishment for their infidelity.

Adherence to Dīn also brings Worldly Benefits

This also highlights another fact that if disbelief and sin invoke defeat in this worldly life, devotion and sincerity in Dīn serve as a source of worldly success. In this battle the believers got hold of a tremendous booty, comprising 6000 prisoners, 24,000 camels, more than 40,000 goats and approximately four mounds of silver.

After the initial rout, the Banu Hawāzan attempted to resist at many places but suffered defeat after defeat until they were pushed into Ṭāif, which they turned into a fortress. The Holy Prophet^{SAW} besieged the fort for twenty long days.

The Banū Hawāzan kept shooting arrows from inside but did not dare to come out and fight.

The Aim of Jihād

Even at this point the Holy Prophet^{SAW} prayed for the guidance of Banū Hawāzan, which signifies that the aim of Jihād is to eradicate evil, establish justice and promote virtue and not to massacre people and conquer territory or acquire wealth. War, on the other hand, is fought because of some worldly considerations. On his way back the Holy Prophet^{SAW} camped at Jur'āna. Just when the booty was about to be distributed, a delegation of the chieftains of Hawāzan arrived. They embraced Islam and requested the Holy Prophet^{SAW} to show kindness, for they were related to him through fosterage, and the Holy Prophet's^{SAW} foster uncle was accompanying them.

The Importance of Rights

The Holy Prophet^{SAW} said that had the booty been his possession, he would have certainly returned it all. Since the Mujāhidīn had the right over it, the chieftains must choose between their belongings and their prisoners of war. They opted for the latter. So the Holy Prophet^{SAW} addressed his troops and informed them that Banū Hawāzan had accepted Islam, so whoever agreed to forgo his share of the captives would indeed be generous. But if someone did not wish to do so gratis, he would be duly compensated, but their captives must be returned. All the Companions^{RAU} agreed but the Holy Prophet^{SAW} still advised the chieftains to seek the consent of each believer individually, so as to ensure that no one was under any compulsion. Everyone was asked separately if he had willingly foregone his right or not.

Allah may grant guidance to and accept the repentance of anyone **He** pleases, for **He** is Forgiving and Gracious. The Banū Hawāzan were sincere but had opposed Islam out of ignorance and lack of knowledge about its truthfulness and the noble disposition of the Holy Prophet^{SAW}. But once the truth dawned on them, they repented and embraced Islam. Surely, Islam enjoins Jihād not to destroy mankind but to guide it onto the straight path.

An Impudent is denied Repentance

The real aim of Jihād was achieved when Banū Hawāzan embraced Islam. However, those who had been arrogant and had cherished their impudence towards the Holy Prophet^{SAW} were not given the capacity to repent and died as infidels. The same rule applies to one's behaviour towards the Aulia. Even if one does not learn anything he must refrain from insulting them, otherwise he

will have to face two types of consequences. Firstly, he will not be able to derive any beneficence from them and secondly there is a possibility that he would die a non believer.

The next Āyah Commands that when **Allah** has granted the believers control of the Sacred Mosque, and it has been cleansed of the idols, they should not allow the polytheists to enter it any more. The reason is their filthiness, which is of varying categories. For example, the outward filthiness for not having a ceremonial bath after coitus, or the inward impurity because of infidelity and ungodly beliefs, or of the Qalb such as low moral values. A non believer bears all these forms of filth simultaneously. In a state of outward impurity the believers, too, are denied entry into the Sacred Mosque, like in a state of ceremonial impurity or menstruation. Therefore, the filthiness mentioned here extends to the impurity of disbelief and ungodly rituals. The announcement was made in the year 9th AH and the non-believers were given the dead line till the year 10th AH to completely evacuate the Ḥaram. Thereafter no non believer could ever enter it.

Admission of Infidels in Mosques

Within the Ḥaram specifically and in all other mosques generally, the non believers are not allowed to enter. However, except Ḥaram, a non believer may enter a mosque under specific circumstances. For instance after the Conquest of Makkah, a delegation from Thaqīf, was lodged in a mosque on the Holy Prophet's^{-SAW} instructions. The scholars have taken this as an authority that the non-believers can, in specific matters and occasions, be allowed to enter a mosque. However, they cannot use any mosque to practise their ungodly rituals.

A non Believer Member of Assembly

According to Imām Shaf'i the injunction prohibiting entrance into mosques applies to the polytheists, infidels and People of the Book alike. Besides, mosques are the most suitable places for holding consultations over important matters. Therefore, the infidel's entry may also be politically damaging and is prohibited. Similarly, appointing them on any advisory panel, or commissioning them in the Armed Forces is not permissible. Nor will it be proper to elect them as Members of the Assembly. Rather, safeguarding the rights of the minorities is the responsibility of the Muslim members.

Earning Livelihood and Religious Expediencies

The frequent excursions of the infidels into Makkah also provided lucrative trade and was a major source of livelihood for the Arabs. If their entry was to be prohibited, the Arabs were likely to face a major set back in business. Thus it was enjoined that the source of earning, which thwarted the Dīn must be sacrificed over religious expediencies.

Livelihood can be sought through other avenues which do not imperil Dīn in any way. **Allah** is Omnipotent and does not rely on causes. Rather, **He** is the Creator of all causes and effects so **He** Alone should be relied upon. **He** is capable of providing affluence and riches without employing any means at all, for **He** is the Wisest and the All Knowing. This is an admonition for those who flee to the West for a few pennies and eventually lose their Dīn.

The Importance of Ḥadīth

Those who do not believe in **Allah** nor in the **Ākhirah**, and do not accept the true faith must not be taken as friends. They are those who do not submit to what has been forbidden by **Allah** and **His** Prophet^{SAW}. Here, the prohibitions by **Allah** and by the Holy Prophet^{SAW} have been given the same status. This is because the commands of Holy Prophet^{SAW} are indeed the Injunctions of **Allah** and a denier of these Injunctions will be dealt with through Jihād. The People of the Book, because of their denial of certain aspects of Islam, also fall in the same category. Jihād will be waged against all such repudiators, until they surrender and accept to live in subjugation in the Islamic State, paying Jizyah.

The Reasons for Jihād

Four aspects have been mentioned here (1) belief in **Allah**, (2) belief in the **Ākhirah**, (3) acceptance of the Divine categorisation of the Forbidden and the Permissible and (4) acceptance of Islam as the Dīn. Where any one of these four aspects is missing, such people will be obliged to pay Jizyah and live as subordinates in an Islamic State. Otherwise Jihād will be waged against them, in order to rid the State of this wickedness.

Section 5

30. And the Jews say: 'Uzair is a child of **Allah**, and the Christians say: 'Masīh is a child of **Allah**. That is their saying

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ

with their mouths, resembling the saying of those who disbelieved aforetime. Allah confound them! To where are they turning away.

31. They have taken their priests and their monks for their Rabbs, besides Allah, and also the Masih, son of Maryam; whereas they were enjoined that they should worship but One God; no god is there but He. Hallowed be He from that which they associate.

32. They seek to extinguish the Light of Allah with their mouths; and Allah refuses to do otherwise than perfect His Light, although the infidels may detest.

33. He it is Who has sent down His Messenger with guidance and the true faith, that He may make it prevail over all religions, although the associators may detest.

34. O you who believe! Surely many of the priests and monks devour the substance of men in falsehood, and hinder people from the way of Allah. And those who treasure up gold and silver and do not spend them in the way of Allah – announce you to them a torment afflictive.

35. On a Day when they shall be heated in Hell fire, and with it

يُضْهِتُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ
قَالَهُمْ اللَّهُ أَنْ يُوَفَّكَوت ﴿٢٠﴾

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا
مِن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا
يُشْرِكُونَ ﴿٢١﴾

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَأْتِي اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٢٢﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٢٣﴾

﴿٢٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا
مِنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ
اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ
وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا

shall be branded their foreheads and their sides and their backs: this is what you have treasured up for yourselves, so taste now what you have been treasuring up.

جَاهُهُمْ وَجُنُوبِهِمْ وَظُهُورُهُمْ
هَذَا مَا كُنْتُمْ لِأَنْفُسِكُمْ تَقْتَرُونَ فَذُوقُوا مَا كُنْتُمْ
تَكْتَرُونَ ﴿٣٥﴾

36. Verily the number of months with **Allah** is twelve months ordained in the writ of **Allah** on the Day when **He** created the heavens and the earth; and of these four are sacred: that is the right religion. Wherefore wrong not yourselves in this respect. And fight the associators, all of them, as they fight all of you. And know that **Allah** is with those who fear **Him**.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا
فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ
الْقَائِمُ فَلَا تَطْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا
الْمُشْرِكِينَ كَأَنَّهُمْ كَافَّةٌ كَمَا بَقِيلُوا لَكُمْ
كَأَنَّهُمْ كَافَّةٌ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

37. The postponement is but an addition to infidelity, with which the infidels are led astray, allowing it one year and forbidding it another year, that they may make up the number which **Allah** has sanctified, and then they allow what **Allah** has forbidden. Fair-seeming to them are made their foul acts; and **Allah** does not guide an infidel people.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ
الَّذِينَ كَفَرُوا يُجِلُّونَهُ عَامًا وَمُحَرِّمُونَ عَامًا
لِيُؤْاطِفُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُجِلُّوا مَا حَرَّمَ اللَّهُ
زِينٌ لَهُمْ سُوءٌ أَعْمَلِيهِمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

Secrets of Revelation

Belief in **Allah** is valid only when it is accompanied by a belief in **His** Attributes as taught by the Holy Prophet ^{SAW}. If someone deviates from this rule and believes in his own way, it will amount to not believing at all. Just as the People of the Book believed in **Allah** and the **Ākhirah**, but attributed

progeny to **Him**. The Jews claimed that Prophet 'Uzair^{AS} was **Allah**'s son while the Christians believed the same for Prophet 'Isā^{AS}. They made such a preposterous statement without any evidence. May **Allah** destroy them for their insistence upon such blasphemy! Every nation in its own way holds some image of **Allah**, which cannot be accepted as a proof of believing in **Him**. Therefore, Jihād will be undertaken against such people unless they pay Jizyah, a tax which the Muslim ruler levies at his discretion in return for the non believers' safety in the Islamic State. Since Jizyah replaces the death penalty for disbelief, its payment will absolve the payer from capital punishment. However, Jizyah will not be levied on those whom Islam has prohibited to be put to sword in Jihād, like the children, the elderly, the women, the handicapped and the religious mentors etc.

The People of the Book were also guilty of taking their religious leaders as God, in the sense that they gave greater weightage to their words even if they contradicted the Divine Commandments and practised accordingly, as if they had accepted their leaders as their **Rabb**. The Christians formally worshipped Prophet 'Isā^{AS}, which was a ridiculous thing to do because he himself had taught people to worship **Allah** Alone. The fact is that no one save **Allah** deserves to be worshipped, **He** being the Most Exalted and the Most Magnificent.

Conformity to A'emah

Some scholars incorrectly suggest that this **Āyah** prohibits the believers from following A'emah. In fact it only bars the believers from practising anything against the Shari'ah preached by the professional scholars. It rather validates the fact that the truly knowledgeable scholars did give verdicts in the light of **Allah** and **His** Prophet's^{SAW} teachings, which were acted upon by the masses. For instance, Prophet 'Isā^{AS} had commanded the people to worship only **Allah**. Anyone who passes on this command to others, is indeed obeying the Prophet^{AS}. However, acting contrary to **Allah** and **His** Prophet's^{AS} command, considering it to be meritorious is, of course, disbelief.

These scholars have plunged so deep in disbelief that they wish to conceal the true faith from the people, promoting their concocted versions. It is as if someone tries to blow out a lamp, but they certainly cannot blow out the Light of **Allah**. Such wrongdoers fail to learn Dīn inspite of reading about it, and only gain the capacity to orate for earning a livelihood.

Knowledge of Dīn is Gained through Piety

If a person is pious and obeys **Allah** and **His Prophet**^{SAW}, the knowledge of Dīn is embedded in his heart and becomes his second nature. Indeed **Allah** is the **Being Who** raised the Holy Prophet^{SAW} with guidance and true faith to ensure its sway over all ungodly religions, no matter how bad the polytheists may feel.

Supremacy of Islam

This **Āyah** serves not only as a harbinger to the dominance of Islam but also claims that Islam has come only to prevail and remain dominant in the world. The reason for this is that the Holy Prophet^{SAW} has presented the best solutions of every problem of human life. He has taught the best possible way of executing its affairs, whether political, fiscal, moral or mutual, in complete harmony with the human temperaments. And all this has been declared as the true Dīn. It has neither driven humans away from the practical life, nor has taught them to renounce the world. On the contrary, to conduct one's affairs in the light of the truth is Dīn and this practical aspect of Islam is indeed the reason for its prevalence. The worships enjoy their own status, and are in fact a source of gaining spiritual strength, which makes a person steadfast on **Allah**'s obedience along the winding path of life. Therefore, every sentient person will accept this true faith and it shall prevail over the other religions of the world. History bears witness to the victory of Islam over the ungodly religions and its complete sway over the globe.

If today the Muslims are in distress globally, they themselves are to be blamed for it. They have divorced their practical life from Islam and confined it to the mosques. Their life outside the mosque is governed by the infidels' political and economic systems. This has resulted in the downfall and misery of the Muslims. Even today, if we resolve to subordinate our practical lives to Islam, it is **Allah**'s Promise to bless the Muslims with dominance over the entire world. These 'isms' of various kind, the Western democracy, monarchy, or other forms of Governments based on personal choice are driving the Muslims away from Islam.

A Point to Ponder for Scholars and Saints

The present day Muslims try to adopt the lifestyle and culture of the Jews and Christians, whereas their rabbis and scholars who pretend to be very pious have in fact become totally oblivious of the **Ākhirah**. They are attired in colourful robes only to plunder people and to amass wealth by illegal means. They do not even hesitate to alter the Divine Scripture for money and mislead

mankind from **His** Path out of sheer greed for wealth. When those engaged in the conduct of religious matters are so corrupt, what will be the state of ordinary people of these nations, who are totally busy in worldly affairs? Those who follow them can obviously not receive any guidance. So if the Muslim scholars and saints are also going to make Dīn as the source of collecting donations and tributes from people without ever thinking about their reformation, they too will be entitled to the same admonition. May **Allah** protect us!

Allah tells the Holy Prophet^{SAW} to forewarn all those, who out of avarice, forget **Allah** and the **Ākhirah**, engage in amassing wealth and do not spend it according to the injunctions of **Allah**, against a painful doom. It must be remembered that Islam does not approve of the concentration of wealth into a few hands, while the majority die of hunger. It imposes **Zakāt** upon the affluent. In matters of spending also Islam lays down clear-cut rules. A person who has to spend according to the Will of **Allah** will certainly not adopt illegal means of attaining wealth, as there will be no need to do so. Thus when the rights of every individual are safeguarded, a peaceful and harmonious society is evolved. But if a person opts for heaping money through illegal means and is constantly in pursuit of more, he must know that one day the amassed treasure will be heated over the blazing fire of Hell and that person will be branded with it on the forehead, the sides and the back and will be told that it is the wealth amassed by usurping the rights of others. It must be remembered that Islam does not prohibit to build a fortune provided it is legally earned. **Zakāt** must be promptly paid on all that is saved over a year. Such a saving does not fall in the kind condemned above as explained by the sayings of the Holy Prophet^{SAW}. Besides, the obligation to pay **Zakāt** itself proves the legality of financial holding. Otherwise how would one pay **Zakāt**? The admonition on amassing wealth is for those who earn money illegally, whether by usurping the rights of others or by selling verdicts over religious issues for money, etc.

Unauthorized Changes

Another example of the blatant violations and changes made by the non-believers in the Divine Commandments is their alteration of months in a year. **Allah** has divided the year into 12 months from the very beginning of time. It is also recorded in the Guarded Tablet and all the preceding religions believed so. Of these, four months have been declared as the Sacred Months in which one must dedicate more time for worshipping **Him** and it is also more meritorious. Just as a portion of the day and night is allocated for worship and five times **Ṣalāt** has been enjoined to help acquire the capacity to observe the

rest of the day in **Allah's** obedience, so is the one third of a year. War is prohibited in these four months, and extensive worship is desirable to ensure that the remaining two third of the year is also spent in **Allah's** obedience. This is pure and straightforward Dīn and it so remained in all the Shari'ahs. Of these four Sacred Months, three are consecutive, that is, Shawwāl, Zilq'ad and Zilhajj, while Rajab is separate. All the pre-Islamic Shari'ahs had prohibited fighting in these months. Islam allowed the believers to fight but only in self-defence. One must refrain from **Allah's** disobedience at all times but special care must be exercised during these months. However, the polytheists must be fought back with vigour if they attack. Yet over-indulgence is not allowed even during war; for **Allah** is with the virtuous and those who safeguard the rights of others.

Now look at the infidels and their religious mentors that they even change the names of the months. It was customary that if their wars extended into a sacred month they would simply continue to fight asserting that not the current but the next one was a sacred month. Or they would declare that particular year to be only of ten months. They would pronounce any month as Ramadhān, Shawwāl and Rajab as it suited them. The aim was to nurture their own vested interests while observing the sanctity of the four months at the same time.

Therefore, it was declared that this false pretext only added to their infidelity. It was a fabrication of their disbelief, as the aim was not mere counting, but to observe the prescribed timings in worship.

Importance of Timings in Worship

An act shall earn reward and will be considered obedience only when it is done in the specified month and timings ordained by **Allah**. Similarly, Ḥajj, Ramadhān or other worships cannot be adjusted by changing the order of the months, for it will defy the Divine Commands and would amount to declaring the forbidden as permissible, which is pure disbelief. The polytheists would prescribe a month as sacred in one year and renounce it in the next. Merely changing the names does not serve the purpose, just as devouring interest under the cover of profit does not render it permissible. Only to keep the count is not the aim. The polytheists deemed this foolish plan as a great masterpiece of their wisdom. This is because indulgence in sin adversely affects the power of discernment and good is taken for bad and vice versa. This is a very grave punishment for sin in this world and **Allah** does not guide such a wicked folk.

