



# Two Illuminated Clouds of Qur'ān and Umm-ul-Qur'ān

*Surah al-Fatihah, al-Baqarah and aal-Imran  
with Gleanings*



by

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# Preface

**A**NCIENT Arabia was not as barren as it superficially appeared. It was a land of diverse faiths and cultures, where thriving trade routes and caravans traveled from Yemen to Syria. Although the Arabians might not have had densely populated cities or a single ruler governing the entire region like Persia or Byzantium, they did have kingdoms in the south, particularly in Yemen. Here, the Jewish kingdom of Himyar exerted influence as far as Hijaz. The Kingdom of Himyar had unpleasant relations with Aksum, a kingdom across the Red Sea in Africa.

In Makkah, there was a city-state controlled by the tribe of Quraish. They also had control of the Kaaba, the Holy Temple, constructed by Abraham and his son Ishmael. This temple contained a myriad of deities, including biblical figures like Jesus, Mary, Abraham, and Ishmael, who were depicted with the arrows of soothsayers. The Arabs referred to the temple as "The House," and it was considered holy by all Arabian tribes. Surrounding the Kaaba were temples dedicated to the minor gods and goddesses of Arabia. Among the highly revered were *Al-Lat*, *Al-Uzza*, and *Manat*. Al-Lat's temple was in Taif, Al-Uzza was worshipped in Makkah, and Manat had her temple in Yathrib. People lived for generations under the rule of tribes and city-states, and the most important nightly activities included listening to poetry, music, and stories. Such was the state of religion and culture in Arabia.

Arabia had a dark side as well. People liked to have male child only because men call each other not with names but through names of their sons. In that society it became socially stigmatizing if you do not had a son as a first-born. Some go to extremes and they even bury the daughters alive on the very day they were born.

South Arabia or Arabia Felix (see Figure 1 and 2) as Greeks called it had a very strong influence on the Arabian culture and most of the tribes had connection with Yemen. In that region, at one point in time, there were several competing kingdoms called Himyar, Saba, Hadharalmut and Qatban. In 25 A.D. Kingdom of Himyar took over Saba, then around 200 A. D. it took over Qatban, around 300 A.D. it took over kingdom of Hadharalmut and also the Sabean kingdom become its part. Across the sea in Africa, kingdom of Aksum or *Al-Habshah* as Arabs called it was also influencing the fertile land of Yemen and were sending the preachers with Christian zeal

and gaining converts. This was quite disturbing for the Yemenites who had influence as far as Yathrib and who did not want to disturb the religio-social status of regions surrounding Yemen. So ruler of Himyar decided to attack the Yathrib to reduce the growing Christian influence.

King *أبو كرب أسعد* *Abu Karb Asaad* or *أبو كُرَيْب بن مَلِكِيكرب* *Abu Kareeb ben Malikarb* also called *التبع* *Al-Tubba* ruled Yemen from 390 A.D. till 420 A. D. decided to attack Yathrib. So he went there but got ill until all shamanist said sorry due to deteriorating health of the dying king. Some Jewish *Ahbar* (religious clergy) treated him through prayers and the king got cured. He decided to renounce the polytheism and become the first Jewish king of Yemen\*. As said subjects are on the believes of their ruler. Kingdom of Himyar adopted the Jewish faith. This conversion has brought more trouble for Arabia Felix.

After Tubba, Dhu-Shenstir, a pagan become the king and Himyar become the place of polytheist Judaism. Dhu-Shenstir was killed by a Jew Yusuf Dhu-Nuwas, who became the new king. Dhu-Nuwas is Arabic means Possessor of Sidelocks †.

In year 517 A. D., Arabia saw the worst religious violence in its history. Kingdom of Aksum attacked and over-threw Dhu-Nawas, king of Himyar. Dhu-Nawas first retreated but gathered his forces and attacked and defeated the occupier Aksumites. In hatred and blaming Christian subjects for his debacle, he committed a heinous crime. In year 523 A.D. Jewish king Dhu-Nawas ordered the forced conversion of Christian subject of Najran, failing that they were threatened to be thrown in pits of flames‡. Christians of Najran refused and eventually thousands of Christians were thrown in pits of flame, while leadership watched suffering subjects in a ceremony§. The news reached Byzantine and the ships sailed for Aksum.

A big army from Aksum arrived Himyar and the king Dhu-Nawas committed suicide. Christians rejoiced on his defeat and bitter animosity between the Judeo-Christian communities increased. Jews of Arabia had good relations with polytheists Arabians and Christian Aksumites were considered as attackers and occupiers. Till that time Yemen was ruled by a viceroy of Aksum. Meanwhile, revolt broke out in the camps of Aksumaite occupiers and one General named Abraha over threw the viceroy of Aksum in Himyar and declared himself as an independent ruler of Yemen. This infuriated kingdom of Aksum. King Abraha was a Christian fanatic no less than Dhu-Nawas. Instead of creating good and peaceful relations he decided to force the Christianity over all Arabia and constructed a church in Najran which was called *Kabbah-tul-Najran* Kabbah of Najran. He ordered that Arabs must visit his church and leave original Kabbah at Makkah. It is said that when he realized that this is no longer possible he decided to destroy the ancient Temple of Abraham in Makkah. In year 570 A. D. he marched with his army and elephants and while he was passing through a valley between Mina and Muzdalfah (places near Makkah) they sky become full of birds which were holding stones in their beaks and claws. Birds bombarded the army of Abraha with stones. As soon as they touched the body, their flesh started rotting. Army fled in chaos without reaching Makkah and Abraha died soon after he reached back Yemen. This year become famous in Arabian history and it was called *Aam al-Fil* (Year of Elephant).

According to Muslim historian Ibn-Ishaq, Prophet Muhammad (*Peace be upon him*) born in *Aam al-Fil* in Makkah. He was part of Quraish tribe and belonged to the family of Banu Hashem. When Prophet Muhammad (*Peace be upon him*) started his message of Monotheism in Makkah. He received the fierce opposition from Arabian pagans and he asked Muslim to seek safe refuge in Aksum. Muslims migrated

\* Jews of Yathrib were Talmudist and Pharisees Jews so there is no reason to believe that Al-Tubba and his Kingdom were of Sadducees.

† Probably he had long side-locks in hairs

‡ These rulers are called *Ashab- al-Ukhudud* (people of pits) in surah al- Buruj Qur'an

§ Martyrium Sancti Arthae



to Christian Aksum and Aksumite ruler Negus\* (A)Sahama bin Abjar اصحمم بن ابجر (d. 630 A.D.) helped Muslims and refused to return them to pagans of Makkah.

### Ancient Arabian Deities

Arabian were the worshippers of Allah. For them Allah was the Creator and supreme God who was the ruler of Heavens and Earth. But as Christians believed that Allah has son, pagans of Arabia believed that Angels were His daughters. Yahweh was known through his name Elah, arabised as Al-Elah and then with dialect rendered into Allah and vowel E is dropped<sup>†</sup>

Gods and goddesses Arabian were worshipping were not figment of imagination but they were prophets, angels and saints of the past. Some of the sources of Arabian deities lies in biblical literature. Lat, Uzza and Manat were considered as daughters of Allah and according to Arabian pagans angels were the daughters of Allah. Al- Kalbi (d. 204 A.H.) reported that during pilgrim of Kabbah, pagans used to say<sup>‡</sup>:

وَاللَّاتِ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ فَإِنَّهِنَّ الْغُرَابِيُّ الْعُلَىٰ وَإِنَّ شَفَاعَتَهُنَّ لَتُرْتَجَىٰ

And Al-Lat and Al-Uzza and Manat-the other third  
These are the Cranes Most High, and their intercession is heard

Arabs believed that the idols of these goddesses flew to skies to act as intermediary between Allah and humans and they became cranes<sup>§</sup>.

**Al-Lat:** Al- Kalbi (d. 204 A.H.) reported that<sup>¶</sup>:

وَاللَّاتُ بِالطَّائِفِ وَهِيَ أَحَدُثُ مِنْ مَنَاةَ وَكَانَتْ صَخْرَةً مَرَبَعَةً وَكَانَ يَهُودِيٌّ يَلْتُ عِنْدَهَا السَّوِيقَ وَكَانَ سَدَّتْهَا مِنْ تَقِيْفِ بَنُو عَتَابِ بْنِ مَالِكٍ وَكَانُوا قَدْ بَنَوْا عَلَيْهَا بِنَاءً وَكَانَتْ قُرَيْشٌ وَجَمِيعُ الْعَرَبِ تَعْظُمُهَا

And Al-Lat was worshipped at Taif, and she is newer than Manat, She was known to be like a cube Rock; And (At her temple) Jew(s) prepare the power (used in drinks) there. Thaqib Banu Atab bin Malik were her priests and they constructed her temple. And Quraish and whole Arabia revered her.

What on Earth were Jews doing at the temple of Al-Lat. It must be brought to Arabia by them. Jew were no longer monotheist in Arabia.

Bukhari reported that Narrated Abu Huraira<sup>||</sup>:



\* Called *Najashi* in Arabic

† Allah or Elah (Aramaic word for God used in book of Ezra and Daniel, also see Deuteronomy 32:15; 2Chr 23:15; Neh 9:17, Ez 5:1, 11; 6:14, 7:12, 19,21,23; Daniel 2:18,23,28,37,47; 3:15,6:8,13) is worshipped at the temple at Makkah in Arabia but with the passage of time people associated different minor deities working under Allah, like Arabs started believing that Angels are Allah's daughters similar to Christian belief that Elah or El has a son. In Aramaic Book of Acts the verses contains word **Alaha** for God (See The Aramaic-English Interlinear New Testament By David Bausche, Lulu Publishing, November 11, 2008, Bausche explained that verse (17:18) pg 74 address god as Alaha, also at pg 160, Khawbad 'Alaha means love of God pg 541, ikhidya Alaha means only begotten god pg 214.

‡ Kitab al-Asnam, Book of Idols

§ See Gharib ul Hadith, Ibn Al-Jauzi

¶ Kitab al-Asnam, Book of Idols

|| Sahih Bukhari, Volume 8, Book 78, Number 645



The Prophet said, "Whoever swears saying in his oath. By Al-Lat and Al'Uzza, should say, 'None has the right to be worshipped but Allah; and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity"

**Al- Uzza:** No traces of her were found except in the Book of Enoch 3 it is said that Uzza, Aza and Azazel were angels in Heaven. The word Uzza is translated as *strength* same as in Arabic\*. Enoch 3 is an ancient text also discovered in Dead Sea Scrolls and considered as an authentic text in Ethiopian church as well.

According to Sahih Bukhari, in battle the then unbeliever Makkan leader Abu Sufyan called:

We have the Al Uzza, and you have no strength.

Prophet said to his companion, "Why don't you answer him back?" They asked, "O Allah's Apostle! What shall we say?" He said, Say:

Allah is our Helper and you have no helper!

Nowhere infidels proclaimed that Allah is the name extracted from Al-Lat. Even in battle infidels of Makkah were calling goddess Uzza for help. Orientalists misunderstood the culture of local gods and goddesses of Ancient Arabia. They thought that all these gods and goddesses were connected with a system similar to Greek mythology which is not the case at all.

**Manat:** According to Kalbi's Book of Idols:

نصب عمرو بن لحي مَنَاة على ساحل البحر بمأ يلي قديد فَكَانَت الأزد و غسان يحجونها ويعظمونها إذا طافوا بِالْبَيْتِ  
وأفاضوا من عَرَقات وفرغوا من منى أتوا مَنَاة فأهلوا لها فَمَن أهل لها لم يطف بين الصفا والمروة قَالَ وَكَانَت مَنَاة  
لِلأوس والخزرج والأزد من غَسَّان وَمَن دان دينهم من أهل يثرب

Amr bin Luhai, erected idol of Manat at the shore of (Red) Sea near Qudaid, so tribe of Azd and Ghasan used to visit and revere her. After finishing rituals at Kabbah they come to Manat to make offers. ... also some of people of Yathrib were on this religion.

Bukhari reported that<sup>†</sup>

Ansar (believers of Yathrib) used to put on the Ihram for the idol Manat which was put beside a place called Qudaid and those people thought it not right to perform the Tawaf of As-Safa and Al-Marwa.

Manat is an arabized name of Canaanite goddess *Anat*. It is reported in Elephantine Papyri that Jewish community there worshipped *Anat* as well. They considered her as the daughter of *Yahweh* exactly the same as ancient Arabs believed. Robert Karl explained<sup>‡</sup>:

\* The Encyclopedia of Demons and Demonology By Rosemary Guiley, Checkmark Books; 1 edition (August 1, 2009). It is said in Enoch 3: " In that hour three of the ministering angels, 'UZZA, 'AZZA and 'AZZAEL came forth and brought charges against me in the high heavens, saying before the Holy One." According to Enoch3 The idolatry of the generation of Enosh causes God to remove the Shekina from earth. The idolatry inspired by 'Azza, 'Uzza and 'Azziel. The book of Enoch 3, By R. Ishmael ben Elisha, The High Priest , Edited and translated by Hugo Odeberg

† Sahih Bukhari

‡ Gnuse Robert Karl (1997). No Other Gods: Emergent Monotheism in Israel. T and T Clark. p. 185



Even in exile and beyond, the veneration of a female deity endured. The fifth-century BCE papyri texts from Jewish colonist in Elephantine in Egypt indicate that Jews worshipped the Queen of Heavens under name of *Anatyahu*, a combination of Canaanite goddess Anat and Yahweh.

Blame of spreading idol-worship in Arabia cannot be placed just on Amr bin Luhai al- Khuzai, as he was very late in history to dig out Canaanite goddesses. The Canaanite community was extinct long ago. Naturally the tradition of Anat worship was transferred from Jewish settlers to ancient Arabians. Anat was considered as daughter of Yahweh and in Arabia, Yahweh was known through his name Elah, arabised as Al-Elah and then with dialect rendered into Allah and vowel E is dropped.

Along with these daughter of Allah or Al-Elah. There were five saints of the nation of Noah, which Arabs used to worship. They were named as **Wad, Swa, Yagoth, Yaoq** and **Nasr**. Arabs cannot have any antediluvian information unless it came through Judeo-Christian tradition. As all nations on Earth were destroyed except few with Noah. Arabs had erected the temples of these five saints at different locations. It is interesting that they have shaped their idols like Ox (Wad), a human (Swa), lion (Yagoth), horse (Yaoq), eagle (Nasr) \*. In biblical book of Ezekiel these are angels of *Merkabah*, The Holy Throne of God. Ezekiel, the biblical, Babylonian prophet indulged in mystical visions saw the throne of God flying in clouds held by four angels. Ezekiel said:

Their faces looked like this: Each of the four had the face of a human being, and on the right side each had the face of a lion, and on the left the face of an ox; each also had the face of an eagle. - Book of Ezekiel 1:10

The saints having faces like angels of The Holy Throne showed that Ancient Arabian believes had basis in biblical tradition. Further on if we analyse the reports about the locations of the temples of saints in Arabia, we can see that they were clustered in Yemen except one located in northern area of Banu Kalb (see Figure 3). However, Banu Kalb was originally a Yemeni tribe migrated in north. Keeping in view the Jewish influence in Yemen, there is a strong connection between ancient pagan idol-worship and Judaism.

It is reported that Swa was the son of Seth son of Adam, and Yagoth was son of Swa †.

Another important deity was **Hubal**. So far there is no information about this idol except that it was biggest and erected in centre of Kabbah and it was made of red agate with one hand of gold. There are two reports about this. In Kalbi's Book of Idols it is reported that it was placed in Kabbah by Khuzaimah bin Mudrikah *مُضَرَ بْنِ الْإِيَّاسِ بْنِ مُدْرِكَةَ بْنِ مُدْرِكَةَ بْنِ مُدْرِكَةَ بْنِ مُدْرِكَةَ*. The tribe of Quraish and banu Kananah were its worshippers. It was also called *Hubal Al-Khuzaimah*. Khuzaimah was the 14th forefather of Prophet Muhammad (*Peace be upon him*). According to Ibn Ishaq Hubal was placed by Amr bin Luhai *بن قمعة بن لحي بن قمعة* in kabbah, who was the 8th forefather of companion of Prophet Muhammad (*Peace be upon him*), called Amr bin al-Jamuo (*May Allah be pleased with him*). Before Quraish, Khuzaah tribe were controlling affairs of the Kabbah. They used to live near Kabbah but had the defence pact with banu Kananah. It is possible



\* See Tareekh Al- Mufasil Al-Arab by Jawad Ali, Dar Al-Saqi, 2001

† Tareekh Al- Mufasil Al-Arab by Jawad Ali, Dar Al-Saqi, 2001, Vol 11, pg 70. Robertsons hypothesized that In book of Genesis 36:5 it is said that: "and Aholibamah bore Jeush and Jaalam and Korah: these are the sons of Esau, who were born unto him in the land of Canaan". Jeush is actually Yeush and arabaised as Yagoth. See books of William Robertson Smith, Lectures on the Religion of the Semites. Fundamental Institutions. First Series (London: Adam and Charles Black 1889) as reported by Jawad Ali in Tareekh Al- Mufasil Al-Arab. However the name Yeush could had been used before Noah as well.



that on request of banu Kananah the idol was placed in Kabbah. Banu Kananah was originated from the son of Khuzaimah bin Mudrikah and it is reported that Banu Kananah (tribe) used to worship Hubal, not Khuzaah (tribe).

This analysis shows that the myth that Amr bin Luhai al-Khuzzai was the one who had brought the idols from Syria, cannot be supported. Apparently Amr bin Luhai is blamed for erecting all kinds of idols; whereas he was quite late in terms of prevalent idol worshipping in Arabia. Bukhari reported that Prophet Muhammad (*Peace be upon him*) saw Amr bin Luhai in Hell as he started the custom of releasing animals in name of idols. Naturally this can only be possible if idol-worship was well established before Amr.

Question arises that if Hubal was not from Syria or Al-Jazeera (Kurdistan) then where did it actually come from. Research shows that this too was a biblical character. Banu Kannah were settled between Makkah and Yemen. Hubal probably originated from Abel son of Adam (Hevel in Hebrew\*). He was the first human whose sacrifice was accepted by God. In Arabic and Hebrew B and V are inter-changeable. Arabization of Hevel rendered it into Hebel هبيل and with dialect it become هبل Hubal. Such rendering of words is quite possible†. Again the influence of Jewish traditions on Arabian pagan religion is noted.

Qur'an informed that Queen of Sheba (Saba) was used to worship the Sun as god. Archaeologist have identified that god as Almaqah or Ilmuqah المقة. Sun (Shams) in Arabic is considered feminine, Almaqah was the masculine god representing sun. Some Orientalists‡ have associated Almaqah to Al-Makkah and theorized that at Makkah, Almaqah was worshipped but this is totally baseless. Makkah was originally called Al-Bakkah. Have it been developed by Sabaeans they would name it different not Bakkah. This shows the deceptive scholarship and their over active imagination.

Many Orientalists claimed that Allah was actually the male god extracted from Al-Lat, goddess worshipped at Taif. But they present no evidence on this claim as Al-Lat was worshipped not at Makkah but at Taif. Al-Uzza was the goddess worshipped at Makkah. Further they fancy about Allah being Moon god. This is also baseless as pagans of Hejaz were not very much interested in Sun and Moon. They worshipped humans and angels as revealed in Qur'an and Hadith. In Qur'an it is said that when it is asked why they worship others they (pagans) say:

We do not worship them but they bring nearness to Allah" (surah Az-Zumr)

Pagans used to sarcastically call Prophet ابن أبي كبشة Ibn Abi Kabshah i.e. son of Abi Kabshah. Abi Kabshah was a pagan from Tribe of Khuzaah who persuaded pagans of Makkah to worship Sirius§ but no one listened to him and at Makkah Abi Kabshah was considered man of no religion. Al-Shahristani has also rejected the view that Kabbah was the Temple of Saturn¶

\* Hevel meaning is very ambiguous. It is translated like some thing which brings Anger (I Kings 16:13 and I Kings 16:26, Jeremiah 8:19), unworthy (II Kings 17:15), vanity (Ecclesiastes), human in consequentiality (Psalms 39 and 62, Psalm 144:4), not everlasting (Proverbs 31:30), emptiness (Isaiah 30:7 and 49:4), wind (Isaiah 57:13)

† City Tel-Aviv is pronounced as Tel-Abib in Arabic. See HBL Als Bezeichnung Der Fremden Götter Im Alten Testament Und Der Gott Hubal by H. M. Barstad, *Studia Theologica*, 1978, Volume 32, pp. 57-65. However Barstad took the wrong turn and tried to associate it with Canaanite deity.

‡ R. Morey, *The Islamic Invasion: Confronting The World's Fastest-Growing Religion*, 1992, Harvest House Publishers, pp. 211-218; R. Morey, *The Moon-God Allah In The Archaeology Of The Middle East*, 1994, Research And Education Foundation: Newport (PA).

§ Al-Sha'ara in arabic. The brightest star. The tribe of Khuzaah used to worship it. See Tafseer Al-Baghwi.

¶ See Al-Malal wa Al-Nahal, Vol-III, pg 78; Surprisingly Orientalists quoted with his name all what he had rejected



Some others speculated that Allah was a moon god. However there is not a single report on divination of moon among arabs. As elaborated they were interesting in beings like angels and saints which make them near Creator God, Allah. In fact Muslims themselves are responsible for this erroneous symbolism associated to Allah. Crescent was a symbol used to represent *Ashtarte* in Asia Minor. Later crescent and seven stars were associated to Mary. When Turks took over that region they liked the symbol of crescent and placed it on their flags and placed them on all minarets. Muslims later followed the same and spread this as an Islamic symbol. However in reality it was a pagan symbol not Islamic.



more than 900 years back.



## A short biography of Prophet Muhammad (*Peace be upon him*) before the revelation of surah Al-Baqarah & Aal Imran

Prophet Muhammad (*Peace be upon him*) was born in Family of Banu Hashem. His father died before his birth and according to some historians\* while he was only seven months old. His mother Amnah bint Wahab Ibn Abdul Munaf, belonged to Banu Zuhrah tribe, died when he was only six years old.

Prophet's grand father Abdul Mutalib bin Hasham (died when Prophet was 8 years old) had ten sons: Abdallah (Father of Prophet), Hamzah, Abu Talib, Zubair, Abu Lahab (Abdul Uzza bin Abdul Mattalib), Abbas, Darar†, Al-Maqom‡, Qatham§, Harith¶. Out of ten, five died in Age of Ignorance. Out of surviving five only two, Abbas and Hamzah accepted Islam.

According to Arabian custom, family head, Abdul Mutalib named Prophet, Qatham, in memory of his deceased son but her mother requested that he should be named Muhammad as she heard this in dream||. When Prophet Muhammad (*Peace be upon him*) was born his grand father Abdul-Muttalib took him and entered in Kabbah and presented to Hubal\*\*.

After death of Abdul Mutalib, his uncle Zubair and Abu Talib both wanted to look after orphan child, Muhammad. But it was decided that Abu Talib would look after him††. His uncle Abu Talib looked after him till he become independent. There is not much information about his childhood. Ibn Ishaq reported that when Prophet was 12 years old then his uncle took him to Syria. In the way they met a Nestorian monk Bahira who used to live at place called Kafr (Disbelief). Bahaira recognized that Muhammad will be a future prophet. Nestorian monk also advised Abu Talib that Muhammad should be kept away from Jews as they might recognize future prophet and might kill him. The story is pure fiction and definitely an adaptation from Apocalypse of Bahira‡‡. Such stories are concoctions of weak narrators and aggrandizement of Prophet by newly converted Muslims.

According to authentic reports he took part in construction of Kabbah and at one point prevented bloodshed between rival tribes on the contention over the installation of Holy Black Stone in wall of Kabbah.

Prophet Muhammad (*Peace be upon him*) joined the caravans which used to take goods to Syria. He was famous for speaking truth and he was called Al-Amin (i.e. Trustworthy) among pagans. Banu Hashem

\* See *Jamal min Ansab Al-Ashraf* by Biladuri

† According *Jamal min Ansab Al-Ashraf* by Biladuri: Died before first revelation on Prophet.

‡ According *Jamal min Ansab Al-Ashraf* by Biladuri: Died six years before first revelation.

§ According *Jamal min Ansab Al-Ashraf* by Biladuri: Died three years before birth of Prophet.

¶ According to Al-Asabah by Ibn Hajr: Died before first revelation came to Prophet.

|| Muhammad was a well known name although uncommon in Makkah but in Yathrib there were many who were named as Muhammad, like Muhammad bin Muslimah, Muhammad bin Nadlah Al-Ansari. For details See Al-Asabah by Ibn Hajr.

\*\* Shoab-al-Eman by Al-Baihaqi

†† *Jamal min Ansab Al-Ashraf* by Biladuri

‡‡ Scholar of hadith disliked Ibn Ishaq because he was notorious is reporting from People of Book. Waqdi had even reported in Futuh-al-Shamm that trees and rocks were inclined towards prophet. In Mustadrak Al-Hakim, Hakim reported that Bahira said that trees and rocks were prostrating to Prophet. Al-Dahabi said "I think it is not true and partly concocted". Story is also reported in Sunan Al-Tirmidi where even Bilal and Abu Bakr were shown to be accompanying Abu Talib in this journey! See Al-Meezan Al-Atedal by al-Dahabi in discussion on Abdurrehamn Al-Ghazwan. Also reported by Ibn Mundah with weak and discarded narrators.



were *Mutawalli*\* of Kabbah. However they were poor and major political decisions were taken by rich families of Makkah like Banu Makhzum, Banu Ummayah etc.

At age of 25 years, on advice of his uncle Abu Talib, Prophet Muhammad (*Peace be upon him*) married Khadijah bint Khuwailid, a noble lady of Makkah who was a business woman. She was a widow of age about forty. She had no children from her previous marriage. After marrying prophet she bore four daughters and two sons but sons did not survive and died early. The eldest daughter was Zaynab, then Ruqayyah then Fatimah and then youngest was Umm Kulsum†.

Prophet Muhammad (*Peace be upon him*) started receiving the dreams which were coming true. Prophet Muhammad (*Peace be upon him*) got perplexed and he was overwhelmed by this rare phenomenon. His thoughts started to focus towards this unusual thing and he become more aloof from worldly affairs and started Al-Tahanith‡ at a cave in Mount Hirah in nights. He did that for some nights and on one night an angelic being appeared and asked him to read a text:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ \* خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ \* اقْرَأْ وَرَبُّكَ الْأَكْرَمُ \* الَّذِي عَلَّمَ بِالْقَلَمِ \* عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot. Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen, Has taught man that which he knew not

Bukhari reported that§:

(the mother of the faithful believers Aisha said:) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadijah to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read. The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist



\* Managers of Kabbah

† Al-Jamhartul Ansab by Ibn Hazm

‡ An act of remembrance of Allah - The Creator of Universe

§ Sahih Bukhari, Volume 1, Book 1, Number 3



the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. Narrated Jabir bin 'Abdallah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Qur'ān):

'O you (i.e. Muhammad)! wrapped up in garments! Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

Abu Lahab was a fierce opponent of Prophet while Hamazah was intense supporter. Prophet before receiving revelations from Allah had married two of his daughters Ruqqayah and Umm Kalsum with pagan sons of Abu Lahab, Utbah and Utaibah. But both of them divorced his daughters on instruction of their father. Prophet married Ruqqayah with Uthman. Zaynab was married to Abu Alas bin Al-Rabee (d. 12 A.H.) (son of her aunt Hallah bint Khuwailid), a noble man although pagan but was a man of word.

Leaders of pagans at Makkah wanted to maintain the status-quo of Kabbah and message of Islam was demanding the change in that. It was a disturbance that needs to be controlled at all cost; so they did whatever they can do to stop Prophet from preaching. Even they offered him to declare him the king of Makkah in case he does not say a word against pagans polytheism, which Prophet completely rejected. Prophet Muhammad (*Peace be upon him*) close friend Abu Bakr accepted Islam however there were others who did not follow. Many poor and slaves had also accepted the call of monotheism. Allah instructed Prophet to start preaching his family\*. Prophet Muhammad (*Peace be upon him*) called his family members and presented his message to them. Ali cousin of prophet was the first to accept the message. Jafar another cousin also accepted the Islam. However their father Abu Talib remained on his religion and did not persecuted them for change of religion.

Pagans intensified their persecutions and even started killing Muslim slaves, which according to tradition was not considered as illegal. Prophet also started preaching secretly and instructed Muslims to flee to Aksum. Prophet's daughter Ruqqayah and her husband Uthman also migrated to Aksum. Pagans followed them but ship sailed before they reached the shores. Poor Muslims arrived Aksum and thanked God for the safe heaven. Pagans sent an Emissary to Negus of Aksum requesting to hand over their slaves and poor Muslims back to them. Negus was Christian and he listened views of both parties and finally ordered that Muslims may continue to live in Aksum as long as they like.

Meanwhile, Allah showed Prophet Muhammad (*Peace be upon him*) his signs in Jerusalem and then in heavens phenomenon known as *Isra* or *Miraj*. Allah also informed about it in surah Al-Najam and Prophet

\* surah Al-Shuraa 214



recited it in congregation in front of Kabba. This was the capturing moment with utter silence pagans listened the suarah Al-Najam and at the end Prophet Muhammad (*Peace be upon him*) prostrated and all pagans prostrated except one who took dust from ground and put it on his forehead.

The news of prostration of pagans reached Aksum and many Muslims thinking that pagans accepted Islam came back but they found that opposition was not over. Prophet continued his missionary but now secretly. An opponent Umer bin Al-Khattab was converted to Islam due to prayer of the Prophet. Muslims were delighted due to his conversion and pagan felt depressed. The mission got impetus and more people converted to Islam.

It is claimed by some historians that at year seventh of prophethood, for three years Prophet and all Banu Hashem irrespective of whether they were pagan or Muslims were boycotted. It was a plan of Banu Makhzum and Banu Abd-Shams and they decided not to marry into family of Banu Hashem and decided not to sell and buy anything from Banu Hashem. They signed a written contract and hung it inside Kabah. It is said that all Banu Hashem except Abu Labah and his family were not boycotted. Banu Hashem were then remained in a pit called Shuab Abi Talib\*. Situation remained like this until in year 10th of prophethood insects ate the contract inside Kabbah and pagans too found this action not worth going. However historically it is not authenticated. The account lacks logic as Banu Hashem were the sextons of Kabbah. They can easily enter Kabbah and remove the alleged contract. Only two tribes were named in this act. What about the rest of pagan supporters of Banu Hashem? Prophet spent last three years of Makkah under social boycott and imprisonment sounds totally incredulous. Had there been no revelations during this period? How the Prophet came in contact with people of Yathrib and sent emissaries to them had he been surrounded totally by pagans? This shows that the account is baseless and pure fabrication.

Khadijah (*May Allah be pleased with her*) died some time during 620 CE and also Abu Talib, uncle of prophet. Prophet Muhammad (*Peace be upon him*) married another old aged widow Sauda bint Zamah who was among those who had migrated to Aksum. A large number of people of Yathrib in those days accepted Islam and showed their allegiance to Prophet, event known as Bayt Al-Aqbah. Abu Bakr offered Prophet his daughter Aisha for marriage. Prophet thought about the proposal until he saw her in his dream, when an angel showed her to Prophet. Keeping this as a divinely ordained matter Prophet accepted her as his wife. She remained with her parents until she migrated to Yathrib. At age of 9 she become the Prophet's wife<sup>†</sup> in Yathrib.

Pagans planned Prophet's assassination and Allah planned the migration for his Prophet. It is decided



\* Reported in Dalail Al-Nabuwah by Al-Baihaqi, Dalail Al-Nabuwah by Abu Nunaim, Sirah by Ibn Ishaq, Maghazi by Waqdi. Reports are narrated by Al-Zuhri and in another chain by Abi Al-Aswad from Urwah bin Zubair. In Sirah Ibn Hashsham it is reported without chain. In Maghazi by Waqdi it is reported by an unknown narrator Basheer Maula Al-Mazneein. All reported chains of full account are Mursil. No companion of Prophet had ever reported this event. Also it is neither reported in Sahih Bukhari nor in Sahih Muslim.