Worships Related to Lunar Months

It is also clarified here that the sun and the moon both are a source of calculating time. Though it is permissible to use the solar calendar, yet for worships the lunar calendar will have to be followed. **Allah** has prescribed worships in accordance with the lunar months.

Section 6

38. O you who believe! Why is it with you that when it is said to you: march forth in the way of **Allah**, you linger slothfully earthward? Are you pleased with the life of the world rather than the **Ākhirah**? Whereas the enjoyment of the life of the world compared to the **Ākhirah** is but little.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَالَكُمُ إِذَا قِيلَ لَكُمْ
انْفِرُوا فِي سَبِيلِ اللَّهِ أَثَأَقُلْتُمْ إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ
فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ
إِلَّا قَلِيلٌ ﴿٢٨﴾

39. If you do not march forward, **He** will torment you with a torment afflictive, and will replace you by another people, and **Him** you cannot harm in anything; and **Allah** is over everything Potent.

إِلَّا تَنْفِرُوا يُعَذِّبَكُمُ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

40. If you do not succour him, then surely **Allah** has succoured him when those who disbelieved banished him: the second of the two; when the twain were in a cave, and when he said to his companion: do not grieve, verily **Allah** is with us. Then **Allah** sent down **His** Peace on him and supported him with hosts, which you did not see, and made the word of those who disbelieved the lowest, and the Word of

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ
الَّذِينَ كَفَرُوا وَإِنِّي أَنْتَبِينَ إِذْ هُمَا
فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ
إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ
عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى
وَكَالِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٣٠﴾

Allah is the uppermost. And **Allah** is Mighty, Wise.

41. March forth, light and heavy, and strive hard with your riches and lives in the way of **Allah**; that is the best for you, if you have knowledge.
42. Were there a gain nearby and a journey easy, they would have followed you, but the distance was too far to them. Still they will swear by **Allah** saying: if only we could, we would surely have come forth with you. They kill their own souls and **Allah** knows that verily they are liars.

أَنْفِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا مَخْرَجَنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

Secrets of Revelation

The discourse once again reverts to Jihād, as it is the most superior endeavour for the prevalence of Dīn. If it wasn't for Jihād, no one would be able to worship in peace even under his own roof.

According to the Commentators, these Āyāt refer to the Battle of Tabuk. After the Conquest of Makkah when the Holy Prophet^{SAW} reached Madinah he heard of the Roman Army concentrating on the border of the Islamic State. The forces of Hercules had been invited by the Christian tribes of Arabia. The Jews had instigated the Roman Emperor that if he did not take any notice of this Islamic State, it would one day certainly threaten him. So he assembled a strong contingent and paid them a year's salary in advance. This information was given to the Holy Prophet^{SAW} by the oil merchants who often visited Madinah. So he ordered a general mobilization and decided to confront the enemy at the border instead of allowing them to attack Madinah. It was a hot summer of a famine stricken year while the next crop was ready for harvest. Moreover the preceding eight years had been spent in a constant state of war, yet the intrepid Companions^{RAU} started the preparations without delay. It was for this battle that Ḥadhrah Abū Bakr Ṣiddīq^{RAU} had donated all his possessions. When asked by the Holy Prophet^{SAW} what he had left behind for

his family, he had replied. “**Allah**, and the love of **His Prophet**^{SAW}.” Ḥadhrat ‘Umar^{RAU} contributed half of his possessions and all the Companions^{RAU} donated to the best of their ability. Even the ladies gave away their ornaments. Simultaneously it proved to be a grave trial for the hypocrites as they geared up their attempts at spreading misinformation and confusion. The believers remained unaffected and continued their preparations with full zeal. As a result, an army of thirty thousand was raised, which until then was the biggest in the history of Islam. Some people failed to join because of genuine reasons but approximately 82 bedouins sought permission to stay behind because of weakness of their faith. The Holy Prophet^{SAW} neither permitted them to stay nor insisted on their participation. Five of the sincere Companions^{RAU} stayed back, namely Ḥadhrat K‘ab bin Mālik^{RAU}, Ḥadhrat Hilāl bin Ummayyah^{RAU}, Ḥadhrat Mirārah bin al Rab‘ī^{RAU}, Ḥadhrat Abu Khathima^{RAU} and Ḥadhrat Abū Zar Ghafari^{RAU}. The last two joined up later but the first three failed to participate. The episode of their repentance and forgiveness is recounted in the Qurān at another place.

If at all the hypocrites did vacillate some people to an extent, **Allah** blessed them with steadfastness because of their love for the Holy Prophet^{SAW}. It was a time of great trial and hardship. Even **Allah** declared it as *S‘aāt al ‘Usrah* (the difficult hour) and made a mention of those who were about to stagger, but managed to hold on to the Cause without giving importance temporal thoughts.

Eternal Gain is more Important than Worldly Benefit

It is enjoined upon the believers that when they are summoned for Jihād, in spite of all the hardships they must not even think of staying back, for all the inhibitions are only worldly concerns. For instance, in this Jihād the believers were facing a well trained Royal Army whereas in all the preceding conflicts they had fought their own kind. The shortage of food supply, the hot sizzling summer and a long journey were also the hurdles. And finally the crop was just ready to be harvested. If the call of Jihād was neglected the worldly benefit could have been realised but this world itself is mortal and even if it is safeguarded it will be left behind one day. And participation in Jihād will ensure eternal success, which will never be lost.

Punishment for Giving up Jihād

A tormenting punishment would be inflicted for giving up Jihād. Consequently, in this world power and authority will be handed over to the non believers, while the Muslims will suffer deprivation and helplessness. If

only this clear injunction is understood by the Muslim of today, the entire Ummah could be delivered from the hold of non-believers in no time.

Those who had failed to join the forces for Tabūk had not given up their worships, but mere voluntary Ṣalāt and propagation of religion cannot serve as a substitute of Jihād. That is why a law has been laid that no matter how devout and virtuous the Muslims might be but if they fail to participate in Jihād they will certainly be thrown under the sway of the non-believers. This injunction is a warning for those worshippers who preach that Jihād is a political issue, so there is no need to pray for the success of the Mujahidīn. Some prefer not to interfere in the change of government or the ruler. But they must remember that personal worships cannot protect the Muslim Ummah. Indeed the true pleasure derived from worship and Aẓkār is under the shadow of the sword, provided it is drawn in defence of truth and to fight the falsehood. **Allah** is all Powerful; **He** has made subjugation the fate for those who refrain from Jihād. Now the decision rests with the Muslims as to what they choose.

If only the pious segment of Pakistani nation could understand this important point, the authority will pass into their hands because the righteous have always been in majority in this country. But unfortunately they do not bother to think beyond voluntary Ṣalāt, Ṣikr and religious propagation missions. Whereas to strive for establishing the rule of virtuous leadership is a higher degree of Jihād and is even more arduous than fighting in the battlefield.

It is further decreed that if the believers do not extend their help to the Holy Prophet^{SAW} it would not really matter, for **Allah** undoubtedly suffices for him. Islam shall last forever, so all those who exert to uphold and safeguard its supremacy will indeed be exerting for their own salvation.

The Second of the Two

There was a time when the infidels had forced the Holy Prophet^{SAW} to flee from his home in Makkah. He along with “the second of the two” had taken refuge in the Cave Thaur, with **Allah**’s Help. He had told his Companion^{RAU} not to worry for him, for **Allah** was with both of them. It must be remembered that Ḥadhrat Abū Bakr Ṣiddiq^{RAU} enjoys certain unique distinctions. For instance, his four generations have the honour of Companionship. His father, he himself, his sons and daughters and his grandchildren were Companions^{RAU} of the Holy Prophet^{SAW}. Then to be “the second of the two” is an honour enjoyed only by him. Obviously the first is the Holy Prophet^{SAW} whose superiority over the entire creation is a well-established fact. And to be second

amongst the two is indeed an honour no one shares with Ḥadhrat Abu Bakr Ṣiddiq^{RAU} in the entire Ummah. According to a poet:

To our Holy Prophet,

He was the most gracious

For the Ummah he was,

Indeed very precious

He did for us, what

Rainfall to crops can do

Second amongst the two!

In Cave, at Badr, in grave too.

Ḥadhrat Abu Bakr Ṣiddiq^{RAU} and Divine Company

This excellence pertains to Divine Company as revealed in the Āyah under reference. That the entire universe owes its existence to the Divine Attribute of Providence, which is a branch and a type of Divine Company. The Divine Company by itself is a branch of Divine Mercy. Now the Divine Company is of many kinds, like creating and sustaining, which is the most common form enjoyed by all the creations. A higher level is for the mankind because it can acquire the Cognition of **Allah**, but here the decision to choose lies with every human being. If he opts to seek **Allah**'s Cognition with sincerity **His** Company reaches out to him. Yet a higher level is enjoyed by the pious and the Aulia. A Walī is blessed with **His** Company but this kind of Company depends on the human qualities. For instance, "**Allah** is with those who persevere", means that the quality of perseverance makes them eligible for **Allah**'s Company. Now if perseverance is lost the honour of Divine Company is automatically lost. The highest level of Divine Company is enjoyed by the Prophets^{AS}. For them Prophethood is a personal attribute since none of their qualities can ever be lost. However, the Divine Company changes into Attributive form as in the case of Prophets Mūsa^{AS} and Haroon^{AS}. **Allah** reassured them "Fear not! I am with you two, Hearing and Seeing." (46:20)

Here both the qualities of Prophethood and the Divine Company are eternal but the latter is attributive. But the Cave of Thaur it is lit up with the Splendour of **Allah**'s Personal Company blessed to the Holy Prophet^{SAW} and Ḥadhrat Abu Bakr Ṣiddiq^{RAU}. The Holy Prophet^{SAW} says: "**Allah** is with us". There is no mention of any Attributive Name but of the Personal Name i.e. **Allah**. Nor is there any mention of a condition of any quality upon which this

company depends. In other words, amongst all the Prophets^{AS}, this honour has been conferred only upon the Holy Prophet^{SAW} and amongst others besides the Prophets^{AS} only upon Ḥadhrat Abū Bakr Ṣiddiq^{RAU}. Hence in the entire universe there are only these two noble souls blessed with **Allah's** Personal Company.

Grieve Not!

Therefore, the Holy Prophet^{SAW} said: *La' Taḷḷan* (Grieve not) for me. Ḥuzn (grief) is that fear or concern which is felt for the other. For example, Prophet Ya'qūb^{AS} was overwhelmed by the grief for his son Prophet Yūsuf^{AS}: "and his eyes were whitened with grief" (84:12), similarly the Holy Prophet^{SAW} advised Ḥadhrat Abū Bakr Ṣiddiq^{RAU} not to grieve for him at a time when the latter could see the enemy standing at the entrance of the Cave. What would happen if the enemy knelt down and peeped through the crevice? It gave him the shudders, for he knew that once spotted he would not be able to defend the Holy Prophet^{SAW} alone against a host of enemies. The depth of this concern can only be gauged by the one whose love is like that of Abū Bakr Ṣiddiq^{RAU} and whose beloved is like the Holy Prophet^{SAW}, while the enemy is like Abu Jahl. And he is stranded in the wilderness alone with his beloved in the bleakness of a small cave with the enemy at its door!

So **Allah** sent peace unto **His** Beloved^{SAW}, a state in which the nearness to **Allah** was experienced and **His** Splendour beheld, leaving the heart so tranquil in that it rendered him oblivious of everything else. He who was being showered with peace rested in the lap of Ḥadhrat Abū Bakr Ṣiddiq^{RAU}. **Allah** sent **His** armies invisible to the human eye for their assistance. The two travellers apparently treaded the desert guided by a bedouin, but in fact they were escorted by armies of angels. Thus all the plans of the infidels were outwitted and their tall claims humiliated. It must be remembered that success and honour is for **Allah's** Word, **Who** is all Powerful and it is only **His** Wisdom that **He** gives man a chance to prove his worth.

Therefore, set forth for Jihād, for **Allah's** Word shall prevail and all those who sit behind will indeed deprive themselves. So whatever supplies are available, move on with them in the Cause of **Allah**. Faith demands that a believer must offer his life, riches, time, comfort and all that he has for **Allah's** Cause. However, had there been greater chances of booty and lesser impediments, even the hypocrites wouldn't have stayed back, for they always sought worldly gains. But now they could see the perils of the expedition and were intimidated. So they would swear upon **Allah** that they would have

certainly accompanied the Holy Prophet^{SAW} if it was within their power. **Allah** declares that they are inviting further trouble for themselves by making lame excuses. Already guilty of renouncing Jihād, they are now lying to cover it up, while **Allah** is well Aware of their falsehood.

Section 7

43. **Allah** pardons you! Why did you give them leave before it was clear unto you as to who told the truth and you had known the liars.

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَسَبُّوا رَسُولَ اللَّهِ
الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكٰذِبِينَ ﴿١٣﴾

44. Those who believe in **Allah** and the Last Day would not ask your leave to be excused from striving hard with their riches and their lives, and **Allah** is the Knower of those who observe Taqwa.

لَا يَسْتَفِذُونَكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١٤﴾

45. It is only those who do not believe in **Allah** and the Last Day and whose hearts doubt who ask your leave; so in their doubt they are tossed to and fro.

إِنَّمَا يَسْتَفِذُونَكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَزَّابَتْ قُلُوبُهُمْ فَبُهِتَ فِي
رَبِّهِمْ يَرْدَّدُونَ ﴿١٥﴾

46. Had they intended to march forward they would have made some preparation for it; but **Allah** was averse to their wending, so **He** withheld them and the word was passed: stay at home with the sedentary.

﴿١٦﴾ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً
وَلٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿١٦﴾

47. Had they marched forward with you, they would have added to you nothing save unsoundness, and they would have hurried about in your midst seeking sedition unto

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَا أُضْعَفُوا لَكُمْ فَوَاقِسًا لِّمَن
الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمُ وَاللَّهُ

you; and there are among you listeners to them; and **Allah** is the Knower of the wrongdoers.

48. Assuredly they sought confusion before and turned the affairs upside down for you until the truth arrived and the decree of **Allah** prevailed, averse though they were.

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿١٨﴾

49. And among them there is he who says: give me leave and tempt me not. Lo! Into temptation they are already fallen; and verily the Hell is the encompasser of the infidels.

وَمِنْهُمْ مَن يَقُولُ أُنْذِن لِي وَلَا تَفْتِنِي ۗ أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿١٩﴾

50. If good happens to you it annoys them and if an affliction befalls you, they say: we surely took hold of our affair before. And they turn away while they are exulting.

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَسْتَوِلُوا وَهُمْ فَرِحُونَ ﴿٢٠﴾

51. Say you: nothing shall ever befall us save what **Allah** has ordained for us; **He** is our Patron and on **Allah** let the believers rely.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٢١﴾

52. Say you: do you await for us anything save one of the two excellences, while for you we wait that **Allah** shall afflict you with a torment from **Himself**, or at our hands. Await then, we also are with you awaiting.

قُلْ هَلْ تَرْتَضُونَ إِنَّا إِلَٰهٌ وَإِلَّا أَحَدُ الْحُسَيْنَيْنِ ۖ وَنَحْنُ نَتَرْتَضُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ ۚ أَوْ يَأْتِيَنَا فَنَرْتَضُوا ۚ وَإِنَّا مَعَكُمْ مُتَرْتَضُونَ ﴿٢٢﴾

53. Say you: spend willingly or unwillingly it will not be accepted from you, verily you are a people ever ungodly.

قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ
إِن كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾

54. And nothing does prevent their spending from being accepted except that they have disbelieved in **Allah** and **His** Messenger, and that they perform not *Ṣalāt* except as sluggards and spend not save as those averse.

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ
كَفَرُوا بِإِلَهِهِمْ وَرَسُولِهِمْ وَلَا يَأْتُونَ الصَّلَاةَ
إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ
كَرْهُونَ ﴿٥٤﴾

55. Let not therefore their riches and their children amaze you. **Allah** only intends to chastise them therewith in the life of the world and that their souls should depart while they are infidels.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنفُسُهُمْ
وَهُمْ كَافِرُونَ ﴿٥٥﴾

56. They swear by **Allah** that they are surely of you, while they are not of you; but they are a people who dread.

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ
وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾

57. Could they find a place of shelter or caverns or a retreating hole, they would turn round to it rushing headlong.

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَفْرَجًا أَوْ مَدْخَلًا
لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

58. And of them are some who slander you in respect of alms. Then if they are given a share of these, they are pleased, and if they are given none, lo! They are enraged.

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا
رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

59. Would that they were content with what **Allah** and **His** Messenger had given them and were to say: sufficient to

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ
وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ

us is **Allah**, soon will **Allah** give us out of **His** Grace, and so will **His** Messenger, verily to **Allah** we lean.

مِنْ فَضْلِهِ، وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

Secrets of Revelation

Allah has forgiven you O' Prophet^{SAW}, but why did you allow them to stay back from Jihād? Had you denied them the permission they would have in any case stayed back. But then at least their hypocrisy and true selves would have been exposed.

Shades of a Relationship of Qalb

The style of this Āyah is suggestive. It simply says that had the Holy Prophet^{SAW} not granted permission to those who had lingered behind in Jihād, they would not have had any excuse to stay back. Yet the relationship of the sacred Qalb of the Holy Prophet^{SAW} with **Allah** is so sensitive that it could not have even withstood even this mild reproach. Therefore, before suggesting it the Almighty declares: "**Allah** has forgiven you". It means that **Allah** is not angry or annoyed, nevertheless the Holy Prophet^{SAW} should not have done so. This forgiveness is not of the kind, that follows a sin as Prophets^{AS} are pure of sins. Rather, this forgiveness corresponds to the exalted standards of piety befitting the Holy Prophet^{SAW}, although what happened was correct, but it was not of the desired standard. Same is the merit of Zikr **Allah** and the company of an accomplished Shaikh, which develops such a connection of Qalb with **Allah** that disobedience becomes intolerable. Had the Holy Prophet^{SAW} not allowed the lingerers to stay behind they could not have come up with any excuse and their hypocrisy would have laid bare.

Difference between a Believer and a Hypocrite

A believer never shirks Jihād. He is not only always willing to offer his life and riches in **Allah**'s Cause but also actively seeks opportunities for doing so. It is important to note that the Jihād mentioned here means physically fighting against disbelief and oppression in the battlefield. Those who evade this obligation in fact have no faith in **Allah** and the Ākhirah. It is, therefore, futile to talk to them about **Allah**'s love, when

their hearts are still in the shadow of doubt about **Him**. To love **Allah**, not only faith, but also a special connection and relationship with **Him** is required of which these people are completely void. Had they any intentions of participating in Jihād they would have at least made some preparations for it.

Failure after Employing Available Means is a Genuine Plea

After making necessary preparations, if they had any compelling reason to stay back, they could have approached the Holy Prophet^{-SAW} for permission. But they did not make any arrangements at all to start with, which proves that they never had any intentions to participate in Jihād. The same rule also applies to all other affairs of life. If a person employs all his means and yet fails to fulfil the task due to some reason he will earn the reward any way. And the one who does not intend to do anything from the very outset will not get any reward even if there is a genuine reason.

Capacity to Obey the Holy Prophet^{-SAW} also Bestowed by Allah

When the defaulters failed to love the Holy Prophet^{-SAW}, **Allah** did not approve of them accompanying him in Jihād. The will to obey the Holy Prophet^{-SAW} is granted at **His** Pleasure and is also an evidence of **His** Approval. How can **He** choose those to accompany **His** Beloved, whose hearts are ignorant of his exalted status? So **Allah** did not approve of their participation in **His** Cause and made them to stick to their pretexts and stay behind.

Status of Ḥadhrāt Abū Bakr and ‘Umar^{-RAU}

The unique association of the Qulūb of these two Companions^{-RAU} with the Holy Prophet^{-SAW} is demonstrated by the fact that they enjoy the singular honour of being buried in his Sacred Tomb. They have thus been blessed, in the worldly sense also, with an everlasting companionship. This level of passion is not availed by any third person.

Even if the hypocrites had accompanied the believers in Jihād they would have only demoralized them by spreading rumours. Some of them were enemy agents and instead of helping the believers, they would have informed the enemy about the activities and intentions of the Muslim forces or else their false propaganda would have created apprehensions in the minds of some simple Muslims. So **Allah** protected the sincere and the simple, rather the entire Muslim Army, from the evil influence

of the hypocrites, for **He** certainly is Aware of the disposition of the wrongdoers.

Condition to Attain Virtue

It becomes clear here that the attainment of virtue depends on the state of one's Qalb. If the Qalb is not purified, one is always cultivable to the lust for fame or money, and may indulge in evil even when he sets out to do good. The hypocrites, too, outwardly resembled the Mujāhidīn but were in fact working against them. They had damaged them before, for instance, at Uḥad by deserting the believers, or the Battle of Trench when they conspired with the polytheists and prompted the Jews to help the polytheists. They left no stone unturned to defeat the very Cause for which the Holy Prophet^{-SAW} was fighting, that is, to establish the supremacy of Islam. These hypocrites were working for its downfall. To strive for the sway of Islam is indeed helping the Holy Prophet^{-SAW}, and working against it is the same as opposing him. Yet in the end **Allah's** Word prevailed and the truth triumphed, while the hypocrites were extremely unhappy.

The Victory at Uḥad

This Āyah proves that the Muslims were victorious at Uḥad, even though many fell martyrs and the Holy Prophet^{-SAW} was wounded. But they were the ones who stood their ground while the Makkans fled and were also chased by the Muslims. The Holy Prophet^{-SAW} stayed in the battlefield to bury the martyrs. Whoever came up with the idea that the Muslims were defeated at Uḥad must have been a hypocrite, and this attempt at distorting history has also influenced many simple believers.

Some of the hypocrites presented excuses before the Holy Prophet^{-SAW} for allowing them to stay back. For instance, a known hypocrite Jad bin Qais said that the Roman women were known to be very beautiful while he was easily deluded by female charm. Therefore, he may be permitted to stay back, lest he indulged in sin. But **Allah** declared that he had already indulged in a greater sin by presenting false excuses before the Holy Prophet^{-SAW} in avoiding to accompany him.

The Encompassing Hell

They must know that this abominable act of cowardice will never bring them peace of heart. This is because Hell surrounds the non believers. Ultimately they shall be condemned to it forever, but their disbelief establishes such a connection with Hell that they experience its affects in

the form of anxiety and depression in this very life. Thus they fail to enjoy the comforts of this world. This can be clearly witnessed in the ungodly Western society of today. They have the best of everything available but all of them suffer from stress, conflicting emotions and anxiety. They do not experience peace of mind even for a moment. Their marital life presents a horrid picture and their society is void of all decency. The whole society has become naked. They have no sense of discriminating the permissible from the forbidden. And the most common ailment of the West is 'fear of the unknown.' Everyone is afraid, without knowing why. They spend fortunes on psychotherapy but the physicians cannot cure them, as they themselves are victims of the same phobia. Indeed the effects of the encompassing Hell, are so evident in this very life.

The hypocrites feel sad over the victory of the Holy Prophet^{-SAW} and if the believers face any hardship on the battlefield, they boast of their wisdom in anticipating the perils and carefully staying back.

Destiny and Design

The Holy Prophet^{-SAW} may inform them that it is not because of their wisdom but a stroke of destiny. Whatever happens is by the consent of the Omnipotent to **Whom** the believers pledge their allegiance. They do not make their obedience conditional on a promise of favourable outcome from **Allah**; rather, their duty is to carry out **His** Commands and leave the rest to **Him**. It is **He Alone Who** can make **His** Word prevail. The believers cherish even the hardships in **His** Way. For instance, no one likes to be killed, but a believer yearns for Shahadah on the battlefield. And this is destiny as explained by the Holy Prophet^{-SAW} that a person is only obliged to obey with utmost devotion and to exert all his resources and efforts to uphold the Truth. The outcome of these efforts rests solely with **Allah** and **His** servants readily accept it. At the same time, inactivity or laziness does not mean trusting in **Allah**, and is nothing but cowardice. A believer must rely completely on his Creator and must make his best effort to execute the duty entrusted to him. The outcome of his endeavours is in the hands of the Omnipotent. A believer is destined to succeed on battlefield; for he will either be victorious or a martyr, the latter being more exalted than the former. Hence he is never at a loss. But those who turn away from Jihād must be prepared to face **Allah's** Wrath. Now it is entirely up to **Him** whether **He** decides to punish them directly or through the believers. Both the situations are

worrisome for the hypocrites. Let them wait and the believers, too, shall wait to see their end.

Hypocrisy, the Worst Form of Infidelity

If those who are the victims of hypocrisy and avoid Jihād spend in **Allah's** Cause, for face saving, willingly or reluctantly, it will not be accepted by **Allah** as they are basically disobedient. So, out of pretence, if they perform some of the worships they cannot gain anything from them. The barrier in the acceptance of their alms or wealth is the impurity of their motives. When their hearts are not pure, they can fool the world with their outward worship but not **Allah**. **He** Knows of their disbelief, for they neither recognise **His** Magnificence nor trust the Prophethood. This can be seen in their Ṣalāt, which they offer sluggishly and reluctantly. Similarly when they spend in **Allah's** Cause they do it with a heavy heart. Although this discourse refers to the hypocrites, yet a believer too can analyse the state of his worships and alms and carefully watch out for any trace of hypocrisy in his actions. This is a cause of concern for those who offer Ṣalāt whereas those who have neglected it altogether must ponder over the quality of their faith.

Riches and Progeny without Faith and Virtue - a Form of Divine Punishment

The apparently major blessings of wealth and progeny granted to the hypocrites must not awe anyone, for in reality everything proves to be either a blessing or a punishment depending upon the results it produces. These indeed are **Allah's** Blessings, but for the non believers and the hypocrites these are a grave punishment, because **Allah** punishes them through both. See the disobedient Western society for instance. How helpless the parents feel when their young daughters bring their boyfriends along or when they disappear with them for many days. Similar is the case with their sons. As for the affluence, it too, becomes a source of depression when the heart is not at peace. The best example of this can again be seen in the West where people, weary of materialism, have actually moved out into the forests. In search of peace of mind, they take refuge in the jungles, abandoning clothing, posh residences, water beds and all other modern comforts of life. But they can never find peace and every situation adds a new dimension to their punishment. The same are the conditions inside many affluent households here in our country. In short, wherever Dīn is ignored, the punishment through affluence and posterity prevails in its full intensity.

And then the extended engagements of their family and business affairs keep them busy until death overtakes them and they leave the world carrying the black spot of hypocrisy on their forehead. This indeed is a great punishment that their end is compromised. Due to the curse of their wealth and affluence they never get a chance to repent and reform themselves and amidst their irksome problems they leave the world.

What kind of People Refrain from Practical Jihād?

Although they swear to be believers yet the truth is that they are not. Remember that this discussion had begun with those who had avoided Jihād and the same topic is still carried on. The gist is that those who shirk practical Jihād are weak in faith and even if they continue to earnestly worship sitting back at home, it will not be accepted.

The saying of the Holy Prophet^{SAW} that Jihād in a battlefield is Jihād-e-Asghar (minor Jihād) and Ṣalāt, Fasting, Ṣikr etc are Jihād-e-Akbar (major Jihād) is not applicable here. This is because Ṣalāt, Fasting, etc become Jihād-e-Akbar only when Jihād in the field is no longer required. But if disbelief is gripping the country and the Muslims instead of lining up against it stay contented with their worships, it is not permissible. Indeed, during the Battle of Trench, the Holy Prophet^{SAW} had to miss Ṣalāt four times, but he did not leave the battlefield. This means that even if one's obligatory Ṣalāt is likely to be affected, one cannot justify his inertness in the cause of enforcing Islam. Even if such people swear that they are Muslims, they cannot be trusted. They are only a bunch of cowards who are clinging to Islam for some mundane benefits or are too scared to announce their disbelief.

If they receive any encouragement or are promised safety by the non-believers they would certainly rush to take refuge with them. Like the Muslim of today who is ready to plunge into the evil Western society for worldly gains even at the cost of surrendering his faith. One of the biggest mark of hypocrisy is to pursue worldly gains even if the fundamentals of Islam are compromised.

Alms and a Hypocrite

The hypocrites were never satisfied with what they received from the Holy Prophet^{SAW} in charity. The voluntary alms can also be given to a non believer while Zakāt and booty can only be distributed amongst the believers. Since the hypocrites also pretended to be believers, they received their share of Zakāt or booty. But it could never satisfy them. Often, they would grumble over it and if someone got more than the

others he would boast about it instigating those who could not get anything. But the Holy Prophet^{SAW} distributed according to **Allah's** Will, so the recipients should have been contented and happy with the share they had received. The *Āyah*: "That which **Allah** and **His** Messenger has given them" clearly highlights the fact that the Holy Prophet's^{SAW} distribution is indeed **Allah's**, which he carries out by **Allah's** Command. They should in fact say that **Allah** suffices them and would certainly grant them more and **Allah's** Prophet^{SAW} is **His** emissary through which **His** blessings are being conveyed to them. Indeed it is in itself a great Divine Blessing that **Allah's** Prophet^{SAW} is amongst them; therefore, their prime objective should have been to please him.

Section 8

60. The obligatory alms are only for the poor and the needy and the agents employed therein and those whose hearts are to be conciliated and those in bondage and debtors and for expenditure in the way of **Allah** and for the wayfarer: an Ordinance from **Allah**, and **Allah** is Knowing, Wise.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ
وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَفَةَ فُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْفَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٠﴾

61. And of them are some who vex the Messenger and say: he is all ears. Say you: he is all ears unto you is good for you, believing in **Allah** and giving credence to the believers and a mercy to those of you who believe. And those who vex the Messenger of **Allah**, for them shall be a chastisement afflictive.

وَمِنَهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ
هُوَ أذنٌ قُلٌّ أذنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ
وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ
ءَامَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿١١﴾

62. They swear to you by **Allah** in order that you may be pleased, while worthier are **Allah** and **His** Messenger that they should

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا
مُؤْمِنِينَ ﴿١٢﴾

please **Him**, if they be believers indeed.

63. Do they not know that anyone who will oppose **Allah** and **His** Messenger, verily for him shall be Hell-fire in which he shall abide: a mighty humiliation.
64. The hypocrites apprehend lest a Surāh should be revealed to them declaring to them what is in their hearts. Say you: mock on, truly **Allah** is about to bring out what you apprehend.
65. Should you question them, they will surely say: we were only plunging about and playing. Say you: was it **Allah** and **His** Signs and **His** Messenger that you have been mocking?
66. Make no excuse. Of a surety you are disbelieving after declaring your faith. If a section of you **We** will pardon, another section **We** will chastise, for they have remained sinners.

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ
وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا
ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٣﴾

يَحْذَرُ الْمُنَافِقُونَ أَن نُّنَزِّلَ عَلَيْهِمْ سُورَةً
نُتِبَتْهُمْ فِيهَا بِأَسْمَاءِ قُلُوبِهِمْ قَلِيلًا سَتَرِيزًا
إِنَّا اللَّهُ مُخْرِجٌ مَا تَحْذَرُونَ ﴿١٤﴾

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ
كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾

لَا تَعْتَذِرُوا فَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَعَفُ
عَنْ طَائِفَةٍ مِّنْكُمْ نَعَدْنَا طَائِفَةً
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿١٦﴾

Secrets of Revelation

Allah has laid down clear cut instructions for the distribution of obligatory alms. They will not be distributed at will, rather, **Allah** has assigned portions to the various categories of destitute Muslims. According to a Hadīth the authority to distribute Zakāt has not been delegated to any Prophet^{AS}. **Allah** has pronounced it **Himself**. However, voluntary alms can also be given to non believers at one's discretion, including those given on 'Eid al Fitr, as Islam aims at the welfare of the entire mankind. In this world of causes and effects, the distribution of wealth is indeed a great trial for mankind. Some people are blessed with more than the others, which is a test for both to see how they fulfil their duty towards **Allah**. Every socio-economic system of the world, be

it monarchy, or dictatorship, communism or democracy, makes the rich richer and the poor poorer. The monarchy distributes offices amongst the royal families like inheritance, while dictatorship is not much different. Communism impoverishes and subjugates the masses while making the ruling lot so rich and giving them such privileges that even the monarchs cannot dream of. As for the democracy, its greatest champion is the United States, where a person once elected as Senator, sticks there for generations together. All matters are directly or indirectly referred to him and he constantly maintains his hold over people. Islam has the distinction that it has enjoined upon its followers to spend one fortieth of their annual savings on the less privileged and has encouraged voluntary alms. It suggests spending on the poor for atonement of sins. These measures are indeed for discouraging the concentration of wealth in few hands. An obligatory alm, that is, Zakāt has to be collected from the Muslims and given to those Muslims who deserve to receive it. However, voluntary alms can be given to anyone.

The Disbursement of Zakāt

Zakāt can be spent on eight categories of deserving Muslims namely:

- (1) The destitute having no means of livelihood, no home or possessions.
- (2) The poor who has a place to live in and possessions but so inadequate that he cannot make both ends meet.
- (3) The collectors; i.e. those assigned the task to collect Zakāt. Their salary can be paid from Zakāt. The Commentators have discussed this at length. The point at issue is that when remuneration is forbidden for any other act of worship, why are the collectors given a salary from Zakāt? A very simple answer given is that since all their time is spent in collection of Zakāt, the wages they receive are not for the task of collecting Zakāt but for their time. Relying on this plea the wages of a tutor of the Qurān or the Imām of a mosque have been justified. Secondly, it is the duty of the Muslim ruler to collect Zakāt as against the prevailing custom of giving it individually due to the absence of an Islamic System of State. Otherwise it is the responsibility of the head of the Islamic State to appoint Zakāt Collectors as clearly enjoined by the Āyah: "Take from their wealth obligatory alms." Since the ruler himself is the defender of the rights of all the poor and helpless citizens, the collectors appointed by him collect Zakāt as supporters of the poor. They receive their salary through the ruler as

representatives of the poor. The author of *Mu'arif al Qurān*, Mufti Muḥammad Shafī^{-RAU} does not approve of paying remuneration from the Zakāt to the envoys of the religious schools, because they are not appointed by the Muslim ruler. Therefore, they should be paid from other sources.

- (4) The newly converted Muslims who face financial difficulties because of their conversion. To encourage them it is appropriate to help them from Zakāt.
- (5) Freeing of the slaves. Bondage is indeed a curse and if a human being can be freed of its yoke by giving money, it must be done.
- (6) On those who do not have the resources to pay back their debts.
- (7) In the Cause of **Allah**. This term is very general and may create the misunderstanding that spending on any good cause is justified. Had this been the case, **Allah** would certainly not have spelled out categories of the deserving, as the general term "in **His** Cause" would have sufficed. The scope of the term is indeed determined by the Sunnah of the Holy Prophet^{-SAW} and the practice of our noble ancestors. The Sunnah authenticates spending on the pilgrims, especially those on whom pilgrimage has become obligatory but they are hindered by a shortage of funds or need help during their journey, and in furtherance of objectives of Jihād. The social welfare institutions like charity hospitals or religious schools, however, do not qualify to receive Zakāt under this general term.
- (8) The wayfarer, who may have had no financial worries at home but deserves to be helped during the journey. These are the decrees of **Allah**, the Wisest and all Knowing.