† It was a norm in Arabia to marry girls at an early age and many of his contemporaries had married girls of the same age. According to Aisha's own opinion a girl is an adult at age of nine (Al-Tirmidhi). Some companions of Prophet also married their daughters at age of nine. However gradually it become *Maruf* (societal norm) to marry daughters at later age and its no longer practised. The minimum age for marriage under current Jewish law is 13 for boys, 12 for girls. According to Talmud, Rabbis inferred the age of marriage from Moses' order (Book of Numbers 31:17–18). According to them Moses ordered Israelites to kill all "women older than three years and a day", because they were suitable for having sexual relations. Rebecca wife of Prophet Ishaq was given to him at age of ten (Genesis 24:55). Maimonides (Rabbi and physician) wrote in Mishna Torah that a girl is considered adult at age of 12 and age of marriage is related to appearance of signs around age of 10. (See Daily Life in Biblical Times By Liora Ravid, Gefen Books, 2013). Marry also conceived Jesus at age of 12 according to Infancy Gospel of James or the Protevangelium of James.



that each person from every major tribe would attack and strike Prophet and in this way his blood will be on all tribes and Banu Hashem cannot claim any particular person for this. Prophet ordered his friend Abu Bakr to prepare the camels for the migration. Prophet Muhammad (*Peace be upon him*) migrated in a full afternoon which was considered as not the time of travel due to heat. He moved out of Makkah along Abu Bakr and one of the freed-slaves of Abu Bakr's family Amir bin Fahirah. They went towards mountains and hid themselves in a cave in south of Makkah\*, later called Cave of Thawr (Cave of the Bull). Pagan came to know about his departure and started their investigations. One of their investigative teams even reached to that very cave but found a dove nest and ruled it out as a location of hiding. Amir bin Fahirah continued to bring food supplies during this time without suspicion.

After some time Abu Bakr, Amir bin Fahirah and Prophet went on two she-camels taking the way along the shores of Red Sea†. While they were going Prophet Muhammad (*Peace be upon him*) was reciting Qur'ān, Suraqah bin Joshum‡ started following him on his horse. He was advancing fast and was about to approach that his horse's front feet went into sand and he was dismounted. Suraqah had the divination arrows with him which were advising to stop following but he continued eventually Suraqah decided to discontinue the hot pursuit.

Prophet Muhammad (*Peace be upon him*) continued his journey and finally reached Yathrib. Muslims were anxiously waiting for his arrival. While he entered Yathrib, Abu Bakr was on the camel and Prophet was walking so many people of Yathrib thought that Abu Bakr was the prophet until Abu Bakr spoke with prophet and people came to know about Prophet. Prophet said that I will stay in house where my she-camel would stop and by Allah's command she-camel set in front of Abu Ayyub Ansari (*May Allah be pleased with him*). The grand-mother of Prophet Muhammad (*Peace be upon him*) Salmah bint Amr was from the Banu Najjar tribe in Yathrib and Abu Ayyub Ansari also belonged to same tribe. A Jew, Abdallah ben Sallam arrived and asked some questions and accepted Islam. Jews also arrived and rejected his call of monotheism as it would abolish the age old priesthood that was prevalent in Yathrib.

Prophet Muhammad (*Peace be upon him*) daughters Fatimah and Umm Kulsum were still in Makkah so Prophet sent his adopted son Zaid bin Hartha to bring them to Yathrib.

At Yathrib political dynamics was very different compared to Makkah. There were some Jewish settlements and two big tribes of pagan associators. However majority of pagans accepted Islam before the arrival of Prophet due to missionary sent to Yathrib. Prophet Muhammad (*Peace be upon him*) allowed Jews to continue their business and live at Yathrib as they like. However all parties agreed that in case of attack on Yathrib they would help in defence and will not collaborate with pagans outside the city. Prophet Muhammad (*Peace be upon him*) established a mosque at Yathrib started praying towards Jerusalem. Jews were given ample time to decide about renouncing their *Ahbar* (priests) and *kohens*. Surah Al-Baqarah was revealed to answer some of the questions and polemics of that era.

During this times some Muslims went back to Makkah to fetch their belongings. However they were shocked to see that their houses were occupied by pagans and even they took their belongings. Pagans even forbid them to visit Kabbah. Bukhari reported§:

Saad bin Mu'adh (Muslim leader of Yathrib) came to Mecca with the intention of performing 'Umra, and stayed at the house of Umaiya bin Khalaf Abi Safwan (a pagan), for Umaiya himself used to stay at Sa'd's house when he passed by Medina on his way to Sham. Umaiya



\* Yathrib is in north of Makkah.

† They were three, so one of them was walking. Probably they also wanted to move slow to suppress suspicions.

‡ Later accepted Islam

§ Sahih Bukhari, Volume 4, Book 56, Number 826



said to Sad, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka'ba?" So, while Sad was going around the Ka'ba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Saad replied, "I am Saad." Abu Jahl said, "Are you circumambulating the Ka'ba safely although you have given refuge to Muhammad and his companions?" Saad said, "Yes," and they started quarrelling. Umaiya said to Saad, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Mecca)." Saad then said (to Abu Jahl). 'By Allah, if you prevent me from performing the Tawaf of the Ka'ba, I will spoil your trade with Sham." Umaiya kept on saying to Saad, "Don't raise your voice." and kept on taking hold of him. Sad became furious and said, (to Umaiya), "Be away from me, for I have heard Muhammad saying that he will kill you." Umaiya said, "Will he kill me?" Saad said, "Yes,." Umaiya said, "By Allah! When Muhammad says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me."

Muslims decided to stop and disturb caravans of pagans going to Syria for trade. There were some skirmishes happened in those days and pagans realised that its going nasty. They decided to give Muslims a surprise and to save one of their caravan secretly they came very close to Yathrib. An army of around a thousand pagans marched towards Yathrib. Muslims were unaware of this and they were expecting the caravan only. They realised it too late and hastily prepared to face the possible full scale attack. Around three hundred and thirteen Muslim men including Prophet Muhammad (*Peace be upon him*) went out to ambush advancing pagans and two parties met at Badr. It was actually the plan of Allah to test Muslims and put them in front of pagans to teach pagans a lesson. As planned, pagans received severe blow. Their twenty-four nobles died including arch rivals and seventy were enslaved.

Prophet Muhammad (*Peace be upon him*) ordered that pagans' corpses be thrown into a dry well at Badr. He stayed at Badr for three days and on the third day he went along Muslims surrounding the well he started calling the names of pagan leaders thrown into the well. Narrated Abu Talha\*:

On the day of Badr, the Prophet ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves." "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "Umar said, "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

Muslims went back to Yathrib and took prisoners with them. Prophet's uncle Abbas bin Abdul Motalib was also among prisoners. His shirt was torn so Prophet gave his shirt to him but that didn't fit so on



\* Bukhari Volume 5, Book 59, Number 314



his request Abdallah bin Ubai gave his shirt to Prophet's uncle. Prophet asked Muslims to what to do with pagan prisoners. There were different opinions and prophet opted to release them in case pagans at Makkah pay ransom for them. Abi Alas bin Rabee the son in law of Prophet fought as pagan at Badr against Muslims. He was captured as war prisoner. Prophet Muhammad (*Peace be upon him*) returned him on the promise that he would allow Prophet's daughter Zaynab to come to Yathrib. Prophet sent Zaid bin Hartha to bring Zaynab from Makkah after a month. Zaynab arrived along her children to Yatharb leaving her pagan husband at Makkah\*.

So all pagan prisoners were released. However Allah did not like this and said to his Prophet (surah Anfal 67):

It is not for a prophet to take prisoners before he has subdued the land. You desire the materials of this world, but Allah desires the Hereafter. Allah is Powerful and Wise.

It was an advice from Allah for the Prophet that he should not do it second time. Prophet wept on this and asked repentance†. Prophet's daughter Ruqqayah had arrived with her husband Uthman from Aksum and they were called those who had migrated twice. Ruqqayah was sick during the time of battle of Badr. Prophet advised Uthman to look after his wife and not to join him in battle. She died in 2 A.H. while Muslims were engaged in battle of Badr. After death of Ruqqayah, Prophet married his divorced daughter Umm Kulsum‡ with Uthman.

There were three Jewish tribes in Yathrib known as Banu Nadir, Banu Qurayza and Banu Qaynuqa. They were there for centuries and had assimilated so much so into Arabs that they all had Arabic names and used the name *Allah* instead of *HaShem*§ for God.

#### **Political allegiances of Jewish Tribes Battle of Bu'ath (6 years before migration)**

Supporters of Al-Aws	Supporters of Al-Khazraj
Banu Nadir	Banu Qaynuqa
Banu Qurayza	

After battle of Badr, Prophet Muhammad (*Peace be upon him*) went to the Bazar of Banu Qaynuqa and said to them accept Islam or you may face same what had been received by Quraish. Jews replied: "We are not like those who are not adept at art of war!"¶. Prophet Muhammad (*Peace be upon him*) also went to their road of *Madrash* i.e. Religious Schools and proclaimed his message. Banu Qaynuqa were Jewellers and had created a shopping area in Yathrib. Soon a disturbing event occurred which marred the relationship between communities. A Jewish shop keeper pinned the clothes of a Muslim lady in such a way that when she raised her private parts were revealed. Shop-keepers were Jews belonging to Banu Qaynuqa. Instead of showing respect, shop-keepers laughed at her. A Muslim was passing by and he killed the shop-keeper in rage. The mob of Jews attacked and killed the Muslim too. This was the defiance of

\* Later Abi Alas bin Rabee accepted Islam before the conquest of Makkah and prophet returned Zaynab to him.

† Sahih Bukhari

‡ Umm Kulsum died in 9 A.H. before death of Prophet.

§ HaShem means "The Name" used for God in Judaism in place of YHWH, as according to Rabbinical Judaism it is forbidden to pronounce YHWH.

¶ Sirah Ibn Ishaq



the pact settled between the parties. Because matter must had been reported to Prophet for the Justice but Jewish mob took law into their hands and spread anarchy. Prophet Muhammad (*Peace be upon him*) warned them and besieged their settlements for fourteen or fifteen days. Banu Qaynuqa surrendered unconditionally and were expelled from Yathrib. Abdallah bin Ubai tried to persuade Prophet to not to do this and said they are the supporters of Al-Khazraj but Prophet did not listened to him\*.

Unfortunately Jewish tribes collaborated with instigators to eliminate growing influence of Prophet. Ka'b ibn al-Ashraf was a rival Jew from tribe of Bani Tai. Bani Tai was a tribe, originally from Yemen, settled in North of Yathrib. Most of the people of this tribe were Jacobite Christians but many people of this tribe accepted Islam during life time of Prophet. Ka'b ibn al-Ashraf's father was from Bani Tai but his mother was from Banu Nadir<sup>†</sup>. After battle of Badr, he met pagans of Makkah and persuaded them to attack on Yathrib. Ka'b ibn al-Ashraf was an instigator and a rouge element. He belonged to tribe of Tai and has nothing to do with Yathrib. However he had his maternal relations in Banu Nadir and worked as an emissary for them. Ibn Ishaq has named Hajjaj bin Amr and Kardam bin Qais as allies of Ka'b from Banu Nadir. Thus Banu Nadir were not instigating directly against the Prophet but through Ka'b they were planning secretly.

After battle of Badr, Ka'b ibn al-Ashraf went to Makkah and persuaded Quraish to re-attack on Yathrib. Quraish said to Ka'b: "You are the leader and best among them (Jews). Look at this boy (Muhammad) - cut-off from his nation - claim that he is better than us and we are the people who look after Hajj, manage water and are its (Kabbah's) sextons". Ka'b said: "Indeed you are the best"<sup>‡</sup>. Ka'b could not stop himself to express his hatred towards Prophet. Probably he was also in state of depression due to expulsion of Banu Qaynuqa from Yathrib. In rage he wrote dirty poetry regarding the Lababat-ul-Kubra (*May Allah be pleased with her*) who was a noble Muslim lady and was relative of many other Muslim ladies of Prophet's family. She was also the wife of Prophet's uncle Abbas (still pagan at that time). Prophet Muhammad (*Peace be upon him*) respected her a lot. Ka'b ibn al-Ashraf knew her dignity among Muslims and he had made a terrible mistake. He did not evaluated the mode of retaliation from Muslims. Prophet sent Muhammad bin Maslama, a person from Al-Aws tribe and Ka'b's foster former Jewish brother Abu Na'ila Silkan bin Salama to execute him<sup>§</sup>.

Muhammad bin Maslama and Ka'b's foster Jewish brother Abu Na'ila Silkan bin Salama went to Ka'b and deceived him by insulting Muslims. Narrated Jabir bin 'Abdallah<sup>¶</sup>:

Muhammad bin Maslama went to Kab and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you."

On that, Kab said, "By Allah, you will get tired of him!"

Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel



\* Abdallah bin Ubai was from Al-Khazraj tribe and had good relations with Banu Qaynuqa. He accepted Islam after battle of Badr but through out his later life he opposed Muslims and supported their enemies. His son was a stalwart supporters of Muslims and Prophet gave him authority to manage Yathrib in his absence during one of the battles at Badr (See Sirah Ibn Hashsham).

† Sirah by Ibn Ishaq, Sirah of Prophet by Ibn Kathir

‡ Sunan Al-Kubra by Nisai. Tareekh Al-Medinah by Ibn Shabbah

§ Sirah Ibn Ishaq, Sirah by Ibn Kathir

¶ Sahih Bukhari, Volume 3, Book 45, Number 687



load or two of food." (according to another hadith) Muhammad bin Maslama said to Ka'b: "I want a loan of one or two Wasqs of food grains."

Ka'b said, "Yes, (I will lend you), but you should mortgage something to me". Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me".

Muhammad bin Maslama said, "How can we mortgage our women, and you are the most handsome among the Arabs?"

He said, "Then mortgage your sons to me."

Muhammad said, "How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two Wasqs of food grains? It is shameful for us. But we will mortgage our arms to you."

So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions came to him as promised and murdered him. Then they went to the Prophet and told him about it.

Ka'b ibn al-Ashraf collaborators, Banu Nadir were also need to be controlled as due to them security of Yathrib was at risk. Banu Nadir had castle like settlement and they were surrounded by their gardens of date trees.

It was ordered in Torah\* that:

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege

Prophet although followed Torah but this time on command of Allah he ordered the trees to be cut down. Allah said in surah Al-Hasr 5:

What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the rebellious.

All these events occurred before battle of Uhud (3 A.H.). It is important for the reader to understand that many Jews preferred to live in Yathrib among Muslims even after the expulsion of Jewish tribes. Once a funeral bier passed by the Prophet. In respect Prophet stood and his companions followed. Muslims asked him why he stood in respect though the funeral bier was that of a Jew. Prophet said that "he was a human as well"<sup>†</sup>. In year 10 A.H. Some old Jewish women of Yathrib, came to visit Aisha (*May Allah be pleased with her*) wife of Prophet and prayed for her that may Allah save her from *Khibut HaKeVer* (Azab al-Qabr)<sup>‡</sup>. At the time of Prophet's death (11 A.H.), he had nothing at house for eating except some barely seeds which were acquired after mortgaging his armour to a Jew in Yatharb<sup>§</sup>. Why these Jews preferred to continue their life at Yathrib, even though their tribes were expelled and had peaceful relations with Muslims? It was because they knew the roue elements of their communities and preferred not to become part of them ¶.

\* Deuteronomy Chapter 20

† Sahih Muslim

‡ Sahih Bukhari

§ Sahih Bukhari

¶ It is reported in Musanif Ibn Abi Shebah that the last words of Prophet were "Expel Jews from Hejaz and Christians

## Witnesses of Qur'ān

Qur'ān is the final word of Allah\* with His creation before day of Judgement. It had been sent down on the heart of Prophet Muhammad (*Peace be upon him*) when he was forty years old. Writing material like qirtas (papyrus), suhuf (scrolls), midad (ink), or qalam (reed pen) are mentioned in the Qur'ān also in Sura Al-Baqarah, it is ordered that agreements should be fixed in writing. Jews and Christians used to write their religious documents in their religious languages like Greek and Hebrew. Pagan Arabs used to write contract and poetry in Arabic and excellent compositions are hung in Kabbah like divinely inspired text. The Treaty of Hudaibiya, which the Prophet Muhammad (*Peace be upon him*) concluded with the enemies of Mecca, was recorded in writing and at that time a dispute arises. The text of Treaty of Hudaibiya was set by Muslims when pagans read that they found that it is written Muhammad Prophet of God on which pagans objected and demanded the removal of the words "Prophet of God". Prophet asked his cousin Ali to remove those but he refused so Prophet asked where is it written (as he was illiterate) and he was informed about it and he removed that with his own hands. Prophet Muhammad (*Peace be upon him*) also sent letters to the Negus of Aksum, the Byzantine Emperor Heraclius, the Egyptian, the Emperor of Persia Khosru, the kings of Oman and Yamama (in central Arabia).

Around 29 to 42 companions are named for writing down divine revelations. They recoded revelations as soon as they were revealed to Prophet Muhammad (*Peace be upon him*) and he ordered the writing. From the time when Prophet Muhammad (*Peace be upon him*) proclaimed prophethood, hundreds of Arabian people were watching him. Faithfuls were recording his each and every move. The way he used to talk and walk and the way he used to command. What is important is that his own prophetic sayings called *Hadith* have different literary style than Qur'ān. Prophet Muhammad (*Peace be upon him*) was an illiterate (cannot read and write). In the beginning, he was fearful sometimes that he might forget what is revealed so he tried to repeat during revelation. On that he was informed that this is sent on his heart and he does not need to worry about forgetting. Orientalists have claimed that Prophet Muhammad (*Peace be upon him*) was fabricating the stories from Judeo-Christian literature specially Apocrypha. However they failed to remember that these books were neither available in libraries nor there were book-stores in those days. So how could he come across so many stories with such details. Jews and Christian of his time were also speculating that Prophet Muhammad (*Peace be upon him*) must have some hidden supporters from their ranks but then who were they? He was watched not only by opponents but by his own people as well.

The only Christian he knew at Makkah was Waraqah who died soon after the first revelation. The speculative judgements of Orientalists has led them to error. One of the companion of Prophet Muhammad (*Peace be upon him*) called Abdallah ibn Sa'ad ibn Abi as-Sarh *بن سعد بن أبي السرح* used to write

from Najran". However this is a weak narration due to unknown narrator Ishaq bin Saad bin Sumrah bin Jundab. It is reported in *Musnad al-Humaidi* by unknown narrator Saad bin Sumrah bin Jundab also. Ibn-Qaltobah (d. 879 A.H.) said in his work *Siqat Mim-man lam yaqa fi Kutub Al-Sittah* that "he tried to raise it" i.e. some thing wrong with the chain. It is reported with another chain in *Marifatul Sunnan wal Athar* by Al-Baihaqi and *Masnad Al Bazaz* that Abu Zubair (Muslim bin Tadrus) heard from Jabir bin Abdallah that Umer said that Prophet said: "Expel Jews and Christians from Arabia". This too is a weak narration as hadith scholars had rejected some of the narrations of Abu Zubair (See *Tabqat Al-Mudlesin*). Historically none of the Muslim caliphs acted on such commands as till today Jews are living in Yemen part of Arabian Peninsula. This shows that all these narrations are not authentic. According to *Sahih Bukhari* Prophet actually advised "Expel the pagans from the Arabian Peninsula". Thus Jews were not expelled but pagans gradually diminished and their religion become extinct and expelling was no longer needed.

\* The word for God used in Arabia before Prophet Muhammad (*Peace be upon him*) was Allah. Also same word is used for God Arabic-speaking Jews and Christians. It is also used in ancient Arabic poetry.

the revelations. He was the step brother of Uthman bin Affan (*May Allah be pleased with him*). It is said that at one time in writing revelations he got confused and returned to polytheism and went to Makkah. Tabari reported the event with chain containing weak narrators

نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، أَسْلَمَ وَكَانَ يَكْتُبُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ إِذَا أَمَلَى عَلَيْهِ سَمِيْعًا عَلَيْهِمَا كَتَبَ هُوَ: عَلِيْمًا حَكِيْمًا، وَإِذَا قَالَ: عَلِيْمًا حَكِيْمًا كَتَبَ: سَمِيْعًا عَلِيْمًا، فَشَكَ وَكَفَرَ

Abdallah bin Abi Al Sarh accepted Islam and used to write for Prophet so when Prophet dictates him All Hearing All Wise, he used to write All Wise All knowledgeable, ... so he got confused and committed disbelief.

The chain of narrators in Tafseer Al-Tabari is through أسباط بن نصر (Asbat bin Nasr) and السُّدِّيُّ (Al-Suddi). Both were considered as weak narrators.

It is said that later when Prophet Muhammad (*Peace be upon him*) conquered Makkah, Abdallah ibn Sa'ad ibn Abi as-Sarh requested forgiveness and Prophet forgave him. Abdallah ibn Sa'ad ibn Abi as-Sarh also become the governor of Egypt. It is said that he wrote the verses of Qur'an and in the ending Prophet ordered him to change the Names of Allah. On that he inferred that there was some mistake committed by Prophet in communication of revelation. Abdallah ibn Sa'ad ibn Abi as-Sarh was deceived by Satan and instead of considering that probably he was unable to hear properly he took it as mistake of Prophet Muhammad (*Peace be upon him*). This report is considered weak narration as it is reported by Asbat bin Nasr\*. There is also another report on his conversion. Qurtubi reported that when surah al-Mominoon was revealed it started with creation of humans. On this Abdallah ibn Sa'ad ibn Abi as-Sarh got confused and reverted to paganism†.

Al-Baidawi has quoted in his book Tafsir Anwar al-Tanzil wa Asrar al-Ta'wil (without chain of narrators):

كان يكتب لرسول الله صلى الله عليه وسلم فلما نزلت وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ فلما بلغ قوله: ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ قال عبد الله (فتبارك الله أحسن الخالقين) تعجباً من تفصيل خلق الإنسان فقال عليه الصلاة والسلام: اكتبها فكذلك نزلت، فشك عبد الله وقال لئن كان محمد صادقاً لقد أوحى إليّ كما أوحى إليه ولئن كان كاذباً لقد قلت كما قال

...Abdallah Ibn Sa'd Ibn Abi Sarh, who used to write for God's messenger. The verse (23:12) that says, "We created man of an extraction of clay" was revealed, and when Muhammad reached the part that says, "... thereafter We produced him as another creature (23:14)", Abdallah said, "So blessed be God the fairest of creators!" in amazement at the details of man's creation. The prophet said, "Write it down; for thus it has been revealed." Abdallah doubted and said, "If Muhammad is truthful then I receive the revelation as much as he does, and if he is a liar, what I said is a good as what he said"‡.



\* Tafseer Ibn Abi Hatim, Vol 4, pg. 1346, H 7626, Maktabah Nazar Al-Mostafa, Makkah; Asbat bin Nasr is weak narrator according to all hadith scholars.

† Tafseer Qurtubi, Vol 7, page 40; Tafseer Al-Khazin

‡ Tafsir Anwar al-Tanzil wa Asrar al-Ta'wil by 'Abdallah Ibn 'Umar al-Baidawi, Ruh al-Bayan by Abu Al-Fida

The chain of narrators in Tafseer Al-Tabari is through السُّدِّيُّ (Al-Suddi) who is a weak narrator. And in Mustadrak Al-Hakim it is quoted with chain having شرحبيل بن سعد (Shurhabil bin Saad) who is also a weak narrator.

In Tafseer Ibn Abi Hatim there is another report about Abdallah bin Abi Al-Sarh that the verse “And who would be more transgressor than the one who lied about Allah. . .” is revealed for him. It is reported with chain of narrators containing أبا خَلْفِ الأَعْمَى (Aba Khalf al-Amma) who himself is famous as a liar narrator.

As one can see most of these reports are unreliable. Based on this one isolated incident, orientalist have uttered their wild speculations that Prophet Muhammad (*Peace be upon him*) was changing the revelations. But this as explained does not prove that at all. Out of 29 revelation-scribes only one or two incident does not prove it. Further had this been so serious issue Abdallah would had been killed in first place and would not have been spared. Even Uthman (*May Allah be pleased with him*) had not support such character of no dignity.

It is reported in Sunan Abi Dawood:

Narrated Sa'd: On the day when Mecca was conquered, the Apostle of Allah (peace be upon him) gave protection to the People except four men and two women and he named them. Ibn AbuSarh was one of them. He then narrated the tradition. He said: Ibn Abu Sarh hid himself with Uthman ibn Affan. When the Apostle of Allah (peace be upon him) called the people to take the oath of allegiance, he brought him and made him stand before the Apostle of Allah (peace be upon him). He said: Apostle of Allah, receive the oath of allegiance from him. He raised his head and looked at him thrice, denying him every time. After the third time he received his oath. He then turned to his Companions and said: Is not there any intelligent man among you who would stand to this (man) when he saw me desisting from receiving the oath of allegiance, and kill him? They replied: We do not know, Apostle of Allah, what lies in your heart; did you not give us an hint with your eye? He said: It is not proper for a Prophet to have a treacherous eye.

The report contains narrator نَصْرٍ بن أسباط (Asbat bin Nasr) and السُّدِّيُّ (Al-Suddi) both of these are considered very weak and there narrations are rejected. Surprisingly they are the one who had quoted in detail the reason of apostasy of Abdallah bin Abi Al-Sarh. Seems like they had some grudge with Abdallah bin Abi Al-Sarh, Governor of Egypt and concocted lies surrounding him\*.

In fact the whole episode of Apostasy of Abdallah bin Abi Al-Sarh (*May Allah be pleased with him*) due to scribal differences is a fabrication. The reports were concocted while he was governing Egypt in era of Uthman bin Affan (*May Allah be pleased with him*). Had it been the case there must have been a single reliable hadith about this. All reports about his apostasy contains weak and unreliable narrators.

Orientalist were mesmerized by the false story of praising of three goddesses by Prophet Muhammad (*Peace be upon him*) when he had recited surah al-Najm in Makkah. Event is reported in history and Tafseer books. However it is reported in Bukhari that nothing like this occurred in this event. In some history and tafseer books it is said that Prophet Muhammad (*Peace be upon him*) has recited verses which include the praise of triple goddesses and at the end Prophet Muhammad (*Peace be upon him*) and all pagans prostrated. pagans said our dispute is over you accepted that these goddesses are high. However

\* It is not a surprise as both are deviant Shiites. Imam Shobai used to called for Suddi as person who had been given ignorance (Illal Imam Ahmed 2477)

that event is baseless. Al Bani showed that all these stories have either broken chains or reported by weak narrators. Al-Bani said

تلك هي روايات القصة، وهي كلها كما رأيت مُعَلَّة بالإرسال والضعف والجهالة، فليس فيها ما يصلح للاحتجاج به

“such are the narrations of this story, and as you can see all are reported with broken chains and weakness of narrator and they are unknown as well, none of them are enough to establish argument”\* .

Bukhari reported in Sahih:

Narrated 'Abdallah: The Prophet recited Surat-an-Najm and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, “This is sufficient for me.” Later on I saw him killed as an infidel.

Narrated Ibn Abbas: The Prophet I prostrated while reciting An-Najm and with him prostrated the Muslims, the pagans, the jinns, and all human beings.



\* See book *نصب المجانيق لنسف قصة الغرائق* by Al-Bani for authenticity of these reports.



## Compilation of Qur'ān

Qur'ān was meticulously recorded and Muslims from earliest times were careful that the hadith literature should not be mixed with Qur'ānic text as happened in Gospels. They therefore made sure that both remain separate. Qur'ān too was not written all on papyri. Some was written on stones, some on papyri and some on bones. They collected all and it was called *Mushaf*.

Qur'ān is compiled not in order of revelation but as per instruction of Prophet and this arrangement is called *Tauqifi* i.e. from God. Narrated Ibn Az-Zubair \*:

I said to 'Uthman, "This Verse which is in Surat-al-Baqara: Those of you who die and leave widows behind...without turning them out... has been abrogated by another Verse. Why then do you write it (in the Qur'an)?" 'Uthman said. "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e. the Qur'ān) from its original position."

Caliph Abu Bakr (*May Allah be pleased with him*) had his copy of Qur'ān. In battle of Yamamah, it is said that seventy Qur'ān memorizers were died. This become an immediate issue to record Qur'ān. Later in era of caliph Uthman (*May Allah be pleased with him*) Muslims reached lands of Armenia and Azerbaijan. There accent was very different and Qur'ān recitation in Arabic from their mouths sounds not as Arabic of Quraish. So Uthman (*May Allah be pleased with him*) ordered that Qur'ān be confirmed and compiled again. He took the complete copy of *Mushaf* from Prophet's wife Hafsa (*May Allah be pleased with her*) and asked two companions of Prophet Muhammad (*Peace be upon him*) to sit at the door of mosque of Medinah and take testimony of two Muslims at each verse. At that times all Muslims were reciting the Qur'ān but testimony on verses was done to make sure that every verse is recorded correctly. They started from the beginning and started compiling the Qur'ān and recorded also even the abrogated verses.

Abrogated verses are called *Mansukh* verses which are read but their command is no longer valid. In Qur'ānic Sciences the knowledge of these verses is equally important.

Both major sects of Islam, Sunni and Shiites, claim that Qur'ān is full and complete<sup>†</sup>.

Arabic like other Ancient Semitic languages (Hebrew, Aramaic) had no dots (Nqt) in them. At the end of first Islamic century efforts were made to differentiate the letters. During this time writing of Hamza was introduced. A hybrid letter *Ta Marbuta* *تاء مربوطة* written as *ṭ* was also introduced. The vocalization signs (*Aerab*) were added in Umayyad period to indicate short vowels. For ancient Arabs this was not a problem because the text written was heard many times. Poetries were recited in public and people memorize them. Few in cities were who can read and write. Language as a medium was evolving as people would like to listen more and read less. This was in contrast to Byzantine Empire where writing was in vogue also in South Arabia, Himyar language had its own system of writing called *Khat al-Musnad* but that too was without dots and vocalization signs<sup>‡</sup>.

Qur'ān itself talks about documentation between slaves and masters. It commands to record borrowing and other legal documents. Therefore it is quite obvious that in time when Qur'ān was revealed whatever the script was, it was clear to its readers and hearers. However there were improvements done further on.

\* Sahih al-Bukhari, Volume 6, Book 60, Number 60

† Only in past some scholars like al-Kulayni and al-Shaykh al-Mufid said that complete Qur'ān is with hidden imam i.e. not all verses were recorded. However later Shiites detest and abhor this view and doctrine of completeness of Qur'ān is fully accepted by major scholars of Shiites.

‡ Arabic through the Qur'ān by Alan Jones, The Islamic Text Society, reprinted 2015

Around 200 A.H. a controversy has also arose between scholars that whether vocalization signs are part of Qur'ān or not. Later Ibn Tammiyah said in *Fatwah*\*:

كَتَبَ الْمُسْلِمُونَ مُصَحَّفًا فَإِنْ أَحْبَبُوا أَنْ لَا يَنْقُطُوهُ وَلَا يُشَكِّلُوهُ جَازَ ذَلِكَ؛ كَمَا كَانَ الصَّحَابَةُ يَكْتُبُونَ الْمُصَاحِفَ مِنْ غَيْرِ تَنْقِيطٍ وَلَا تَشْكِيلٍ؛ لِأَنَّ الْقَوْمَ كَانُوا عَرَبًا لَا يَلْحَنُونَ. وَهَكَذَا هِيَ الْمُصَاحِفُ الَّتِي بَعَثَ بِهَا عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ إِلَى الْأُمَصَارِ فِي زَمَنِ التَّابِعِينَ. ثُمَّ فَشَا اللَّحْنُ فَتَقَطَّتِ الْمُصَاحِفُ وَشَكَّتْ بِالتَّقِطِ الْحُمْرُ ثُمَّ شَكَّتْ بِمِثْلِ حَطِّ الْحُرُوفِ؛ فَتَنَازَعَ الْعُلَمَاءُ فِي كَرَاهَةِ ذَلِكَ. وَفِيهِ خِلَافٌ عَنِ الْإِمَامِ أَحْمَدَ - رَحِمَهُ اللَّهُ - وَغَيْرِهِ مِنَ الْعُلَمَاءِ قِيلَ: يُكْرَهُ ذَلِكَ لِأَنَّهُ بَدْعَةٌ؛ وَقِيلَ: لَا يُكْرَهُ لِلْحَاجَةِ إِلَيْهِ. وَقِيلَ يُكْرَهُ التَّقِطُ دُونَ الشَّكْلِ لِبَيَانِ الْإِعْرَابِ.