Further details of the disbursement of Zakāt may be seen in *Mu'arif al Qurān*. Now since **Allah** has determined the expenditure of Zakāt so there is no room for any objections by anyone. It is indeed the fruit of hypocrisy, that objections are raised against **Allah** and **His** Prophet^{-SAW}.

Annoying the Holy Prophet^{-SAW}

There are some amongst the hypocrites who annoy the Holy Prophet^{-SAW}. They think that since he believes in whatever is told to him, they may revile him and Islam and if it is reported, they can simply refute. Their pretext will also be easily accepted like others. Even today a person who deliberately, for some

personal gain, makes a false statement with reference to Islam is guilty of vexing the Holy Prophet^{SAW}

So the hypocrites must know that it is only because of the Holy Prophet's^{SAW} graciousness and patience that he despite listening to their false claims he does not contradict them on their faces. Otherwise it is not that he is unaware of the facts. The Holy Prophet^{SAW} is blessed with Divine Revelation, which exposes the hypocrites, and it is not easy to deceive him. He also listens carefully to the sincere and devoted believers who keep him informed over the activities of the hypocrites. However, it is his generosity that he does not openly denounce the hypocrites and keeps quiet so that they are not embarrassed.

Tawajjuh - a Source of Spiritual Progress

To get the Tawajjuh of the Holy Prophet^{SAW} is nothing ordinary, but a special Divine Favour. It cannot be attained by just anyone but is the lot of the truly devoted and sincere believers. When he listens carefully to any one of them, he is actually giving him Tawajjuh, which is a source of elevating the devotee's spiritual status. A hypocrite on the other hand, can never imagine such favour. In other words, a hypocrite is deprived of the Holy Prophet's^{SAW} Tawajjuh. This is also true of a Shaikh's Tawajjuh, because it also elevates the spiritual status of a seeker. The hypocrites should rather wait for a doom from **Allah**, for all those who tease the Holy Prophet^{SAW} will be subjected to a very painful punishment.

O' Muslims! These hypocrites also try to delude and please you by swearing that they did not say anything bad or could not carry out a certain task because of some unavoidable circumstances. They should have tried to please **Allah** instead, **Who** has the Knowledge of the Unseen. Pleasing the Holy Prophet^{SAW} through obedience is indeed pleasing **Allah** and is the essence of faith. Without obedience the declaration of faith is impossible to prove.

Have the hypocrites not yet discerned that being at war with **Allah** will abase them not only in this world but also in the Hereafter? In fact it amounts to opposing the Holy Prophet^{SAW} and all those who opposed him have been disgraced and destroyed. Is this not an admonition for them? The hypocrites only fear an exposure of their true feelings by the Divine Revelation. Today also some people obtain verdicts to suit their purpose through bribe and by concealing the actual facts, knowing fully well that they are wrong, only to deceive the masses. This indeed is hypocrisy and an affront to **Allah's** Greatness. The Holy Prophet^{SAW} must inform them that **Allah** shall expose

their intentions and tricks in this life and shall abase them in the *Ākhirah* in front of the entire creation.

Making Fun of Islamic Doctrines is Infidelity

When the Holy Prophet^{SAW} asks the hypocrites about their improper acts, they plead that they were merely joking. How dare they mock at **Allah**, **His** Commandments and **His** Prophet^{SAW}, which besides being a serious crime, is plain disbelief? This excuse itself is weightless, for even if they had been believers, this conduct has stripped them of faith, as they themselves confess that they had been joking about Islam. It is infidelity to make fun of the Almighty and **His** exalted Prophet^{SAW}, or to mock at **His** Commandments. Some may be blessed with the chance to repent after this crime. They are those who have not personally mocked **His** Commandments but were only a part of the group indulging in such behaviour. However, those who make fun shall never be given an opportunity to repent and will certainly be punished. Verily, it is a crime which deprives a person of even the capacity to repent.

Section 9

67. The hypocrites, men and women, are all of a piece, they bid what is disreputable and prohibit what is reputable, and they tighten their hands. They neglected **Allah** and so **He** had neglected them. Verily the hypocrites are the ungodly ones.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ
فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ
هُمُ الْفَاسِقُونَ ﴿١٧﴾

68. **Allah** has promised the hypocritical men and women and to the infidels the Hell-fire, wherein they shall abide: sufficient is that unto them. And **Allah** shall accurse them and theirs shall be a chastisement lasting.

وَعَدَّ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ
نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ
اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿١٨﴾

69. You are like those before you: mightier than you were they in prowess and more abundant in riches and children. They

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً
وَكَثَرَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ فَاسْتَمْتَعُوا بِخَلْقِهِمْ
فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ

enjoyed their portion awhile, so enjoy your portion awhile even as those before you enjoyed their portion awhile, and you plunged about even as they plunged about. Their works have come to nothing in the world and the Ākhirah, and they are the losers!

70. Have not come to them the tidings of those before them: the People of Nūḥ and 'Ād and Thamūd and the People of Ibrahīm and the dwellers of Madayn and of the overturned towns? There came to them their Messengers with evidences. So **Allah** was not one to wrong them, but themselves they were used to wrong.

71. And the believing men and women are friends to one another: they bid each other what is reputable and prohibit what is disreputable, and establish Ṣalāt and pay Zakāt and obey **Allah** and **His** Messenger. Those! **Allah** will surely show Mercy to them; verily **Allah** is Mighty, Wise.

72. **Allah** has promised the believing men and women Gardens under which rivers flow, wherein they shall abide, and goodly dwellings in the everlasting Gardens – and goodwill from **Allah** is the

مِنْ قَبْلِكُمْ يَخْلَقِيهِمْ وَخَضَمْتُمْ كَالَّذِي خَاضُوا
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٦﴾

الْقَبَائِيهِمْ نَبَأَ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ
وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ
مَدْيَنَ وَالْمُؤْتَفِكَةَ أَتَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ
فِي جَنَّاتٍ عَدْنٍ وَّرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

greatest of all – that is the
achievement supreme.

Secrets of Revelation

A human being is social by nature and likes to live in a community. Similarity of thought and temperament binds a community together. The hypocrite men and women are close friends to one another. Together, they encourage the spread of evil and conspire to impede goodness. They are totally paralysed as far as Jihād for the predominance of the Dīn is concerned, and it appears as if their hands are tied. There is no trace of **Allah's** Remembrance in their hearts. They have indeed forgotten **Him** and in return **Allah** has also forgotten them because of their disobedience and wickedness. **Allah** has promised them the blazing fire of Hell forever and that will suffice them. It is a manifestation of **His** Wrath and an outright deprivation of **His** Mercy. **Allah's** condemnation of the non-believers and the hypocrites is eternal and never ending.

Important Basis of Mutual Relations

The nations prior to Islam excelled those contemporary to it in terms of power and wealth. Unfortunately they gave in to their fancies and employed their resources and time to live a life of personal choice. However, their misconduct only dragged them to **Allah's** Wrath and their power and splendour would be of no avail to them. The infidels and hypocrites are adopting the same very behaviour as that of their predecessors. These indeed are Satan's tactics, that he makes people say such things and do such acts as said and done by people who were condemned to eternal abasement before them.

Even today some objections that people raise about Islam carry the hues of statements made by the non-believers and the polytheists at the advent of Islam. This **Āyah**, in fact, is a warning for the believers, that whoever adopts the ways of the non-believers indeed has the traces of hypocrisy and shall meet the same fate. Therefore, every Muslim must constantly check himself.

The infidels and the polytheists have surely heard accounts of the preceding nations, whether they were the people of Prophets **Ibrahīm^{AS}**, **Nūḥ^{AS}**, **Ṣāliḥ^{AS}** and **Hūd^{AS}** or of the famous towns of Madayn which were overturned. All of them had been guilty of the same crime; that when **Allah's** Messengers came to them with clear Signs, they instead of believing in their Message, not only rejected but also impeded it. However, **Allah**, the Most Munificent never

wrongs anyone, but the people wronged themselves and their misconduct drove them to destruction.

Mental Compatibility of Believers

Similarly, the light of faith is also the source of establishing strong relationships. The believing men and women are compatible in their conduct and thoughts. They co-operate with each other to promote piety, and are equally concerned with the eradication of evil from the society. All of them establish Ṣalāt and sincerely worship **Allah**. They do not indulge in cupidity but spend their riches in accordance with **Allah**'s Command. They pay Zakāt and put their optimum energy and sincerity into the obedience of **Allah** and **His** Prophet^{SAW}. They are the people, who shall be blessed with **Allah**'s Mercy, notwithstanding the human shortcomings despite their best efforts. **He** is all Powerful and the Wisest and has promised the believing men and women a beautiful life, full of peace and tranquillity in the **Ākhirah**. They shall dwell in lofty mansions amidst exquisite gardens, with rivers flowing beneath and shall reside therein forever. The greatest of all blessings will be that these fortunate dwellers will perpetually be blessed with **Allah**'s Pleasure, which is indeed the real achievement. Just as **His** displeasure is the greatest of all punishments, being the root cause of them all, **His** Pleasure is the real success, for it is the source of all rewards.

In other words, mutual love amongst the believers is the product of faith. This feeling is almost non-existent today inspite of all claims to Islam, a factor worth contemplating for every Muslim.

Section 10

73. O Prophet! Strive hard against the infidels and the hypocrites, and be stern to them. And their resort is Hell, a helpless destination.

يَأْتِيهَا النَّبِيُّ جَهْدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَأَعْلَظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبئسَ الْمَصِيرُ ﴿٧٣﴾

74. They swear by **Allah** that they said it not, but assuredly they uttered the word of infidelity and disbelieved after their profession of Islam and they resolved that to which they could not attain. And they

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أُولُو الرِّبَا أُولُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

resolved that to which they could not attain. And they avenged not except this that **Allah** and **His** Messenger had enriched them out of **His** Grace. If then they repent, it will be better for them, and if they turn away, **Allah** shall chastise them with an afflictive torment in the world and the **Ākhirah**, and on the earth theirs shall be no friend or helper.

75. And of them are some who covenanted with **Allah** saying: if **He** gives us of **His** Grace, we shall surely pay **Zakāt** and shall become of the righteous.

76. Then when **He** gave them out of **His** Grace, they became niggardly therewith and turned away as backsliders.

77. So **He** chastised them with setting hypocrisy in their hearts until the Day they will meet **Him**, because they kept back from **Allah** what they had promised **Him**, and because they were used to lying.

78. Know they not that **Allah** knows their secret and their whisper, and that **Allah** is the Knower of things Unseen?

79. These are they who traduce those who give alms cheerfully from among the believers, and those who do not have anything to give but their hard earnings.

فَإِنْ يَتُوبُوا إِلَيْكَ خَيْرٌ لَّهُمْ وَإِنْ يَسْتَوَلُوا يُعَذِّبْهُمْ
اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ
فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٦﴾

﴿٧٥﴾ وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِنْ آتَيْنَا
مِنْ فَضْلِهِ، لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ
مِنَ الصَّالِحِينَ ﴿٧٥﴾

فَلَمَّا آتَيْنَاهُمْ مِنْ فَضْلِهِ، بَخِلُوا بِهِ، وَتَوَلَّوْا
وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾

فَأَعَقَبَهُمُ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ،
بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا
يَكْذِبُونَ ﴿٧٧﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ
وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ ﴿٧٨﴾

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ
مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ

At them they scoff, **Allah** shall scoff back at them and theirs shall be a torment afflictive.

مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧١﴾

80. Ask you forgiveness for them or ask you not forgiveness for them; if you ask forgiveness for them seventy times **Allah** will not forgive them. This, because they disbelieved in **Allah** and **His** Messenger; and **Allah** does not guide an ungodly people.

أَسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ
سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ
كَفَرُوا بِإِلَهِهِمْ وَرَسُولِهِ. وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

Secrets of Revelation

Jihād Enjoined

In these *Āyāt* is a direct Command given to the Holy Prophet^{SAW} for Jihād against the non believers and the hypocrites. This means that a Muslim ruler or Government must never neglect their obligation towards Jihād, for who can be exempted when the Holy Prophet^{SAW} himself is being commanded to it. Islam enjoins Jihād instead of war. Obviously, when the infidels wage a war, fighting them back will be Jihād. However, where the Muslims are very few in number and cannot possibly fight, for them both verbal and practical propagation of Islam will be Jihād.

Those who think that although Islam has enjoined Jihād yet it is very difficult for the believers to fight on all fronts particularly where they are in minority, have certainly overlooked the spirit behind it. Jihād indeed is synonymous to striving for the prevalence of piety. If the need arises to fight on the battlefield, it will be Jihād, whereas speaking against evil will also be Jihād as per circumstances. Obviously, a hypocrite cannot be fought against as he, too, claims to be a believer and outwardly practises Islam. Therefore, in such condition Jihād will be undertaken by preaching him piety and sincerity. This opinion is supported by almost all the Commentators.

And Jihād must be undertaken fiercely without showing any clemency. It is an established fact that conflicts cannot be won with leniency. However, Islam has given out principles and has imposed certain limitations, within which there is no room for any compromise or softness. Likewise, the hypocrites will

also be compelled, to the extent of using force, to follow the Shari'ah. Strictness is the opposite of leniency which does not mean harsh words or narrow-mindedness. Rather, it means that the infidels will be dealt with according to the rules of Jihād. And there will be no leniency extended towards the hypocrites who profess Islam, in making them practise Shari'ah.

Duties of a Muslim Ruler

It is proven here that to make people abide by the laws of Shari'ah is the duty of a Muslim ruler. Similarly, it is enjoined upon a scholar or a saint who is popular enough that people listen to him, to emphasize that Islam must be practised. However, if the non believers and the hypocrites do not mend their ways and die as such, they will certainly be condemned to Hell, a morbid place indeed.

Although the hypocrites swear of their innocence yet they utter words of disbelief. They were in the habit of criticizing the articles of faith and used to find faults in the practices of Islam just as has become a fashion today. But whenever the matter was referred to the Holy Prophet^{SAW}, or the believers reacted, they simply denied their stance and would swear upon **Allah**. So **He** declares that these hypocrites are not only liars but have also turned disbelievers because of the words they speak. Though they had formally accepted Islam, yet they were unfortunate enough to revert to disbelief. It proves that a mere declaration of faith has no value until it is endorsed by the heart. Such a person may profess to be a believer before the people but with **Allah** he is not. And this uncertainty of the heart is indeed hypocrisy, which makes the tongue utter blasphemy. Besides, a hypocrite strives only for worldly gains but ultimately ends up as a loser even in this game.

The Commentators quote many specific incidents with reference to the revelation of these **Āyāt**. However, the orders contained herein are general and for all times to come. **Allah** declares that the hypocrites had equally enjoyed all the basic rights with the believers on embracing Islam, which were given to them by **Allah** and **His Prophet**^{SAW}. Is this how they show their gratitude? Instead of being obliged over what they have received, these wicked people resort to thanklessness. However, like all other erring factions the cure for them also lies in repentance. Though their crime is grave, yet if they beg forgiveness it would certainly be good for them, as repentance can absolve a person of all sins. Still if they fail to do so they are destined to doom both here and in the Hereafter. No living soul on this earth shall be able to help them in

any way, for when **Allah's** Wrath strikes, the condemned is automatically left alone and helpless.

Amongst the hypocrites are some who had promised **Allah** and prayed that if **He** made them affluent they would show their gratitude by fulfilling their duties towards others and spending for the welfare of **His** people. But as soon as they acquired riches they went back on their word, to the extent that instead of giving charity they resorted to niggardliness and even began to usurp the rights of others. Although this refers to a specific event yet the message is general and for everyone. Even today people who are favoured with power and wealth from **Allah** not only fail to fulfil their duties towards **His** people but also begin to encroach upon their rights.

Some Sins Deprive the Sinner of the Capacity to Repent

Breaching a promise made to **Allah** is such an awful crime that it deprives a person of the capacity to repent and hypocrisy is driven deep into his heart until the Day of Reckoning. In the same ignominious state shall such people be presented before **Allah**. This is the punishment for their mendacity and breach of promise made to **Allah**. The embracing of Islam and the claim of being a Muslim is an extremely valuable asset, after which it is totally absurd to adopt the conduct of infidels. Further, if it is complemented with the assumption that one has succeeded in deceiving the believers, the gravity of this crime magnifies manifold and deprives one of the capacity to repent. This is **Allah's** Personal decision, for **He** is well Aware of both the hidden and the manifest.

They also ridicule the believers who spend in **Allah's** Cause, both the affluent who spend whole heartedly and the poor who going out of way spend from their meagre earnings. The hypocrites accuse the former of pretence and to the latter of the inadequacy of their spending, which they say, is of no consequence before **Allah**. The real motive behind such comments is only to ridicule the believers.

To Ridicule the Pious is Serious Crime

To ridicule noble people is such a serious offence that because of it these mockers themselves are mocked by the fate. This is because they apparently believe that they are reaping benefits, while in reality they will be put to a painful doom. Deriding the followers of the Holy Prophet^{SAW} is indeed an insult to the Prophethood and the punishment for it is so inevitable that it cannot be averted even by the intercession of the Holy Prophet^{SAW}, no matter how many times he prays for such offenders. This is because they have

disbelieved in **Allah** and **His Prophet**^{SAW} **Allah** does not bless such malefactors with guidance, a punishment for deriding the believers. As mentioned earlier, even the capacity to repent is denied to them. History bears witness that men who fought the Holy Prophet^{SAW} on the battlefield were pardoned upon repenting and some of them later proved to be outstanding generals of Islam, such as Ḥadhrat Khalid bin Waleed^{RAU}. However, those who ridiculed him or were guilty of insults died as non believers and were condemned to Hell for ever. Likewise, today those who revile and ridicule his Companions^{RAU} or his wives^{RAU} or his followers are liable to the same punishment in the light of these Āyāt. And it has also been seen that they are not given the capacity to repent. So grave is their crime that even if the Holy Prophet^{SAW}, out of his graciousness, prays for the hypocrites, **Allah** shall not forgive them as happened in the case of Ibn Ubbay, the leader of hypocrites. The Holy Prophet^{SAW} had donated his own shirt for his coffin and also lead the funeral Ṣalāt to commiserate with his son who was a devoted Muslim. Witnessing this generous treatment, many people embraced Islam. Nevertheless, the Holy Prophet^{SAW} was forbidden to ever pray for a hypocrite again.

Funeral of a Shi'ite, and Prayer for his Salvation

Thus it became a law that to pray for a non believer on his death is forbidden. Also, the hypocrites who not only abuse and slander the Companions^{RAU} but also deem it as a religious duty to do so, do not qualify for any clemency. Their funeral Ṣalāt or praying for their emancipation is not allowed.

When the Holy Prophet^{SAW} intended to offer ibn-e-Ubby's funeral Ṣalāt, Ḥadhrat 'Umar^{RAU} pleaded to him not to do so. He said: "**Allah** has not forbidden me from it, though **He** has said that **He** shall not forgive whether I pray or not. I have, therefore, the option to pray and I shall exercise it while the result is upto **Him**". Later, **Allah** completely forbade the Holy Prophet^{SAW} and this also was one of the Decrees handed down on the suggestion of Ḥadhrat 'Umar^{RAU}.

Section 11

81. Those who were left rejoiced at their sitting still behind the Messenger of **Allah**, and they detested to strive hard with riches and their lives in the way

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ
اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ

أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

of **Allah**, and they said: do not march forth in the heat. Say you: hotter still is the Hell-fire. Would that they understood!

82. Little then let them laugh, and much shall they weep; this is the reward of what they have been earning.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا

جَزَاءُ بِمَا كَانُوا بِكْسِبُونَ ﴿٨٢﴾

83. If, then, **Allah** brings you back to a party of them, and they ask leave of you for marching forth, say you: never shall you march forth with me, nor ever fight an enemy with me; verily you were well-pleased to stay at home the first time, so stay now with the sitters.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنُوكَ
لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا
مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ

فَاعْقُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

84. And pray you not ever over any of them when he is dead, nor stand you over his grave. Surely they have denied **Allah** and **His** Messenger and died while they were rejecters.

وَلَا تَقْلُبُ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ

إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا

وَهُمْ فَاسِقُونَ ﴿٨٤﴾

85. And let not their riches and their children amaze you. **Allah** intends only to chastise them therewith in the world, and that their souls may depart while they are infidels.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ

أَنْ يُعَذِّبَهُمْ فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ

وَهُمْ كَافِرُونَ ﴿٨٥﴾

86. And whenever any Sūrah is sent down commanding: believe in **Allah** and strive hard in the company of **His** Messenger, the opulent among them ask leave of you, and say: leave us, we shall be with those who stay.

وَإِذَا أُنزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا

مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الطَّوْلِ مِنْهُمْ

وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

87. Well-pleased are they to be with the women staying behind, and their hearts are sealed up, so they are bereft of understanding.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

88. But the Messenger and those who believed in his company strive hard with their riches and their lives. These are they for whom are goods, and these are the blissful.

لَكِنِ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّتِكُمْ لَهُمُ الْخَيْرَاتُ
وَأَوْلِيَّتِكُمْ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

89. For them **Allah** has got ready Gardens where-under rivers flow; therein they shall abide; that is an achievement supreme.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

Secrets of Revelation

Failure to obey the Holy Prophet^{SAW} is indeed a great misfortune even though such a person may seriously believe that he is having a great time without having to take the trouble of offering Ṣalāt, fasting and Jihād. And that he is comfortable, living his life at home at his free will. But little does he realise that he is heading towards an awful calamity just as those who failed to join the Tabūk Expedition and were pleased with themselves for having saved their wealth and life from imminent danger. In fact, they could not stand the idea of spending anything in the Cause of **Allah**. The consequence of sin is a state whereby there remains no room for piety in the heart. Those lingerers also persuaded others to stay behind and spare themselves of a very hot summer and the long tedious journey. They highlighted the risks involved in obeying the Holy Prophet^{SAW} so as to deter others from availing the opportunity of joining the Jihād. Similar is the attitude of today's elite who believe that religion impedes progress in this world.

So let it be known to those who avoid striving in **Allah**'s Cause that the fire of Hell is far more intense and painful and its torments far more terrifying. They must not be pleased with themselves for renouncing the Holy Prophet's^{SAW} obedience and thereby avoiding the possible hardships. They must know, if they have the sense to ponder over and comprehend, that they are putting themselves in great trouble. If still they are contended with their conduct then

let them rejoice, but they must remember that eternal grief is concomitant to this ephemeral joy. Their conduct will ultimately drive them into eternal wailing.

To consider obedience to the Holy Prophet^{SAW} as something less important and to evade it deliberately is such a grave crime that it deprives one of **Allah**'s blessings permanently. If ever these hypocrites offer their services for Jihād, the Holy Prophet^{SAW} must tell them to stay back, as they have been deprived forever of the honour of accompanying him. That chapter is closed and they shall never be given the opportunity to take part in Jihād. Moreover, their offer itself is empty of any sincerity, a blessing of which they have already been deprived, for they had opted to stay back with those who were disobedient rather than joining and obeying the Holy Prophet^{SAW}. So now they must live with them permanently sharing the same fate. May **Allah** protect us! If only the pseudo progressive believers of today could ponder over this point.

Funeral Ṣalāt of a Hypocrite or Respect of his Tomb is Forbidden

The Holy Prophet^{SAW} is forbidden to offer the funeral Ṣalāt of a hypocrite, or to stand by his grave. This was indeed a great misfortune, and a punishment that the Holy Prophet^{SAW} had been forbidden to offer their funeral Ṣalāt. And their eternal deprivation from the Holy Prophet's^{SAW} intercession in the **Ākhirah** was thus unveiled to them at the time of death. Although they were outwardly Muslims who offered Ṣalāt and observed fasting yet they used to deride the symbols of Islam and those who practised it, and would impede obedience to the Holy Prophet^{SAW} by highlighting the risks of worldly losses.

After the revelation of this **Āyah**, the Holy Prophet^{SAW} never offered funeral Ṣalāt of a hypocrite. Since the Divine Revelation ended with him and no one can now identify hypocrites with certainty, the scholars assert that funeral Ṣalāt will be offered for all who claim to be Muslims. However, these **Āyāt** have made it crystal clear that a funeral Ṣalāt and standing by the grave is forbidden, if the dead: (1) deride the noble believers (2) dissuade others from Jihād and (3) consider adherence to and practice of Islam as a hurdle in mundane progress. However, in a compelling situation, whereby the deceased is a relative and there is no one to manage the funeral, it is permitted just to dump him in the pit.

Grave is Where the Body is Buried

Certain modern theologians assert that the term grave does not stand for the pit where the body is buried, but it is either in **Illyīn** or in **Sijjīn**. This **Āyah** has clearly contradicted their stance, as the Holy Prophet^{SAW} always stood by the

grave at the time of burial. Therefore, it is this very pit which the Qurān terms as grave, and it is here that the questioning takes place.

A Pious Person Standing by a Grave Benefits the Deceased

It is also evident from these Āyāt that the Holy Prophet's^{SAW} presence by the grave benefited the deceased immensely. This is why the hypocrites were deprived of this honour and he was forbidden to do so. Many events in the life of the Holy Prophet^{SAW} and his sayings prove that the deceased is benefited whenever any pious person stands by his grave while this Āyah is very clear on the subject. The affluence and progeny of the hypocrites must not amaze the believers. The real aim of existence is not the possession of material effects. A person dying of thirst, who hits upon a heap of gold while digging for water, derives no happiness from his discovery, rather it will grieve him, as he knows that he will not live to enjoy any of it. This is the state of the hypocrites, that wealth, otherwise synonymous to comfort and peace, leaves them restless and uneasy. Children are a source of honour and satisfaction, but for them they prove to be a punishment. **Allah** is indeed the Most Powerful **Who** can transform the sources of pleasure, in terms of their effects, into sources of infliction. And the hypocrites are also condemned to the punishment of dying as infidels without being able to repent.

The evidence to this punishment is their behaviour on hearing the command to accompany the Holy Prophet^{SAW} on an expedition. They make all sorts of lame excuses, whereas the root of faith is obedience to the Holy Prophet^{SAW}. These hypocrites, inspite of having the ability, prefer to stay back and seek exemptions on one pretext or the other. To practise Islam and to strive for its enforcement tantamount to helping the Holy Prophet^{SAW} even today. Those who fail to avail this opportunity must not be contented with their lot, rather should ponder over the reasons for their deprivation from this honour.

Intention is the Deciding Factor

The hypocrites are happy that they have been spared any hardship by staying back. However, the fact is that in reciprocation of their misconduct, **Allah** has sealed their hearts whereby they have lost the sense of discrimination between loss and gain. This Āyah highlights the point that everything is based on the state of the heart, the inner intention. And as long as the heart is not alive or illuminated, neither can one practise piety nor can he perceive the loss in inactivity and the gain in action. Compared to them is the most illuminated heart of the Holy Prophet^{SAW} and of those who have been blessed with his company as believers. The shining evidence is their readiness to serve **Allah**

and **His Prophet**^{SAW} whereby they are constantly striving with their heart and soul for the prevalence of Islam. It is for them that **Allah** has destined success both here and in the Hereafter. They will be the dwellers of ever blooming Jannah with rivers flowing beneath. This is the real success for which we must follow in the footsteps of those noble and blessed souls gone by.

Section 12

90. And there came the apologists from the dwellers of the desert praying that leave may be granted to them, and those who had lied to **Allah** and **His** Messenger sat at home. An afflictive torment shall afflict those of them who disbelieve.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ
وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. Not on the feeble and the ailing nor on those who do not find anything to spend there is any blame, when they are true to **Allah** and **His** Messenger. No way of reproach is there against the well doers; and **Allah** is Forgiving, Merciful.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى
الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ
مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

92. Nor on those who, when they came to you that you might mount them and you said: I do not find any animal to mount you on, turned back while their eyes overflowed with tears of grief that they could not find anything to spend.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ
لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ
تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا
مَا يَنْفِقُونَ ﴿٩٢﴾

93. The way is only against those who ask leave of you while they are rich. They are pleased to be with the women, staying behind and **Allah** has sealed their hearts, so they do not know.

﴿٩٣﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ
وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ
وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

94. They will apologise to you when you return to them. Say you: make no excuse; we shall by no means believe you; Allah has already declared to us some tidings about you, and Allah will behold your work, and so will His Messenger; and thereafter you will be brought back to Him who knows the hidden and the manifest, and who will declare to you what you have been working.

95. When you return to them they will indeed swear to you by Allah that you may turn aside from them. So turn aside from them; verily they are an abomination and their resort is Hell: a recompense for what they have been earning.

96. They will swear to you in order that you may be reconciled with them. Then even if you are reconciled with them, Allah is not to be reconciled with a people who are ungodly.

97. The desert-dwellers are hard in infidelity and hypocrisy and they are likeliest not to know the ordinances, which Allah has imposed upon His Messenger. And Allah is Knowing, Wise.

98. And among the desert-dwellers is one who takes what he spends as a fine, and waits for evil turns of fortune for you. Theirs shall

بَعْتِدُرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ
لَا تَعْتَدُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ
مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
ثُمَّ تَرُدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
فِيئْتِكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١١﴾

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ
لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ
وَمَا وَنَهُمْ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا
يَكْسِبُونَ ﴿١٥﴾

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ
فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿١٦﴾

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ، وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٧﴾

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا
وَيَتْرَقُ بِكُمْ الدَّوَابِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ

be the evil turn. And Allah is Hearing, Knowing.

99. And among the desert-dwellers is one who believes in Allah and the Last Day and takes what he spends as approaches to Allah and the blessings of His Messenger. Lo! Verily these are an approach for them; and soon will Allah enter them into His Mercy. Surely Allah is Forgiving, Merciful.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا لِلَّهِ
وَصَلَوَاتِ الرَّسُولِ أَلَّا يَأْخُذَهُمْ
سَيِّئَاتُ مَا كَفَرُوا إِنْ أَنَّى لِلَّهِ
عَفْوٌ رَّحِيمٌ ﴿١٩﴾

Secrets of Revelation

The infidels and the hypocrites have different grades. For example, there were some bedouins who never wanted to accompany the Holy Prophet^{SAW} but came to seek permission from him only for face saving. While others were so intense in their hypocrisy that they did not bother to turn up even as a formality. This was because in spite of outwardly professing faith, their hearts were drenched in denial. But whatever they are doing will only lead them to destruction and a painful doom.

Here is a point to ponder for those who have deliberately abandoned their religious obligations, let alone Jihād. Muslims today have given up Ṣalāt and are not even apologetic about it. Even the hypocrites had not given up Ṣalāt and used to offer it, though only in pretence. They backed out only once Jihād was ordained. However, if someone is genuinely restrained by circumstances, or cannot join Jihād due to illness, or has nothing to spend in Allah's Cause, he shall be absolved, provided he is sincere and yearns from the core of his heart for the resources or health so that he could join the Holy Prophet^{SAW}. Allah's Mercy reaches out for such aching hearts and engulfs them.

Not to be reproached are those who had no resources, yet they offered themselves for Jihād. They had to stay back when the Holy Prophet^{SAW} told them that no mounts were available for them. They returned with a heavy heart with tears rolling down their cheeks. And yet there were some who were desperate to go to Tabūk and when they called on the Holy Prophet^{SAW}, they

found that there was nothing they could ride on. As they turned in utter remorse **Allah** made arrangements for them. Six camels arrived as a donation to the Holy Prophet^{SAW} from somewhere, which were handed over to them while three more were arranged by Ḥadhrat ‘Uthman^{RAU}, after having already made his contribution. They were thus showered with **Allah**’s Mercy because of their sincerity and true longing. The real ill fated were those who inspite of having the means and good health opted to stay back merely to save their necks.

In fact, their hearts were sealed as a punishment for their hypocrisy. As a result they fail to perceive the Barakah of the Holy Prophet^{SAW}, experience the pleasure of a relationship with **Allah** and **His** Prophet^{SAW} and avail the rewards of piety. When the hearts have been afflicted, how can the pleasure of Barakah of the Holy Prophet^{SAW} be tasted, which is a great Divine Favour that satiates the hearts. The unlucky fail to even recognise these blessings.

Whenever the Holy Prophet^{SAW} returned from an expedition, the hypocrites would call on him to present lame excuses justifying their inability to join the Jihād. This is typical of a lukewarm faith possessed by the hypocrites. As we observe today that the very first thing to be affected by any engagement or sickness is Ṣalāt. In other words, Dīn has become the least important amongst all activities of life. Since the hypocrites cannot acknowledge their failing in public, they fabricate all sorts of excuses. The Holy Prophet^{SAW} is being asked to let them know that **Allah** has exposed their inner feelings to him. This knowledge was because of Divine Revelation, yet the inner feelings are conveyed from heart to heart. However, after the Holy Prophet^{SAW} no one can, by personal conjecture, declare anyone as a hypocrite, but it is imperative that all of us critically analyse and reform ourselves.

Allah Commands the Holy Prophet^{SAW} to tell the hypocrites that there was no need to swear, for their conduct was in front of **Allah** and **His** Prophet^{SAW}. Moreover, they themselves were well aware of it, so the decisions will be taken accordingly. If they repent and reform themselves no one shall come in their way, but mere swearing shall not benefit them. Even if they manage to conceal their inner selves speaking skilfully in this life, they will eventually have to stand before the Almighty in the Ākhirah, **Who** is Aware of all things hidden and manifest. **His** Knowledge of their misconduct is so comprehensive that they might forget some of their doings, but **He** will remind them of each and every action, as nothing can escape **His** Vigilance.

The Holy Prophet^{SAW} is being informed that upon his return from Tabūk, the hypocrites will certainly plead their innocence by swearing upon **Allah**. But

their sole intention is face-saving. They hope for forgiveness from the Holy Prophet^{SAW} in order to avoid embarrassment in public. Even if the Holy Prophet^{SAW} decides to overlook their misconduct because of his generosity, it will not help them, because they have impure hearts and Hell is their inevitable destination.

Insincerity Impedes Progress even if Shaikh is Outwardly Placated

The same rule applies to Barakah of a Shaikh. If a seeker lacks sincerity and obedience he can never attain any spiritual elevation even if he pretends to be a devout follower outwardly. He may temporarily acquire any station or meditations but he will lose them as soon as he separates from the Shaikh.

The hypocrites will try to please the Holy Prophet^{SAW} with sly and tactful words, but even if they succeed in doing so, **Allah** will never be pleased with such wrongdoers. Although the Holy Prophet's^{SAW} pleasure itself is a great reward and the basis of attaining Divine Pleasure, yet sincerity and good faith are the foundation stones of this structure. If these are missing, the entire effort becomes an attempt to deceive the Holy Prophet^{SAW}, which by itself is a grave crime. Therefore, they shall never be blessed with **Allah**'s Pleasure.