Muslims had written *Mushaf* as they liked and they had not put the dots and *Tashkeel* vocalization signs. It was permissible for them; Like companion of Prophet, they wrote copies of Qur'ān without dots and *Tashkeel* (vocalization signs) .. and likewise were copies which were sent by Uthamn .. after that occurred *Lahan* (dialect) issue so in copies dots and signs were placed and dots were made red and later like full letter. Some scholars disagreed and abhorred that and Imam Ahmed - may Allah have Mercy on him goes against it - and other scholars who abhorred it, said: It's an innovation, no need of it. It is said that they disliked dots without sings to represent *Aerab* . . .

So till 200 A.H., some copies of Qur'ān were without vocalization signs and dots but this has not caused any error in interpretation of verses as we know. Because had it been misunderstood then there must be different texts and textual interpretation. The interpretation differences are not based on vocalization signs and dots.

Recitation differences in Qur'ān are well known to Muslims. For example in Sura 19: 19, according to 'Asim bin Abi Al-Najood Qirat<sup>†</sup> the angel says to Mary: *li-ahaba laki ghulaman* لَاهَبْ لَكَ غُلَامًا زَكِيًّا (“That I may give you a son”) but in the Abu Amr bin Al-illa (d. 157 A.H.) Qirat the angel says to Mary: *li-yahaba laki ghulaman* لِيَهَبَ لَكَ غُلَامًا زَكِيًّا (“That He may give you a son”). Even today one can acquire these Qur'āns. Also on radio in Muslim World, Qur'ān according to different recitational differences are broadcasted regularly.

Some Orientalist claimed that due to recitation differences there were issues related to interpretation of law. For example in verse 43 of chapter 4 of Qur'ān it is said:

O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

The original words in verse are *لَمْ تَمَسُّمُ النِّسَاءَ* for “or ye have been in contact with women” according to all recitation. However in *Hamzah* and *Al-Kisai* recitations the words are *لمستم النساء* “for ye have touched



\* Majmoo al-Fatawah, Vol-III, pg 402

† Recitation in vogue in countries in Middle East, Arabia, Turkey, Iran, India, central and east Asia



women". Both convey the touching sense but in interpretation some had taken it as only physical touch (Ibrahim al-Nakhai etc) and other as intercourse (Ibn Abbas, Ali, Ubai bin Kaab, Saeed bin Jubair, Imam Abu Hanifah etc)\*. Actual difference is not due to recitations it was way back among companions as at that time there was difference between them on this verse and Arabic was devoid of vocalization signs and dots. This difference is an interpretation difference on word like as a metaphor or real meaning.

In Middle ages, Hebrew language writing is also improved in similar way by the addition of *niqqud* or *nikkud* (dotting, pointing). The are used to represent vowels or distinguish between alternative pronunciations of letters of the Hebrew alphabet. However before that there was no such system. A reader must remember that earliest gospels and books of Bible were written in Hebrew and Aramaic without dots and signs to indicate vocalizations or vowels. Bibles and Gospel were originally written without diacritical marks.

### Sana Manuscripts and recent findings

The earliest Qur'ānic inscriptions on walls are the mosaic frieze in Kufic script in the Dome of the Rock in Jerusalem, built in 691 - 692 CE by the Caliph 'Abd al-Malik (ruled 685 - 705 AD). The inscriptions are comprised of different verses taken from different Suras in the Qur'ān. However there are 12,000 Qur'ānic parchment fragments discovered in Sana, Yemen in 1972 during restoration of Great Mosque of Sana. They are called *Sana manuscripts* and scientific methods have proved that they are one of the earliest manuscripts from the first century of Hijra. Manuscripts are in ancient Arabic script identified as Hijazi script. Recently Sadeghi and Bergmann<sup>†</sup> thoroughly investigated the variations between *Sana manuscript* and recitations we know today. They summarised their findings as:

"Muhammad dictated the revelations, and scribes wrote them down. This gave rise to a number of Companion codices. As the Prophet had not fully determined the order of the suras relative to one another, these codices had different sura orders. However, he had fixed the contents of the suras, including the distribution of verses within them and even the verse divisions. On these elements, and especially where the actual text is concerned, the codices showed great agreement. Yet, the aural dimension of the Prophet's dictation at times generated changes, giving rise to occasional verbal differences. Many of the differences among the Companion codices point to semi-orality, and they go back to the Companions' transcription of a Quran recited by the Prophet. If the scribes recited the text back to the Prophet - and we do not know whether this happened - one wonders if the Prophet tacitly endorsed some of these differences, relatively small as they generally seem to be. If so, that would not negate the fact that one version better represented what the Prophet himself actually recited; but which one? The caliph 'Utman established the standard version, an undertaking that, according to the literary sources, involved a committee, and, above all, a scribe of the Prophet named Zayd b. Tabit. If 'Utman formed a committee to deal with this potentially explosive issue, then that was a politically astute move, making it easier to gain the acceptance of a large part of the community, and helping deflect criticism from the caliph himself. And if it is true that the outcome was a hybrid codex, then that had the added political advantage that Companions would not be chagrined to learn that a fellow Companion's codex was preferred over theirs. **In any case, textual criticism suggests that the standard version is the most faithful representation, among the known codices, of the Quran as recited by the Prophet.** This appears, at first, as a curious coincidence; but on second thought it is not surprising: if anybody had the resources to ensure that a reliable version be chosen, it would have



\* See Tafseer Al-Mazhari, Tafseer Ibn Kathir etc

† Behnam Sadeghi and Uwe Bergmann, *The Codex of a Companion of the Prophet and the Qur'ān of the Prophet*, Arabica 57 (2010) 343-436, Brill Publisher.



been the caliph; and if anybody had more to lose by botching up the task, again that would have been 'Utman, whose political legitimacy and efficacy as caliph depended completely on the good will of fellow distinguished associates of the Prophet. The remarkably few and minor skeletal-morphemic differences among the codices 'Utman sent to the cities is another indication of the care that was put into the process of standardization. Not everybody considered the standard version as the only legitimate one. Some, espousing a sort of codical pluralism, continued to consider other Companion codices as legitimate. The codex of Ibn Mas'ud, in particular, continued to have supporters in the first two centuries AH. Nonetheless, upon its dissemination the standard version quickly became predominant everywhere. Given the vast expanse and decentralized nature of the empire, the center's intervention had achieved a remarkable degree of success. Several years after Medina's act of standardization, however, a new era was ushered in. The murder of 'Utman in AD 656 occasioned what came to be known as the First Civil War in the historical memory of Muslims. It polarized and fractured the community irrevocably. Had empire-wide standardization been attempted at any moment after this point, it would have been a hopeless undertaking."

This is very interesting finding, as previously some western scholar were expecting that there would be significant textual variations. Sadeghi and Bergmann investigations proved that that the codex Uthmani is a genuine document and faithfully preserved one. Sadeghi and Bergmann\* also investigated the stylistic variations between Sana manuscript and codex of Uthman. They posed the question: "What kinds of variants can be found in manuscripts, and which ones are treated in the qira'at genre?" and answered:

*The qira'at literature provides systematic information on all the above types of variants, but it is not as thorough for graphical (or skeletal, rasm) variants that neither potentially change one word into another nor make a difference in its pronunciation. In the English language, such variations would be akin to the difference between the spellings "adviser" and "advisor", or between "behavior" and "behaviour". Though understandably relatively marginal in the qira'at literature, variants of this type constitute the largest category of variations in the manuscript evidence. These variations owe, most of all, to the lack of consistency in the way the long vowels were represented in early Arabic writing, as different copyists used different spelling practices, and sometimes the same scribe switched from one spelling of a word to another.*

Some of these changes in Sana manuscripts and Uthmani Codex can be seen here†. This was a common practice in ancient times to reuse the expensive parchment as they are made through goat skin. So in order to reuse, all of the writing was washed off and parchment becomes suitable for reuse. In Sana manuscript it can be seen that parchment has two shades of writings one lower shades or light in colour and another vivid. So they are called lower writings (scriptio inferior) and upper writings (scriptio superior). It is assumed that the lower writings are actually the Pre-Uthman text of Qur'ān and then on top of it Uthmani Codex is written. The parchment upon which the Sana lower codex is written has been radiocarbon dated with 99% accuracy to before 671 A.D. (51 A.H.), with a 95.5% probability of being older than 661 A.D. (41 A.H.). It is therefore scientifically justified to claim that was the case. Using scientific methods, the lower text has resurfaced, appearing in a light brown colour and investigated by researchers at Stanford and Harvard Universities by Sadeghi and Goudarzi‡. They found that the lower text has no vowel marks and only rare diacritical marks for distinguishing consonants are used. Sana manuscript also shed light on the manner

\* Behnam Sadeghi and Uwe Bergmann, *The Codex of a Companion of the Prophet and the Qur'ān of the Prophet*, Arabica 57 (2010) 343-436, Brill Publisher.

† <http://www.qurantext.org>

‡ See Behnam Sadeghi, M. Goudarzi, *San'ā' 1 and the Origins of the Qur'ān*, Der Islam 87.1-2 (2012): 1-129



in which the text was transmitted. It was claimed by some deviant Shiites that Qur'ānic surah were not structured as they were and actually changed in the reign of Uthman. Sadeghi and Goudarzi investigation on lower writing of Sana Manuscripts shows that the Suras were formed earlier than Uthman era and claim of some that surah structures were changed by Uthman is baseless.

### Question of Sources of Qur'ān?

In last 300 years of scholarship, Judeo-Christian scholars have identified number of book from which according to them Qur'ānic stories were taken. The inexhaustive list goes like this\*:

- All books of Bible
- Famous four Gospels
- Midrash
- The Aramaic Targum of Jonathan Ben Uzziel
- Targum of Jerusalem
- Pirke de Rabbi Eliezer
- Midrash Rabbah
- The Abodah Sarah
- II Targum of Esther
- The Proto-Evangelion's James the Lesser
- The Lost Books of the Bible
- The first Gospel of the Infancy of Jesus Christ
- Thomas' Gospel of the Infancy of Jesus Christ
- Gospel of James
- Pseudo-Matthew
- Enoch I
- Enoch II
- Enoch III

How many books Prophet Muhammad (*Peace be upon him*) had read or heard? He was illiterate and he cannot record all this information with so many details. Many of these books were only available to Jewish and Christians scholars and were not available even to an ordinary Jew or Christian. These books were not published and sold. These book were hand written personal copies and specially Jewish text were in scrolls- reading those was challenging without prior experience.

Question is why Jewish and Christians scholars wrote stories which are not present in bibles of today? Have they concocted lies? When was the meeting held in all Christian churches (Catholic, Nestorian, Ethiopian etc) and Jewish synagogues about the declaration of Apocrypha? The Christian scholars are



\* collected from anti-Islamic websites



now addressing these issues and proved that in times of Prophet Muhammad (*Peace be upon him*) there was no canonical corpus and neither there was Apocrypha literature\*. According to Jews, gospels too are Apocrypha!

Among Jews, Ben Asher family and Ben Naphtali family were groups of Jewish scribe-scholars who worked between the 6th and 10th centuries CE standardize the pronunciation, paragraph and the verses. They are called Masorettes and text of Bible we have today is called Masoretic text. It usually referred as MT. It means even at the time of revelation of Quran and after Jews had no consensus on the biblical books.

According to Jews many things are passed through oral tradition through Rabbis and then their long notes in Talmud are not Apocrypha but called oral tradition. In Jewish circles these traditions are well established and followed. Only some lame Christian scholars tried to fudge them and claim that Qur'ān copies Jewish traditions. Any thing that Qur'ān quote and if happened to be same as in Jewish oral tradition does not necessarily prove the sources issue. Even the early Church fathers† have quoted from books which are now declared as Apocrypha like for example The Book of Jubilees. It was claimed that the book of Jubilees was fabricated later after Jesus. But it was even discovered among Dead Sea Scroll corpus. Why don't we accept that prophetic messages have similarity.

For the eyes of some Western Orientalist Qur'ān is a mysterious document far greater in style and writing than that expected from Prophetic era. According to some it is not a single man's job. Günter Lüling claimed in his book *Der Ur-Qoran* that small chapters of Quran are originally Christian hymns‡. Following this theory, Christoph Luxenberg has recently published his work with title, *The Syro-Aramaic Reading of the Qur'an - A Contribution to the Deciphering of Qur'ānic Language*§. The work is replete with strange and pretentious opinions which do not fit with the text and looks like an attempt to render the meaning incomprehensible¶.

Some recent Orientalist tried to prove that Arabic in Quran has origin in Syriac and in this endeavour they took some Judeo-Christian words like *Tabut* or *Talut* etc to prove their point. It is basically the attempt of so-called revisionist historians who claim that Qur'ān was actually redacted in Syria in era of Abul Malik. Perhaps it is mind-blowing for western scholarship but linguistically the method is anachronistically wrong. Syriac and Aramaic words were embraced into Arabic even before the revelation of Qur'ān. Arabic grammar and its rules and all dictionaries are all based on Qur'ān. So what Luxenberg did is a circular investigation|| and his idea that Qur'ān is a corpus of translations and paraphrases of original Syriac church liturgies is fundamentally flawed. Counter argument is where are the original Christian Syriac liturgies which are closest in form and style with Qur'ān?

The arrangement of Qur'ānic chapters has also perplexed Orientalist and some of them claim that Qur'ān is a hastily arranged document without coherence. Yet there are others who claim that it is a well-thought out plan crafted by a group. Some Orientalist claimed that Jews of Medinah wrote the Qur'ān for Prophet and some others claim that its done very late in era of Abbasid caliphate.



\* See *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew* by Bart Eherman, Oxford University Press, U.S.A.; 15. September 2005

† According to Wikipedia book was quoted by Epiphanius, Justin Martyr, Origen, Diodorus of Tarsus, Isidore of Alexandria, Isidore of Seville, Eutychius of Alexandria, John Malalas, George Syncellus, and George Kedrenos

‡ On the Pre-Islamic Poetic Christian Texts in the Koran, *Über den Ur-Quran*, Erlangen, 1972

§ published in year 2000.

¶ Even International Herald Tribune 3/4/2002 has reported this publication as virgins in Qur'ān means White raisins! (See *Language Mystery* by Alexander Stille)

|| based on *Lisan al Arab* by Ibn Manzur (Arabi Dictionary)



Whatever they say they are those who had not experienced the miraculous mnemonic structure of Qur'ān which author himself and million others have experienced. How many aspects were looked into when Qur'ān was devised? - just imagine: the Arabic grammar and its high literary style, the narrative, the argument and polemics, the mnemonic etc. Is this a work of a group. No its even today cannot be done. That is the challenge of Qur'ān and it is protected by Divine ordination\*:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed We sent down this Remembrance and indeed We will protect it

### Read the Wisdom ...

The text of Qur'ān quoted in this book is according to *Mushaf Al-Uthmani Qirat* (recitation) of Abi Umer Hafis bin Sulaiman (d. 180 A.H.) from 'Aasim Ibn Abi al-Najud al-'Asadi (d. 127 A.H.). Translation of Qur'ānic text of surah Al-Baqarah and surah Aal-Imran is done by author. However in exegesis translations available are used. A reader must read Qur'ān as a Message, as a Last Call towards salvation. Allah appreciates god-fearing people. Arrogant will not enter the Paradise whether they are Muslim, Jew or Christians. Muslims will also be barred to enter Paradise if they associate anyone in divinity of Allah including his prophets, angels and saints. Remember the day we will all be returned to our Creator and the claimants of Abrahamic faiths will be in front of their Lord.

May Allah accept this work and save me and believers when *Al-Mizan* (The Balance) is placed. May Allah guide us all!

*Abu Shahiryar*

Shawwal 1436



\* Surah Al-Hjr 9



# Maps of Ancient Arabia



Figure 1: Ancient Arabia in time of Prophet Muhammad (*Peace be upon him*)



Figure 2: Arabia Felix

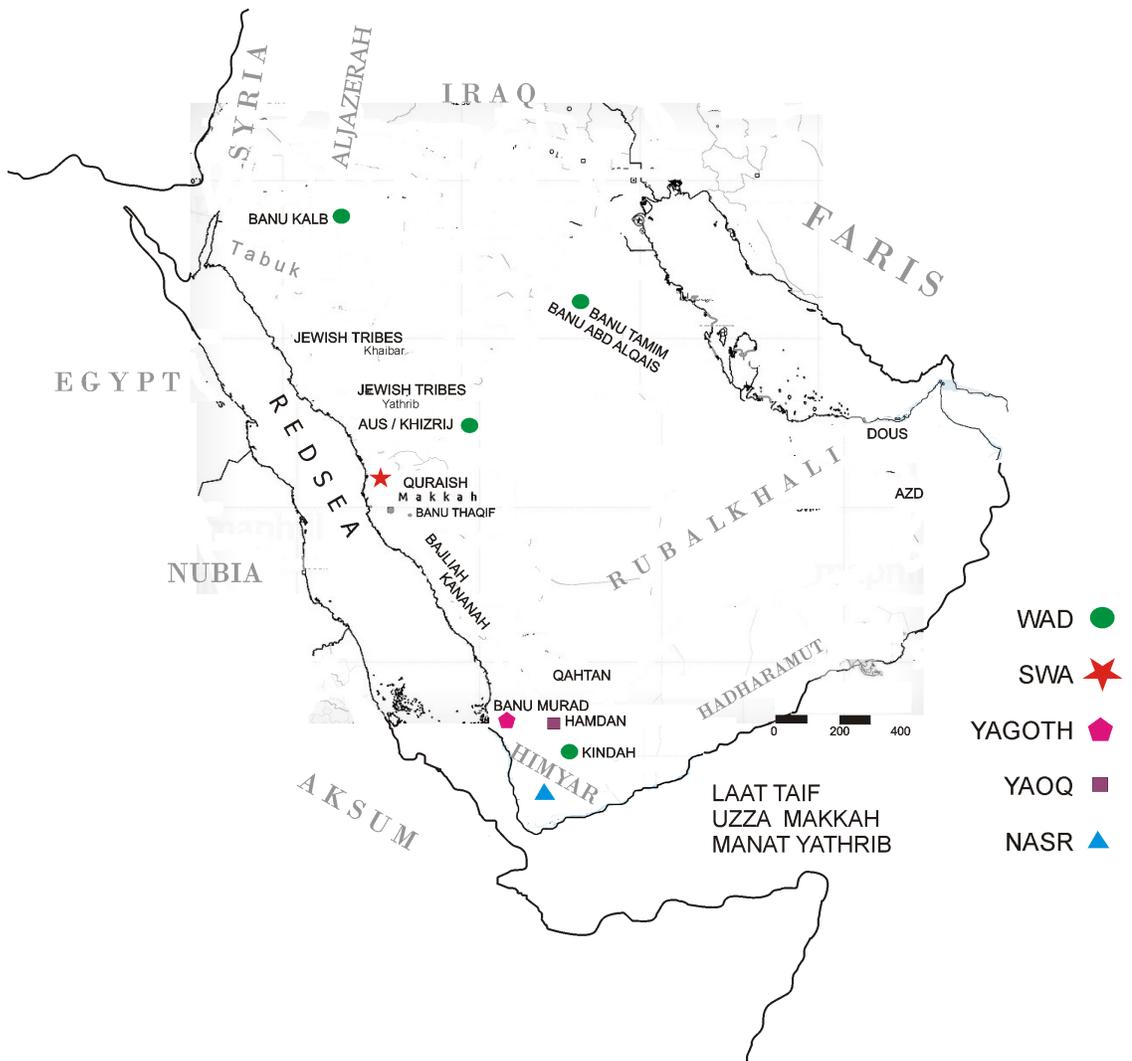


Figure 3: Location of temples of Wad, Swa, Yagoth, Yaoq, Nasr

## Chapter 1

# سورة الفاتحة Surah Al-Fatihah



In name of Allah Most Gracious,  
Most Merciful

Praise be to the Sustainer of  
Worlds! ①

Merciful, Gracious! ②

Lord of the Judgement day! ③

We worship you (alone) and seek  
your help (alone). ④

Guide us towards the right path.

⑤ The path of those - whom you  
bestowed upon. ⑥

Not of those - whom you have an-  
gered with, and nor of those who  
strayed. ⑦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \*  
مَالِكِ يَوْمِ الدِّينِ \* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
\* اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا  
الضَّالِّينَ

[Exegesis] This surah is the preface of Qur'ān. It is also called السبع المثاني The seven oft-repeated verses and القرآن العظيم The Great Qur'ān. Allah Subhanahu wa Ta'ala said in Al-Kitab:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ



But as you can see the Qur'ān and Book of Allah totally reject the concept that a Muslim can call Virtuous Servants of Allah like His Messengers and Saints.

Rodwell has claimed that the title sentence in every chapter of Qur'ān has been borrowed from Jews. For this claim there is obviously no evidence. However he wrote\*:

This formula *Bismillahi 'rrahmani 'rrahim* is of Jewish origin. It was in the first instance taught to the Koreisch by Omayah of Taief, the poet, who was a contemporary with, but somewhat older than, Muhammad; and who, during his mercantile journeys into Arabia Petra and Syria, had made himself acquainted with the sacred books and doctrines of Jews and Christians. (Kitab al-Aghâni<sup>†</sup>, 16. Delhi.) . . .

However Qur'ān confirms that the phrase "In Name of Allah" was first used by Noah when he went into Ark and also by Solomon in letter to Queen of Sheba (Yemen). It is therefore cannot be considered as borrowing but as a prophetic tradition of doing important things with name of God which shows their devoutness.

Ancient Arabian used Allah as a name for God however they were unaware of his name *Al-Rahman* (Merciful) . The name is not found in Bible and Gospels but it is considered as an attribute. Qur'ān however does not describe it as an attribute but as a Name of God.

\* Notes on translation, The Koran, Translator: J.M. Rodwell, Project Gutenberg

† Kitab al-Aghani is a collection of poems and songs that runs to over 20 volumes. *Bismillah* in no way resembles poetry. And why Rodwell had supported his baseless claim through a non-canonical source?



## Chapter 2

# سورة البقرة Surah Al-Baqarah



In name of Allah Most Gracious,  
Most Merciful

Alif-Lam-Mem. ①

This is the book- without doubts;  
guidance for one- who fears. ②

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم (١) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِّلْمُتَّقِينَ (٢)

[Exegesis V. 1–2] Narrated Abdallah bin Buraydah from his father, I was sitting with the Prophet (Peace be upon him) and I heard him say<sup>†</sup>:

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكُهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ

Learn Surat Al-Baqarah, because in learning it there is blessing, in ignoring it there is sorrow, and the nullification of it's (wisdom) is not possible.

An-Nawwas bin Sam'an (May Allah be pleased with him) said that the Prophet (Peace be upon him) said<sup>‡</sup>:

يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدَمُهُمْ سُورَةُ الْبَقَرَةِ وَالْ عِمْرَانُ كَأَنَّهَا غَمَامَتَانِ، أَوْ ظُلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرِقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، يُحَاجَّانِ عَنِ صَاحِبَيْهِمَا



<sup>†</sup> Musnad Ahmed

<sup>‡</sup> Musnad Ahmed. The title of this work as “Two Illuminated Clouds of Qur'an” is inspired by this hadith.

On the Day of Resurrection the Qur'ān and its people who used to act on it will be brought forth, preceded by Surat Al-Baqarah and Aal-Imran. They will come like two clouds, two dark shades with light or two flocks of birds in ranks, arguing on behalf of their people.

Narrated Abu Masud Al-Badri (*May Allah be pleased with him*) \*:

Allah's Apostle said: "It is sufficient for one to recite the last two Verses of Surat-al-Baqara at night"

Narrated Usaid bin Hudair (*May Allah be pleased with him*) †:

That while he was reciting Surat Al-Baqara (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet who said, "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied, "O Allah's Apostle! My son, Yahya was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it. The Prophet said, Do you know what that was?" Ibn Hudair replied, "No." The Prophet said, "Those were Angels who came near to you for your voice and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappear"

This surah is longest in Qur'ān, so Prophet recited it in long prayers. Narrated 'Abdallah bin Abbas (*May Allah be pleased with him*) ‡:

The sun eclipsed in the life-time of the Prophet (p.b.u.h) . Allah's Apostle offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara ...

Narrated Jabir bin 'Abdallah (*May Allah be pleased with him*) §:

Mu'adh bin Jabal used to pray with the Prophet and then go to lead his people in prayer. Once he led the people in prayer and recited Surat-al-Baqara. A man left (the row of the praying people) and offered (light) prayer (separately) and went away. When Mu'adh came to know about it, he said. "He (that man) is a hypocrite." Later that man heard what Mu'adh said about him, so he came to the Prophet and said, "O Allah's Apostle! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu'adh led us in the (night) prayer and he recited Sura-al-Baqara, so I offered my prayer separately, and because of that, he accused me of being a hypocrite." The Prophet called Mu'adh and said thrice, "O Mu'adh! You are putting the people to trials? Recite 'Wash-shamsi wad-uhaha' (91) or 'Sabbih isma Rabbi ka-l-A'la' (87) or the like."

\* Volume 5, Book 59, Number 345

† Sahih al-Bukhari, Volume 6, Book 61, Number 536t

‡ Volume 2, Book 18, Number 161:

§ Sahih al-Bukhari, Volume 8, Book 73, Number 127

Surah starts with  $\text{الم}$  (Alip, Lam, Mem) which are *Huruf Muqatta'at* (Arabic: مقطعات). They appear in the beginning of 29 chapters of the Qur'an. Only Allah knows the meaning and purpose of these letters.

Some deviants used these letters and related them to *Abjad* system and then to Gematria. Jews used the Greek method of *Isopsephy*\* to unlock the mysteries of Cosmos, method called Gematria. The earliest use of Gematria is attributed to Philo† during second Temple period ‡. In the ancient Jewish text of *Sefer Yezirah*, the letters are related to elements and planets. In similar fashion eight letter words were created in *Ilm-ul-Jafar*§. *Ilm-ul-Jafar* and *Abjad* both are extracted from Gematria. Surah Baqarah starts with huruf  $\text{الم}$ . The combination of these letters and their translation into *Abjad* gives us the number  $\text{الم} = 1+30+40=71$  seventy-one. This number is widely used in amulets. Based on same Jews of Arabia estimated that after 71 years Islam would vanish. According to Ibn Ishaq¶: Jews came to Prophet and asked him what has been sent on him. As soon as he recited  $\text{الم}$ , their leader Hai bin Al-Akhtab  $\text{بُنْ أَعْطَبَ}$  said to his people:

قَالَ حَيِّيُّ بْنُ أَعْطَبَ، وَأَقْبَلَ عَلَى مَنْ مَعَهُ، فَقَالَ لَهُمْ: الْأَلِفُ وَاحِدَةٌ، وَاللَّامُ ثَلَاثُونَ، وَالْمِيمُ أَرْبَعُونَ، فَهَذِهِ إِحْدَى  
وَسَبْعُونَ سَنَةً، أَفَتَدْخُلُونَ فِي دِينِ إِبْنِ مَدَّةِ مُلْكِهِ وَأَكْلِ أُمَّتِهِ إِحْدَى وَسَبْعُونَ سَنَةً؟

“Aleph is one, Lem (Lamed) is 30 and Mem is 40 so it is 71 years; Do you want to enter us in religion whose age is only 71 years?”

Then they said what else similar to it you have? Prophet Muhammad (*Peace be upon him*) said  $\text{المص}$  and Jews replied that is bigger than previous. Prophet Muhammad (*Peace be upon him*) said I have  $\text{الم}$  and Jews said its bigger than earlier and Prophet Muhammad (*Peace be upon him*) said I have  $\text{الم}$  and Jews said Oh! that is even bigger than previous - 271 years! Then Jews left murmuring on the combinations. Jews were so obsessed with the letters that According to them|| “the mem and samech in the tablets were miraculously hanging in the air when Torah was given”.

Golius suggested that an amanuensis\*\* might have added this as *Amar li Muhammad* i.e. Muhammad ordered me ††. However, The words are different in 29 surah of Qur'an and in no way such hypothesis can be established.

Allah said that Qur'an is a book without doubts. Doubt is depicted as a human weakness and arises due to lack of understanding. Prophet Jesus has also said similar statement about his teachings‡‡:

\* Isopsephy is the Greek word for the practice of adding up the number values of the letters in a word to form a single number. See *The Greek Qabalah, Alphabetic Mysticism and Numerology in the Ancient World* by Kieren Barry, Weiser Publishers, 1999

† Philo (20 B.C. – 50 A.D.) is also known as Philo of Alexandria, Philo Judaeus, was a Hellenistic Jewish philosopher

‡ Philo-Judaeus of Alexandria by Norman Bentwich, 1910, by Jewish Publication Society of America

§ According to Shiite tradition, *Ilm-ul-Jar* is the secret knowledge written on the skin of ram or goat passed on to Ali from Prophet Muhammad peace be upon him. See *Kitab Al-Kafi*: Vol. 1, Hadith 635, Ch. 40, h1

¶ Sirah of Ibn Hashsham

|| Megillah 2b Rav Chisda

\*\* A person employed to write or type what another dictates or to copy what has been written by another.

†† A Comprehensive Commentary on the Qur'an by E. M. Wherry, 1896

‡‡ Matthew 21:21

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And Jesus answered them, "Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and thrown into the sea,' it will happen.

Those who believe in Unseen and establish *Salat* and give from what we have given. (3) And those who believe on what has been sent on you and what has been sent earlier and believe in Hereafter. (4) They are those who are on guidance from their Lord and they are those who will succeed. (5)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ  
بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ  
هُمْ يُوقِنُونَ (٤) أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥)

[Exegesis V. 3] According to Islam it is the responsibility of Creator to guide His creation and for that Almighty has made the system of Prophet-hood. Prophets were humans including Prophet Muhammad (*Peace be upon him*) who is the last of prophets. Among humans Allah has selected people to proclaim the true belief in Allah. Allah is one and only god; There is no god except him and he does not incarnate and he is separate from his creation. Entire Universe is his creation. This message of monotheism was spread by messengers selected by Allah among humans at different times in human history.

It is therefore necessary for a Muslim to believe as well in previous books and believe that they were sent by God. However with passage of time the books were changed and divine text is altered except Qur'an. Allah *Subhanahu wa Ta'ala* is not only God - One and alone, He also like justice; He therefore will resurrect all humanity for judgement on one day, called *Youm al-Akhir* The Last Day. The time of its occurrence is known to Allah *Subhanahu wa Ta'ala* only. None in creation knows its time.

Allah has created angels from light who establish his will on the Heavens. They brought Allah's messages to prophets, control the winds, take souls out of bodies and put them in wombs. They write the deeds of humans in book and protect them on Allah's command.

On Earth two creations are placed for test. Jinns and Humans. Jinns are hidden from Humans. They were created from the flames and humans from dust. But Allah *Subhanahu wa Ta'ala* made Humans superior over Jinns\* and this infuriated a devout Jinn which rebelled and become *Shayitan* or Satan. He claimed that he is superior as he is created from higher element - fire, whereas, according to them Humans are created from inferior element- Earth. The erroneous elemental understanding of this Jinn has caused the rebellion in the Heaven. The dialogue of this controversy are reported in this surah along with other chapters of Qur'ans.