Awareness of the Limits Imposed by Allah

The afore mentioned situation is of the hypocrites who live in cities and deem themselves as civilized or educated, while the dwellers of the rural areas, deprived of any education, are far worse and harder in their hypocrisy and infidelity. This is because the former have at least learnt some basic principles of Islam such as Ṣalāt and Fasting, though only to use as a cover. Whereas the latter are even unaware of the limits **Allah** has defined and cannot discern between the lawful and the forbidden. They do not realize the importance of the Divine Scripture revealed unto the Holy Prophet^{SAW} and what all it contains. Thus they deserve to remain deprived. It is, therefore, established that to be aware of the limits imposed by **Allah** is a Divine Reward while being ignorant of these is indeed a sign of misfortune. Every Muslim must at least be well informed of his daily obligations. **Allah** is, of course, all Knowing and is well Aware of every state of each living being. It is part of **His** Wisdom that the system of this universe is functioning and people are given respite despite their hypocrisy and denial. These bedouins pay Zakāt with such a heavy heart as if it were a ransom. They never pay it willingly, and take it as a tax for availing the civic rights. Otherwise in their hearts they nurture the desire to see the downfall of Muslims and an end to the sovereignty of Islam. This unfortunately is also the adage of today's claimants of Islam who are

practically hindering its enforcement without realizing the extent of their misery. They can neither accept Islam nor renounce it. Although the future is known only to **Allah** yet they, in any case, are suffering.

The Sanctity of the Holy Prophet's^{SAW} Prayer

It is not necessary that all the bedouins are deprived, as guidance is purely a matter of individual sincerity of intentions and devotion. If one sincerely yearns for guidance it will certainly be provided even if he be in the wilderness. Therefore, there are some people in the desert who believe firmly in **Allah**, **His** Attributes and the **Ākhirah**. They do not spend and exert in **His** Cause considering it as a penalty but only to attain **His** Nearness and for the purpose of earning the Holy Prophet's^{SAW} blessings.

O' Reader! Listen carefully that all those who sincerely wish to please the Holy Prophet^{SAW} and earn his blessings by obeying him shall certainly attain **Allah's** Nearness whether he prays for a devotee or is unaware of his situation. Praise be to **Allah**! How clearly it is being explained that if sincerity is missing, even sitting by the Holy Prophet's^{SAW} side, pledging allegiance and presenting excuses cannot please **Allah** though they may manage to convince the Holy Prophet^{SAW}. They will, rather, be guilty of deception. Whereas a person who sincerely wishes to acquire the Holy Prophet's^{SAW} Barakah and prayers attains his aim even if he is physically or chronologically separated from him. **Allah's** Mercy shall encompass all such true seekers and their human errors and shortcomings will be overlooked. Undoubtedly, **He** is the Most Merciful.

Section 13

100. And the Muhājirīn and the Anṣār, the leaders and the pioneers and those who followed them in goodness – well-pleased is **Allah** with them and well-pleased are they with **Him**, and **He** has prepared for them Gardens whereunder streams flow as abiders there for ever. That is the achievement supreme.

وَالسَّيِّقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ
وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

101. And among the desert-dwellers around you some are hypocrites and so are some of the dwellers of Madinah, they have become inured to hypocrisy. You do not know them; **We** know them. **We** will chastise them twice, and thereafter they shall be brought back to a torment terrible.

102. And others have confessed their sins they have mixed up a righteous deed with another vicious. May be **Allah** is to relent towards them; verily **Allah** is Forgiving, Merciful.

103. Take you alms of their riches; thereby you will cleanse them and purify them, and pray you for them. Verily your prayer is a solace for them, and **Allah** is Hearing, Knowing.

104. Do they not know that it is **Allah** Who accepts the repentance of **His** bondmen and takes the alms, and that it is **Allah** Who is the Relenting, the Merciful.

105. And say you: work on! **Allah** beholds your work and so do **His** Messenger and the believers, and soon you will be brought back to the Knower of the hidden and the manifest. He will then declare to you what you have been working.

106. And others are awaiting the decree of **Allah**, whether **He** is

وَمِنْ حَوْلِكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ
وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ
نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ
إِلَى عَذَابٍ عَظِيمٍ ﴿١١١﴾

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا
وَأَخْرَسَيْنَا عَصَى اللَّهِ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١١٢﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا
وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١١٣﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿١١٤﴾

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ
وَسُرُّدُونَ إِلَىٰ عَلِيمٍ الْغَيْبِ وَالشَّهَادَةِ فَيُنشِرُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿١١٥﴾

وَأَخْرُونَ مُرَجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ

to chastise them or **He** will relent towards them, and **Allah** is Knowing, Wise.

وَإِنَّمَا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿١٦﴾

107. And as for those who have set up a mosque for hurting and blaspheming and causing of division among the believers and as a lurking-place for one who has warred against **Allah** and **His** Messenger before, and surely they will swear: we meant only good, while **Allah** testifies that they are truly liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْكَادًا لِّلْمَنِّ حَارِبِ اللَّهِ وَرَسُولِهِ، مِنْ قَبْلُ وَلَيَحْلِقُنَّ إِنَّا زَنَانًا إِلَّا الْحُسْنَىٰ وَاللَّهُ يُشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٧﴾

108. You shall never stand therein. Surely a mosque built from the first day on piety is worthier that you should stand therein. In it are men who love to purify themselves, and **Allah** approves the pure.

لَا تَقُمْ فِيهِ أَبَدًا الْمَسْجِدُ أَنِيسَ عَلَى التَّقْوَىٰ مِنْ أَوْلَىٰ يَوْمٍ آخِرٍ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَّهُرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٨﴾

109. Is he, then, who has founded his building upon piety towards **Allah** and **His** goodwill better or he who has founded his building on the brink of a crumbling bank, so that it crumbles with him into the Hell-fire? And **Allah** does not guide a wrongdoing people.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا حَرْفٍ مَّكْرًا فَأَنَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

110. And their building which they have built will not cease to be a cause of doubt in their hearts unless it be that their hearts are cut asunder; and **Allah** is Knowing, Wise.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿٢٠﴾

Secrets of Revelation

The Vanguard of Islam

After the Prophets^{AS}, the most exalted amongst mankind are the two groups of believers namely the Muhājirīn and the Anṣār. The former have been specified by the Holy Prophet^{SAW} himself as those who migrated to Madinah before the Conquest of Makkah. The latter include the Companions^{RAU} of Madinah who deep-heartedly welcomed the former and made them partners in their possessions. This sacred fraternity was honoured both in peace and in war. Both fought side by side for the prevalence and enforcement of Islam.

Although the learned scholars have tried to determine this group of leaders and pioneers, that is, the Vanguard of Islam, from various angles yet the simplest explanation is as given above. Apart from them, all other Companions^{RAU} fall into the third group of followers mentioned by the Āyah under reference. All of them are, however, blessed with the honour of Companionship and are promised Allah's Pleasure and Paradise. All Muslims starting from Taba'in down to the devoted believers to come until the Final Day are included into this third group according to their status. In nut shell, these three groups are: (1) The Muhājirīn (2) the Anṣār and (3) those who follow in their foot steps with sincerity and devotion. There is no room for the existence of any fourth group.

The Reality of Fana fi Rasul

The first two groups have been blessed with such an optimum level of Barakah that all the rest have been instructed to follow them with sincerity, this being the only road to salvation. Although only a Prophet^{AS} is the one to be obeyed or followed because he is innocent of sin and no one else enjoys this status, yet from amongst the Companions^{RAU} of the Holy Prophet^{SAW} the first two groups were blessed with such Barakah whereby they attained the highest level of Fana fi Rasul. The hallmark of this level is that one's personal opinion and choice becomes extinct and all thoughts revolve around the wishes of the Holy Prophet^{SAW}. Some critics have even raised a finger on the illustrious Caliphs^{RAU} of the Holy Prophet^{SAW} who can rightfully be termed as the leaders of the Vanguard of Islam. The critics rely solely on the accounts of the Shi'ite historians, which carry no weight against the Qurānic injunctions. These Āyāt declare in no uncertain terms that Allah is pleased with all the Companions^{RAU} and has promised them Jannah. Therefore, denying their exalted status is indeed denying the Qurān, which is pure

infidelity. The fact is that the Companions^{-RAU} are indeed the Qurān's exemplary Muslims.

Thus the three groups who enjoy **Allah's** Pleasure are the Muhājirīn, the Anṣār and those who follow them with devotion. So it is imperative for the mankind to follow the Companions^{-RAU} and thus enrol itself in the third group. This can be done by emulating those exalted souls in beliefs and in practices, with a sincere heart. Sincerity is a prerequisite as declared in this Āyah: "those who followed them with 'Iḥsan' (sincerity of heart)". Some ignorant ask that some of the Companions^{-RAU} had also committed mistakes so should they be copied in their errors too? This is an unreasonable question in the first place, for if the Companions^{-RAU} had erred, they by **Allah's** Grace never persisted on it and repented in an exemplary way. So in case of errors their mode of repentance is to be followed. And this is also revealed in the Qurān that when a believer commits a mistake, he repents and never makes it a habit.

It is added that the devoted followers of the Muhājirīn and the Anṣār shall be blessed with **Allah's** Pleasure and so many rewards that they, too, will be pleased with their Provider, that is, they will have nothing more to wish for. For them has **Allah** created the Jannah with streams flowing beneath where they shall abide forever. This indeed is a great triumph and a successful end to this phase of life.

Hypocrites Exposed during the Holy Prophet's^{-SAW} Time

It must be kept in mind that when any group of people prospers and has an access to worldly gains, a band of hypocrites always joins them pretending to be sincere with their ideology. This is the reason that no hypocrite joined the Muslims in the Makkan period because that involved great risks and demanded sacrifices. But the situation had changed in Madinah. An Islamic State was emerging with bright prospects, so there were people who embraced Islam in pursuit of temporal gains. Their sole aim was to acquire material benefits while they were not Muslims at heart. Therefore, it was revealed that majority of the hypocrites are uncivilized bedouins with very poor perception and intelligence. They cannot comprehend the real worth of Divine Code of Life while some of them are simply unfortunate to be afflicted with hypocrisy. Even if the Holy Prophet^{-SAW} does not know them and they do succeed in bluffing him they can never deceive **Allah**, for **He** knows them too well. **He** shall punish them twice; firstly they shall never succeed in their evil designs, and secondly they will be disgraced when exposed. **Allah** revealed their identity to the Holy Prophet^{-SAW} and prohibited him from offering their funeral Ṣalāt. Obviously, he must have been guided as to who they were. These

hypocrites, having lived a life plagued with anxiety and fear will experience severe punishments of Barzakh once they enter their graves. And finally, on the Day of Judgment, they shall be condemned to Hell. So they were not really hidden in the time of the Holy Prophet^{SAW} and through the times of the Companions^{RAU}, they also lived in disgrace, both in worldly as well as in eternal aspects. Even now the same punishment of hypocrisy prevails and a hypocrite neither experiences peace of heart nor has any respect, even as the Head of a State. The coming to power of hypocrites indicates general negligence towards Islam by the common Muslims. If they follow in the footsteps of the Companions^{RAU}, no hypocrite can ever impose himself on them.

There also were some sincere Companions^{RAU} who were really devoted, but took a decision similar to that of the hypocrites and did not join the Holy Prophet^{SAW} in the expedition to Tabūk. Four categories of people have been mentioned. Firstly, those who promptly responded to the call for Jihād and got ready. Secondly, those who were slightly reluctant but given Allah's Support they decided to go. Thirdly, those who were not believers but hypocrites and stayed back on one pretext or the other. And fourthly, those who were genuinely unable to join the Jihād contingent. Then there existed a fifth category of people who had no physical or financial restraints and could have easily gone but either out of sheer laziness or because of being influenced by the hypocrites failed to go along. They immediately realized their mistake and presented themselves before the Holy Prophet^{SAW}, ashamed. In fact some of them even tied themselves to the pillars of the Holy Prophet's^{SAW} Mosque saying that until Allah forgave them, they would not let themselves free. When the Holy Prophet^{SAW} was informed about them he remarked that they shall now be untied only by Allah's Command. Three Companions^{RAU} who had not tied themselves but were extremely ashamed of their conduct, were boycotted by the rest under the Holy Prophet's^{SAW} orders. No one conversed with them; even their wives separated from them and refused to cook their meals. When this Āyah was revealed in acceptance of their repentance, those who had tied themselves were freed and the boycott was also called off. This was because these men had many noble deeds to their credit and had previously participated in all the collective matters with sincerity and enthusiasm. They had, nevertheless, erred by not joining the expedition to Tabuk. However, they confessed their guilt and humbly presented themselves before the Most Merciful, **Who** accepted their repentance, for **He** Alone can be reverted to for forgiveness.

So the Holy Prophet^{SAW} was asked to accept their charity for they had offered all their belongings after their repentance was accepted, saying that it was this wealth which had been a barrier to their participation in Jihād. So the Holy Prophet^{SAW} accepted one third of it in accordance with the words of the Āyah: "to take some portion from their wealth in charity."

Collection and Proper Spending of Charity - Duty of a Muslim Ruler

The scholars agree that although the aforesaid Āyah was revealed on a special occasion yet its applicability is general and universal. The door to repentance is open for a Muslim who has gone astray. Rather, this Āyah has provided the erring Muslims the opportunity to bask in Allah's forgiveness. Simultaneously, it carries direction for the Muslim rulers to collect Zakāt and charity and arrange spending judiciously for the right cause. This is why Jihād was undertaken against those who refused to pay Zakāt. These people were of two kinds. Firstly, those who simply refused and turned apostate. Secondly, those who presented a pretext that the order was applicable only to the Holy Prophet's^{SAW} era and after him they will not pay Zakāt to the Government or to the ruler. Ḥadhrat 'Umar^{RAU} asserted that since the latter group does not deny Zakāt but only differs in the explanation of the Āyah, they should not be treated as non believers and apostates. But the Caliph, Ḥadhrat Abū Bakr Ṣiddiq^{RAU} asserted that one-day people would present the same pretext for Ṣalāt as the orders for Ṣalāt and Zakāt often occur together in the Qurān. Therefore, whoever discriminates between the two injunctions shall be subjected to Jihād. This was the second consensus of the Ummah after nomination of Ḥadhrat Abu Bakr Ṣiddiq^{RAU} as Caliph.

It was revealed to the Holy Prophet^{SAW} that his receiving the obligatory as well as the voluntary charity from the repentants will purify their souls and possessions. In other words, it will remove ill feelings or doubts from their hearts and enlighten them. Moreover, Barakah shall attend their possessions and the Holy Prophet^{SAW} must also pray for them.

Effects of Prayer of Noble Souls

This also proves that serving the noble people enhances prosperity and their prayers are a source of both eternal and worldly success. Whereas it is not proper for a noble person to expect any worldly thing from anyone, rather it is his duty to educate all his students indiscriminately. However, the students must voluntarily try to take care of their mentor financially, as this will serve them well both here and in the Hereafter. For a Shaikh and a Muslim Head of State, it is obligatory according to some scholars and desirable according to

others, to specifically pray for the seekers and the subjects respectively. The prayer of the Holy Prophet^{SAW} in favour of his devotees is a source of peace and tranquillity for them. It is not to remind **Allah**, because **Allah** Knows everything but is symbolic of the Holy Prophet's^{SAW} approval of someone. And this very approval is an endorsement of eternal and worldly salvation.

People must know that it is **Allah Who** accepts the repentance of **His** servants and it is **He Who** has enjoined that the affluent must pay alms from his wealth. It is **He** indeed **Who** accepts the charity. The act of alms giving demonstrates that the real owner of the possessions is **Allah**, while a believer is only a temporary custodian. Thus he must spend according to the wishes of the true owner. Therefore, it is not appropriate to consider paying alms or Zakāt as a ransom or burden or to be sarcastic that it is a tax levied upon the believers similar to Jizyah. Besides, the prayer of the Holy Prophet^{SAW}, which is subject to his obedience, is a source of extrinsic as well as intrinsic happiness and satisfaction in both the worlds. And it is the hallmark of **Allah's** Grace that whenever a wrongdoer repents over his follies, **He** accepts his repentance.

Besides, the real trial is the practical life. Therefore, tell them O' Prophet that emphasis should not be on mere verbal expression of repentance but its practical demonstration. Action indeed displays the state of one's heart. **Allah**, in any case, is well Aware of it, but the desirable is that the Holy Prophet^{SAW} and his followers also be witnesses to the practical lives of the repentants.

Opinion of the Virtuous also Carries Weight

It is proved that if the nobles consider a person good, it is an endorsement on his practical life. It also explains the sayings of the Holy Prophet^{SAW} that the assembly of forty believers in a funeral is sufficient for the salvation of the deceased, or that the merits of the deceased must be recounted as an evidence in his favour. Hence it is very important to respect the believers and establish good relationship with them. Eventually, all the matters will revert to **Allah, Who** is well Aware of the hidden and the manifest, the present and the absent. And even if a person forgets his own neglects **He** will certainly remind him. In other words, **His** Knowledge does not depend on the evidence provided by anyone. Nevertheless, **He** is so Munificent that **He** may forgive a person testified as noble even if he is not, only to honour the word of the true believers who had testified.

Mosque Built to harm Islam (Masjid-e-Zarār)

Action is based on intention. If the intent is malafide, the act inspite of being outwardly noble is not only rejected but also earns disgrace both here and in the Hereafter. Take the example of the mosque built by some of the intriguers with the intention of establishing a base to operate against the Muslims and store weapons therein. Ḥadhrat Abu 'Āmer^{RAU} was the father of the illustrious Companion Ḥadhrat Hanzala^{RAU}. He is famous for the incident that he was given bath by the angels on his Shahadah. He had converted to Christianity during the Era of Ignorance. On the raising of the Holy Prophet^{SAW} he came to him but could not really open up his heart to receive his Barakah. He left saying that he would always oppose the Holy Prophet^{SAW}. Thereafter, he always used to conspire against Islam. After the conquest of Makkah he fled to Syria and played a major role in convincing the Caesar to attack Madinah. At the same time he sent a word to the hypocrites of Madinah to organise a group and also set up a firm base wherefrom to support the invading forces of Caesar. They obliged by laying the foundation of a small house in Qabā under the pretence of a mosque.