Jinns have believers (*al-Momineen*) as well as non-believer (*Shiyateen*). Likewise there are believers (*al-Momineen*) among humans and non-believers (*Kafir*). Sorcerers and Soothsayers interact with *Shiyateen* to do magic and astrology. Qur'an sometimes call magicians *Shiyateen*‡.

In these verses it is said that believers are those who believe in Unseen and books, Qur'an and the Last Day. Narrated Abdallah§:

Allah's Apostle said, "The key of the Unseen are five: Verily with Allah (Alone) is the knowledge of the Hour He sends down the rain and knows what is in the wombs. No soul

\* Jinns can see the Humans from dimension which Humans cannot perceive †.

‡ Magic is a mechanism of demonic interaction to fulfill the ulterior actions resulting in illusions. Magic cannot not cause the metamorphosis. Tricks are not magic.

§ Sahih Bukhari, Volume 6, Book 60, Number 151

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knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allah is All-Knower, All-Aware.” (31.34)

They establish Salat and pay Zakat. More than hundred times Salat and Zaakat appear together in Qur’ān. Salat are daily prayers which Muslims do five times a day and Zakat are spending from wealth for poor believer.

Behold, those who disbelieve- it is same for them- whether you warn them or do not warn them- they will not believe. (6) Allah has sealed their hearts and their ears and there is a cloak over their eyes and there is a great torment for them. (7) And among men there are those who say: “We believe in Allah and the Last Day” - but they believe not. (8) They deceive Allah and believers- but they deceive none but themselves- but they know it not. (9) In their hearts - there is a disease- so Allah has increased it further - and there is an agonizing punishment for what they have lied. (10)

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (٦) خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (٧) وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (٨) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ (٩) فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ إِنَّمَا كَانُوا يَكْذِبُونَ (١٠)

[Exegesis V. 6–10] There were some infidels who were very strong in their opinions. They evaluated their attachment with this cause based on benefit they would get from it. So for them this call of Monotheism had not brought any significant profit, so they did not believe. It was because Allah had cursed their minds and they did not believe.

Whenever Qur’ān talks about disease of hearts it does not mean the physical heart ailments rather it means the confusion of mind, state of perplexity and disbelieve etc. Figuratively humans follow their hearts when they are unable to perceive the reality and do what their hearts say to them. Also we follow hearts when we know some thing is Truth and we go for it wholeheartedly. So Allah has indicated both types here.

And when it is said to them: “Do not spread corruption on Earth”, they say: “Indeed we are correctors”.<sup>(11)</sup> Behold! they are the corrupter but they know it not.<sup>(12)</sup> And when it is said to them: “Believe as others believe”. They say: “Do we believe like other fools”. Behold! They themselves are fools-but they know (it) not.<sup>(13)</sup> And when they meet believers they say: “We believe”, and when they met their insurgence-makers they say: “We are with you, we are just mockers!”.<sup>(14)</sup> Indeed Allah is mocking them and kept them in their insurgence (while) they wander blindly.<sup>(15)</sup> They are those who have purchased Falsehood in place of guidance - so their purchase would not flourish-and they are are not rightly guided.<sup>(16)</sup>

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا  
إِنَّمَا نَحْنُ مُصْلِحُونَ (١١) أَلَا إِنَّهُمْ هُمُ  
الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ (١٢) وَإِذَا  
قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ  
كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ  
لَا يَعْلَمُونَ (١٣) وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا  
آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ  
إِنَّمَا نَحْنُ مُسْتَهْزِؤُنَ (١٤) اللَّهُ يَسْتَهْزِئُ بِهِمْ  
وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٥) أُولَٰئِكَ  
الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ  
تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (١٦)

[Exegesis V. 11–16] Allah has used the word *Fasad* which normally translated as corruption. However the Arabic word also include the sense of Anarchy or Lawlessness with extreme conditions that it results in loss of life and disruption the human life. Such lawless fighting is forbidden in Islam and Allah gives Muslims code of Ethics to be followed. There were some clevers who do not want to believe all what is commanded. Qur’ān calls such *Munafiqeen* (deceivers) but has not named them. From hadith literature we know that their leader was Abdallah bin Ubai who had grudge with Prophet Muhammad (*Peace be upon him*) as Yathrib people had almost decided that he would be future king. Munafiqeen wanted to create anarchy in Yathrib and they were former pagans of Yathrib. Apparently Jews and Munafiqeen made up an internal alliance against Prophet.

Their parable is the parable of the one who has ignited fire and when fire illuminated the surroundings, Allah took the light away and left one in darkness that one sees nothing. (17) Deaf, dumb and blind - so they return not. (18) Or (their parable is of) thunderstorm which has darkness, thunder and lightning, they put fingers in ears due to fear of lightning with fear of death. (19) Lightning takes away the sight - when it stops, they walk further on and when darkness engulfs, they stop! And if Allah wants He could take away their sight and hearing. Allah is capable of doing all. (20)

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ  
مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي  
ظُلُمَاتٍ لَا يُبْصِرُونَ (١٧) صُمٌّ بُكْمٌ عُمِيٌّ  
فَهُمْ لَا يَرْجِعُونَ (١٨) أَوْ كَصَيْبٍ مِنَ  
السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ  
أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ  
المَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (١٩) يَكَادُ  
الْبَرْقُ يَحْطِفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا  
فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ  
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ (٢٠)

[Exegesis V. 17–20] It is reported in Bukhari:

Narrated Usama bin Zaid: Allah's Apostle rode a donkey, equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sad bin Ubada in Banu Al-Harith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet passed by a gathering in which 'Abdallah bin Ubai bin Salul was present, and that was before 'Abdallah bin Ubai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering 'Abdallah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, 'Abdallah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allah's Apostle greeted them and stopped and dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that, 'Abdallah bin Ubai bin Saluil said, "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him." On that 'Abdallah bin Rawaha said:

**O People! Worship your Sustainer- the one who has created you and those who were before you- so that you become righteous. (21) The one who has made Earth like a floor for you and sky like ceiling and sent down from sky, water, so that fruits would come out (of Earth) for you. (22) And if you are in doubt on what has been sent on Our servant (Muhammad) then bring one (verse) similar to it and call upon all your (false) witnesses, if you are truthful. (23) But if you are unable - (and) surely you would be unable- then fear Fire whose fuel are people (humans) and rocks- ignited for hidlers (disbelievers). (24)**

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ  
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١)  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً  
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ  
رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ  
تَعْلَمُونَ (٢٢) وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا  
عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا  
شُهَدَاءَكُم مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ  
(٢٣) فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ  
الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ  
لِلْكَافِرِينَ (٢٤)

“Yes, O Allah’s Apostle! Bring it (i.e. what you want to say) to us in our gathering, for we love that.”

So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sad bin Ubada. The Prophet said to Sad, “Did you not hear what ‘Abu Hub-b said?” He meant ‘Abdallah bin Ubai. “He said so-and-so.” On that Sad bin Ubada said, “O Allah’s Apostle! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e. ‘Abdallah bin Ubai) was grieved with jealousy. and that caused him to do what you have seen.” So Allah’s Apostle excused him, for the Prophet and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah said: “And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans.....”(3.186) And Allah also said:— Many of the people of the Scripture wish if they could turn you away as disbelievers after you have believed, from selfish envy..” (2.109) So the Prophet used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. So when Allah’s Apostle fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Ubai bin Salul and the pagans and idolaters who were with him, said, “This matter (i.e. Islam) has appeared (i.e. became victorious).” So they gave the pledge of allegiance (for embracing Islam) to Allah’s Apostle and became Muslims.

Narrated Anas\*: There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that Earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that Earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that Earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

[Exegesis V. 21–24] On the composition of Qur'ān, Gibbon wrote†:

*"In the spirit of enthusiasm or vanity, the prophet rests the truth of his mission on the merit of his book; audaciously challenges both men and angels to imitate the beauties of a single page; and presumes to assert that God alone could dictate this incomparable performance. This argument is most powerfully addressed to a devout Arabian, whose mind is attuned to faith and rapture; whose ear is delighted by the music of sounds; and whose ignorance is incapable of comparing the productions of human genius. The harmony and copiousness of style will not reach, in a version, the European infidel: he will peruse with impatience the endless incoherent rhapsody of fable, and precept, and declamation, which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds."*

Yet after more than 1400 year no one has fulfilled the challenge of Qur'ān! Gibbon has assumed that Arabians who were the early believers were all ignorant. However he failed to see through history the merits and qualifications of the people converted to new faith. Christian king of Aksum has looked the situation totally differently. He not only protected Muslims from the intelligent pagans but later converted to the 'new' religion, proclaimed by Arabian prophet peace be upon him. There was a surge of Christian conversion into Islam when Muslims settled into Syria. Priests were unhappy as people in large number without coercion accepted the new faith‡. Most of these later worked in the bureaucracy of Ummayad Caliphs.

\* Sahih al-Bukhari, Volume 4, Book 56, Number 814

† Decline and Fall of the Roman Empire, Vol. 5, by Edward Gibbon, 1788

‡ Seeing Islam as others saw it by Robert G. Hoyland, Darwin press 1997

And give good tidings to believers and those who do righteous deeds that for them are Gardens-underneath which rivers are flowing. Whenever they would be served with fruits, they would say: "We have been bestowed with them earlier (in earthly life)" and they would be served with similar and they would have pious spouses, and they would live there forever. (25) Allah is not ashamed of citing the parable of mosquito or any other on top of it. Those who believe they know that it is the Truth from their Lord and those who are disbelievers they say: "What on earth God's trying to explain from it?" Many are misled and many are guided (by such parables). And indeed those who are misled, are transgressors. (26) (These are) Those who break the covenant of Allah after accepting it and cut-off what is commanded to be attached (relationships)- they are those who are losers. (27)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا  
مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا  
مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ  
مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (٢٥) إِنَّ اللَّهَ لَا  
يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا  
فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ  
بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا  
يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (٢٦) الَّذِينَ يَنْقُضُونَ  
عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ  
اللَّهُ بِهِ أَنْ يُوَصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ  
أُولَئِكَ هُمُ الْخَاسِرُونَ (٢٧)

[Exegesis V. 25–27] All creations are complex. For those who know not they think that insects, arachnids and flies are useless. However scientific investigation into Realms of insects their bodies proved otherwise. Nowhere in Qur'an parable of Mosquito is stated. But Allah gave examples of weakness of spider's web, fly taking food from votive offering to false gods and likewise in Makki surah. This must be some pagan argument that Qur'an is replete with such mean examples.

Qur'an describes many bounties for the believers in Heavens including food and spouses. However Christians thought that sex is a devilish act and their monks and priests do not indulge in this act. According to Jews and Christians, Adam and Eve were placed in the Biblical Garden of Eden where they were living as husband and wife. Eve according to Bible was created from the 'rib' of Adam. Hence they both were physically present in paradise. Jesus was not married as in his tumultuous life he was constantly disturbed by his opponents. Christians rejected the Heavens with pleasure and physical bodies. In Gospels\*, it is claimed that Jesus said:

When the dead rise, they will neither marry nor be given in marriage; they will be like the

\* See Mathew 22:30, Luke 20:27-38, Mark 12:18-27

angels in heaven.

Jews however said

Are you not in error because you do not know the Scriptures or the power of God

We can understand if through an example let say a women has many husbands one after another when they died. Then on day of resurrection whom shall be her husband? This was the trap that Sadducees laid for Jesus. Sadducees were against resurrection and their logic proves to them that there would be no resurrection. Jesus however believed in resurrection. For Sadducees Jews, if there will be a resurrection, then the woman could not do anything but break the law of Moses which implies that the very idea of a resurrection is contrary to Torah, and so it is not possible. For Jesus marriage is not an issue which rules out Resurrection all together. And what he said is truth. There will be no marriage on the day of Judgement.

Islam also proclaim that along these physical or carnal pleasures their will be spiritual dimension which will remain most important pleasure in heavens. Allah's Apostle said\*:

And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face

Heavens will be the place for modest people and they will live like a family there. Narrated Abu Huraira†:

We were sitting with Allah's Apostle he said, While I was sleeping, I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, 'For whom is this palace?' They replied, 'For 'Umar' Then I remembered the Ghira‡ of 'Umar and returned immediately. 'Umar wept (on hearing that) and said, Let my father and mother be sacrificed for you, O Allah's Apostle! How dare I think of my Ghira being offended by you.'

Marriage in heaven will not be for procreation but for pleasure only.



\* Sahih Bukhari, Volume 9, Book 93, Number 536

† Volume 9, Book 87, Number 152

‡ There is no equivalent English word. Closest meaning is felt shame or modesty ; This word is used in positive sense.



How could you reject Allah and you were lifeless then We gave you life then We would make you die and We would bring you back to life (again) and you would be returned. (28) He is the one, who created every thing on Earth for you then spread out Heaven and fashioned out of it, seven Heavens- indeed Allah knows all. (29)

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ  
ثُمَّ مَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ  
(٢٨) هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ  
جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ  
سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٩)

[Exegesis V. 28–29] Verse 28 although small but describes a lot. It talks about Two Lives and Two Deaths created for every human being.

1. First Death: When souls and body were not present
2. First Life: Life in this World. Soul placed in human body in womb of mother
3. Second Death: Death of body, Soul taken out of body
4. Second Life: When soul placed back into resurrected body on the Judgement Day

In surah al-Ghafir, Allah said that People of Hell would cry to Allah that they want an exit from it:

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَرْنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِنْ سَبِيلٍ

They will say: “O our Lord: We died twice and lived twice, we accept our sins, so is there a way out!”

Some of the deviants claim that souls of dead are returned to bodies in graves where they are questioned. Qur’ān totally reject this concept. However it confirms that the mischievous and evil-doers’ souls would face punishment in Hell and righteous’ souls would enjoy the pleasure of Heavens before the Judgment day, while their bodies would disintegrate. There are some narrations which are quoted by them.

One of frequently quoted narrations is discussed here: **Narration of attributed to Byra bin Azib (May Allah be pleased with him)**

Minhal ben Amr narrated from Zazzan, he narrated from Byra bin Azib that we went out with the Prophet, peace be upon him at the funeral of a man from Ansar so we arrived at the grave and it was not ready; Messenger of Allah peace be upon him sat and we sat around him as if birds are over our heads and in his hands was a twig through which he was engraving on ground. He raised his head and said: Ask forgiveness of Allah from the torment of the grave two or three times and then said that for the righteous person at the interruption of this world and the beginning of the Hereafter, came down the angels from heaven with bright faces as if their faces are sun. With them is a shroud of Paradise and shrouds of musk of musk of paradise, they sit until the range of sight. Then arrive the Angel of Death, peace be upon him until sits at his (righteous person's) head and says, O good soul come out towards the forgiveness of God and His happiness. He said: It come out flowing like flowing drop from water-skin , he (angel) takes the souls and it does not remain with him for an eye blink and the souls is taken from him by (other) angels. Then they adorn the soul with the heavenly attire and engulfed it into heavenly scent. A scent then erupts from the souls which smelled better than the Musk fragrances of Earth. Prophet said: The angels (carrying soul) ascend towards heaven. As they passes by the schools of angels (already in heaven), Angels inquired: Which pious soul is this? They are told that he is that son of that. They utter his (dead person) most worthy name through which he is called at earth. Angels take him to the heaven and request that the doors of heaven be opened for it and doors are opened. After wards the angels of presence of each sky would accompany this soul until they reach the seventh sky. Allah says: Inscribe the book of my slave in *Illiya* and return him to Earth as by it, I have created them and to which I would return them and brought them out at another time. (Prophet) Said: so the soul is returned in the body, and comes two angels to him which sat him. They also ask him: Who is your Lord? He says my Lord is Allah. They ask him: What is your faith? He says: Islam is my faith. They ask: Who was the person sent among you? He says: He (Muhammad PBUH) is the prophet. They inquire: How do you come to know all about it? He says: I read the book of Allah, believed in it and attested it. A voice then comes from the sky: My slave spoke truth so laid the floor of Heavens for him, adorned him in heavenly attire and open the door of heaven for him. Said: The fragrance of heavens started reaching him and his grave is extended till the eye-sight. (Prophet) Said: After that comes a handsome person, perfumed and beautifully dressed. He comes to the righteous person, with these bounties remain blissful, these are the tidings for you, this is the day promised to you. Righteous person inquires Who are you? Your face is like blessings achieved. He says: I am your good deed. Then the righteous person prayed that O Lord establish the day of Judgement, so that I may return to my family. Prophet said: When the infidel leave this world and about to enter in hereafter, come the angels from heavens with black faces with jute rug. They sat with the distance till reaches eye slight. After that comes the angel of Death which sit close to his head and says O evil soul come out towards the wrath of God and His anger. Said: The soul then spreads inside the body, Angel of death then dragged it out like iron spike is taken out from the wool. As soon as angel of death took hold of the soul, come other angels and with in an eye blink took it from his hands and fold it into jute rug. From it (souls) erupts the most vicious of smells. Angels take it and ascend upwards, as they passes by schools of angels, they inquire: Which evil soul is this? Angels call the worst name of it, through which he was famous at Earth. Until they reach the first sky and asked for the door to be opened but it is not allowed.

Prophet then recited this verse: The doors of sky would not be opened for them until the camel goes through the passage of needle. Then Allah orders: Inscribe his name in *Sijjin*, which is the under-world. Then the soul is thrown down and Prophet recited verse whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place... Then his soul is returned to body and arrive two angels which sat him and ask: Who is your Lord? He says alas I know it not. They ask: What is your faith? He says: Alas I know it not. They ask: Who was the person sent among you? He says: Alas I have no knowledge. Then resound a voice from heaven He lied so laid the blanket of fire – open a door of Hell. So come to him the heat of hell fire and its stench. The grave is so squeezed that his ribs engraved into one another. Then comes a man with hideous face and squalidly dressed with stench erupting from him. He comes and said I want to give you the tidings of things which would make you sad. This the day- promised to you! Infidel inquired: Who are you, with such a hideous face full of evilness? He says: I am your evil deeds. On that he cried: O Lord Let not the Time (day of judgement) come! (additional part in some books) .. Then appointed on him a deaf or mute with mace , that if he would strike the Elephant it would became mud or said dust, the strikes a blow which is heard by all the creatures except Humans and Jinns and then returned the soul (again to body) it strikes another blow. (*Masnad Ahmed, Sunan Al-Kubra*)

This narration is against Qur'ān. It is stated in narration that God commanded that:

Inscribe the book of my slave in Illiyen and return him to Earth ... Inscribe his name in Sijjeen, which is the under-world.

*Sijjin* as an under-world has no basis in Qur'ān and authentic narrations of Prophet. God Almighty informed us in his glorious book that Sijjin is a register not a place. In surah *Al-Mutaffifin* Allah said:

Nay! Truly, the Record of the sinners is in *Sijjin*. And what will make you know what *Sijjin* is? A Register inscribed.

Likewise Illiyen is the record of righteous people.

Nay! Verily, the Record of the pious, is in *Illiyun*. And what will make you know what *Illiyun* is? A Register inscribed. To which bear witness those nearest.

Unfortunately the group of scholars who claim that *Zazzan* narration from Byra bin Azib's narration is authentic also sometimes claim that it is the name of place! It is claimed in narration that when the angels ascend with soul of evil-doer then:

Until they reach the first sky and asked for the door to be opened but it is not allowed. Prophet then recited this verse: The doors of sky would not be opened for them until the camel goes through the passage of needle.

If this is the rule that door of sky would not be opened for a soul then why the same group of scholars (which believe in the returning of soul to dead body) claim that the soul after questioning in grave goes back to Hell! Does it mean that camel has crossed the passage of the needle? Actually there is a contradiction between their believe and what narrators are portraying. Narrators (Minhal bin Amr and *Zazzan*) would like to stress that souls after death remain in earth irrespective of whether the person is righteous or infidel.

What these narrators are purporting is that the soul return to body does not happens only one times, rather it is an on going process. As reported in the *Idafa*:

Then appointed on him a deaf or mute with mace , that if he would strike the Elephant it would become mud or said dust, the strikes a blow which is heard by all the creatures except Humans and Jinns and then returned the soul (again to body) it strikes another blow.

Since this (Idafa) addition is against the widespread belief that soul would be returned to the body in grave only once. It was necessary to refute it some how. Therefore some claim that this addition (Idafa) is not authentic. However their predecessors like Ibn-Temiah quoted this addition twice in his Fatawah. Ibn-Qayyam quoted this addition in *Kitab-ur-Ruh* and the recent era scholar Nasiruddin Al-Bani declared this Idafa authentic. Unfortunately these scholars erred here. This is total denial of this verse as it would prescribe several deaths for a body instead to only two. Knowing this controversy Ibn-Qayyam had written a book titled *Kitab Ar Ruh* where he discussed the issue and said that the life in grave is different from life of world. However this is nothing but an illusion.

In early Islam a Shiite concept was floated that the souls of righteous and mischievous people will be returned to their bodies in graves and they would raise back to life. This concept is called Al-Rijah (The Returning). This concept is still in vogue among Shiite sects. However there is no prophetic tradition of this concept and Sunni School of thought utterly denied it.

The narrators of above report contains Shiites in all its chains and one of them claimed that he heard it from companion of Prophet Byra bin Azib (*May Allah be pleased with him*) . These narrators are Zazzan Al-Kindi\* and Minhal ben Amr†.

The narration quoted above is concocted to support the concept of *Rijah* by these Shiites‡

Imam Ibn-Hazam (d. 456 A.H.) has rejected this narration due to weakness of *Minhal ben Amr* (see *Al-Mamal wa Al-Nahal* and *Al-Mahalli*, Vol -I, pg 22). Imam Ibn-Habban (d. 354 A.H.) said that *Zazzan* has heard nothing from *Byra bin Azib*§. Imam Al-Dahabi (d. 748 A.H.) too has rejected this narration and called it strange (*Gharahab*) and against authentic (*Nikarah*) reports¶.

In fact *Zazzan's* narrations is an adaptation of Jewish concept of *Khibut HaKever* reported in Talmud. According to Judaism, Azab Al-Qabr occurs in the graves in Earth. In this process four angels *Malakhe Khavole* put the soul back into body. Then *kelipah* (Spiritual impurity) was removed by beating of dead body in graves||. Islamic concept of Azab al-Qabr is related to souls only and it does not happen in Earth but at abode called *Barzakh* in Islamic literature. Dead bodies disintegrate and become dust. Soul cannot be returned into body before the day of Judgement as there are only two lives and two deaths.

Due to misunderstanding of Islamic belief of death and life, some have claimed that dead are alive in

\* *Zazzan* is considered as an authentic narrator in Shiite literature like *Asul-al-Kafi* etc. Dr. Bashshar Awwad Al-Marouf has indicated that in his notes on discussion on *Zazzan* in book *Tahzeeb ul-Kamal fi Asma ar Rijal by Al-Mizi*. Al-Marouf said that narrations from *Zazzan* are quoted in Shiite literature like Al-Kafi.

† Also a controversial narrator. Imam *Shoabah* has discarded him and had stopped taking narrations from him.

‡ Shiites were those who supported Ali. However after his death, some become deviant and started attributing concepts which Ali or his sons never uttered in their lives. Some of their deviant concepts are that Ali fly on clouds (a biblical concept of God) and he was present among earlier messengers. Also they believed that years before Day of Judgement souls would be returned and people would be alive again and there would be fierce battles. These concepts are not supported by Qur'an and authentic narrations of Prophet.

§ See *Sahih Ibn Habban*, Vol 7, pg 374

¶ *Seer Al-Allam Al-Nublah*, Discussion on *Minhal ben Amr*, and *Tahreek Al-Islam* where Al-Dahabi said that *Minhal* is unique (*Tafarud*) in reporting this narration. Although in his earlier synoptic work on Al-Mustadrk he declared it authentic.

|| The Jewish Dark Continent by von Nathaniel Deutsch, S An-Ski Harvard University Press, 2011

the graves however this is not worldly life but the life of hereafter. Though concept is preached by numerous scholars, it is an erroneous belief. This concept is also preached by so-called *Salafi* and *Wahabi* school of thought. Bukhari has informed in his *Sahih* that when *Hasan bin Ali* (51 A.H.) died his wife had erected a tent over his grave. She did that for some time until she become hopeless and left the grave. When she left someone called her sarcastically and said: “Have you got any benefit?”\*

Bukhari has not brought a single narration in his *Sahih* with the concept of returning of soul to the dead. Matter had become worse when famous Jurist Imam Ahmed bin Hanbal started supporting the belief of life in graves. Imam Ahmed has wrote a letter to one of his associates called Musaddad bin al-Musarhad (d. 228 AH). He requested through letter to Imam Ahmed to write about important articles of faith†. Dahabi has quoted the words of Imam Ahmed in his work‡:

وقال أبو الحسن الميموني: سألت أبا عبد الله الكتاب لي إلى مسدد، فكتب لي إليه. وقال: نعم الشيخ عافاه الله

*And Abu Al-Hasan Al-Maimoni said: I asked Abu Abdullah (Ahmed) on (his) Writing to Musaddad via me, so he (Ahmed) wrote that and said: Nice Sheikh and may Allah save him.*

Ibn Tammiyah said in his *Fatwah*, ابن تيمية فتاوى ابن تيمية, juz 1, pg 468:

وَأَمَّا رِسَالَةُ أَحْمَدَ بْنِ حَنْبَلٍ إِلَى مُسَدَّدِ بْنِ مَسْرُودٍ فِيهِ مَشْهُورَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَالسُّنَّةِ مِنْ أَصْحَابِ أَحْمَدَ وَغَيْرِهِمْ تَلَقَّوْهَا بِالْقَبُولِ وَقَدْ ذَكَرَهَا أَبُو عَبْدِ اللَّهِ بْنِ بَطَّةٍ فِي كِتَابِ الْإِبَانَةِ وَاعْتَمَدَ عَلَيْهَا غَيْرُ وَاحِدٍ كَالْقَاضِي أَبِي يَعْلَى وَكَتَبَهَا بِحُظْمِهِ .

And the letter of Ahmed bin Hanbal to Musaddad bin Al-Musarhad is well known among *Ahlal-hadith wa al-Sunnah* (people of hadith and sunnah) among followers of Imam Ahmed, which have embraced it with acceptance. And Abu Abdallah ibn Battah has mentioned that in his book *Al-Ibanah* and relied on it more than one like Qadhi Abi Yalah and wrote it.

Following is the excerpt of letter with description§:

العقيدة لأحمد بن حنبل رواية مسدد بن مسرود روى القاضي أبو يعلى محمد بن محمد بن الحسين بن خلف الفراء في الطبقات والحافظ أبو الفرج عبد الرحمن بن علي بن الجوزي الحنبلي في كتابه مناقب الإمام أحمد وذكر



\* Also Ummayyad caliphs were lacking the holy spaces in Damascus and their opponent Abdallah bin Zubair had occupied the Holy Makkah and Medinah. To fill up the holiness vacuum at Syria and Palestine, first Ummayyad Caliph Abdul Malik erected the Dome over the Rock in Jerusalem. Later in era of Caliph Walid bin Abdul Malik (Walid-I) the Church of Saint John the Baptist in the midst of Damascus is occupied and he gave Christians another place to worship. Then stories were circulated in masses that it is the very site of grave of Prophet Hood. And in one other report it was called the location where head of Yahya is buried as it was already famous among Christian. Prophet Muhammad (*Peace be upon him*) had strictly forbidden Muslims to make such places as mosques but Ummayyad Caliphs blatantly acted against the orders of Prophet. This happened after the death of last companion of prophet. In Syria and Palestine originally most of these holy places were discoveries of Saint Helena (Mother of Constantinople) with the help of Eusebius of Caesarea (d. 340 C.E.). Slowly and gradually whole Damascus is transformed into amalgamation of holy sites confiscated from Jews and Christians like Mount Qasiyon (location of christian monasteries), Magharat al-Dam (spot where Habel son of Adam murdered) etc.

† Tabaqat Al-Hanablah, juz 1, pg 341-344

‡ Seer Allam Al-Nublah, juz 10 pg 592

§ Al- Aqeedah Imam Ahmed bin Hanbal بكر الحلال, العقيدة رواية أبي بكر الحلال, Dar Qutaybah, Damishq

القاضي برهان الدين إبراهيم بن مفلح في كتابه المقصد الأرشد أن أبا بكر أحمد بن محمد البردعي التميمي قال لما أشكل على مسدد بن مسرهد أمر الفتنة يعني في القول بخلق القرآن وما وقع فيه الناس من الاختلاف في القدر والرفض والاعتزال وخلق القرآن والإرجاء كتب إلى أحمد بن حنبل أن أكتب إلي سنة رسول الله صلى الله عليه و سلم فلما ورد الكتاب على أحمد بن حنبل بكى وقال إنا لله وإنا إليه راجعون يزعم هذا البصري أنه قد انفق على العلم مالا عظيما وهو لا يهتدي إلى سنة رسول الله صلى الله عليه و سلم فكتب إليه بسم الله الرحمن الرحيم الحمد الذي جعل في كل زمان بقايا من أهل العلم يدعون من ضل إلى الهدى والايمان بالحوض والشفاعة والايمان بالعرض والكرسي والايمان بملك الموت وأنه يقبض الأرواح ثم ترد إلى الأجساد في القبور ويسألون عن الإيمان والتوحيد والرسول

*Belief of Imam Ahmed narrated by Musaddad bin Musarhad. Narrated Qadhi Abi Yalah Muhammad bin Muhammad bin Al-Hussain bin Khalif Al-Fara in Al-Tabbaqat and Al-Hafiz Abu Al-Faraj AbdurRehman bin Ali bin Jauwzi Al-Hanbali in his book Manaqib Imam Ahmed and mentioned Al-Qadhi Burhan uddin Ibrahim bin Muflah in his book Al-Maqsd Al-Irshad that Abu bakr Ahmed bin Muhammad Al-Bardai Al-Tamimi said: When Musaddad bin Musarhad got confused due to matter of Fitnah means the Creation of Quran and the issues in which people have differences (like) in Qadr and Rifdh and Al-Atedhal and creation of Quran and Al-Irjah, he wrote to Ahmed bin Hanbal to write for him the way of Messenger of Allah peace be upon him. When Ahmed got the letter he wept and said: We are for Allah and we return towards him, this Basri thinks that he spent a lot on knowledge and he hasn't got the guidance towards way of Prophet, so he (Ahmed) wrote: In the name of Allah most Gracious most Merciful. Praise be to Allah that he made in every era some people of knowledge, who call from ignorance towards guidance and ... (one must believe on) The pond (of Kauthar) and the intercession and belief on presentation and belief on Kursi and belief on angel of death and that he captures souls and then returns them to the bodies in graves and asked on belief and Oneness (of Allah) and Prophets ...*

Abdul Wahid bin Abdul Aziz التميمي الحارث بن الحارث التميمي has compiled the believes of Imam Ahmed. The book is called Kitab fih Ateeqad Al-Imam Ahmed. The book starts with description:

بسم الله الرحمن الرحيم نص اعتقاد الإمام أحمد بن حنبل أخبرنا الشيخ الإمام الحافظ أبو محمد المبارك بن علي بن الحسين بن عبد الله بن محمد المعروف بابن الطباخ البغدادي رحمه الله في الدنيا والآخرة إجازة قال حدثنا شيخنا الإمام الحافظ أبو الفضل محمد بن الناصر بن محمد بن محمد بن علي البغدادي بها قال أخبرنا الإمام جمال الإسلام أبو محمد رزق الله بن عبد الوهاب التميمي قال أخبرنا عمي أبو الفضل عبد الواحد بن عبد العزيز التميمي بجميع هذا الاعتقاد وقال جملة اعتقاد أحمد بن حنبل رضي الله عنه والذي كان يذهب إليه ..

كان يقول إن الأنبياء أحياء في قبورهم يصلون وأن الميت يعلم بزائره يوم الجمعة بعد طلوع الفجر وقبل طلوع الشمس

*Abul Fadhal Abdul Wahid bin Abdul Aziz Al-Tamimi has collected these believe of Imam Ahmed and he followed those: And he (Ahmed) said indeed the Prophets are alive in graves and pray and dead (inside grave) knows about the visitor on Friday after Dawn (Fajr, till) before the sun rises.*

Imam Ahmed had quoted a narration in this Al-Musnad Imam Ahmed that:

حدثنا عبد الله حدثني أبي ثنا حسين بن علي الجعفي عن عبد الرحمن بن يزيد بن جابر عن أبي الأشعث الصنعاني عن أوس بن أبي أوس قال قال رسول الله صلى الله عليه وسلم : من أفضل أيامكم يوم الجمعة فيه خلق آدم وفيه قبض وفيه النفخة وفيه الصعقة فاكثروا على من الصلاة فيه فان صلاتكم معروضة على فقالوا يا رسول الله وكيف تعرض عليك

*Narrated Aus bin Abi Aus that Messenger of Allah peace be upon him said Best of your days is Friday, on this day Adam is created and on this (day) he died and on this (day) there will be Blowing (for day of Judgement) and on this (day) their will be Shocks (due to day of Judgement) so increase your prays of blessing on me on this day, as it is presented on me. We said O Messenger of Allah but how it will be presented on you when you would become dust means you disintegrate, said: Indeed Allah has forbidden Earth to eat the bodies of prophets peace be upon them.*

Imam Bukhari strongly denounced this concept and declared this narration weak\*:

قال الوليد كان لعبد الرحمن كتاب سمعه وكتاب آخر لم يسمعه وأما أهل الكوفة فرووا عن عبد الرحمن بن يزيد بن جابر وهو بن يزيد بن تميم ليس بابن جابر وابن تميم منكر الحديث

*Al-Waleed said that Abdur-Rehaman had a book which he heard and a book which which he had not heard and people of Kufa have narrated from Abdur-Rehamn bin Yazeed bin Jabir but he is (actually Abur Rehaman) bin Yazeed bin Tameem and not the Ibn-Jabir and (Abdur Rehman bin Yazeed ) Ibn Tameem is Munkar-ul-hadith.*

Imam Ahmed bin Hanbal thus propagated creed which is not supported by Islamic doctrines of life and death. Later Imam Ibn Tammiyah had developed his creeds on same line of interpretation and even started believing that death can hear. Ibn Tammiyah become the stalwart supporter of life of Prophet in his grave and he inferred that from a very weak narration. He wrote<sup>†</sup>:

وكان سعيد بن المسيب في أيام الحرة يسمع الأذان من قبر رسول الله صلى الله عليه وسلم في أوقات الصلوات وكان المسجد قد خلا فلم يبق غيره

*And during the incident of Hirra, Saeed bin Al-Musayyab used to hear the Adhan from grave of Prophet (peace be upon him) during the prayer times and mosque was empty and there was none there except him!*

Ibn Tammiyah said in his Fatwah<sup>‡</sup>:

أنه صلى الله عليه وسلم يسمع السلام من القريب



\* Tahreekh al-Saghir, juz 2 , pg 109

† كتاب اقتضاء الصراط المستقيم مخالفة أصحاب الجحيم

‡ Majmo Al-Fatawa, Vol 27, pg 384

*Indeed he (Prophet) listens the Salam (Greetings) near (his grave)*

Ibn Tammiyah also said:

أَنَّ الْمَيِّتَ يَسْمَعُ فِي الْجُمْلَةِ كَلَامَ الْحَيِّ وَلَا يَجِبُ أَنْ يَكُونَ السَّمْعُ لَهُ دَائِمًا ، بَلْ قَدْ يَسْمَعُ فِي حَالٍ دُونَ حَالٍ

*Indeed the Dead hears the words of the living and it is not that it hears always, but it hears from circumstances to circumstances*

His student Imam Ibn Qayyam wrote book *Kitab al-Rouh* and claimed that souls are like birds which can roam into heavens and earth without limits and that all can happen in a blink of an eye! He wrote in *Kitab Al-Rouh*:

وَالسَّلَفُ مَجْمَعُونَ عَلَى هَذَا وَقَدْ تَوَاتَرَتْ الْأَثَارُ عَنْهُمْ بِأَنَّ الْمَيِّتَ يَعْرِفُ زِيَارَةَ الْحَيِّ لَهُ وَيَسْتَبْشِرُ بِهِ

*And all Salaf (previous generations) agreed on it and it is endorsed by continuous reports that Dead knows the living visitor and become happy due to that ...*

Ibn Qayyam wrote in another book\*:

*So soul is like trapped bird in the body (like cage), when it got freed from snare, it goes like a bird wherever it wants to go. And that is why Prophet said that soul is like a bird hanging on the trees of paradise. And it was the same bird that was felt when Ibn Abbas was buried and a voice of a reader is heard (reciting verses) and accordingly it is a bird as per its bleakness, goodness and evilness it is a soul (Rouh). And that is why the souls of People of Pharaoh are like black birds returned to Fire in morning and evening.*

These erroneous believes have mislead many people and they started worshipping graves and saints. Though Ibn Tammiyah and Ibn Qayyam rejected the idea of veneration of graves of saints in their books but they put-forth the believes which provided the justification to these acts. Ibn Tammiyah had even said nothing on the Dome over Prophet's grave though he declared the travel to visit the Prophet's tomb as an innovation. Surprisingly Muhammad bin Wahab Al-Najdi also followed the same line and spared the Dome over Prophet's grave. Now the Wahabi religious clergy at Medinah call this Dome the work of ignorants but paint it carefully with green paint and embellished it with gold. Allah said for Rabbis and Monks of People of the Book:

لَوْلَا يَتَّبِعُهُمُ الرِّبَّائِيُّونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Why not their *Rabbaniyon* (God-fearer) and Rabbis stop them from the word of sin and they are eating haram (things) - really bad is what they are doing.

But now it is valid for Muslims as whole Ummah! What a shame for us.

By 500 A.H. Ahl-al-Sunnah (Sunni school of thought) got divided into those who believed in life in grave and those who do not. Imam Al-Ashari (d. 324 A.H.) wrote in *Maqalat-al-Islamiyeen*:

واختلفوا في عذاب القبر: فمنهم من نفاه وهم المعتزلة والخوارج، ومنهم من أثبته وهم أكثر أهل الإسلام، ومنهم من زعم أن الله ينعم الأرواح ويؤلمها فأما الأجساد التي في قبورهم فلا يصل ذلك إليها وهي في القبور

\* زاد المعاد في هدي خير العباد \*

*And people disagreed on the Azab-al-Qabr, so some of them rejected it called Mutazalite and Khawarij. Some accepted it - they are the People of Islam- and among them are those who believe that Allah give pleasure and torment to souls and its effect does not reach to the bodies in graves.*

Ibn Hazam (d. 456 A.H.) also clarified this concept:

لَإِنَّ فَتْنَةَ الْقَبْرِ وَعَذَابَهُ وَالْمُسْأَلَةَ إِنَّمَا هِيَ لِلرُّوحِ فَقَطَّ بَعْدَ فِرَاقِهِ لِلْجَسَدِ إِثْرَ ذَلِكَ قَبْرًا أَوْ لَمْ يَقْبَرِ

*The questioning in grave and its torment is for souls only after leaving the dead body whether buried or not buried.*

And when your Lord said to angels: "I am going to make successor on Earth." (Angels) Said: "Are you going to make one who would create corruption in it and would shed blood? And indeed we (continuously) praise you and exalt you!". (Allah) Said: "Indeed I know what you know not". 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠)

[Exegesis V. 30] The word خَلِيفَةً **Khalifah** (successor) has different shades of meaning. Among humans it is applicable when someone resigned or died and a new person, successor is appointed to fulfill the duty. The translation of Khalifa as vicegerent is also incorrect as it means a person exercising delegated power on behalf of a sovereign or ruler. Allah has not delegated his powers to humans. He only provided humans zone of freedom. The word خَلِيفَةً **Khalifah** (successor) in verse is not used with meaning of vicegerent, as planet is still operated by Allah like its rotation, movement of sea and winds, growing of crops and plants and means of sustenance for creation in it. However humans are free to destroy the planet through wars, *Fasad* (Anarchy or corruption), false religions and annulling the social and ethical values set on the day of creation. Khalifah is used as Earth has myriad of creations present and it was ready for plan of Allah. Jinns were already on Earth and they were the first creation with the free will. They can even fly to skies and move swiftly over the planet.

Allah *Subhanahu wa Ta'ala* divided the spheres of Heavens and Earth. In Heavens the will of Allah is implemented fully through angels but He decided that Earth would be inhabited by two of his creations with free will. One Jinns and another Humans. As both kinds of creations have free will, they may decide on their own what they like. Based on this decision, some would be on right path and some would stray from it. Allah *Subhanahu wa Ta'ala* has selected messengers from humans to guide both kinds of creations. In this context *Khalifah* (successor) would be humans, as planet would shape up as per humans decisions and Jinns would misled them. That is why *Qur'an* calls the Shayateen as (*Addu*) Adversary.

In Gospel the same idea is explained as Kingdom of Heaven and in the prayers Prophet Jesus said that "your kingdom come, your will be done, on earth as it is in heaven" (Mathew 6:10) i.e. humans act as per God's command as His will is followed in Heavens.

And Allah taught Adam all names- then presented him in front of angels - and He said (to angels): “Let me know the names of these, if you are right?”.<sup>(31)</sup> (Angels) said: “O Holy one! We do not know except what you have taught us. Indeed it is you who is all knowing and wise”.<sup>(32)</sup> (Allah) said: “(Now) Adam! inform them names”. When he (Adam) informed them Allah said: “Have I not told you I know all Unseen in Heavens and Earth and know what you reveal and what you hide ”.<sup>(33)</sup>

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (٣٢) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣)

[Exegesis V. 31–33] Allah showed his creation Adam to angels and prove to them that Adam has more knowledge about names as they have. Some deviants claimed that angels wanted to become Khalifa themselves. This too is an erroneous understanding as nowhere angels claimed that. Angels only follow the will of Allah, they cannot decide on their own. They only feared that the creations with free will, if placed on Earth, then that would result in bloodshed and massacre. Which is partly true however there was a greater wisdom hidden in that and that was the appointment of prophets and messengers. Through guidance from Allah some humans will correct their way of thinking and strive for it. It is not explained what those names were. However the deviant sects have opined that those were the names of Prophet Muhammad (*Peace be upon him*) family. However in Islam Prophets and Messengers are in ranks higher than their families including Prophet Muhammad (*Peace be upon him*) family members\*. Matter is not reported in any authentic *hadiths*.

The word Adam in Hebrew *Adamah* means ground or soil. Prophet Adam was created from soil or ground so he is called the same. He was a man of humility. But Satan view the whole episode differently. Ground is the place on which men and beast walk whereas fire is the substance which burn all and no one can tread in it. Satan thus claimed his dignified position. Allah denounced and cursed as Satan has considered himself superior over others.

\* Shiite scholar Allamah Muhammad Hussein Tabatabai has said in the Tafseer Al-Mizan that Imam Jafar said that Allah has taught Adam “The names of the valleys and the vegetables and the trees and the mountains of Earth”. (At-Tafsir, al-'Ayyashi)

And when your Lord said to angels: "Prostrate before Adam". They prostrated except Iblees - he refused and become arrogant and he was from disbelievers. (34) And We said: "O Adam! you and your wife stay in Garden and eat from it plentiful as you wish but do not go near this Tree - it would render you in wrong-doers". (35) Satan caused them to fall and make them get out of what (pleasure) they were in, and We said: "Descend (down), you would be enemies to each other-Earth would be your dwelling till some time!". (36) Now Adam learned some words from his Lord (to seek repentance) and He accepted his repentance, Indeed He is forgiving, the Merciful. (37) We said: "Descend down (towards Earth), all of you! (Now) for those who accept guidance from me, there would be no fear and sadness (on Judgement day)". (38) And those of you, who reject and hid our Signs (of Truth) - they are the people of Fire- where they will abide forever. (39)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا  
 إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٣٤)  
 وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا  
 مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ  
 الشَّجْرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥) فَأَزَلَّهُمَا  
 الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا  
 اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي  
 الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (٣٦) فَتَلَقَىٰ  
 آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ  
 التَّوَّابُ الرَّحِيمُ (٣٧) قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا  
 فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا  
 خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٣٨) وَالَّذِينَ  
 كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ  
 فِيهَا خَالِدُونَ (٣٩)

[Exegesis V. 34–39] Allah commanded his angels to prostrate before Adam. In Islam, one cannot prostrate to other creation because the act shows complete humbleness and devotion. Allah has made prostration as part of worship. However in heavens the situation was different. Following the will or command of Allah is an act of worship. Adam was first creation and Allah wanted to put Satan on trial, who was a fervent devotee and placed among the ranks of angels. Because of Allah's favours on him he become arrogant. He decided to refuse the command and all angels prostrated. Satan uttered his elemental theory of creation, through which he tried to convince Allah that he is superior to Adam. Adam according to Satan was inferior as Fire is higher element than dust. This resulted in further Wrath of Allah. Probably Satan was expecting that Allah would make him successor of Earth and his desire caused his fall. In Sahih Muslim it is reported that Satan saw Adam while he was created in heavens and he understood that Adam is a kind of creation which would not show moderation or self-restraint\*.

\* Sahih Muslim, Vol 4, pg 2016

In Jewish book, The Cave of Treasures it is said that\*:

And when the prince of the lower order of angels saw what great majesty had been given unto Adam, he was jealous of him from that day, and he did not wish to worship him. And he said unto his hosts, "Ye shall not worship him, and ye shall not praise him with the angels. It is meet that ye should worship me, because I am fire and spirit; and not that I should worship a thing of dust, which hath been fashioned of fine dust." And the Rebel meditating these things (Fol. 5b, col. 2) would not render obedience to God, and of his own free will he asserted his independence and separated himself from God. But he was - swept away out of heaven and fell, and the fall of himself and of all his company from heaven took place on the *Sâtânâ* because he turned aside (from the right way), and *Shêdâ* because he was cast out, and *Daiwâ* because he lost the apparel of his glory. And behold, from that time until the present day, he and all his hosts have been stripped of their apparel, and they go naked and have horrible faces. And when *Sâtânâ* was cast out from heaven, Adam was raised up so that he might ascend to Paradise in a chariot of fire And the angels went before him, singing praises, and the Seraphim ascribed holiness unto him, and the Cherubim ascribed blessing; and amid cries of joy and praises Adam went into (Fol. 6a, col. I) Paradise. And as soon as Adam entered Paradise he was commanded not to eat of a (certain) tree; his entrance into heaven took place at the third hour of the Eve of the Sabbath (i.e. on Friday morning).

Satan is called *Iblees*. However it is not name as according to experts of Arabic language, Iblees means the one that lost the hope<sup>†</sup>. Iblees or Satan are than titles. In Leviticus 16 the name is pronounced as Azazel<sup>‡</sup>:

"Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. 7 Then he shall take the two goats and set them before the Lord at the entrance of the tent of meeting. 8 And Aaron shall cast lots over the two goats, one lot for the Lord and the other lot for Azazel. 9 And Aaron shall present the goat on which the lot fell for the Lord and use it as a sin offering, 10 but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, that it may be sent away into the wilderness to Azazel."

In ancient times Jews used to through a goat in abyss from top of Mount Azazel (Jabel Muntar) in the Judean Desert, as a sacrifice to please Satan. It was called goat of Azazel later to hid this concept translators have changed the Goat of Azazel into Goat of Atonement. Dead Sea Scrolls corpus like Books of Enoch and Jubilee also named devil as Azazel.

In other Biblical books Satan is called Satan only like in Book of Job, Book of Zechariah and real name is not pronounced. Generally People of Book consider Satan as Fallen Angel (belief unsupported in Qur'ân). Some Jewish sects rendered the Satan as a negative human tendency called *Yetzer Hara*<sup>§</sup>. The Greek word used for Satan in New Testament is *Diabolos* meaning to slander, to accuse and to defame. Form this Greek word the word Devil in English is adapted. *Diabolos* is also not a real name. In New Testament

\* The Cave of Treasures, The First Thousand years: Adam to Yared(Jared). It is claimed that Cave of Treasures was written in the 4th century BCE. However one cannot claim that all its contents are baseless. Prostration to Adam is also mentioned in Jewish pseudepigraphical writing Life of Adam and Eve. A question arises that why so many people have written this account.

† Gharib Al-Qur'ân by Abu Bakr Al-Uzairi (d. 330 A.H.)

‡ According to Gharib Al-Qur'ân by Ibn Qutaibah (d. 276 A.H.) Azazel was the name of Satan.

§ *Nafs Al-Amarah* in Qur'ân. *Nafs Al-Amarah* is not Satan its a tendency to do sin.

Devil is depicted as ruler of the Earth and God is shown as ruler of heavens. In book of Isaiah (14:12) it is said “How you have fallen from heaven, morning star, son of the dawn”. The morning star is translated as Lucifer. But that too is not a name. Venus is a morning star, Christians thought that it is a dropped from heavens like fallen angel and named Satan as morning star.

Allah created consort for Adam. In hadith literature her name is indicated as Havvah. About her creation, it is reported in Sahih Bukhari that Prophet Muhammad (*Peace be upon him*) said:

And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women.

Adam and his wife Havvah stayed in Heavens till the Satan deceived them. Satan was not ousted from Heavens as he asked respite till day of Resurrection to deceive humans. So Allah allowed him to approach Adam and Havvah (peace be upon them) as they were the only humans at that time. Adam and Havvah stayed in Heavens till Allah *Subhanahu wa Ta'ala* allowed them. But He knows that Satan would deceive them and would cause their fall.

O children of Israel! Remember my favours which We bestowed upon you and fulfill the Covenant (and) I will fulfil your covenant (from Me), and be afraid of (only) Me. (40) And accept (message) what has been sent down, verifying what you already have, and be not the first to reject and do not sell my verses for meagre amount and fear Me alone. (41) And do not infuse the Falsehood with the Truth and do not intentionally hid the Truth. (42) Establish Salat and pay Zakah and bow down (your heads) with those who (have already) bow down. (43) Do you instruct people for righteousness and forget yourselves and you recite the Book? Don't you understand? (44)

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ (٤٠) وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ (٤١) وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (٤٢) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (٤٣) أَنْتُمْ مَرْسَلُونَ النَّاسِ بِالْبُرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ (٤٤)

[Exegesis V. 40–44] From here onwards Allah used the Collective Consciousness\* of Jews and remind Arabian Jewry about what their fore fathers did. In this way Allah has endorsed the Semitic origin of the Jews of Arabia. As a nation or *Ummah* Jew have the memories of the God's favour and disfavour on them. Qur'an here cannot quote an event which is unknown to Jews of Arabia. The events mentioned in this series much be available to Jews through their Rabbinic literature, Targum or Talmud. Many have misunderstood this point and said that Qur'an is reporting things which are copied from Jewish literature. But that exactly was an argument here. If Qur'an quote some thing which they do not know than Jews would immediately reject it. It is therefore logical that Qur'an has quoted events which they have in their memories. That is why Qur'an discusses the events by saying "And when" or "Remember when".

Allah first reminded them of His favours upon them and addressed them as Bene Israel. The word Jew actually comes from *Yehud* יהודה, which was the name of one of the 12 tribes of Bene Israel. Jews established their Kingdom of Judah (Hebrew מְמַלְכֶת יְהוּדָה Mamlakhet Yehuda) after Prophet Solomon and the tribe of Yehuda become a dominant tribe over others. Slowly other tribes lost their individuality and merged into the ruling tribe. In Second Temple period, Persians called them Yeduha and from now on wards other nations started calling them Yehudim (in Hebrew) or Yehud (in Arabic). Yehud itself is an ethnic term†. In Qur'an Jews were addressed as Bene Israel (Children of Israel or Yaqoub) and also with at some places the

\* The term conscience collective or Collective conscious was introduced by the French sociologist Emile Durkheim in his *Division of Labour in Society* in 1893. It describes the the set of shared ideas, notions, beliefs, ethical and moral attitudes which unify the society. See Durkheim, Emile. *The Division of Labor in Society*. Trans. W. D. Halls, intro. Lewis A. Coser. New York: Free Press, 1997

† The word Jew has been removed from some English Dictionaries and replaced by Jewish nation. In English dictio-

term Yehud is used for Jews.

Allah reminded the Jews about their role in history that they are the chosen nation of Allah. Allah preferred them over other nations so naturally the demand is more compared to others. They have been advised that they should not act like pagans of Arabia or become *Kafir*. *Kafir* in Arabic means the one who hides. A farmer is also called *Kafir* because he hides the seed into soil. So in a similar manner Allah said that do not hide the Truth. Disclose the Truth to your people. We need to remember that Bible and other religious literature in those days was only available to Jewish Rabbis and Christian *Abba* i.e. fathers.

Bukhari reported that narrated Abu Huraira:

The Prophet said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me"\*.

Allah instructed them to worship him through prayers and alms and join with the ranks of Muslims who had already bowed down to God. The belief in Prophet is hidden in this as Jews would accept Prophet Muhammad (*Peace be upon him*) as Imam (or leader) in prayer only if they believe that he is true Prophet.

It is instructed not to sell verses at meagre amount. The word used is آية *ayah* adapted in Arabic from Hebrew or Aramaic אִיִּת *Ot†* or *Awth*.

naries word Jew means to bargain sharply with; beat down in price (often followed by down). So phrase Jew down means To bargain shrewdly or unfairly with.

\* Volume 5, Book 58, Number 277

† Word used in Genesis 1:14; According to Kohlenberger/Mounce Concise Hebrew-Aramaic Dictionary meaning is "sign, mark, symbol, a signal or event that communicates; a supernatural event or miracle as a sign from God". In Arabic it is used in similar sense as a sign of God or His verses

And seek help through patience and Salat- it is big (effort) except for humble-minded feared ones. (45) Those who expect that they would meet their Lord and they would be returned to him. (46) O children of Israel! Remember my favours which I bestowed on you and preferred you over worlds (nations). (47) Fear the day in which no one will be able to get help from others and no intercession will be accepted and no compensation will be taken and they will not be helped. (48) And when we saved you from the People of Pharaoh, they afflicted you severe torment, killed your sons and kept your daughters alive, and it was a great trial from your Lord. (49) And when We parted the sea for you and thus saved you and drowned People of Pharaoh and you were watching (their drowning). (50)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (٤٥) الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (٤٦) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (٤٧) وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (٤٨) وَإِذْ نَحَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَدَّبْحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ (٤٩) وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنحَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (٥٠)

[Exegesis V. 45–50] Allah has advised Jews to seek God in their endurance for faith, do they think they are on right track. So pray to Allah (Yahweh in Hebrew; Elah or Alaha in Aramaic) and seek His help. Perhaps they would know that Prophet Muhammad (*Peace be upon him*) is true Prophet. Do they think they are true believer then they should show some seriousness towards his word and should not play foul with them. In this surah Allah will cite some of their outrageous remarks which shows the non-serious attitude of Yathribian Jewry. In book of Psalm 49:7 it was said: “No one can redeem the life of another or give to God a ransom for them”.

And when we promised Moses forty nights and you (meanwhile) took the calf after that and you were wrong doer. (51) Even After that we forgave you so that you be grateful. (52)

وَإِذْ وَاَعَدْنَا مُوسَىٰ اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَاَنْتُمْ طَالِحُونَ (٥١) ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٢)

[Exegesis V. 51–52] The calf is taken as god because in Egypt it was worshipped at temples called Apis Bull. Apis bull (or male Calf) was worshipped in the Memphis region and it was considered as an intermediary between humans and god Ptah (later identified as Osiris, then Atum). In Egypt a male calf was especially selected and venerated at temples. He was also considered as an oracle. The movements of his tail are interpreted as prophecies. His breath was believed to cure disease, and his presence to bless those around with virility. In upper Egypt an ancient Egyptian cow goddess with name Bat (or Bata) is also worshipped in New Kingdom. She was considered as a deification of the Milky Way. In New Kingdom she was merged in Hathor, another cow goddess.

Bene Israel while in serfdom in Egypt were lured towards this belief and started venerating the bull or calf\*. The making of calf episode as revealed in surah *Taha* was an act as nation and that is why it was commanded to do catharsis by killing those who were involved in this heinous act of association. Qur'an identified that Bene Israel were afraid of slaughtering a بَقْرَةٌ cow and also they were obsessed in love of الْعِجْلُ Calf. In surah *Taha* it is revealed that Samiri's † creation was الْعِجْلُ Calf. In Hebrew bible יָעִל Ejel is used and it means male calf. Cow cultists were also among those who have crossed the red sea. It was not an idea which is new to them.

\* In ancient times Earth was considered as center of Universe and Sun was supposed to be orbiting it. Astrologers had made orbit of zodiac or celestial equator around the Earth. According to this every 2,160 years the vernal equinox moves into a new zodiacal sign. The period is called astrological age. During 4000 - 2000 BCE cult of Taurus (Bull) had flourished in ancient Egypt, Mesopotamia and India. Probably that was why the Israelite venerated cow or calf.

† An impostor among Bene Israel in time of Prophet Moses. According to Book of Numbers 25:1 - 14; Zimri ben Salu of Shimoni (Simeonites) committed worship of Ba'al-pe'or, a false god. According to Qur'an Samiri (or Zimri) was involved in calf worship. According to book of Numbers 24,000 Israelites had died due to wrath of God on this issue. Heinrich Speyer also held the view that al-Samiri has its origin in the name of Zimri (See Die Biblischen Erzählungen Im Qoran by Heinrich Speyer, 1931). In Book of Hosea the whole episode of Calf worship is repeated again for Jeroboam. That is an obvious innovation written in name of Hosea. Why on Earth in 8th century BC, Jeroboam King of Israel would go for worshipping Calf though he knew about the well known story of God's wrath on previous generations. Jeroboam had his capital in Shomron (Samaria). Josef Horovitz has tried to relate Calf worship to Shomron and made Zimri or Samiri, a Samaritan. (See Patricia Crone and Michael Cook, Hagarism: the Making of the Islamic World, Cambridge, 1977 )

And We gave Moses Book and the Criterion; so that you may get guidance. (53) And when Moses said to his nation: “O my people! Indeed by adopting the Calf (as god) you have committed wrong, so now, seek forgiveness of your Lord by killing yourself. It is just for you in sight of your Lord, then He may forgive you - For He is Forgiving, Most Merciful.” (54) And when you said to Moses: “We will not believe on you unless we see Allah in front of us” - (pronouncing this demand) Lighting struck you and you were witnessing. (55) Then we gave you life after your elimination, perhaps you be grateful. (56)

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ  
تَهْتَدُونَ (٥٣) وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا  
قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلِ  
فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ  
خَيْرٌ لَّكُمْ عِنْدَٰ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ  
التَّوَّابُ الرَّحِيمُ (٥٤) وَإِذْ قُلْتُمْ يَا مُوسَى لَئِن  
نَّوْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ  
الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ (٥٥) ثُمَّ بَعَثْنَاكُم  
مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٥٦)

[Exegesis V. 53–56] Torah is called Criterion. The word is also used for Qur’ān. Bene Israel had Torah to compare it with Canaanite religion and know that it is false. However they were so imbibed with cow and calf worship that they kept forgetting what they have. When Moses returned with Tablets of Torah (written both sides\*) he saw the cursed *Bene Isreal* indulged in worship. He took his brother *Haroon* (Aaron) with hairs of his head and beard (surah Taha) and *فَانكسرت الألواح ألقى* *threw the Tablets and they were smashed*† - a manifestation of Divine Wrath for Bene Israel. Moses had been given six Tablets when this heinous crime of calf worship was committed two parts raised to Heavens and only four parts left‡

\* BT, Shab. 104a, Meg. 2b

† Musnad Ahmed

‡ Sunan Abi Dawood

And We overshadowed you by clouds, and sent down Manna and quails over you, eat the clean things which We have provided. We have not made them suffer yet they made themselves to suffer. (57) And when We said: “Enter this land and eat plenteous whatever you like, and enter through the door while prostrating and say حِطَّةً (Sins). We will forgive you and give more to those who do good to others”. (58) When the evil doers replaced the word with one which has been said to them, then We sent down Wrath from sky on evil-doers on their wretchedness. (59)

وَوَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ (٥٧)  
وَإِذ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاذْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَتَزِيدُ الْمُحْسِنِينَ (٥٨)  
قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (٥٩)

[Exegesis V. 57–59] Reported in Sahih Bukhari \*: Narrated Said bin Zaid: I heard the Prophet saying, “Mushroom are like Manna and their water heals eye diseases”. The word حِطَّةً in Arabic also means “Mushroom are like Manna and their water heals eye diseases”. The word حِطَّةً in Arabic also means *drop from position* † and the word is used for sins and the forgiveness. This word حِطَّةً is similar to Hebrew word *hattah*. In the Hebrew Old Testament the word most commonly used for sin is *hattah* ‡. In Arabic dictionaries حِطَّةً is metaphorically translated as forgiveness §. The word was changed by *Bene Israel* into حِنْطَةً (wheat) ¶. In Hebrew כִּי־תַח (germinated wheat) pronounced *Khi-tah*. So *Hattah* was changed to *Khi-tah*.

\* Volume 7, Book 71, Number 609

† Mo’ajam Al-Lughah by Ibn Faris (d. 395)

‡ Missing the Mark by Bruce Vawter, in Introduction to Christian Ethics, New York: Paulist Press, 1989, 199-205.

§ *Asas ul- Balagha* by Zamakhshari (d. 538 A.H.)

¶ Reported by Ibn-Abbas (Tahzeeb al-Lugha)

And when Moses asked water for his people, We said: “Strike your staff on the Rock!” Twelve springs erupted out of it. Each tribe knew his station of water-drinking. Eat and drink and do not spread disturbance on Earth like anarchists. (60)

And when you said: “O Moses! we cannot rely on one sort of food, so call your Lord that bring out which grows on Earth, its herbs and its cucumbers and its garlic and its lentils and its onions”. (Moses) said: “Do you want to replace the good you (already) have with inferior? Go (back) to Egypt, over there is all what you are asking.” Vileness and Misery engulfed them and they drew on themselves the wrath of Allah. It is because they rejected His signs and killed messengers without right - this is what they committed - and they were transgressors. (61)

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ نَبِئًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُّوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ (٦٠) وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (٦١)

[Exegesis V. 60–61] According to biblical book of Exodus 12:37-38, the Israelites were around 600,000 men on foot, besides women and children, plus many non-Israelites (Exodus 12:37–38). Book of Numbers gives more exaggerated detail that there were 603,550 men aged 20 and up along with their 600,000 plus wives, children, the elderly, and the mixed multitude of non-Israelites (Numbers 1:46). The water in the desert soon become an issue not only for humans but also for cattle. People got fed-up of eating same every day. Probably due to slavery they all become vegetarian. However they do not realize that Allah had selected them among others and showed his signs to them that even parted the Sea for them. *Bene Israel* remained in desert and they didn't found the way to Canaan due to their fear of death.