There already existed the famous Mosque of Qabā where the Holy Prophet^{SAW} had stayed on his arrival in Madinah, also known as the First Mosque of Islam. The hypocrites came to the Holy Prophet^{SAW} and said that since there was only one mosque in the vicinity and it was inconvenient for the elderly and the sick to attend congregational Ṣalāt, so they had built another mosque. They requested him to consecrate the mosque by leading one Ṣalāt in it. The Holy Prophet^{SAW} was busy in preparations for Tabuk so he told them that he would consider their request on his return. In the meantime these Āyāt were revealed and the Holy Prophet^{SAW} deputed some Companions^{RAU} who razed it to the ground and set its contents ablaze. And the hypocrites not only failed but were also disgraced.

These Āyāt highlight the intention with which they had built the so-called mosque. It was built to put Muslims in distress, to create conflict amongst them and to give refuge to the infidels at war with Allah and His Prophet. To cover it up they swore that their intention is purely to serve Islam. But Allah bears witness that they are the liars and, therefore, the Holy Prophet^{SAW} must never step in it.

The Land used against Islam is Accursed

The piece of land on which the structure was erected was also affected by the evil impact of the house and the conspiracy woven therein. A needy

Companion^{RAU} built a house there with permission of the Holy Prophet^{SAW} but remained childless. Whenever at all, his wife conceived, the infant died soon after birth. Rather, it is said that even animals never tried to inhabit, nor did any bird ever lay eggs there. This piece of land lies barren todate opposite to the Mosque of Qabā. The Holy Prophet^{SAW} was forbidden to step inside such an inauspicious place. It also proves the merit of those places where he walked about. The words fail to express the sanctity of his Holy Tomb located on a piece of land off the Jannah and the enviable kismet of those who rest beside him in his Tomb. Praise be to **Allah!**

Which Mosque can be Termed as Masjid-e-Zarār?

Even today if a mosque is built with the intention of (1) Harming Islam and Muslims (2) Creating conflicts amongst them and (3) Providing shelter to the enemies of Islam, it shall qualify to be termed as Masjid-e-Zarār. However, the aforesaid three objectives must all be present in it. If only one of the above is found in a mosque, for example, it is built to divide the Muslims, or only to lessen attendance in another mosque, which is a usual case, it shall not be treated as Masjid-e-Zarār. Of course, it is a grave sin to build a mosque with such intentions and it is the responsibility of the Government to ensure that this does not happen. However, Ṣalāt offered in such a mosque will be valid. It is also not commendable to pass verdicts on mosques for petty reasons. It is a warning for those who promote sectarianism amongst Muslims, which is typical of hypocrites.

Compared to that cursed structure, the mosque raised on the foundations of Taqwa from the day one is far more worthy of being graced by the Holy Prophet's^{SAW} visit. He may stay in this mosque, and lead Ṣalāt for those who like cleanliness both hidden and manifest. **Allah** indeed likes them. According to a Ḥadīth, the Holy Prophet^{SAW} once enquired from the Companions^{RAU} attending the Mosque of Qabā as to what was the kind of cleanliness they observed which had led to the revelation of this Āyah? They disclosed that they used to wash themselves with water after attending to the call of nature. Thus where only cleanliness is called for and not the formal ablution, the aforesaid practice will be sufficient.

The Influence of Pious People

Besides, not only does the company of the virtuous carry Barakah, but the mosque wherein they offer Ṣalāt also benefits its other attendants. Because each individual enjoys a personal level of Divine Nearness and receives blessings proportionately. Therefore, the more exalted a person is, the more

blessings he is bound to receive and transmit to those around him. It is easy to see that a building erected on the foundations of piety and Taqwa with a view to attaining Allah's Pleasure is far better than the structure built on the verge of Hell, which may fall into it with all its dwellers any time. Yet such a simple fact cannot be conceived by the wicked and the wrongdoers because certain sins strip the Qalb of its inborn capacity to discern the truth.

Consequences of Opposing Islam and Muslims

Some of the sins cause such a strong and everlasting impact on the Qulūb of the sinners, that even if their hearts are torn apart they shall still remain afflicted with malice and suspicion. In other words, to be a sinner without opposing Islam and to accept one's sins is a separate issue. But to practically oppose Islam and the Muslims is such a grave crime that as a punishment, hypocrisy is permanently embedded in the hearts. This is being revealed by Allah, Who is the Wisest and All-Knowing.

Section 14

111. Surely Allah has purchased of the faithful their lives and their riches for the price that theirs shall be the Garden: they fight in the way of Allah and slay and are slain – a promise due thereon in the Torah and the Bible and the Qurān. And who is more true to his covenant than Allah? Rejoice, therefore, in your bargain, which you have made, and that is a mighty achievement.

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ
وَأَمْوَالَهُمْ بِآثٍ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ
فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ
حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ
وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ﴾

112. They are those who repent, who worship, who praise, who fast constantly, who bow down, who prostrate themselves, who bid the reputable and who forbid the disreputable, and who keep the ordinances of Allah; and bear you glad tidings to the believers.

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ
السَّابِقُونَ الرَّاكِعُونَ السَّاجِدُونَ

الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ
عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَنَسِيرِ الْمُؤْمِنِينَ ﴿١١٢﴾

113. It is not for the Prophet and those who believe to ask for the forgiveness of the associators, even though they be relatives after it has become clear to them that they are the fellows of the Flaming Fire.

مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ
مَا بَيَّنَّاهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

114. And Ibrahīm's asking for the forgiveness of his father was only in pursuance of a promise, which he had made to him. Then, when it became clear to him that he was an enemy of Allah, he declared himself quit of him. Verily Ibrahīm was long suffering, forbearing.

وَمَا كَانَتْ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن
مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ
لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

115. Allah is not one to lead a people astray after He has guided them until He makes clear to them as to what they should guard against. Verily Allah is the Knower of everything.

وَمَا كَانَتْ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ
حَتَّىٰ يَبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١١٥﴾

116. Assuredly Allah's is the dominion of the heavens and the earth. He gives life and He causes to die; and for you there is, besides Allah, no protector or helper.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿١١٦﴾

117. Assuredly has Allah relented towards the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of distress after the hearts of a part

لَقَدْ نَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

distress after the hearts of a part of them had nearly swerved aside when **He** relented toward them, **He** is to them Clement, Merciful.

118. And **He** relented towards the three who were left behind until when the earth, vast as it is, became straitened unto them, and their own lives became straitened unto them, and they imagined that there was no refuge from **Allah** except in **Him**. Thereafter **He** relented towards them, so that they might repent.

مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ قَرِيبٍ مِنْهُمْ
ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ
رَحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ
وَوَظَنُوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ
عَلَيْهِمْ لِيَسْتُوْبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

Secrets of Revelation

As for the believers, they possess nothing of their own as they have traded their lives and their wealth with **Allah** for a very handsome price, that is the Jannah, which is a manifestation of **His** Pleasure.

According to the Commentators, this **Āyah** was revealed in favour of the Companions^{RAU} (comprising both men and women) who took an oath called "Bait-e-'Uqbah." This Oath of Allegiance was taken at Mina by seventy men and women from Madinah on the eve of **Hajj**. They pledged that they would never worship anyone save **Allah** and that they would protect the Holy Prophet^{SAW} more than their lives, property and children. A detailed account of this event may be seen in chronicles and books on life of the Holy Prophet^{SAW} as well as in other Commentaries of the **Qurān**. However, its applicability is general for all believers and it explains the states of faith in much detail with clarity and beauty.

Reality of Faith and its Impact on Practical Life

The essence of faith is that a believer trades all that he has with **Allah** for Paradise, a station of **Allah**'s Nearness as well as an evidence of **His** Pleasure. The illustrious Companion **Hadhra** 'Umar Farooq^{RAU} would marvel at this

strange transaction, that it is **Allah Who** has originally given everything and it is **He Who** buys back what already belongs to **Him** for more blessings. In other words, a human being loses nothing, as he never had anything of his own. The effect of realising this fact is that the believers fight the infidels in the Cause of **Allah**, killing them or falling martyrs themselves. They do not care whether it involves a loss of life or wealth for they have already sold everything and are now simply following the instructions of the Owner.

This is not the first time that such a deal has been made between **Allah** and the believers. The same had also been offered to the preceding nations. Evidence of this can be found in the Torah and the Bible, and now in the Qurān. It is entirely dependant upon the selling party as to how far it succeeds in honouring this deal finalized with the Almighty. Once it is driven home that life and wealth actually belong to **Allah**, one no longer desires to increase his wealth by disobeying **Him**. And once life is sold to **Allah**, why then the urge to earn unlawfully or to commit acts forbidden by **Him** to satisfy the vain desires. However, if inspite of being a believer one gets involved in wrongdoing, certainly he is not honouring his part of the deal. His is a different story, but the determined souls who abide by the deal with sincerity and devotion ought to be congratulated, for **Allah** will honour **His** Word and **His** Jannah shall be theirs, indeed a grand success.

Sometimes non-practising Muslims also join in Jihād, for it is an impulsive decision, in which emotion overwhelm them and take them to the battlefield, giving them the courage to encounter the enemy. But the lives of those who are not merely driven by emotions, but fight because of the strength of their faith, are transformed outside the battlefield too. They are the repentants who repeatedly seek **Allah's** Forgiveness against mistakes; apparent and hidden. They worship **Allah** and are always grateful to **Him**. It is a common observation that the non practising believers, consciously or unconsciously continue to recount their troubles to **Allah**. But if one has a strong faith he is always grateful to **Him**. They not only worship **Him** to fulfil an obligation but also relish the pleasures of each Sajdah and restrain from frivolous activities. They enjoin good and forbid evil. In short, they guard the limits laid down by **Allah**. Not only do they themselves observe the sanctity of these limits but also try their level best to prevent others from crossing them. Believers, adorned with these virtues, may rightfully be given the glad tidings of eternal success, of which these **Āyāt** are strong evidence, well before the establishment of the Day of Judgment.

Today we expect similar rewards here and in the Hereafter but have either forgotten to honour our part of the deal or have somehow cancelled the contract altogether. May **Allah** grant us the power to observe and standfast on our end of the bargain!

Cause of Abu Ṭālib's Ordeal

Those who refuse to partake in this deal altogether and die as infidels, can obviously expect no good from it. It is not befitting for the Holy Prophet^{SAW} and the believers to even pray for their salvation and that is why it has been prohibited.

Abū Ṭālib was the paternal uncle of the Holy Prophet^{SAW}, who had always protected him against all odds. When he was breathing his last the Holy Prophet^{SAW} tried to persuade him to embrace Islam. He repeatedly urged his uncle to whisper Kalimah Ṭayyebah in his ear, so that the Holy Prophet^{SAW} could intercede for him. But Abū Jahl would intervene each time and ask him to stand fast on his ancestral religion. The last words Abū Ṭālib uttered were that he was dying on his ancestral religion. The Holy Prophet^{SAW} insisted that he would still pray for him unless prohibited by **Allah**. Once this Āyah was revealed, the Holy Prophet^{SAW} discontinued praying for him.

A big question that boggles the mind is why Abū Ṭālib, the Holy Prophet's^{SAW} uncle who had helped him against all odds until his last breath, was denied the capacity to repent? A point that must be clarified at the very outset is that while Abū Ṭālib did side with the Holy Prophet^{SAW}, it was not he who brought him up. A book on the life of the Holy Prophet^{SAW} titled "Muḥammad-ur-Rasūl **Allah**" published in Egypt asserts that it was the Holy Prophet^{SAW} who supported the family of Abū Ṭālib. As an orphan joining the household of his uncle, he worked as a shepherd boy and whatever he earned, he gave it to his uncle, who had very meagre means and a large family to support. When the Holy Prophet^{SAW} got married and went to his own home, he brought one of his young cousins along in order to ease off some of his uncle's burden. This young cousin was Ḥadhrat 'Ali^{RAU}. However, Abū Ṭālib did help the Holy Prophet^{SAW} inspite of all the risks involved. Yet he remained deprived simply because he did not support him as the Prophet^{SAW} of **Allah** but only as his nephew. Had he paid heed to the Prophethood, he would have never remained deprived.

A Believers' Prayer

Thus a rule was laid that believers are not to pray for deceased idolaters. This proves that the prayer of the believers in favour of other believers is indeed a

Divine Reward while the prayer of the Holy Prophet^{SAW} is undisputedly unique. Deprivation from this is the punishment earned for a grievous crime as polytheism. However, it is permissible to pray for a non believer and an idolater during his lifetime. This may pave the way for him to act righteously and attain eternal success by embracing Islam. When the Holy Prophet^{SAW} was wounded in the Battle of Uḥad, he had prayed: "O' **Allah**! Forgive my people for they do not know me." Mark that they were at war with Muḥammad bin 'Abdullah and had no perception of the exalted status of **Allah**'s Prophet^{SAW}. Whenever a person dies as a disbeliever, it is obvious that he has been condemned to Hell forever. Therefore, it is not permissible to pray for his salvation.

Prophet Ibrahīm^{AS} had prayed for his father. It is true that the polytheists of Makkah held the religion of Prophet Ibrahīm^{AS} in great esteem. Some of the facts pertaining to his religion had been preserved over the centuries and this was one of those facts. So **Allah** confirmed that he had, in fact, prayed for his father. After making all possible efforts in conveying the true religion to his father and on his persistent denial, Prophet Ibrahīm^{AS} had parted saying that he would seek forgiveness for him from **Allah**. Prophet Ibrahīm^{AS} being very kind-hearted and gentle did pray in order to honour his promise. But when he became convinced that his father had remained firm on his disbelief and hostility towards **Allah** till the very end of his life, he absolved himself of this resolve. This, in fact, is the impact of faith, that all relationships with those afflicted with the darkness of disbelief are severed.

It doesn't measure up to **Allah**'s Grace to declare someone as misguided or a non believer and punish him, or to deprive anyone of guidance after he has accepted the faith. The rule is that doctrines and laws are revealed through the Prophet's^{AS} and the limits are demarcated by **His** Book. Those who do not accept these doctrines or renounce them after accepting, themselves invite misfortune. **Allah** is well Aware of all their thoughts and no matter what they say, it is the action, which earns reward or punishment. **He** has granted this free will to mankind though **He Himself** wields Absolute Authority over all matters. The entire universe is **His** Alone and over the domain of the earth or the heavens, **He** is the Sovereign. It is **He Who** quickens and orders the death to overtake. People must not forget that if they leave **Him** or give up **His** obedience, they are bound to be left alone and helpless, having no friend to help a bit. **He** is so Generous that **He** showered **His** Prophet^{SAW} with **His** blessings and also those Muhājirīn and Anṣār who always stood by him.

Stations and Levels of His Nearness are Endless

Acceptance of repentance does not connote mere forgiveness of a sin. When **Allah** accepts repentance it means progress in **His** Nearness. The **Āyah**: “Assuredly has **Allah** relented towards the Prophet and to the Muhājirīn and the Anṣār” means that **Allah** elevates the stations of **His** Prophet^{-SAW} and his followers, the Muhājirīn and Anṣār constantly. Just as **He Himself** is unlimited so are the stations of **His** Nearness. And Sulūk is a never ending journey. So much so that even in the **Ākhirah** there will be a constant progress for the believers in terms of pleasures and spiritual states, though it shall depend upon the practical life in this world.

Allah’s Munificence Towards the Companions^{-RAU}

The Companions^{-RAU} were so deeply devoted that they did not leave the Holy Prophet’s^{-SAW} side even through moments of great trial and distress. This refers to the Battle of Tabūk, which took place at a time when drought and a terribly hot weather were complemented with long journey and a formidable enemy. But the Companions^{-RAU} were not deterred by any hurdles. And some of them who became apprehensive due to propaganda by the hypocrites were blessed with Divine Succour to make the right decision. Since their hearts overflowed with sincerity, **Allah** protected them from being deluded by Satan and the hypocrites. Even though a momentary hesitation did not befit their status and was in itself a grave crime, yet the Most Forgiving cleansed them and pardoned them, for **He** extends special Mercy and Grace towards them. Mark the case of the three Companions^{-RAU} who failed to join the Jihād contingent. As mentioned before they presented themselves before the Holy Prophet^{-SAW} on his return from Tabūk and confessed that they had succumbed to laziness but their devotion had not diminished. Some of them even tied themselves to the pillars of the Prophet’s^{-SAW} Mosque. The three who are specifically being discussed are Ḥadhrāt K‘ab ibn Mālīk^{-RAU}, Marara bin Rabe‘eh^{-RAU} and Halāl bin Umayyah^{-RAU}. They did not tie themselves with the pillars, yet confessed their neglect. They were well known Anṣārs and had participated in all major events from Bait-e-‘Uqbah to all the previous battles. However, the Holy Prophet^{-SAW}, very annoyed at their negligence, said that their case was left to **Allah** for a decision. Pending that he ordered a general boycott by the believers. Ḥadhrat K‘ab ibn Mālīk^{-RAU} being the youngest among these well known personalities of Madinah recalls how all the believers turned away from them. No one would even exchange greetings. After forty days their wives also received the command to separate from them. Thus totally isolated, their life became truly miserable. A non believer Ghassāni chieftain and a

right hand man of the Caesar, wrote to Ḥadhrat K‘ab bin Mālik^{RAU} that he should come over to them, and he will be duly honoured. He set this letter ablaze in reply to the offer. But his life became even bitter by the very thought that now the non believers were nursing hopes to win him over.