Verily, they who believed (Muslims), and the Jews, and the Christians, and the Sabaeans -whoever of those who believe in Allah and the Last day, and did pious deeds - they will have reward from their Lord; and no fear shall come upon them neither shall they grieve. (62)

And when We took the Covenant and Lifted (hovered) over you the Mountain (Sinai), "Take hold", said we, "on what we have revealed to you, with resolution, and remember what is therein, so that you may fear." (63) But after this you turned back; Had it not been the Grace and Mercy of Allah on you, you had surely been among the losers. (64) And you are aware of those among you who transgressed on Sabbath day, We said: "Be (as) apes, despised!". (65) So We made them an example for those who witnessed it and those who came after it, and a caution to those who fear. (66)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّارِئِينَ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (٦٣) ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ (٦٤) وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (٦٥) فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلَفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ (٦٦)

[Exegesis V. 62–66] Sabaeans are a religious community living in Yemen. They were also mentioned in biblical book, Book of Job. They were star and idol worshippers. Some scholar attached them to Kingdom of Saba. There is another community with similar name lives in Iraq. Sabaeans in Iraq give high regard to Prophet Yahya and say prayers in Aramaic. According to Sahih Bukhari a narrator Abu Alliya said that Sabaeans are one of the sects of People of Book which read Psalms. According to Sunan Al-Kubara Al-Baihaqi, Sabaeans used to worship angels (Vol 7, pg 281). According to Marifat al-Sunnan wal Athar by Al-Baihaqi Imam Shafai said: "Eating the slaughter and marriage to women from the sects of Jews and Christians like Sabaeans and Samaritans is permissible". Saeed bin Al-Musaib said that Sabaeans followed the middle between Jews and Christians\*. According to one report Ibn-Abbas (*May Allah be pleased with him*) said that Sabaeans are between Jews and Christians and their slaughter is not permissible. However this is a weak narration†.

\* Al-Ibanah by Ibn Battah

† Musanif Abdur Razzaq

According to Ibn Hazam\* verse 62 is abrogated by verse 85 of surah Aal-Imran.

The word *الطور* *Tur* means mountain in Syriac and Nabataean languages. In Bible the word *טור* (*Tur*) appears in Book of Daniel. Qur'ān used *Tur Seina* at other place, indicating that mountain was Sinai Mountain†.

In Babylonian Talmud Rabbi stated that Mountain was actually raised over heads:

For in commenting on the verse: And they stood at the nether part of the mountain. R. Dimi b. Hama said: This teaches us that the Holy One, blessed be He, suspended the mountain over Israel like a vault, and said unto them: 'If ye accept the Torah, it will be well with you, but if not, there will ye find your grave...‡

One cannot deny these evidences by merely saying that Prophet Muhammad (*Peace be upon him*) has copied from Jews and Christians. Rabbi knows that it is not reported in Torah even than they mentioned it. The facts remains there. Why the Rabbi said these things. Were they concocting lies or else?

In Deuteronomy 31:27 Moses said to his people "For I know how rebellious and stiff-necked you are. If you have been rebellious against the LORD while I am still alive and with you, how much more will you rebel after I die". Scholars have explained that after Moses, some community of Bene Israel settled at *Eliat* had transgressed Sabbath rules so they were transformed into apes. They were humans by souls but were transformed into apes.

Jews believed that some generations were like apes:

The generation of Enosh were thus the first idol worshippers, and the punishment for their folly was not delayed long. God caused the sea to transgress its bounds, and a portion of the earth was flooded. This was the time also when the mountains became rocks, and the dead bodies of men began to decay. And still another consequence of the sin of idolatry was that the countenances of the men of the following generations were no longer in the likeness and image of God, as the countenances of Adam, Seth, and Enosh had been. They resembled centaurs and apes, and the demons lost their fear of men§.

Thus Jews accepted that some others before Moses were transformed into apes¶. On the contrary Qur'ān confirms that it was one of Jewish community which broke the Sabbath and received the curse of God. Obviously there were god-fearing Jews who were devoutly observing Sabbath and had not received this Wrath. According to some scholars turning into apes could also be a figure of speech.

\* Al-Nasikh wal Mansukh fil Qur'ān by Ibn Hazm

† Location of this mountain is now lost. The one in Egypt in Sinai peninsula was the discovery of Queen Helena, Mother of Emperor Constantinople (See *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*, Fair Winds Press, August 1, 2001).

‡ Babylonian Talmud: Tractate 'Abodah Zarah, Chapter One

§ Legends of the Jews, Chapter III: the Ten Generations

¶ Also some Jewish mystical sect till today believe in reincarnation in different animalistic forms depending on sins committed in past life.

And when Moses said to his people: "Allah commands you to slaughter a cow", they said: "Are you joking", (Moses) said: "I seek the protection of Allah from being one of the ignorants."<sup>67</sup> They said: "Pray your Lord that He clarify for us of what (kind) is she?" (Moses) said: "He said she is neither old nor too young, but of the middle age between the two; do therefore what is instructed."<sup>68</sup> They said: "Pray your Lord that He clarify for us of what colour is she?" (Moses) said: "He said the cow is sharp yellow in colour giving delight to watchers."<sup>69</sup> They said: "Pray your Lord that He clarify for us of what she (really) is? - to us all cows are alike, and God willing we would definitely succeed (in identification)."<sup>70</sup> (Moses) said: "He (Allah) said: She is a cow not worn by ploughing Earth or watering the field, sound, without blemish." They said: "Now you uttered the right (description)"- they (finally) slaughtered her though were unintended to do so.<sup>71</sup>

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ (٦٧) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ (٦٨) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقْعِ لَوْهَا تَسُرُّ النَّاطِرِينَ (٦٩) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقْرَ تَشَابَهُ عَائِنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ (٧٠) قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا الْآنَ جِئْتُ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ (٧١)

[Exegesis V. 67–71] Judeo-Christian scholar had looked for the sources from which according to them Qur'ān was copied. If they find any similarity between the Bible or Jewish Rabbinic literature they flatly claim that Prophet Muhammad (*Peace be upon him*) copied them from there. However, the story of Sabbath-violators had not been found any where in Bible or Talmud so here they claim that it is merely an acquisition. Unfortunately this they call scholarship among their circles.

Qur'ān explicitly said the colour of cow was yellow. However Christian scholars have changed the translation of Qur'ān like George Sale wrote in commentary\*:

She is a red cow, intensely red. "The original is yellow but this word we do not use in speaking of the colour of cattle" -Sale

\* A Comprehensive Commentary on the Qur'ān by E. M. Wherry, George Sale, Vol-I, Kegan Paul, Trench Truebner and Co., Ltd, London, 1896, pg 315

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Afterwards he also confused the readers by mixing up the burnt offering of Red Heifer (Book of Numbers, 19) with this passage of Qur'ān.



And when you killed a man, and strove in dispute among yourselves about it, Allah revealed what you were hiding. (72) so We said: "Strike him with some (piece) of it (slaughtered cow flesh)" - this is how Allah resurrects the dead and shows you His Signs; perhaps you may understand. (73) Then after that your hearts became hard like rocks, or even harder - indeed there are rocks through which river flows and there are rocks which split asunder when water gushes out of them - and there are some which fall down for the fear of Allah. And Allah is not unaware of your actions. (74)

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ (٧٢) فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (٧٣) ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٧٤)

[Exegesis V. 72–74] In biblical book of Deuteronomy 21, the procedure for removing the sin is described according to which If a dead person is found and no body knows who killed then the city elders take a calf into a valley, decapitate it, and say, "Our hands have not shed this blood, neither have our eyes seen it". Allah described the origin of this ritual to *Bene Isreal*.

(Now) You desire that they believe on you and indeed a group among them listened Allah's word and after understanding it, altered it on purpose. (75) And when they meet Believers they say: "We believe" and when they are alone with each other they say: "Are you going to tell them (Muslim) what Allah has revealed to you, and they would engage you in arguments in front of your Lord? Don't you understand". (76) Know they not that Allah knows what they hide and reveal? (77)

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ  
مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ  
مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ (٧٥) وَإِذَا لَقُوا  
الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغَضَمِهِمْ إِلَى  
بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ  
لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ (٧٦)  
أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا  
يُغْلِبُونَ (٧٧)

[Exegesis V. 75–77] This is the Qur'ānic stance that earlier Books sent by Allah are modified by the people (scribes, sages, priests, authorities). Allah also said to People of Book to follow their Book. During Persian Period, a bureaucrat named Ezra had redacted the Torah in Aramaic as stated in Book of Nehemiah. Later Jews revered him so much that some even called him Son of God. Some Muslims thought that he could be a prophet. However Prophet Muhammad (*Peace be upon him*) said\*:

مَا أَذْرِي أَغْزَبَ نَبِيِّ هُوَ أَمْ لَا

*I do not know whether Ezra was a prophet or not...*

The modification of Torah was an intentional act it was not an scribal error due to inattentiveness. The *Higher Criticism* among Judeo-Christian scholars in last 200 years has revealed that Torah had been modified by different interest groups. This is called Documentary Hypothesis, also known as the Grafian Hypothesis. According to this theory, it is proposed that parts of Pentateuch were not written till after the fall of kingdom of Judah, and that the Pentateuch in its present form was not publicly accepted as authoritative word of God till the reformation of Ezra during early Second Temple Period. The work on this hypothesis continued and recently it is proposed by one scholar, Richard Elliot Friedman, that the Pentateuch is comprised of ten different writings. Friedman identified ten different textual trends based on narrative style, idioms, textual intricacies and themes. Based on this analysis and by comparing with Qur'ān the lost Torah has been identified as chapter 12 to 24 of Book of Deuteronomy<sup>†</sup>.

After death of Prophet Solomon at some point in time, the priesthood of Temple of Solomon had even hid the Torah in the wall of temple. It is informed in book of Chronicles that it was found later in reign of Josiah ( c. 649-609 BC).

\* Sunan Abi Dawood

† In Search of Hidden Torah by Abu Shahiryar, Website Edition, 2013

Josiah ...In the eighth year of his reign, while he was still young, he began to seek the God .. (ordered Temple renovation) ...The men did the work faithfully. ... Some of the Levites were secretaries, scribes and doorkeepers. While they were bringing out the money that had been taken into the temple of the LORD, Hilkiah the priest found the Book of the Law of the LORD that had been given through Moses. Hilkiah said to Shaphan the secretary, "I have found the Book of the Law in the temple of the LORD." He gave it to Shaphan. Then Shaphan took the book to the king and reported to him: "Your officials are doing everything that has been committed to them. They have paid out the money that was in the temple of the LORD and have entrusted it to the supervisors and workers." Then Shaphan the secretary informed the king, "Hilkiah the priest has given me a book." And Shaphan read from it in the presence of the king. When the king heard the words of the Law, he tore his robes

This was the history. Now in Yathrib the Jews were hiding the truth. The priests read some writing and pretend that as if they are reading Book of God. Also they put the hand on verse as if they are reclining on the scroll while reading\*. Hebrew was a language not spoken by Arabian Jewry only priests use that but their text and scrolls were in that language. Naturally people were unaware of this and their priest were pushing them towards hell.

This happens with non-Arabic speaking Muslims as well. Islam does not support priesthood. However the evil system of priesthood appeared with time. When these priests quote any thing in Arabic, people think that they are listening Qur'ān. In similar kind of situation Arabian Jewry were.

\* An event reported in Sahih Bukhari

And among them are illiterates who are unaware of the Book, and they know nothing except their vague fancies. And they are indulged in speculations. (78) Woe to those who write the Book with their own hands and then say, "This is from Allah" that they earn from it a little amount! Woe then to them for what they have written with their hands and woe to them for what they have earned. (79) And they say: "Fire would not touch us yet only a few days!", Say: "Have you taken a promise from Allah, for He never revokes His promise or you Speak of Allah that which He knows not?" (80) Yes, whoever earns evil and sins surrounded him - they shall be people of the Fire, therein to abide forever. (81) And those who believed and done good deeds - they shall be people of the Garden, therein to abide forever. (82)

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَاتِي  
وَإِنْ هُمْ إِلَّا يَظُنُّونَ (٧٨) فَوَيْلٌ لِلَّذِينَ  
يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا  
مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ  
لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا  
يَكْسِبُونَ (٧٩) وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا  
أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ  
يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا  
تَعْلَمُونَ (٨٠) بَلَى مَنْ كَسَبَ سَيِّئَةً  
وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ (٨١) وَالَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا  
خَالِدُونَ (٨٢)

[Exegesis V. 78–82] Here Allah sarcastically calls some of the People of Scriptures as illiterate as they want to turn the words of God into their favours only. In surah Al-Araf it is said:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ  
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ  
وَعَزَّزُوا وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

Those who believe in the Prophet -who cannot read and write - whom they find written in Torah and Gospels- the one who commands good and forbid evils and make the good things permissible for them and prohibits bad things and relieves them of their burden and remove the shackles over them - so those who believed and honoured him and helped him and followed the Light which is with him then those are the successors.

The word الْأُمِّيَّ Ummi means one who cannot read and write. For Prophet it was a sign of Allah. The tidings of another Prophet appearance has been revealed to Prophet Moses and Jesus. In Masoretic Book of Deuteronomy, Chapter 18, verse 15, it is said:

YHWH, your God, will raise up for you a prophet from among you, from your brothers, like me. You shall listen to him-

In Samaritan Deuteronomy it is:

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

The words “among your brethren” actually refers to Ishmaelites. Jesus said in John 14:16:

And I will pray the Father, and he shall give you another (Paraclete) Comforter\*, that he may be with you for ever

There were prophecies in circulation among Jewish settlers of Arabia on the appearance of Prophet in Bene Ishmael. In a book Seeing Islam as others saw it, Hoyland elaborated†:

The renowned second-century rabbi Simon ben Yohai is credited with a number of related apocalyptic works. The Tefillia ( Prayer ) pertains to Crusader times in its present form, but draws indirectly upon the Nisiarot ( Secrets ) and Midrash 'aseret meliikhim ( Midrash of the Ten Kings ), also ascribed to Rabbi Simon, which deal with the career of Islam until the fall of the Umayyad dynasty and the rise of the Abbasids respectively. In their turn, these two, and the Secrets in particular, make use of an earlier apocalypse, seemingly contemporary with the Arab conquests.

At the opening of the scene we are introduced to Simon, who has been “hidden for thirteen years in a cave from the emperor, the king of Edom, (who had decreed destruction on Israel)”. He has been fasting and praying for a number of days, and he calls upon God to answer his prayer for enlightenment: At once the secrets of the end and the mysteries were revealed to him, and he sat and began to expound: “And he saw the Kenite” (Numbers xxiv.21). Since he saw the kingdom of Ishmael that was coming, he began to say: “Was it not enough what the wicked kingdom of Edom has done to us, but (we deserve) the kingdom of Ishmael too?” At once Metatron , the foremost angel (sar ha-penfm), answered him and said: “Do not fear, son of man, for the Almighty only brings the kingdom of Ishmael in order to deliver you from this wicked one (Edom). **He raises up over them (Ishmaelites) a prophet according to His will and He will conquer the land for them, and they will come and restore it to greatness, and a great dread will come between them and the sons of Esau.**” Rabbi Simon answered him and said: “How (is it known) that they are our salvation?” He (Metatron)

\* It is translated as Encourager in The New Greek-English Interlinear New Testament, Tyndale Publishers, 1990. Also a footnote is added in NET bible (<https://bible.org/netbible/>): Or “Helper” or “Counselor”; Grk “Paraclete,” from the Greek word παράκλητ (paraklhto). See the note on the word “Advocate” in v. 16 for a discussion of how this word is translated. Then the footnote on word Advocate in v. 16 says: Or “Helper” or “Counselor”; Grk “Paraclete,” from the Greek word παράκλητ (paraklhto). Finding an appropriate English translation for παράκλητ is a very difficult task. No single English word has exactly the same range of meaning as the Greek word. “Comforter,” used by some of the older English versions, appears to be as old as Wycliffe. But today it suggests a quilt or a sympathetic mourner at a funeral. “Counselor” is adequate, but too broad, in contexts like “marriage counselor” or “camp counselor.” “Helper” or “Assistant” could also be used, but could suggest a subordinate rank. “Advocate,” the word chosen for this translation, has more forensic overtones than the Greek word does, although in John 16:5-11 a forensic context is certainly present. Because an “advocate” is someone who “advocates” or supports a position or viewpoint and since this is what the Paraclete will do for the preaching of the disciples, it was selected in spite of the drawbacks .

† Seeing Islam as others saw it by Robert G. Hoyland, Darwin press 1997, pg 308-310

said to him: "Did not the prophet Isaiah say that 'he saw a chariot with a pair of horsemen etc.' ? Why did he put the chariot of asses before the chariot of camels when he should rather have said 'a chariot of camels and (then) a chariot of asses,' because when he (Ishmael, i.e. the Arabs) goes forth (to war), he rides upon on a camel, and when the kingdom will arise by his hands he rides upon an ass? (Given that he said the reverse of this)' the chariot of asses, since he (the Messiah) rides upon an ass, shows that they (the Ishmaelites, represented by the chariot of camels) are a salvation for Israel, like the salvation of the rider on an ass (i.e. the Messiah)." Another exegesis: Rabbi Simon used to say that he heard Rabbi Ishmael (say), when he had heard that the kingdom of Ishmael was approaching: "They will measure the land with ropes, as it is said, 'And he shall divide the land for a price' (Daniel xi.39). And they will make cemeteries into a pasturing place for flocks; and when one of them dies, they will bury him in whatever place they find and later plough the grave and sow thereon. Thus it is said: 'The children of Israel shall eat their bread defiled (Ezekiel iv.13),' because the unclean field should not be encroached upon". Again: And he saw the Kenite: "and what parable did the wicked one (Balaam) take up, except that when he saw the sons of his (the Kenite's) sons who were to arise and subject Israel", he began to rejoice and said: "Strong (etan) is your dwelling place. I see that the sons of man do not eat save according to the commandments of Etan the Ezrahite"\*.

It is clear that renowned second-century rabbi Simon ben Yohai<sup>†</sup> was expecting the appearance of Prophet among Arabs and probably that is why the Jews were settled in Arabia.

According to Book of Daniel<sup>‡</sup> (chapter 9) there would be seventy weeks of seven (years) (*Shiv'im shavu'a*) until the Temple would be rebuilt. Bar Kochba's armies were destroyed in 136 C.E. The time of Daniel prophecy 70 weeks of sevens was 490 (70x7) years, which means 136+490= 626 A.D. or 5 A.H. It was the moment Jews were waiting. Jews were expecting the appearance of Messiah soon. "He will fight the battle of Gog ha-Magog and against the army of Armilos (Heraclius)"<sup>§</sup>. Armilus is thought to be a cryptogram for Heraclius used by Jews in 7th century CE. But before Messiah there will come a Prophet.

However when Prophet Muhammad (*Peace be upon him*) arrived Yathrib they changed the stance. Soon after Prophet Muhammad (*Peace be upon him*) arrived in Yathrib he asked the Jews about belief on his prophethood<sup>¶</sup>.

So Allah's Apostle sent for them (Jews), and they came and entered. Allah's Apostle said to them (Jews), "O (the group of) Jews! Woe to you: be afraid of Allah. By Allah except Whom none has the right to be worshipped, you people know for certain, that I am Apostle of Allah and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet and he repeated it thrice.

Allah *Subhanahu wa Ta'ala* also criticized the claim of Arabian Jewry that they would go to Paradise

\* A footnote is added in Seeing Islam as other saw it: Simon ben Yohai, Secrets, 78-79; Etan the Ezrahite appears in the Bible as a sage of the East, but was commonly identified in rabbinic writings as Abraham.

† Also known as Shimeon bar Yochai . He was disciple of R. Akiva

‡ Author believes that Book of Daniel is a pseudepigraph. According to Jews, Daniel was not a prophet but was a Seer. However both Jews and Christians continued to speculate about Messiah coming using this book.

§ Sefer Zerubavel or Apocalypse of Zerubbabel. Also for more prophecies see Abba Hillel Silver, A history of Messianic speculation in Israel: from the first through the seventeenth centuries, The Macmillan company, 1927.

¶ Sahih Bukhari, Volume 5, Book 58, Number 250

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and if they go to the hell that will be few days. According to *Mishna, Eduyot*, 2:10 a story of *Rabbi Yohanan ben Zakai*\* and his son *Rabbi Elazar* is told. After destruction of Second Temple these Rabbis fled to a cave and did meditations in cave for twelve years. After that they came out and saw some farmers. Rabbis considered it not the purpose of life; In rage their supernatural powers erupted and they burned every thing on which there sight gone until Bat Qol (heavenly voice) is heard:

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\* A Rabbanic sage, lived 30 BCE - 90 CE



And when we entered into covenant with the children of Israel, (We said:) “Worship none except Allah, and be good to your parents, relatives, and to orphans, and to the poor, and speak gently with mankind, and establish Salat, and pay the Zakah.” Then you turned back except a few among you and (still) you are refusing. (83) And when we took the covenant with you that you shall not shed your own blood (kill each other), nor expel yourselves from your homes, then you ratified it and yourselves were witnesses. (84)

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ (٨٣) وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ (٨٤)

“Have you emerged to destroy my creation go back to the cave” ... They remained there for further twelve months. Rabbis deduced that a man would remain in hell for twelve months\*.

Al-Wahidi reported<sup>†</sup> that Akramah reported from Ibn Abbas that Jews said that life of world is seven thousand years, so they would be in hell for a day per thousand years i.e. only a week in hell. This also proves that Jews of Yatharb were not Sadduceans. Sadduceans do not believe in after-life. This view is also confirmed in recent scholarship on Jews of Yathrib<sup>‡</sup>.

[Exegesis V. 83–84] Allah *Subhanahu wa Ta'ala* reminded Jews some portions of The Covenant.



\* See The Religious and Spiritual Life of the Jews of Medina By Haggai Mazuz pg 71, Brill Publisher, 2014

† Asbab Al-Nazul, pg 28

‡ See The Religious and Spiritual Life of the Jews of Medina By Haggai Mazuz pg 71, Brill Publisher, 2014.



Yet, it is you, who slay your people and expel group of people among you from their homes, taking over them with vice and hostility. but if they come as captives to you, you pay ransom for them! - Yet it was forbidden on you to expel them! Believe you then portion of the Book, and deny some of it? What is the reward for those among you who do like this except disgrace in this life? And on Day of Calamity they shall be sent to the most grievous of torments, and Allah is not at all unaware of what you do. (85) These are the people who buy the life of this world at cost of the Hereafter, their torment shall not be reduced, neither shall they be helped. (86)

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ  
فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ  
بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَى  
تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ  
أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ  
فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي  
الْحَيَاةِ الدُّنْيَا وَنَوْمٌ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ  
الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٨٥)  
أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا  
يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ  
(٨٦)

[Exegesis V. 85–86] Jews had three tribes in Yathrib. But they had rivalries. The Jewish tribes of Nadir and the tribe of Qurayza were supporters of pagan tribe Al-Aws. The pagan tribe of al-Khazraj was supported by Jewish tribe of Qaynuqa. There is some disagreement about the Qaynuqa fought alongside the Khazraj and they avoided giving aid to the Nadir and Qurayza. This war was referred to as the battle of Buath, after the name of the site on which it took place. They free the slaves once they are captured as per Talmudic rules. Qur'an raises the question that whether fighting was permissible. In Book of Deuteronomy (5:17) is commanded: " You shall not murder". In Gospel of Mathew Jesus said "You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgement'" (5:21)

Certainly, We gave Moses the Book and after him We follow him up with a succession of messengers; and We gave Isa ibn Mariam (Jesus son of Mary), Signs, and helped him through holy spirit (Angel Gabriel); Is it not the case that whenever there came to you a messenger with what you yourselves not desire, you acted arrogantly and rejected some (by declaring impostor) and slew some of them? **87** And they say: "Our hearts are covered!", Nay, Allah has cursed them for their rejection (of messengers); so, little do they believe. **88**

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَيْنَا مِنْ بَعْدِهِ  
بِالرُّسُلِ وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ  
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ  
بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا  
كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (٨٧) وَقَالُوا قُلُوبُنَا  
غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا  
يُؤْمِنُونَ (٨٨)

[Exegesis V. 87–88] The name عيسى (Isa) is used in Qur'ān to represent Jesus son of Mary *peace be upon them*. This name is same as Jesse father of David. Jesse in Hebrew is ישע Yesse, meaning God exists or God's gift. In Hebrew Moses is Moshe and in Arabic it is Musa. Therefore Yesse (in Hebrew) will become Yessa. Now as Y is dropped in Yisrael and Isreal is called in Arabic so in Yessa, letter Y will be dropped and it will become Esa. Although now in Arabic Bibles the name of David's father is written as يسى. What is strange is that in Arabic bibles word Allah is used for God. Likewise in Arabic gospels Word Musa is used for Moses but when they talk about Jesus they prefer to call him al-Maseeh i.e. Messiah and do not use Arabic word Esa for Jesus. In Syriac, Jesse is Eshai which is much closer to Arabic rendering of it into Esa or Isa. Another opinion is that the name Jesus comes from Yeshua (in Hebrew) which is pronounced Yeshu in Aramaic. Yeshu is also used in Talmud to refer Jesus. If this is the case then this in Arabic will still be close to Esa as Y will be dropped and only Esha will be pronounced. The sound of *Sh* in Hebrew and Aramaic will be *S* only in Arabic, as in Moshe and Musa. So again Esha will become Isa in Arabic.

The word used is غُلْفٌ which means cover. The word is used to indicate the foreskin on male genital organ which is removed in circumcision. Jews said that they can do nothing for their unbelief, for their hearts are uncircumcised (in cover or foreskin). They quoted Deuteronomy (10:16)

Circumcise therefore the foreskin of your heart . . .

Jews of Arabia were arrogant and they flatly said that they cannot believe because their hearts are uncircumcised. Jews used the words of Ezekiel (44:9) "No foreigner uncircumcised in heart and flesh is to enter my sanctuary" and Jeremiah (9:26) "For all these nations are really uncircumcised, and even the whole house of Israel is uncircumcised in heart. . .".

And when there comes to them a Book from Allah, confirming that which they had already received - and they used to conquest (in argument) against those who disbelieve - when there comes to them which they recognized, they disbelieved, so the curse of Allah is on the disbelievers. (89) How evil is that for which they have sold themselves, by denying what Allah has sent down? Jealous (they are)!, that Allah has sent down (message) on his servants as he likes. So they incurred anger upon anger. And for the unbelievers is a disgraceful torment. (90) And when it is said to them: "Believe in what Allah has sent down!", they say: "We believe in only what had been sent down to us!", and they reject what is beyond that, even though it confirms what they already have. Say: "Why did you kill Allah's prophets before, if you were indeed believers?" (91)

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (١٨٩) بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (٩٠) وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ قَتَلْتُمُونِ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ (٩١)

[Exegesis V. 89–91] In argument, Arabian Jewry said to Prophet Muhammad (*Peace be upon him*) that we only follow what is revealed to our prophets. On this Allah *Subhanahu wa Ta'ala* said that had you have been so devout nation you would not have killed the prophets. Qur'an is not unique in putting this blame on Jews. Their own books have references about these heinous acts and also stated in Gospel.

According to Book of Chronicles Zechariah son of Jehoiada the high priest become Prophet but king ordered his death:

The spirit of God then invested Zechariah son of Jehoiada the priest. He stood up before the people and said, 'God says this, "Why transgress Yahweh's commands to your certain ruin? For if you abandon Yahweh, he will abandon you." \* They then plotted against him and, at the king's order, stoned him in the court of the Temple of Yahweh\*

According to Jewish sources, Allah caused his blood to bubble up from very temple. The people tried to cover it with earth, but it continued to seethe for the next 252 years, until the Destruction of the Temple. It is written in Talmud, Gittin 57b that sages informed that when the general of Nebuchadnezzar, Nebuzaradan entered the Temple he found the blood of Zechariah<sup>†</sup> seething. He asked the Jews what this

\* 2 Chronicles 24:20-21.

† He was a prophet in the First Temple era. There was another prophet with similar name discussed in Qur'an

phenomenon is? Jews attempted to conceal, but Nebuzaradan threatened to comb their flesh with iron combs. On this threat Jews told him the truth. Nebuzaradan said, "I will appease him." He then killed 940,000 people but the blood continued to boil, finally Nebuzaradan cried: "Zechariah, Zechariah! I have slain the best of them; do you want all of them to be destroyed?" At last the blood sank into the ground

Book of Jeremiah states another incident:

during the reign of King Jehoiakim (r. 609 -598): There was another man, too, who used to prophesy in Yahweh's name, Uriah son of Shemaiah, from Kiriath-Jearim. He prophesied exactly the same things against this city and this country as Jeremiah. \* When King Jehoiakim with all his officers and all the chief men heard what he said, the king was determined to put him to death. On hearing this, Uriah took fright and, fleeing, escaped to Egypt. \* King Jehoiakim, however, sent Elnathan son of Achbor to Egypt with others, \* who brought Uriah back from Egypt and took him to King Jehoiakim, who had him put to the sword and his body thrown into the common burial ground \*

Book of Kings 18:4 relates:

when Jezebel was butchering the prophets of Yahweh . . .

Jesus said that Jews killed Prophet Zechariah (Gospel of Mathew) and later Jews also tried to kill Prophet Jesus.

This is why – look – I sent you prophets and wise men and scribes; some you slaughtered and crucified, some you scourged in your synagogues and hunted from town to town \*and so you drew down on yourselves the blood of every upright person that has been shed on earth, from the blood of Abel the holy to the blood of Zechariah son of Barachiah whom you murdered between the sanctuary and the altar. \* In truth I tell you, it will all recoil on this generation. \* Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children together, as a hen gathers her chicks under her wings, and you refused! †.

Also in Gospel of Luke, Jesus said:

Alas for you because you build tombs for the prophets, the people your ancestors killed!‡

According to Martyrdom of Isaiah § Prophet Isaiah was killed:

Because of these visions, therefore, Beliar was angry with Isaiah, and he dwelt in the heart of Manasseh, and he sawed Isaiah in half with a wood saw. \* And while Isaiah was being sawed in half, his accuser, Belkira, stood by, and all the false prophets stood by, laughing and (maliciously) joyful because of Isaiah.

who lived during Second Temple period and was father of Prophet Yahya. Also he was not Prophet Zechariah ben Berakiah ben Iddo to whom a biblical book is attributed.

\* Jeremiah 26:20- 23

† Mathew 23:34-38

‡ 11:47-51

§ 5:1-2



Qur'ān here does not mean that all Jews are Prophet-killers. As Qur'ān also appreciate the God-fearing People of Book. It only state it as an argument that the pride and ego led the Jews earlier to commit such heinous crimes and the same path the Yathribite Jews had adopted. Apparently Yathribite Jews had not taken this too seriously as usual. Ibn Hashsham said in his Sirah:

قَالَ ابْنُ إِسْحَاقَ: وَكَانَ فِيْمَا بَلَغَنِي عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، أَوْ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ يَهُودَ كَانُوا يَسْتَفْتِحُونَ عَلَى الْأَوْسِ وَالْخَزْرَجِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ مَبْعَثِهِ، فَلَمَّا بَعَثَهُ اللَّهُ مِنَ الْعَرَبِ كَفَرُوا بِهِ، وَخَدُّوا مَا كَانُوا يَقُولُونَ فِيهِ. فَقَالَ لَهُمْ مُعَاذُ بْنُ جَبَلٍ. وَبِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ، أَخُو بَنِي سَلَمَةَ: يَا مَعْشَرَ يَهُودَ، اتَّقُوا اللَّهَ وَأَسْلِمُوا، فَقَدْ كُنْتُمْ تَسْتَفْتِحُونَ عَلَيْنَا بِمُحَمَّدٍ وَنَحْنُ أَهْلُ شِرْكِ، وَنُحِبُّونَنَا أَنَّهُ مَبْعُوثٌ، وَتَصِفُونَهُ لَنَا بِصِفَتِهِ، فَقَالَ سَلَامُ بْنُ مِشْكَمٍ، أَحَدُ بَنِي النَّضِيرِ: مَا جَاءَنَا بِشَيْءٍ نَعْرِفُهُ، وَمَا هُوَ بِالَّذِي كُنَّا نَذْكُرُهُ لَكُمْ، فَأَنْزَلَ اللَّهُ فِي ذَلِكَ مِنْ قَوْلِهِمْ: وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا، فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ، فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ٢: ٨٩.

ibn Ishaq informed me : The one who heard from Akramah or Saeed bin Jubair from Ibn Abbas: Indeed Jews were conquered over Al-Aws and al-Khazraj due to Prophet of Allah peace be upon him before his appointment. When Allah appointed him and raised him in Arabs Jew rejected him and argued him so said Muad and Bashir to them O Jews Fear Allah and submit and you were victorious on us due to Muhammad and we were the pagans and you informed us that he is sent and you tell us his attributes on this Salam ben Mishkam one of Bani Nadir said: We told you what we got and he is not the one whom we informed you about on that Allah revealed the verse 2.89

Considering Prophet Muhammad (*Peace be upon him*) as intermediary between humans and Allah is Association and Allah does not like *Shirk* Association. Jews never physically conquered over Al-Aws or Al-Khazraj. They were in fact divided over the issue of allegiance. One tribe was supporting Al-Aws and other supported Al-Khazraj. The conquering over was probably meant for argumentation. Also this is a weak narration as Ibn Ishaq has not named the person from whom he heard this report. Historically it is also not giving any useful information. Although some deviant scholars extracted from it the concept of intercession that Jews were praying for victory over pagans and were using Prophet's *Wasilah* (mediation or intercession) in their prayers. As shown this report is weak and even historically incorrect.