Inspite of all its vastness the earth seemed to have straitened and life became an unbearable burden for them. And it became crystal clear that no one can protect them against the Wrath of Allah, or avert His Afflictions unless He shows clemency Himself. Thus Allah accepted their repentance and on the fiftieth day these Āyāt were revealed and they were pardoned. The Holy Prophet^{SAW} and all the Companions^{RAU} were overjoyed. The Companions^{RAU} ran to inform Ḥadhrat K‘ab^{RAU}, who lived on the farther side of mount Ṣafa’, with Ḥadhrāt Abū Bakr Ṣiddiq^{RAU} and ‘Umar^{RAU} in the lead. When Ḥadhrat ‘Umar^{RAU} out ran Ḥadhrat Abū Bakr Ṣiddiq^{RAU}, the latter climbed up the Mount Sala’ and called out “O K‘ab! Congratulations”.

Let us analyze our conduct in this perspective and see how much is our contribution to the Holy Prophet’s^{SAW} mission. How many Jihād expeditions have we undertaken for upholding Islam that we are so hopeful of being rewarded by Allah. This may help us to realize our condition. Allah is the Most Relenting and Merciful; His Mercy is unfathomable and no man has the power to even imagine its depths.

Section 15

119. O you who believe! Fear Allah and be with the truthful.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَكُوْنُوْا
مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

120. It was not for the people of Madinah and those around them of the desert dwellers that they should forsake the Messenger of Allah, nor that they should prefer themselves before him. That is because they are neither smitten with thirst or fatigue or hunger in the way of Allah, nor they tread any step enraging the infidels, nor they attain an attainment from the enemy, but a good deed is thereby written

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ
مِّنَ الْاَعْرَابِ اَنْ يَّخْلَفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَلَا يَرْغَبُوْا
بِاَنْفُسِهِمْ عَنْ نَّفْسِهٖۗ ذٰلِكَ بِاَنْهُمْ لَا يُصِيبُهُمْ
ظَمًا وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيْلِ اللّٰهِ
وَلَا يَطْمَئِنُّوْنَ مَوْطِئًا يَغِيْبُ الْكُفْرَ
وَلَا يَنَالُوْنَ مِنْ عَدُوِّنَا اِلَّا كَيْبَ لَّهُمْ
بِهٖۗ عَمَلٌ صٰلِحٌ اِنْ اَنَّ اللّٰهَ لَا يُضِيْعُ اَعْمَالَ
الصّٰحِحِيْنَ ﴿١٢٠﴾

down unto them. **Allah** surely leaves not to waste the reward of the well doers.

121. And they do not spend any sum, small or great, or traverse a valley but it is written down unto them, so that **Allah** may recompense them with the best for what they have been working.

122. And it is not for the faithful to march forth all together. So why should not a band from each party of them march forth, and the rest get instruction in religion, and to warn their people when they return to them? Perchance they may beware.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً
وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ
لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

﴿١٢٢﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً
فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا
فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

Secrets of Revelation

The Influence of Company

The neglect by the sincere and devoted believers was not only forgiven by **Allah** but they were further rewarded and were granted the capacity to remain steadfast and the endorsement that **Allah** is pleased with them. The faithful must know the reason underlying this special treatment which is to adopt the company of the truthful. The Companions^{-RAU} who erred did not have intimate friendship with the hypocrites, yet they had formal acquaintance. This gave the hypocrites an opportunity to instil doubt in their hearts. It was only the blessed company of the Holy Prophet^{-SAW} and of his senior Companions^{-RAU} due to which these believers were sincere at heart. This sincerity invoked Divine Mercy and **Allah** protected them from staggering. Had they been only in the company of the hypocrites, their fate would have been different. Therefore, it is proper for the believers to seek the company of those who enjoy a firm bond with **Allah** due to which they seek and obey **Him**, both inwardly and outwardly.

In the *Āyah* under reference, the word 'Şādiqīn' (truthful) has been used instead of 'Ulema' (scholars) or 'Şaleheen' (pious). It refers to those who have tongues drenched in **Allah's** *Zikr* and have hearts enlightened with **His** Light. Their company generates the will to embrace piety whereas that of the wicked proves fatal for the states of *Qalb*. If it can affect the Companions^{RAU}, who have been directed to stay away from evil company, what will be the condition of those who spend their lives in bad company and are anxious to migrate to infidel countries and societies.

The residents of Madinah or the Arabs have indeed been most fortunate. They were blessed with the era of the Holy Prophet^{SAW}. they benefited from his company and accompanied him on expeditions. Those to follow in time shall always miss his limitless generosity and affection, and for them only his *Kalimah* will be the dearest. They will yearn throughout their lives to visit his country, his city and his mosque, and to have a glance at his Sacred Tomb.

The Eminence of Prophethood

That the believers shall not go along with such a matchless personage is not at all expected of them. The truth is that he should rightfully be held dearer than one's life. All the other passions and affections must be sacrificed over his love. He is the one worthy of being loved ardently. In his pursuit, obedience and company every action, every movement is valued as worship and is the most acceptable and appreciable to **Allah**. In his company, whether one experiences hunger or thirst, hardship or battle hazards in fighting against the non believers to regain power or free a city, each act becomes an act of commendable worship. **Allah** appreciates such true servants rightfully and never lets their service go in vain. I have deliberately interpreted *Moḥsinīn* (well doers) as the servants of the Holy Prophet^{SAW}, for they are those who earnestly seek **Allah**. He is the personage in whose obedience surrendering all that one has becomes worship. One may sacrifice a very petty thing, or may give up all he has; one may take a single step or travels a long way in his obedience; whatever the endeavour may be, it will be compensated stupendously.

When is Jihād Obligatory?

It is not necessary that all the believers leave for Jihād but the rule is that some believers engage in it while the rest are addressing domestic or other national issues. Yet in the *Āyāt* under reference those few who had stayed back are being reprimanded. The Commentators assert that Jihād is obligatory but under normal circumstances it is *Fardh Kifāyah*, which means that if sufficient

number of believers perform the task, the rest are absolved from the obligation. However, if they are not in sufficient number it becomes obligatory for those nearest to them in location to join in Jihād. If the war is escalated and more believers are required, it will become obligatory for those next in proximity and so on until it is obligatory for the entire Muslim Ummah if need be. In another situation whereby the head of an Islamic State announces a general mobilization, every one shall participate in Jihād except those with genuine reasons in the light of Shari'ah. This was the situation in case of the Battle of Tabuk when the Holy Prophet^{SAW} himself had ordered a general mobilization. Therefore, any evasion was declared a serious crime.

Attainment of Religious Knowledge

Another important obligation is the attainment of religious knowledge. It has innumerable merits, which need not be recounted here, as many books are available on the subject. Depending upon the circumstances and the type of knowledge it is obligatory as well as Fardh Kifāyah. In the former case every Muslim male and female must know the basics of Islam, for example, the beliefs, the obligatory worships, the lawful and the unlawful, and all the matters of daily routine. This is obligatory without exception. On the other hand, the detailed interpretation and research on the offshoots and legal aspects of Dīn, is not within the scope of every individual. Therefore, to acquire such specialized knowledge is Fardh Kifayah. Whenever one needs guidance over some matter he can consult the scholar. If there is not a single scholar in the entire vicinity, all the dwellers will be sinful. It is obligatory that either they train someone in this field or arrange a scholar to be available in their city. Another situation whereby this knowledge becomes obligatory are the matters of personal concern, that is, a wealthy person must know the rules of Zakāt or the person going for Ḥajj must learn its rites. Similarly, a businessman must know the laws of trade and a husband-to-be must know the rules of Nikah and divorce. The greatest tragedy of present times is that the Muslims are becoming heedless towards this obligation.

Attainment of States of Qalb known as Taṣawwuf is also Obligatory

Qadhī Thanā Ullah Panīpati^{RUA} writes in his Tafsīr-r-Mazharī Vol. 4 that the acquisition of knowledge of Taṣawwuf is obligatory, for it purifies the Qalb from all thoughts other than **Allah** and imparts to the capacity to be perpetually present before **Him**. It is the purification of soul which rids one of the vile traits like self conceit, pride, jealousy, pretence, avarice and neglect in worship, giving way to high moral values such as repentance, contentment, gratitude and patience. Undoubtedly, the former traits are strictly forbidden

and just to know about these is not enough. To get rid of these is the most important obligation, which can be achieved only through cleansing of the Qalb. The physical worships carry no weight unless complemented by the states of the Qalb. He quotes the Holy Prophet^{SAW} that unless an action is taken purely for **Allah** it is not accepted by **Him** for **He** does not see the actions but the intentions behind. In other words, **He** does not see the visible profiles but the Qulūb of people. Just as **Allah's** Zikr is obligatory for every believer, man or woman, so is the knowledge of Tasawwuf, which does not comprise innovations or rituals but acquisition of the spiritual states from the company of an accomplished saint, staying within the limits of Shari'ah. And then to pass these blessings on to others, especially to one's own wives and kids is an obligation. These blessings generate light in the hearts and instil the feeling of perpetual presence before **Allah**, with sincerity as the final outcome.

Therefore, to strive for acquiring knowledge, both outward and the inward, and to pass it on to one's own people is Fardh Kifayāh under normal circumstances, whereas to have knowledge of basic matters is obligatory. But if a community or a town is without a single person having this knowledge, the entire community will be sinful. If the entire country is without such scholars, all citizens will be guilty of negligence, and if this deprivation is global, Muslims all over the world will be held accountable. This is because such scholars are a source of preserving and propagating the Dīn and their efforts not only reform the common Muslim but also safeguard him against evil.

Section 16

123. O you who believe! Fight the infidels who are close to you, and surely let them find in you sternness, and know that **Allah** is with those who fear **Him**.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا قَاتِلُوْا الَّذِيْنَ يَلُوْنَكُمْ
مِّنَ الْكٰفِرِيْنَ وَلِيَجِدُوْا فِيْكُمْ غِلظَةً
وَءَعْلَمُوْا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿١٢٣﴾

124. And whenever a Sūrah is sent down, there are some of them who say: which of you has this increased in faith? As for the faithful it has increased them in faith and they rejoice.

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَّن يَقُوْلُ أَيُّكُمْ
زَادَتْهُ هٰذِهِۦٓ ءِیْمَانًا فَمَا الَّذِيْنَ ءَامَنُوْا
فَزَادَتْهُمْ ءِیْمَانًا وَهُمْ يَسْتَبِيْشُوْنَ ﴿١٢٤﴾

125. And as for those in whose heart is a disease, unto them it has

وَءَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ فزَادَتْهُمْ

increased pollution to their pollution, and they die while they are infidels.

126. Do they not observe that they are tested every year once or twice? Yet they neither repent nor are they admonished.

127. And whenever a Sūrah is sent down they look on at each other, as though saying: does anyone watch you? Then they turn away. **Allah** turns away their hearts, because they are a people who do not want to understand.

128. Assuredly there has come to you a Messenger from among yourselves; heavy upon him is whatever harasses you, and who is solicitous for you and is unto the faithful tender and merciful.

129. If then, they turn away, say you: sufficing unto me is **Allah**, there is no God but **He**; in **Him** I put my trust, and **He** is the **Rabb** of Mighty Throne.

رَجَسًا إِلَىٰ رَجْسِهِمْ وَمَاتُوا وَهُمْ
كٰفِرُوۡنَ ﴿١٢٦﴾

أَوَلَا يَرَوۡنَ أَنَّهُمۡ يُفْتَنُونَ فِي كُلِّ عَامٍ
مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
يَذَكَّرُونَ ﴿١٢٧﴾

وَإِذَا مَا أَنْزَلْنَا سُورَةً نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ
هَلْ يَرٰنَا مِنۡ أَحَدٍ ثُمَّ انصَرَفُوا
صَرَفَ اللهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٨﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنۡ أَنفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٩﴾

فَإِن تَوَلَّوْا فَعَلَّ حَسْبِيَ اللهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٣٠﴾

Secrets of Revelation

The Condition for a Deed to be Virtuous

As for the dealings with the non believers, they must be subjected to Jihād. Just as it is important for the believers to ardently seek the company of the truly devoted saints, it is equally essential for them to fight the non believers with the same fervour and intensity. Any action, to be virtuous, does not depend on its outward appearance but on its execution in accordance with **Allah**'s Command. On one hand affection and love is piety, and on the other sternness and severity is virtue. Hence love with the non believers is not

permitted; rather, striking with full force in Jihād is imperative. And Jihād will first be waged against those closest in terms of relationship as well as distance. It is obviously not proper to fight with the far off non believers leaving some in the middle. Similarly those who are of kin shall be dealt with first as Jihād is for their reformation. For a believer the only way to attain virtue is to love the pious and be strict towards the wrongdoer. And the greatest of all rewards is **Allah's** Company, which is acquired through Taqwa and piety.

Impact of Divine Address

If the aforesaid approach is not adopted, hypocrisy is born. In other words, if the pious are not loved, or the non believers not hated, hypocrisy creeps into the hearts. The effect of hypocrisy is that whenever an **Āyah** of the **Qurān** is revealed, the hypocrites ask the believers sarcastically whether their faith has been strengthened by it.

The Divine Words carry their own majesty, in that they leave a certain impact on the listeners' hearts. It is a common experience that every dialogue leaves an impact of the personality of the speaker. And if one begins to listen to a person specialized in any field of life, - a poet, a writer, a leader - not only does he gain knowledge of that field but also develops an affinity with the speaker. Similarly there is a unique impact of the Divine Words and the most superior of all rewards of Jannah will be the honour of hearing **Allah's** Words. The worst punishment to the dwellers of Hell will be that **Allah** will not speak to them.

Increase and Decrease in the Level of Faith

Understanding the **Qurān** is the basic requirement. Yet even if one does not know the meanings, its very recitation has a special impact, and increases the level of faith. An increase in faith signifies augmentation of the power to act righteously. The hypocrites may mock at the believers but the fact is that each **Āyah** adds to the enlightenment and strength of their faith, and its effects can be seen on their glowing and radiant faces. The **Qurān** is like the rainfall. If the soil of the heart is laden with the filth of hypocrisy the rain will only cause it to stench. People with such diseased hearts are so unfortunate that they progress into disbelief and die as infidels. May **Allah** protect us!

O' Reader! Is it not obvious that the hypocrites are constantly subjected to trial and tribulations? Sometimes their comrades are defeated, while at other times their hypocrisy is exposed. But neither do they learn a lesson nor feel the urge to repent. So whenever such **Āyāt** are revealed, which lash out at the infidels or mention their hypocrisy, they side glance at one another and quietly slip out

of the gathering, lest their inner feelings are exposed by their facial expressions. Whereas they should have sought guidance and discerned that **Allah** is the Most Powerful and the All Knowing. When **He** is predicting the destruction of the non believers and the state of the hypocrites' hearts, the best thing for them to do was to repent and reform themselves. On the contrary they prefer to slip out from the audience. This is because **Allah** has perverted their hearts as a punishment for their hypocrisy. The real knowledge and wisdom is indeed that of the heart, which if perverted, all sense is lost. Hence their foolish behaviour is inevitable.

The Eminence of Prophethood

O' People! My Prophet^{SAW} is amongst you. Now do not wait for any one else or any unexpected event for your reformation. Though last in the raising yet the most eminent in his Messengership, he is the final authority on Dīn and the source of your relationship with **Allah**. Those who fail to benefit from his Barakah shall remain deprived forever. It is indeed **His** Favour that **He** blessed humanity with such an exalted personality and honoured it by raising him from amongst them. Had he been raised in any other creation like the angels, mankind would neither have been the best of all creations, nor could have benefited from his Barakah so easily. Therefore, this Divine Mercy personified is indeed a cause of honour for the Children of Ādam^{AS} and it is very easy for people to draw beneficence from him.

Another very important aspect of his personality is that he is the greatest well wisher of the mankind as a whole. Whenever a person stumbles, it is he, the most sensitive, who feels the pain. His kind heart grieves for a non believer dying on disbelief. It is his keenest desire that no man should be doomed after his raising. People sleep, while he is awake for them; they try to run away from salvation and he pulls them back. Stones are hurled at him and in return, he raises his hands in prayer. People turn a deaf ear to him while he conveys **Allah's** Unity to them. Uninterested in the two worlds, pursuing only **Me**, is **My** Prophet^{SAW}. O' Mankind! He yearns to the extent of greed for your salvation and is never satiated. He does not relax when some of you find guidance, but continues to work with the same zeal for the heedless. This solicitude and care displayed by him is for the mankind at large. But when it comes to the believers, he is so tender and gracious that his kindness may well be compared to an unfathomable ocean. No mind can encompass its vastness. Indeed he is extremely compassionate.

O' **My** Beloved^{SAW}! Those who remain indifferent to your clemency and turn their backs unto you, do ignore them. Let them know that for you, your **Allah**

is sufficient. It is **He Alone Who** deserves to be the focus of all hopes, and to be coveted. **He** is the Sovereign of the Tremendous Throne, which encompasses the entire universe, and it is from there that the affairs of the universe are administered. **He Alone** is the Owner of that Throne. According to some Commentators these two **Āyāt** were the last to be revealed and the Holy Prophet^{-SAW} passed away shortly thereafter. These prove that the Barakah of the Holy Prophet^{-SAW} will be carried on through his devoted followers. Hence the entire mankind is extended the invitation to benefit from his blessings. May **Allah** enlighten our hearts with them eternally and grant us the capacity to follow in the footsteps of **His** beloved Prophet^{-SAW}!

Note: Praise be to Allah that Surāh At-Taubah has been completed. Started in Madinah it stands completed in Dar-ul-Irfan, Munāra on the 25th day of Rajab 1410 AH corresponding to 22 Feb 1990. O' **Allah**! Please grant the capacity by **Your** Grace and Special Munificence to complete this work and make it a source of guidance for the mankind - Author.