Al-Wahidi reported\* that Jews of Khaibar were used to fight Ghatfan and each time they fought they were defeated until they started using intercession with Prophet in prayers but reported no chain and also logically incorrect as Qur'ān is addressing Jews of Yathrib not the Jews of Khaibar.

\* See Asbab Al-Nazul



And indeed Musa (Moses) already came to you with clear (Signs), afterwards you adopted the Calf (as god). And you were transgressors. (92) And when we entered into covenant with you and lifted the mountain over you, (We said:) “Take firm hold on what we have given you, and listen!”, you said: “We have hearkened and have rebelled”. And they were made to drink the Claf into their hearts due to their disbelief. Say: “Vile is what your faith commands; if you are (really) a believer?” (93)

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ  
الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (٩٢) وَإِذْ  
أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا  
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا  
وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ  
بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ  
(٩٣)

[Exegesis V. 92–93] At the time of Covenant taking, Bene Israel cannot say “We have hearkened and have rebelled” which could lead to further wrath of Allah. However later while in action they exhibited their non seriousness and also probably it is a spun on word of Exodus 24. In book of Exodus (24:3) it is said that at time of Covenant taking Bene Israel responded in one voice:

and all the people answered with one voice, and said: 'All the words which the LORD hath spoken will **we do**

The word in Exodus 24:3 is עָשָׂה 'asah (to do), which can be rendered into Arabic as 'Asa i.e. pronouncing عصى 'Asa which means pay no attentions to orders. Arabic-speaking Jewry were rendering the words frivolously.

Qur'ān says that Egyptian Jews had drank Calf into their hearts i.e. Calf cult is imbibed in them. Bible however says that Moses actually converted the Calf into dust and mixed with water and forced Jews to drink it\*.

\* see Exodus 32:20 “He took the calf that they had made and burned it with fire and ground it to powder and scattered it on the water and made the people of Israel drink it”

Say: “If the Last abode with Allah is for you only and not for anyone else, then (why not) desire death? If you are right (in claim).”<sup>94</sup> But never shall they wish for it, because of that which their own hands have sent on before them! And Allah knows the extremists.<sup>95</sup> And you will find them the greediest of men for life and (also) those who are polytheists; Each one of them wishes he could be given a life of a thousand years; and it shall not relieve him from the punishment, even (with such long age) he aged! And Allah is looking after what they do.<sup>96</sup>

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (٩٤) وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٩٥) وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْضَخٍ لَهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٩٦)

[Exegesis V. 94–96] According to Jews of Yathrib, they will go to heaven and even if sent to hell, they will be there, only for seven days. Allah said to Jews that if you love Allah and your doctrine of exclusivity is a truth then why not you desire death. Narrated 'Ubada bin As-Samit: The Prophet said, “Who-ever loves to meet Allah, Allah (too) loves to meet him and who-ever hates to meet Allah, Allah (too) hates to meet him”. 'Aisha, or some of the wives of the Prophet said, “But we dislike death.” He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah’s pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah’s torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him\*.

According to some commentators “But never shall they wish for it, because of that which their own hands have sent on before them!” means what they forged with their hands. Jeremiah had admonished the Jews of his time (Jeremiah 8:8): *How can you say, 'We are wise, and the law of the LORD is with us'? But behold, the lying pen of the scribes has made it into a lie.*

\* Sahih Bukhari, Volume 8, Book 76, Number 514:

Say: "Whoever is an enemy of Jibril (Gabriel), (now listen): for surely he sent it to your heart by Allah's will, a confirmation of what went before and guidance and good tidings for the believers." (97) Whoever is the enemy of Allah and His angels and His messengers and Jibreel (Gabriel) and Meekal (Michael) (now listen): "Indeed Allah is an enemy to the disbelievers." (98) Certainly We have sent down to you clear signs and none reject them except those who are evil doers. (99) Often as they make an agreement, some group of them set it aside? Indeed most of them are faithless. (100) And when there came to them a messenger from Allah, confirming what they have with them, a group of those who were given the scripture (earlier) threw the Book of Allah behind their backs as if they knew nothing. (101)

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ (٩٧) مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (٩٨) وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (٩٩) أَوَلَمَّْا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (١٠٠) وَلَئِكَ جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ (١٠١)

[Exegesis V. 97–101] Jews of Yathrib had strange concepts about angels. According to them Gabriel is the enemy of the Jews. Al-Wahidi reported\* that Jewish Rabbi Abdallah bin Suriyah† inquired about angel bringing the revelations on Prophet. It was said Gabriel. He replied: "He always descend with war and fight, he is our enemy! (through him) Allah sent on our prophets that Nebuchadnezzar would destroy us, so we sent the best among us to kill him (Nebuchadnezzar) while he was still a child ... but Gabriel said: 'Go back! Allah has ordained you destruction through his hands', and that is why we think Gabriel is our enemy".

In another report, Jews said: "Have you had said Michael we would have followed you, as he is the angel of Mercy and Rain". There is an interesting passage at Jewish Virtual Library‡:

Their doctrine is that the fates of nations are determined by combats among the celestial "ministers" to whom they have been assigned and that (despite Deut. 32:9) Israel also has



\* Asbab Al-Nazul

† According to Ibn Ishaq most knowledgeable Ahbar of his time in whole Arabia.

‡ <http://www.jewishvirtuallibrary.org/jsourc/Judaism/angels.html>

a “minister,” Michael, who is assisted by another angel, Gabriel. In Job, the divine beings appear before God as a body, perhaps to report on the performance of their tasks and to obtain fresh orders; one of them is the Satan, who carries out his functions under God’s directions (Job 1:6 ff.; 2:1 ff.)

This is not a surprise as Jews believed in conflicting heavenly powers which are working independent of each other and constantly meddling in matters of earth\*. In Hebrew scriptures there is indication of divine polarity. There is an invisible God and manifested God. In some biblical passages Divine names appeared twice in odd way to indicate that God and His name are acting independently (Genesis 19:24; Amos 4:11). Also the Names of God are acting as angels and talking to prophets. Angel of Wrath is acting independently of God and this Angel even could kill Moses and believing people if they do not follow him (see Exodus 23). The Great Divine Name manifested as an Angel who thinks independent of God. Even Ark of Covenant has power as it was actually the incarnation of Name of God (see 2 Samuel 6:1-2). According to Jews Ark contains *Sekinah* (feminine version of God’s power). God name has lips (Isaiah 30:27). Prophet Jacob has asked blessings of God and Angel separately for his sons (Genesis 48:14-16). (An Angel) One like human came on clouds and reached Ancient of Days (God) and presented him (Daniel 7: 9-13). Angel of God and God himself also appear simultaneously (like in Judges 6:1-23). Later this angel is identified as Angel of Presence in some places and in mystical texts as Metatron (an unknown angel) in mystical Jewish literature.

Gabriel in Bible is showed as a weak angel compared to Michael and he could be even controlled by opponents of Jews. In Book of Daniel (8:16) a man like appearance commanded Gabriel to explain the vision: “And I heard a man’s voice between the banks of the Ulai, and it called, “Gabriel, make this man understand the vision.” Who was that man whom Gabriel was receiving commands? Nothing is said on this matter. Even in Daniel 10:13 it is said that Gabriel was made to stand still† for 21 days by Persians until he was rescued by Michael. Therefore Gabriel was weak and could be controlled by opponents, while Michael is strong and even rescued Gabriel.

In this context the belief of Arabian Jewry on conflicting roles of angels does make sense. Gabriel is acting against them whereas God himself is supporting them. In Islamic tradition it is reported that Jews uttered this when they felt that some divine force is revealing their secrets to Prophet Muhammad (*Peace be upon him*) . Coming up with this angelic animosity belief is a natural outcome from biblical literature.

According to Ibn Ishaq‡ verse 100 was revealed due to Jewish Rabbi مالك بن الصييف Malik bin Al-Saif who said: “وَاللّٰهِ مَا عٰهَدَ اٰتَيْنَا فِي مُحَمَّدٍ عَهْدًا، وَمَا اٰخَذَ لَهُ عَلَيْنَا مِنْ مِيثَاقٍ” “By Allah no promise related to Muhammad has been given and we do not find any covenant we took for him”.

\* see Alan F. Segal, Two, powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism, E.J. Brill, Lieden, Netherlands, 1977 and Barker, Margaret. The Great Angel: A Study of Israel’s Second God. Louisville, KY: Westminster / John Knox Publishers, 1992.

† עמד (‘amad aw-mad’) meaning to stand still, stop (moving or doing), cease

‡ Sirah Ibn Hashsham

And they (Jews and Christians) followed what the Satans (evil ones) read about Kingdom of Solomon (Sulaiman). And Solomon (Sulaiman) has not disbelieved, but evil ones disbelieved, they taught men sorcery and that which was sent down on Harut and Marut, two angels at Babylon. Yet no one did these two teach until they had said, "We are only a trail; do not disbelieve!". From these (two angels) they learn how to cause separation between man and his wife - but unless by will of Allah, no one did they harm thereby. They learned, what would harm them and not profit them; And indeed they already knew that whoever bought this (art of sorcery), should have no part in the life to come. And vile is the price for which they have sold themselves - if they had but known

it. **102** And had they believed and been pious, better would have been the reward from Allah- if they had known. **103**

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ  
وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا  
يُعَلِّمُونَ النَّاسَ السَّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ  
بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ  
حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ  
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا  
بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ  
وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ  
خَلَاقٍ وَلَبِئْسَ مَا شَرُّوا بِهِ أَنفُسَهُمْ لَوْ كَانُوا  
يَعْلَمُونَ (١٠٢) وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا  
لَمَتُّوبَةٌ مِنَ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ  
(١٠٣)

[Exegesis V. 102–103] Harut and Marut were two angels who were working on the plan of Allah to put *Bene Israel* on trial. They taught Sorcery to pagans of Babylon. *Bene Israel* got attracted towards this art and approached Harut and Marut (in human form) not knowing that they were angels they showed their interest in this. Harut and Marut informed that there could be a trial in this but even then *Bene Israel* were deceived and learned the art. Some commentators have quoted the story of Harut and Marut in their exegeses but the story is pure fiction and cannot be relied upon.

Harut and Marut were not the so-called *Fallen Angels*. In Islamic tradition there is no such concept. All angels act according to will of Allah and He can test humanity as He likes. Ibn Kathir \* said: "**There is not a narration which is connected and authentic**" i.e. this particular story of Fallen Angels is reported with broken chains. Muslim scholar call such genre *Israeliaat* i.e. stories of Jewish tradition and it has little worth in Islamic tradition.

The Kingdom of Solomon was and will remain to be one of the driving ideas behind secret societies.

\* Tafseer Ibn Kathir, Dar Al-Qur'an

The story of Hiram Abiff\* and his construction of temple was thought to be a mystical design. Holy of Holies was thought to be a secret tunnel to Paradise. Such concepts are also articulated by those who were converted from Judaism to Islam. For example Nauf Al-Bakali (former Yemenite Jew) said that the rock† صخرّة is the source of all the rivers of Paradise‡.

According to Qur'ān surah Saad, Solomon had been given power over Jinns and used them for the construction works and to explore the sea and at one point even could have been used for transportation (surah Al Naml). When Solomon died his grace was so charismatic that he came to a station through which he used to monitor Jinns. He was holding his Staff. He died in this position and did not fall. Allah kept him in this position for some time until termite destroyed his staff and he fell on ground. At that day Jinns came to know that he died and they realized that they are free now. The Shayateen masons were freed on that day. The evil-ones of People of Book used such stories to proclaim that Solomon was a magician and he performed all these tasks through his ring.

Christians and Jews interest in magical lore continued. Even Pope Innocent VIII on December 5, 1484 (889 A.H.) issued papal bull§ known as *Summis desiderantes affectibus* (Desiring with supreme ardor), allowing Inquisition and torture of witches.

In Islamic literature it is reported that pagans took the help of one Jewish magician Labid bin Al-Asam to cast spell¶ on Prophet||.

Muslim scholars although abhor magic but they allowed the use of talisman and amulets usually referred as *Taweez* or *Awzah*. Allah has informed that witches cast spells while putting knots (surah Al-Falq). Prophet Muhammad (*Peace be upon him*) said: “Whoever put the knot and then blew over it, has done Magic and whoever did magic has in fact associated with Allah (committed Shirk)”.

In reality amulets are forbidden by Prophet Muhammad (*Peace be upon him*) as he said:

Whoever hangs a thing, he is given to that (thing)||.

Ibn Ubaid has written a book on Gharib ul Hadith. Ibn Qutabah has written notes over it. On one of the comments of Ibn-Ubaid, Ibn Qutabah said: “Ibn Qutabah says: it shows that Tamaim (amulets) to Abi Ubaid means all (kinds of) protections amulets which are written and hanged\*\*”. Magic is a kind of Shirk so it does not mean that it does not contain the name of Prophets or Angels. Any kind of Shirk is forbidden whether done through Taweez or not done through it.

Using Qur'ān in Bowl spells like writing its verses with Saffron on bowls and drinking those is also an act forbidden in Islam and is an innovation††.

\* The architect in-chief of Solomon's Temple, not mentioned in Old Testament. Hiram, King of Tyre, is credited in 2 Samuel 5:11 and 1 Kings 5:1-10 for having sent building materials and men. In 1 Kings 7:13-14, Hiram is described as the son of a widow from the tribe of Naphtali who was the son of a Tyrian bronze worker, sent for by Solomon to cast the bronze furnishings and ornate decorations for the new temple. Idries Shah in his book *The Sufis*, suggested that Dhul-Nun al-Misri might have been the origin of the character Hiram Abiff.

† Eben Shetiyyah (BT, Yoma 54b) in Hebrew also called the foundation-stone

‡ See *Fadail Bait Al-Maqas* by Ziauddin Al-Maqdasi (d. 643 A.H.)

§ The papal bull is a type of charter or formal approval letter issued by a Pope. It contains papal seal called (bulla) and thus such approvals are called papal bull.

¶ Sahih Bukhari and Muslim

|| Tirmidhi, Juz 8, pg 145

\*\* *Islah Al Ghalat* pg 54

†† Imam Ahmed bin Hanbal was used to perform such Bid'a (innovated) rituals See *Al-Masail Al-imam Al-Ahmed* by



O you who believe! do not say (to our messenger), *Raina* (رَاعِنَا); but say, *Unzurna* (أُنظُرْنَا) and listen; and for the unbelievers there is a painful torment. <sup>104</sup> Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, but Allah makes special, anyone for His mercy to whom He wills, and Allah is the one with mighty grace. <sup>105</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا  
أُنظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ  
(١٠٤) مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ  
خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (١٠٥)

[Exegesis V. 104–105] Al-Wahidi reported from Ibn Abbas that word Raina was actually a bad word in Hebrew, so whenever Jews call Prophet, they use this word and laugh. Companion of Prophet Sa'd bin Ibadah recognized this as he was well aware of their language. Muslim commentators had thought that the word is Arabic and means *O our shepherd* but it is only a speculation. Word *Raina* has been elaborated by John Medows Rodwell in his comments in book *The Koran*:

*Raina*, as pronounced in Hebrew, “our bad one” but in Arabic, “look upon us” a kind of salutation of the same signification as *ondhorna*, which, however, does not admit of any secondary bad sense like *raina*.

In Genesis 6:5 word רָעָה (pronounced Ra) is used for wickedness and evil. Jews used to render the words like this and also they do this with divine text as indicated in the Holy Quran.

Abdallah bin Ahmed bin Hanbal

Whatever verses we abrogate, or cause them to be forgotten, we bring better or similar to them. Do you not know that Allah has control over all things? 106 Know you not that the kingdom of the Heavens and of Earth is for Allah? And there is no guardian or helper besides Allah. 107

مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٠٦) أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (١٠٧)

[Exegesis V. 106–107] Allah said that He is the Sovereign Lord of Heavens and Earth. The use of exaggerated titles for Prophet Muhammad (*Peace be upon him*) are totally harm and against the divinity of Allah. Such titles are *Sarwar al-Konain* (Lord of Two Worlds), *Sarwar Do-Alam* (Lord of Two Worlds), *Sarwar e Kainat* (King of Universe) etc. Unfortunately Muslims today criticize Jews and Christians for worship of Prophets and their tombs and sarcastically portray them as those cursed by Allah. However we need to look at ourselves too. What we are doing? Are we not committing exaggerations as earlier *Ummah* did? Are we not giving titles to our Prophet which are incorrect? Have we not idolized the dome over his grave? Remember at his death-bed he warned that Allah had cursed Jews and Christians as they prostrate before the graves of saints and prophets\*.

During the revelation of Qur'ān, Muslim society was adjusting to the new *Maruf* system. Allah allowed the Muslim to drink wine while they were in Makkah. However when they moved to Yathrib, Allah forbids the trading of wine and then also declared it as unclean. Hence there was great wisdom hidden in this leniency and then sudden restriction. All that happened as previously Muslims had no power but when they migrated and made the city state of Yathrib rules can be implemented and punishments could be executed.

Knowledge of abrogated and non-abrogated verses (Al-Nasikh wal Mansuk) is very important in Islamic law. There are several books written specifically to address them.

\* Sahih Bukhri, Sahih Muslim

Would you want to question your Messenger as Moses was questioned earlier? And whoever replaced Faith with disbelief, has strayed, without doubt, from the way. **108** Many of the people of the Book, out of selfish envy, desire to bring you back to disbelief after you have believed, even after the Truth has become clear to them. So forgive and overlook, until Allah accomplish His work (plan); for Allah has power over all things. **109** And establish Salat and pay Zakah; and whatever good deeds you forward for yourselves, you shall find them with Allah. Indeed Allah sees all that you do. **110**

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ  
مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ  
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١٠٨) وَكَثِيرٌ مِنْ  
أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ  
كُفْرًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا  
تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ  
اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
(١٠٩) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا  
تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَحِدُّوهُ عِنْدَ اللَّهِ  
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٠)

[Exegesis V. 108–110] According to Ibn Ishaq\*: Jew رَافِعُ بْنُ حُرَيْمَةَ and وَهْبُ بْنُ زَيْدٍ said to Prophet Muhammad (*Peace be upon him*)

يَا مُحَمَّدُ، ائْتِنَا بِكِتَابٍ تَنْزَلُهُ عَلَيْنَا مِنَ السَّمَاءِ نَقْرُوهُ، وَنَحْرُ لَنَا أَنْهَارًا نَتَّبِعُكَ وَنُصَدِّقُكَ

“O Muhammad bring a book from Sky for us which we shall read and the rivers we would follow you and verify you”.

So Allah revealed the verse 108.

Jews of Arabia were demanding same kind of Miraculous events from Prophet Muhammad (*Peace be upon him*) as occurred among Egyptian Jews when Allah lifted the mountain and gave them Torah and brought water out of rock. The question arises is would they follow really or just disobey as they did with Moses. Allah does not repeat his signs on the demands of creations.

Qur’ān here also warned Muslims not to start behaving like Jews of Egypt who were ungrateful to Prophet Moses while he was living and after his death revered him. So Qur’ān demanded that Muslim should show unconditional support of Prophet Muhammad (*Peace be upon him*) and believe that Islam is the right path. This command must had been a curse for *Munafiqeen* who were Muslims in outer appearance but were not true believers and had made an alliance with Jews against Muslims. Jews on other hand were communicating with pagans of Arabia, according to rule that enemy of my enemy is my friend. The rifts between the Muslim and Jewish communities were widened and the polemics had turned into treacheries and negative propaganda. One of the worst stratagems, People of Scriptures adopted was to

\* Sirah ibn Hashsham

accept Islam in the morning and then renounce it in the Evening. According to Ibn Hazam\* verse 109 is abrogated by verse 29 of surah Taubah.

\* Al-Nasikh wal Mansukh fil Qur'ān by Ibn Hazm

And they say: “None but Jews or Christians shall enter Paradise!” This is wishful thinking, say: “Bring evidence on this claim, if you are truthful”.<sup>111</sup> Yes! whoever yield himself fully to Allah and he is humble, then he has his reward from his Lord- (For all such kinds) no fear and sadness befall on them.<sup>112</sup> And the Jews say: “The Christian are not on anything (reliable)” and the Christian say: “The Jews are not on anything (reliable)”. (Although) they both read the Book; Similar to this statement, say those who do not have knowledge; so Allah shall judge between them on the day of resurrection in what they differ.<sup>113</sup>

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ  
نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ  
كُنْتُمْ صَادِقِينَ (١١١) بَلَى مَنْ أَسْلَمَ وَجْهَهُ  
لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١١٢) وَقَالَتِ الْيَهُودُ  
لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى  
لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ  
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ  
فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ (١١٣)

[Exegesis V. 111–113] Jews and Christians claimed that they are the Chosen People and due to this privilege they will go to Heavens. Earlier it is revealed that according to Jews they will suffer only few days into Hell. Qur'an again denounced the principal of exclusivity and said that as the Lord of Day of Judgement Allah will be impartial and judge on the basis of humbleness of hearts and obedience to the Lord. Qur'an further say that look at yourselves. Even you who have Bibles in hands do not agree on your fates.

According to Jewish Rabbi Abbahu\*: “if a man says: ‘I am God,’ he is a liar; if he says: ‘I am a son of man,’ he will have cause to regret it; **and if he says, ‘I will go up to heaven,’ he has said but will not keep his word**”<sup>†</sup>

\* Talmudic Sage

† Yer. Ta'anit chapter II halachah 1, end, page 65b in Bomberg's Venice edition (Also See Two Powers in Heaven, Alan F. Segal, Brill, 1977)

And who is more unjust than he who prevents in mosques of Allah, remembrance of His Name, and strives to ruin them? For such kind there is nothing except that they enter in state of fear; they shall meet with disgrace in this world, and they shall have great torment in the Hereafter. **114** And to Allah belongs the East and the West; wherever you turn- there is the Face of Allah. Indeed, Allah is all-Encompassing and all Knowing. **115**

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ (١١٤) وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَجَهَّ اللَّهُ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (١١٥)

[Exegesis V. 114–115] Prophet Muhammad (*Peace be upon him*) had established one mosque in *Qoba* (in suburbs of Yathrib) and another one in Yathrib (Masjid al-Nabi) when he migrated there. Muslims who used to live in nearby localities they had also established the mosques. This verse is actually a warning statement for all opponents whether they are Jews, Christians, Pagans or *Munafiqeen* that mosques should not be destroyed.

According to Ibn Hazam\* verse 115 is Muhkam but part of it “wherever you turn- there is the Face of Allah” is abrogated by verse 144 of this surah.

\* Al-Nasikh wal Mansukh fil Qur’ān by Ibn Hazm

And they say, "Allah has taken a son!" He is Exalted! But, to Him belong whatever is in the Heavens and Earth! All obey Him. **116** The Originator of Heavens and Earth - when He decrees a matter - He only says: "Be", and it is. **117**

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي  
السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَانِتُونَ (١١٦)  
بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا  
فَأَمَّا يَقُولُ لَهُ كُنْ فَيَكُونُ (١١٧)

[Exegesis V. 116–117] Jews of Ancient Arabia claimed that Ezra was son Allah. Allah *Subhanahu wa Ta'ala* said\*:

وقالت اليهود عزير ابن الله وقالت النصارى المسيح ابن الله

And Jews said Uzair is son of Allah and Christians said Jesus is son of Allah

Uzair is the arabised name of Ezra or Esdras † . Like Musa for Moses, Isa for Jesus. Gordon Darnell Newby said:

We can deduce that the inhabitants of Hijaz during Muhammad's time knew portions, at least, of 3 Enoch in association with the Jews. The angels over which *Metatron* becomes chief are identified in the Enoch traditions as the sons of God, the Bene Elohim, the Watchers, the fallen ones as the causer of the flood. In 1 Enoch, and 4 Ezra, the term Son of God can be applied to the Messiah, but most often it is applied to the righteous men, of whom Jewish tradition holds there to be no more righteous than the ones God elected to translate to heaven alive. It is easy, then, to imagine that among the Jews of the Hijaz who were apparently involved in mystical speculations associated with the *Merkabah*, Ezra, because of the traditions of his translation, because of his piety, and particularly because he was equated with Enoch as the Scribe of God, could be termed one of the Bene Elohim. And, of course, he would fit the description of religious leader (one of the *Ahbar* of the Qur'an 9:31) whom the Jews had exalted." ‡

It means they were indulged in mystical activities. It has been claimed that Jews of Yathrib were following the Talmudic tradition in culture and law §, however their interest in magic, exaltation of Ezra and strange believes about angels shows that they were very much influenced by mystical lore. Jews of today do not support the belief that Ezra was son of God. Yathribite Jews were arrogant and utterance of misleading statements was very common. It is written in Book of Isaiah ¶:

This is what the LORD says— Israel's King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God.

\* in surah Al-Taubah 30

† A Greco-Latin variation of the name of Ezra.

‡ from A History Of The Jews Of Arabia by Gordon Darnell Newby University Of South Carolina Press, p. 59, 1988

§ The Religious and Spiritual Life of the Jews of Medina by Haggai Mazuz, Brill Publisher, 2014

¶ 44:6

According to Exodus Rabbah, Rabbi Abbahu of Caesarea said that God does not have son\*. Such statements were developed in polemics with Christians and are quite late in development. Jews of Elephantine, Egypt worshipped Anat-Yahweh as daughter of Yahweh†. Jews prepared drinks at Al-Lat's temple at Taif. Archeological evidences proved that Jewish Kingdom of Himyar in Yemen had polytheist tendencies.

Ezra's exaltation by Jews is related to Hebrew language which had two scripts. One script is lost and it is called Ivri or Paleo-Hebrew. The script used today is called Ashuri or Assyrian script. Ezra was exalted as he converted divine text into Ashuri script. Ivri is called the Holy Hebrew script as original Torah was written in it.‡

Mar Zutra§ or, some say, Mar Ukba said: Originally the Torah was given to Israel in *Ivri* (Paleo-Hebrew) letters and in the sacred Hebrew language. Later, in the times of Ezra, the Torah was given in *Ashuri* script and Aramaic language. Finally, they selected for Israel the *Ashuri* script and Hebrew language, leaving the original Hebrew characters and Aramaic language for the ignorant people. Rebbe Yose said: Why is it called *Ashuri* (Assyrian) script? Because they brought it with them from Assyria

The Jerusalem Talmud¶ says that the Ten Commandments were written in Ivri, where as Babylonian Talmud quotes otherwise. Another reason to believe that *Ivri* was original is the discovery of documents from Qumran (like Psalm Scroll) in *Ashuri* script but Yahweh always written in Ivri||. Obviously writing the name of god in original letters was preferred. Jews and their sect Samaritans disagree on the pronunciation of YHWH. Samaritan pronounce Tetragrammaton (יהוה) as *IABE* but rest pronounce it *YAHWEH*. It is believed that Samaritan pronunciation is pure as they still use the derived form of *Ivri* script and do not follow Rabbinical Judaism which had prohibited the pronunciation.

Nevertheless, the person who wrote the Torah in *Ashuri* script was Ezra. Jews of Arabia had exalted Ezra so much that they even called him son of God. Question remained to be answered is how Ezra who was neither priest nor prophet but a bureaucrat or secretary from Persia came to know about Torah when Nebuchadnezzar had burned down even the Temple and all priests and elites were made slaves. The answer given for this paradox is that Ezra was under the influence of *Ruach Ha-Kodesh* or *Ruach Haqodesh* (Holy Spirit). *Ruach Ha-Kodesh* is also called Spirit of God\*\*. In Islam it means Angel Gabriel, and in Judaism it refers to the coming of prophecy, which is in line with Islamic concept. As archangel Gabriel is the one who comes with revelation of God on Prophets. However, Ezra as a prophet is not even stated in biblical Books or in Quran. It is said that through influence of *Ruach Ha-Kodesh* Ezra came to know about Torah in Ashuri script. The concept of *Ruach Ha-Kodesh* coming to Jesus had made some Jews

\* Midrash to Exodus

† see Preface

‡ Babylonian Talmud (Sanhedrin 21b)

§ Head of a Yeshiva

¶ Jerusalem Talmud, Megilla 10b; *Ivri* is also called Temple Script

|| Archeological evidences also confirms that the Ivri or Paleo-Hebrew is much older than Ashuri script for example Zayit Stone

\*\* Term used in Psalm 51:11 and in the Book of Isaiah (Isaiah 63:10,11). According to Kohlenberger/Mounce Concise Hebrew-Aramaic Dictionary "Exod 35:31; 1 Kgs 3:9; 7:14; Isa 28:6, 26; 1 Cor 12:4-11 the spirit of God: Ruach Elohim, rather, a spirit of God; which is a usual Hebraism, signifying an excellent spirit". What is important to note is that in these references Holy Spirit does not go descend on any one; Term has different meaning in Judaism, Christianity and Islam.

to believe that Jesus is son of God (later called Christians). Holding a similar belief by some Jews in Arabia about Ezra is not unusual.

There were four books associated with the Ezra (or Esdras). They are called as 1, 2, 3, and 4 Esdras. It is interesting to note that 1 and 2 Esdras became known as book of Ezra and Nehemiah, while the other two two 3 and 4 Esdras became known as 1 and 2 Esdras. It means 1 Esdras and 2 Esdras are considered canonical by Jews and Christians. Some called 3rd book as 1 Esdras (or some called it 3 Esdras) and 4th book as 2 Esdras ( yet some called it 4 Esdras). Christians called them apocryphal because according to them *Ruach Ha-Kodesh* goes into Ezra. 2 Esdras (or 4 Esdras) informs that Holy Spirit went into Ezra:

Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterwards, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light. **For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin. But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.** And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days. \*

And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink. Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire. And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory: And my mouth was opened, and shut no more. The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread. As for me. I spake in the day, and I held not my tongue by night. In forty days they wrote two hundred and four books†

2 Esdras is not in the Jewish, Protestant, Catholic, or Orthodox canon however Georgian Eastern Church accept it as canonical. Similarly no one can stop Jew of Arabia to take it as standard text. Secondly is there any biblical or canonical reference present which talks about the source from where Ezra came to know about Torah in Ashuri script? Ezra was a politician who changed the book as per taste of Persians and also wrote Torah in *lingua franca* of his era.

Many Jews were converted to Islam when this verse was revealed but none objected, had it been untrue. According to Qur'ān Jews and Christians made their priests and holy men as gods. Allah said in surah Al-Maidah (9:31):

اتخذوا أحبارهم ورهبانهم أربابا من دون الله

They (Jews and Christians) have made their Rabbis and Monks as gods besides Allah

Ezra wrote the Bible and claimed that this is the word of God also he added verses in it‡. Jews say they only revere Ezra and had never worshipped him. But What is worship? Is it not reverence beyond question?



\* 2 Esdras 14:20-23

† 2 Esdras 14: 38-44; <http://www.sacred-texts.com/bib/apo/es2014.htm>

‡ See In search of hidden Torah by Abu Shahiryar and Conflicts during Second Temple Period and their Influence on Prophetic Literature by Abu Shahiryar on [www.islamic-belief.net](http://www.islamic-belief.net).

Why the Jews concocted Book of Esdras? The matter for the ancient Jews was too complex and they knew that Torah in new script and size is not simple to answer and that is why the books of Esdras were written. Heinrich Speyer said\*:

Perhaps Muhammad has heard from someone belonging to Jewish or Judeo-Christian sect which revered Ezra like that of sect of Melkisedeq

Melkisedeq itself is an unknown mysterious figure in Judaism, who has neither father nor mother and holier than Adam. Paul developed his theories using the character of Melkisedeq. Christians too had adopted the concept of divinity of Jesus after his ascension. They believed that he died on cross and resurrected and then raised to Heavens and now sitting on The Holy Throne. They erred here and converted monotheism into paganism and symbol worship.

\* Die Biblischen Erzaehlungen Im Qoran by Heinrich Speyer, pg 413, Wissenschaftliche Buchgesellschaft, Darmstadt, 1961

And those who do not know say: “Why not Allah speak to us and give us (also) a sign?”- Similar to this said people earlier- their hearts are matched- We expounded our signs for those who have firm faith. (118) Indeed, We sent you with the Truth, a Bearer of good tidings and a Warner- and you shall not be questioned for people of Hell. (119)

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ  
تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ  
قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ  
يُوْقِنُونَ (١١٨) إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا  
وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ  
(١١٩)

[Exegesis V. 118–119] Some of the ignorant of People of Book were arguing in this way. This is the reasoning of many mystical schools who indulged in meditations and seek to approach Allah. If Allah can send his message on prophet then why not on us. Such claim is denounced by Allah that it is the decision of Allah to select prophet for message of Allah. After Prophet Muhammad (*Peace be upon him*) it is not possible that Allah will send his message as Prophet Muhammad (*Peace be upon him*) was last prophet. Apparently many Sufi sects have belief that their Masters can receive *Mukashifah* (The Disclosure) a Mystical Vision. Likewise many Shiites sects believe that Imam have the knowledge from Allah.

Neither Jews nor Christians will be pleased with you until you follow their religion, Say: "Verily, guidance of Allah- is the (real) guidance!"; And if, after the Knowledge which has reached you, you follow their whims, then you shall find neither any protector nor any

helper, against Allah. (120) Those to whom We have given the Book, and who read it as it ought to be read- They are the ones that believe therein. And whoever disbelieves in it - it is they who are the losers. (121) O children of Israel! remember my favour which I have bestowed upon you, and favoured you over all the Worlds (nations). (122)

And dread the day when no one will suffice for another one at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be supported. (123)

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ  
تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ  
وَلَئِن اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ  
الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ  
(١٢٠) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ  
تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ  
فَأُولَٰئِكَ هُمُ الْخَٰسِرُونَ (١٢١) يَا بَنِي إِسْرَائِيلَ  
اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي  
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (١٢٢) وَاتَّقُوا يَوْمًا لَا  
تُخْرِجِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا  
عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ  
(١٢٣)

[Exegesis V. 120–123] The word *مِلَّتَهُمْ* *Millah* means religion or specific customs or rituals of certain group which make them distinct. Some religious insignias or clothing or hair-styles all comes under this. Prophet Muhammad (*Peace be upon him*) had instructed ways through which Muslims can make them distinct from other religious groups or *Ummah*. Qur'an says that Jews and Christians have their own Way in religion which is not what Abraham was following, as Abraham was *Hanif* neither Jew nor Christian.

And when your Lord tested Ibrahim (Abraham) through some Words (revealed instructions) - he fulfilled (the words)- (Allah) said: “I will declare you a leader (Imam) of Mankind!”. (Ibrahim) Said: “And (would there be leaders) from my progeny?”, (Allah) said: “My Covenant does not include transgressors!”. 124

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ  
إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ  
لَا يَتَّالُ عَهْدِي الظَّالِمِينَ (١٢٤)

[Exegesis V. 124] Ibrahim was the glorious prophet. From his progeny came many prophets. Babylonian Talmud has quoted that Rabbis had said that:

When the wicked Nimrod cast our father Abraham into the fiery furnace, Gabriel said to the Holy One, blessed be He: “Sovereign of the Universe! Let me go down, cool it, and the deliver that righteous man from the fiery furnace.” \*

Some Judeo-Christian scholars † had claimed that character of Abraham had been borrowed from the Midrash Genesis Rabbah. However they failed to understand the Qur’ānic stance. According to Qur’ān Jews and Christians do lie about Abraham but not all the time. Sometimes they too articulate facts. If you compare Bible with Qur’ān then you will understand that Bible is more focused on ethnicity of Abraham and surrounding nations however Qur’ān talks about Abraham’s spiritual role and his devotion towards God.

\* Babylonian Talmud ,Pesachim 118a

† See A. Geiger, Judaism And Islam (English Translation Of Was hat Mohammed aus dem Judenthume aufgenommen?), 1970, Ktav Publishing House Inc.: New York, pp. 96-99., Rev. W. St. Clair Tisdall, The Original Sources Of The Qur’an, 1905, Society For The Promotion Of Christian Knowledge: London, pp. 66-80.

And when we made the House - refuge and (abode of) peace for people and (We commanded:) "Take station of Ibrahim as place of prayer". And We covenanted Ibrahim and Ismael that they purify My House for those who shall do circumambulation, and those who shall stay there for devotion, and those who shall bow down and prostrate themselves (before Allah). 125 And when Ibrahim said: "O my Lord: Make this city, the abode of peace, and bestow fruits to its dwellers - those who believe in Allah and the Hereafter." (Allah) said: "And those who believe not, for a while, I will bestow good things on them, then I will force them to the torment of the Fire - (What) a wretched destination it is!". 126

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (١٢٦)

[Exegesis V. 125–126] Allah said in surah Al-Maidah:

جَعَلَ اللهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِّلنَّاسِ

Allah made the Kabbah, a Holy House meant for praying for People

When Abraham had left Hagar peace be upon her in wilderness of Bakkah (Makkah), Allah sent an angel to reveal the water near Kabbah. Water made her and her child to survive. A tribe of Jurham was passing near by and saw the birds rushing towards the valley (for water). They got curious and saw Hagar alone there. They sought her permission to settle there which she allowed but she said that water will be in her control\*. Al-Autabi (d. 551 A.H.) claimed that the tribe of Jurham is speaking Arabic since time of Aram bin Sam bin Noah†. Hagar's son Ismael grew up with Arabs and learned Arabic from Jurham tribe and also married in this tribe‡. In this way Abraham and Ismael become the relatives of Arabs and through his progeny came Prophet Muhammad (Peace be upon him) .

Allah ordered Abraham to construct the House for worship. The *Maqam Ibrahim* (Station of Abraham) was the rock on which Abraham stood while constructing the Kabbah and later they kept it near wall of Kabbah. The *Maqam Ibrahim* (Station of Abraham) was located near wall of Kabbah. Now a days to

\* Sahih Bukhari

† Tarikh Al-Autabi

‡ Sahih Bukhari

create space for circum-ambulators it is placed a bit further away in a glass case. The depressions in it are thought to be made later and original impression of footsteps were considered to be lost with time\*. To reveal the true location of Kabbah Allah sent *Sekinah*, a screaming wind which looked like a human and Abraham followed it until the wind started circumambulation of Kabbah†. Abraham and Ismael started digging there until they found the Black Stone, a stone believed to be sent down from heavens to show the location of House to Prophet Adam. The stone is also called *Rukn* (The Corner)‡

In book of Jubilees§ (22:24) , it is informed that God has instructed Abraham to construct a House which shall be called House of Abraham.

This house have I built for myself that I might put my name upon it in Earth: (it is given to you and to your seed forever), and it will be named the house of Abraham; it is given to you and to your seed forever; for you will build my house and establish my name before YAHWEH forever: your seed and your name will stand throughout all generations of Earth.

This House must be far from Jerusalem, as on death of Abraham, Ismael came to know about his death through voices in House of Abraham (book of Jubilees, chapter 22).

And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

These verses reveal that Jews and Christians in Ancient Arabia were aware of the importance of Holy Sanctuary and House of Abraham¶.

\* See *Al-Majmo Fatawa wa Rasail Muhammad bin Salih Al-Athemeen*

† Hadith in Mustadrk Al-Hakim and Tafseer Al-Tabari; Hakim and Al-Dahabi declared it authentic.

‡ It is neither a volcanic rock nor a meteorite rocks like *Pumice*. It is believed that Black Stone can float on water even after thousands of years. This method was also used once to check its originality (See *Kitab Tufhah Al-Raka'a wa Al-Sajid Biahkam Al-Masajid* by Abu Bakr Al-Jarai).

§ The Book of Jubilees, also called Lesser Genesis (Leptogenesis) and the Book of Division, is an ancient Jewish religious writing. It is also discovered in corpus of Dead Sea Scrolls.

¶ Dead Sea scrolls also reveal Abraham's travel east to the Euphrates and the Persian Gulf region, then around the coast of Arabia to the Red Sea, and finally to the Sinai desert and then to his home. (Geza Vermes, *The Complete Dead Sea Scrolls, Genesis Apocryphon 448–459*)

And when Ibrahim and Ismael, raised the foundations of the House; (They prayed:) “O our Lord: accept from us (this dedication)- Indeed You are the Hearer, all wise”. (127) “O Lord: make us submit to you and make our progeny submit to you and show us the rituals (for this House) and forgive us - Indeed You are Forgiving and all Merciful.”. (128) “O Lord: raise up a prophet among them, who shall read your verses, (and) teach them the Book and Wisdom - Indeed You are Powerful, all Wise.” (129)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (١٢٧) رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (١٢٨) رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (١٢٩)

[Exegesis V. 127–129] Abraham and Ismael constructed the Holy House in Makkah but they knew that this House is very significant as Allah *Subhanahu wa Ta'ala* has commanded it to be constructed in a dry valley in midst of mountains. They do not know the rituals required to be performed there so they prayed that they wanted to learn the rituals. The House of *Kabbah* has special premises around it which is declared *Haram* Holy Sanctuary and one needs to put on special robes if one wants to enter it except one is living in Makkah. See Figures in the end of the chapter to understand the geography of Makkah region or Holy Haram.

**Tawaf** *Circumambulation of Kabbah*: As soon as one enters in Holy Sanctuary one needs to perform this ritual. It involves walking around Kabbah Seven times in anti-clockwise direction (looking from top of Kabbah)\*. Some scholars recommend praying at Maqam Ibrahim.

**Saie** *Walking between mountains*: This is walking fast seven times between Mount Saffa and Marwah (the monuments of Allah). It is done to remember the events after Abraham left Hagar and Ismael in the wilderness. The mother of Ismael ran between the mounts looking for water. In commemoration of her devotion *Saie* is done.

**Halq** Cutting some flocks of hairs for females and full saving of head for men.

These are the rituals for minor Visit or *Umrah* and can be done any time in year.

The major visit or **Haj** is only possible in 12th month of Muslim calendar in first 10 days. In this ritual the devotee should stay outside of Makkah and also stays near Mount Arafat on 9th day.

**8th day of Dhul Hijjah** All above rituals of minor visit will be performed first then pilgrim leave for Mina early in the morning, reciting Talbiyah and stay overnight in Mina.

**Hajj- 9th day of Dhul Hijjah** Pilgrims will go to Mount Arafat. They will perform Early Afternoon Prayer and Late Afternoon Prayer i.e. Zuhr and Asr prayers together, in a shortened form. Stay there in devotion, till sunset, praying and asking Allah's forgiveness. This is known as *Wuquf* or standing. In the evening, pilgrims go to Muzdalifah and offer shortened Sunset Prayer and Night Prayer i.e. Maghrib and

\* It is a ritual representing Kingdom of Allah over whole Universe.

Isha prayers together. They will spend night at Muzdalifah and collect small pebbles for stoning the Jimar i.e. Symbolic Satan pillars next day in Mina.

**10th day of Dhul Hijjah** Pilgrims will go back to Mina and throw small pebbles on the large Satan. After that sacrificial animal **Hadi** can be slaughtered. They will trim or shave head depending on gender. Come out of Ihram and put on clothes.

**11th day of Dhul Hijjah** They will stay at Mina for further two day and perform the stoning of Satans (Rami).

**12th day of Dhul Hijjah** They stay at Mina and throw pebbles at all three Jimar. Return the same day to Makkah and perform Tawaf Ka'bah.

And who would turn away from Ibrahim's *Millah* (religion) except the one who himself is foolish; and Indeed We selected him in this world and in the Hereafter he will be among righteous. (130) When Your Lord said to him: "Be Muslim!", he said: "I submit myself to the Lord of the Worlds." (131) And Ibrahim (as his last will) advised this to his sons and Yaqob (Jacob): "O children: Allah has selected this religion for you, so die not unless you be Muslim." 132

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ  
نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّا فِي  
الْآخِرَةِ لَمِنَ الصَّالِحِينَ (١٣٠) إِذْ قَالَ لَهُ رَبُّهُ  
أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (١٣١)  
وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ  
اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ (١٣٢)

[Exegesis V. 130–132] Allah *Subhanahu wa Ta'ala* gave his verdict for Abrahamic faiths. Only those who follow the way of Abraham are on the right track. There were many people of book who when listened to Qur'ān accepted Islam as pure faith following the way of Abraham like Abdallah bin Salam, a Yatharbian Jew and Negus Ashama bin Abjar, The King of Christian Aksum and many others. Abraham is called *Hanif* because he found Allah through logic and observation. He set hypothesis that Moon is God but when it got changed Abraham declared that Moon is not god. Likewise he did that with all divinities worshipped until he declared that he is neither an agnostic nor atheist but a believer in one God, who is the only Creator. Allah then commanded Abraham to show his obedience to one true Lord of Worlds.

Were you were witness when Yaqob (Jacob) was at the point of death? As he said to his sons: "Whom you will worship after me ?". (They) said: "We worship your God and the God of our forefathers - God of Ibrahim (Abraham), Ismael and Ishaq (Issac)- One God, and behold we are Muslims". 133 Those people have now passed away; they have the reward of their deeds, and you shall have reward of you deeds; and you would not be questioned for what they did. 134

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ  
 قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ  
 إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
 إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣) تِلْكَ  
 أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ  
 وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٣٤)

[Exegesis V. 133–134] Abraham and his sons and grand sons believed that Allah is one true God and at death beds they were taking oaths from their family that they should worship Allah and none other.

And they say: "Become Jew or Christian - you will be on the right guidance"; (You) Say: "No (but only) - the Way of Ibrahim, the *Hanif* (one with honest opinions, based on what is right) and he was not an associator (one who associate divine attribute to others)". (135) Say: "We believe in Allah and what has been sent on us and that which has been sent on Ibrahim (Abraham) and Ismael and Ishaq (Isaac) and Yaqob (Jacob or Israel) and the descendants (of Bene Israel) and that which has been given to Musa (Moses) and Isa (Jesus) and that which has been given to prophets (messengers) from their Lord - We do not differentiate between any of them and to Allah we are Muslims". (136) So if they believe in the same as you believe in, then they are rightly guided, but if they turn away, then they are in dissension. So Allah will suffice you against them; He is the Hearer, all Knower. (137)

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ  
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ  
(١٣٥) قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا  
أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ  
وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ  
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٦) فَإِنْ  
آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا  
فَأِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ  
السَّمِيعُ الْعَلِيمُ (١٣٧)

[Exegesis V. 135–137] Allah does not support Jewish and Christian concept of salvation. According to Jews only the chosen people of God will have the right in the World to come. Therefore asking someone to renounce faith and become Jew is of no use. The religion is not for Gentiles its for Hebrews only. Christians on the other hand had rendered their religion into a code of conduct in which Laws of God sent on Moses have no worth.

(Receive) the tincture (baptism) of Allah! And which tincture (baptism) can be better than Allah's? And to Him we are worshippers. (138)

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ (١٣٨)

Moses is depicted negatively in paintings. It is considered that Law or Torah was given due to sins of Bene Israel. Jews in times of Jesus were following the Law but not in its spirit. They were less righteous and more ritualistic. Jesus denounced that kind of thinking.

[Exegesis V. 138] The word used here is Sibghah صِبْغَةً which has the meaning of tincture, Hue or Pigment, normally used as medication but in ancient Arabia Christians used the coloured water in ritual of Baptism\*:

وَأَضْلُ ذَلِكَ أَنَّ النَّصَارَى كَانُوا يَصْبُغُونَ أَوْلَادَهُمْ فِي الْمَاءِ، وَهُوَ الَّذِي يُسَمُّونَهُ الْمُعْمُودِيَّةَ، وَيَقُولُونَ: هَذَا تَطْهِيرٌ لَهُمْ

“And the origin of this word is that the Christians colour their children with water called *Al-Maodi'a* and say that it is catharsis for them”. Allah used the same word and called the acting of transformation as his colour i.e. Muslim takes on His *Sibghah* or religion.

\* See Tafseer Al-Qurtubi (Vol-2, page 144)

Say: "Will you dispute with us about Allah? - and He is our Lord and your Lord and our deeds are for us and your deeds are for you, and we are among sincere". (139) Do you say that Ibrahim and Ismael and Ishaq and Yaqob and descendants were Jews or Christians? Say: "Who knows best, you, or Allah?". And who is more unjust than one who conceals an Evidence he has from Allah? And Allah is not unaware of what you do. (140) That generation has passed away, they have what they earned and you have what you would earn and you will not be questioned on what they did. (141)

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا  
أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ  
(١٣٩) أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ  
نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ  
كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ (١٤٠) تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا  
كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا  
كَانُوا يَعْمَلُونَ (١٤١)

[Exegesis V. 139–141] Jews were engaging Muslims in verbal argumentation. They were quoting Torah and Hebrew which Muslims do not understand. Prophet Muhammad (*Peace be upon him*) instructed that do not reject whatever People of Book are saying. Narrated Abu Huraira:

The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle said, "Do not believe the people of the Scripture or disbelieve them, but say: We believe in Allah and what is revealed to us." (2.136)\*

\* Sahih Bukhari, Volume 6, Book 60, Number 12

The foolish ones will say, “What turned them from the *Qiblah* (direction of prayer) which they used to have?” Say: “The East and the West, belong to Allah. He guides whom He wills to a straight path.”. 142

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ  
قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ  
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ  
(١٤٢)

[Exegesis V. 142] Prophet Muhammad (*Peace be upon him*) has faced Jerusalem in Yathrib for seven months (till 2 A.H.). After that Allah *Subhanahu wa Ta'ala* changed the direction of prayer towards Makkah (in south). Jerusalem could be in any direction depending on the location of the person. Muslims in Yatharb were facing North to face Jerusalem in prayer. However Allah used East and West in the verse instead of North and South.

Jews called their *Qiblah Mizrah* (Hebrew: מזרח meaning East). *Mizrah* or East thus become the word for direction of prayer among Jews. The same is referred as The East and the West, belong to Allah. In Psalms (113:3) it is said:

From the rising of the sun to the place where it sets, the name of the Lord is to be praised

In this verse, מזרח is used.

This verse is used by Jews to mark the direction of their *Qiblah*.

In book of Daniel it is said that Daniel (6:10) used to pray towards Jerusalem (East) while in Babylon.

... he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before.

Sabaeans also used to pray three times a day and do not eat camel meat\*. According to the Biblical verse, “Seven times a day do I praise thee” Psalm 119:164 Bene Israel used to pray seven times a day. But Daniel in Babylon prayed only three times a day? Eastern Christians used to pray seven times daily based on Psalm verses.

\* Al-Malal wan Nahal by Al-Shihristani, Vol-II, pg 115

And in this way We made you the Moderate people, so that you become witnesses over the people and the Messenger will be a witness over you. And We have not assigned the *Qiblah* you were (facing) but to know, who would follow the prophet and who would turn back on his heels. And indeed, it is big (trial) except for those whom Allah has guided. And Allah will not obliterate your faith. Indeed Allah is Kind and Merciful to the people. (143)

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ (١٤٣)

[Exegesis V. 143] In verse the words *أُمَّةً وَسَطًا* (Ummata(n) Wasata) meaning Middle nation are used. *Wasata* in Arabic can also be translated as Middle as Qur'an is expounding the extreme position adopted by Jews in terms of chosen people and too lenient position adopted by Christians towards Torah. For Jews the religion is only for the descendent of Prophet Yaqob (Israel) i.e. for Bene Israel only.

Indeed We have seen the turning about of your face to the sky; so We will indeed definitely turn you towards a *Qiblah* which you likes - So turn your face toward *al-Masjid al-Haram* (The Inviolable Mosque) - (from now on) Wherever you are, turn your faces in that direction; And indeed those to whom the Book has been given, they know this to be the Truth from their Lord: and Allah is not unaware of what they do. <sup>144</sup> And even if you brought to those who have received the book all kinds of signs, they would not follow your *Qiblah*, nor you shall adopt their *Qiblah*; nor will some of them adopt the *Qiblah* of the others. So if you were to follow their whims after the knowledge has come to you, behold, you would then be among the transgressors. <sup>145</sup>

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ  
قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ  
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ  
وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ  
مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ  
(١٤٤) وَلَئِن أُتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ  
آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا  
بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ  
أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا  
لَمِنَ الظَّالِمِينَ (١٤٥)

[Exegesis V. 144–145] Narrated Bara' bin 'Azib\*: Allah's Apostle prayed facing *Baitul-Maqdis* for sixteen or seventeen months but he loved to face the Ka'ba (at Mecca) so Allah revealed verse 2:144 So the Prophet faced the Ka'ba and the fools amongst the people ... said, "What has turned them from their Qibla which they formerly observed" (Allah) revealed verse 2:142. A man prayed with the Prophet (facing Makkah) and went out. He saw some of the Ansar praying the 'Asr prayer with their faces towards Baitul-Maqdis, he said, "I bear witness that I prayed with Allah's Apostle facing the Ka'ba." So all the people turned their faces towards the Ka'ba.

\* Sahih Bukhari, Volume 1, Book 8, Number 392

They to whom we have given the Book know it as if they know their own sons. And truly a part of them conceal the truth, though themselves they know it. (146) (It is) The Truth from your Lord! - so be not among the doubters. (147) And to each is a direction towards which he turns- so race towards that are good - Wherever you may be, Allah will reach you (to bring you) altogether; Surely Allah is capable of doing all. (148)

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ  
 أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ  
 يَعْلَمُونَ (١٤٦) الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ  
 مِنَ الْمُمْتَرِينَ (١٤٧) وَلِكُلِّ وُجْهَةٌ هُوَ  
 مُوَلِّئُهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ  
 بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
 (١٤٨)

[Exegesis V. 146–148] Allah *Subhanahu wa Ta'ala* revealed that Jews and Christians had recognized the *Kabbah* but their *Ahbar* (Rabbis) and *Ruhban* (Christian Monks) in ego did not accept it. People of Book knows this place from their Book of Jubilees and Bible as well. They knew that a prophet from Ishmaelite Arabs would soon appear but when Prophet Muhammad (*Peace be upon him*) appeared they refused.

So wherever you go out, turn your face toward *al-Masjid al-Haram* for this is the Truth from your Lord; and Allah is not unaware of what you do. (149) And wherever you go out, turn your face toward *al-Masjid al-Haram*. And wherever you may be, turn your faces toward it; so that people may have no argument against you, except for those who are extremist (unjust) of them. Fear them not; but fear me, that I may fulfil my favours on you, and that you may be guided. (150)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ  
 الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ  
 وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٤٩) وَمِنْ حَيْثُ  
 خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ  
 وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ  
 لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا  
 الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ  
 وَاخْشَوْنِي وَلِأَتِمَّ نِعْمَتِي  
 عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ (١٥٠)

[Exegesis V. 149–150] Allah *Subhanahu wa Ta'ala* instructed that one must face *Kabbah* in prayers. Further, one must not have doubts about it - as it is the Truth from God. It is repeated twice to stress the importance of the command.

As we sent to you a Prophet from yourselves, to recite to you our verses, and to purify you, and to instruct you in the Book, and in the wisdom, and to teach you what you knew not. **151** (You too fulfil your devotion) So remember me: I will remember you ; And be grateful to Me and do not hide (the Truth). **152** O believers, seek help through patience and *Salat*. Behold Allah is with the steadfast. **153**

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (١٥١)  
فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ (١٥٢)  
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (١٥٣)

[Exegesis V. 151–153] Jews of Yathrib were ethnically Arabians. They spoke Arabic and had Arabic names and were living in Arabia for very long time for centuries. Only their *Ahbar* Rabbis spoke Hebrew and translated it for them. They were the most important Jewish community in their times - affluent and politically powerful. Babylonian, Persian and Yemenite Jewry at that time were in troubles due to war between Byzantines and Persians. Compared to that *Yathrib* and *Khaibar* were the cultural hubs. Jew were expecting appearance of prophet among them when nations were attacking each other. It was the prophecy fulfilled. But they lost the moment.

Contrary pagans and some People of Book accepted Prophet Muhammad (*Peace be upon him*) as true Prophet and they were called believers.

And do not say for those who are killed in the way of Allah that they are dead; nay, they are living! But you do not have understanding. **154** We will surely test you with some fear and hunger, and loss of wealth, and lives, and fruits; And give good tidings to the patient ones. **155** Those who say, when a distress strike them: “Indeed for Allah, we are, and behold, to Him we shall return”. **156** They are those on whom shall be blessings from their Lord, and mercy. And they are the rightly guided. **157**

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ  
بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ (١٥٤)  
وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ  
مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ  
الصَّابِرِينَ (١٥٥) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ  
قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦) أُولَئِكَ  
عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ  
الْمُهْتَدُونَ (١٥٧)

[Exegesis V. 154–157] There is also another verse in surah al-Imran:

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.

It is reported in Sahih Muslim

Masrooq said: We asked Abdallah (ibn Masood) about the verse Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. He said Indeed we asked Prophet about this he said: Souls are in Green bird, they have chandeliers hanging to the Holy Throne. They go where they wants in Paradise and then return to the chandeliers, . . . Their Lord asked them and said: Do ye desire anything? They replied (O Lord) anything we need! we go out in paradise wherever we want. Their Lord asked them same three times. When they saw that Lord would not leave asking them, they said, Lord, we want that our souls be returned in our bodies until we kill for the Way again. When he saw that they need nothing. He stopped asking them.

It means the martyrs are in Paradise in new flying bodies. Their corpses were destroyed and even some were mutilated by pagans but Allah *Subhanahu wa Ta'ala* awarded them new bodies in Paradise through which they are receiving the pleasures of it.

Bene Israel had indulged themselves in practice of revering graves (1 Samuel 28:1). They were specifically warned in the Bible neither to offer to the dead (Deuteronomy 18: 9-12; 26:14) nor to consult the dead in an effort to learn the future (Isaiah 8:19; Isaiah 65:4). Such acts were considered grave sins by the prophets and a rebellion from God's Will and were strongly forbidden (Deuteronomy 18: 9-14). Despite these clear warnings the Jewish book of traditions, Talmud (200-600 A.D) records numerous instances where people visited the graves and even spoke with the dead persons. Christians had similar kind of

belief that the Martyrs are alive in their very graves; Hoyland said\*:

One of the most significant development in late antique Christianity was the breaking down of barrier between heaven and earth, between the divine and corporeal. And the best evidence for this conjunction was to be found at the spot where rested the body of a martyr. As the inscription stated on the grave of Saint Martin at Tours: “He is fully here, present and made plain in miracles of every kind”. The belief in the intercessionary power of a saint’s relic gave rise to an architecture of the dead, for Christians “filled the whole earth with tombs and sepulchres,” and also to a literature of dead, as stories circulating about posthumous wonders worked at the shrine of its holy occupant were gathered and set down.

Muslims were warned by Prophet Muhammad (*Peace be upon him*) not to indulge in such practices even in his last moments Prophet said†:

Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for prostrations.

After 1400 years, look around and see how many graves Muslims now worship compared to Jews and Christians! Certainly more than them.

\* Seeing Islam as other saw it by Robert G. Hoyland, Princeton, NJ: Darwin Press. 1997

† Sahih Bukhari, Volume 2, Book 23, Number 414

Behold, Safa and Marwah are among the monuments (Symbols or Marks) of Allah (on Earth), whoever then makes a pilgrimage to the House, or visit it, then there is no blame upon him for walking between them. Because verily Allah is all appreciative, all wise. (158)

Indeed, those who conceal what We sent down among Signs (Verses) and Guidance - what we have clearly expounded to Mankind in the Book - Allah curse them, and they who curse- curse them. (159)

Except those who turn to me and correct themselves and clarify - for those - I will accept repentance, and I am Oft-returning, the Merciful. (160)

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ  
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ  
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ  
(١٥٨) إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ  
الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي  
الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ  
اللَّاغِيُونَ (١٥٩) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا  
فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ  
(١٦٠)

[Exegesis V. 158–160] Bukhari reported that narrated 'Urwa \*: I asked 'Aisha : How do you interpret the statement of Allah, . : Verily! (the mountains) As-Safa and Al-Marwa are among the symbols of Allah, and whoever performs the Hajj to the Ka'ba or performs 'Umra, it is not harmful for him to perform Tawaf between them (Safa and Marwa.) (2.158). By Allah! (it is evident from this revelation) there is no harm if one does not perform Tawaf between Safa and Marwa. 'Aisha said, O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allah should have been, 'It is not harmful for him if he does not perform Tawaf between them.' But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worship ping an idol called *Manat* which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to perform Tawaf between Safa and Marwa. When they embraced Islam, they asked Allah's Apostle (p.b.u.h) regarding it, saying, O Allah's Apostle! We used to refrain from Tawaf between Safa and Marwah .So Allah revealed: 'Verily; (the mountains) As-Safa and Al-Marwa are among the symbols of Allah.' Aisha added, Surely, Allah's Apostle set the tradition of Tawaf between Safa and Marwah, so nobody is allowed to omit the Tawaf between them. Later on I ('Urwa) told Abu Bakr bin 'Abdur-Rahman (of 'Aisha's narration) and he said, 'i have not heard of such information, but I heard learned men saying that all the people, except those whom 'Aisha mentioned and who used to assume Ihram for the sake of Manat, used to perform Tawaf between Safa and Marwah. When Allah referred to the Tawaf of the Ka'ba and did not mention Safa and Marwa in the Qur'ān, the people asked, 'O Allah's Apostle! We used to perform Tawaf between Safa and Marwah and Allah has revealed (the verses concerning) Tawaf of the Ka'ba and has not mentioned Safa and Marwah. Is there any harm if we



\* Sahih Bukhari, Volume 2, Book 26, Number 706

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perform Tawaf between Safa and Marwah?’ So Allah revealed: Verily As-Safa and Al-Marwah are among the symbols of Allah. Abu Bakr said, It seems that this verse was revealed concerning the two groups, those who used to refrain from Tawaf between Safa and Marwa in the Pre-Islamic Period of ignorance and those who used to perform the Tawaf then, and after embracing Islam they refrained from the Tawaf between them as Allah had enjoined Tawaf of the Ka’ba and did not mention Tawaf (of Safa and Marwah) till later after mentioning the Tawaf of the Ka’ba.’

Those who are disbelievers and they died while they were infidels - upon them shall be the curse of Allah and of angels and of all Mankind. 161 They will dwell there (in Hell) forever. Torment will not be lessened for them and they will not be looked after. 162 And your God is One God - No (other) god is there except He, Most Gracious, Most Merciful. 163

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ  
عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ  
(١٦١) خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ (١٦٢) وَإِلَهُكُمْ  
إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ  
(١٦٣)

[Exegesis V. 161–163] This is another verdict of Allah. Those who died as infidel would remain in Hell. That shall be their final abode. As they rejected His signs and verses of Wisdom. Agnostics too belong to this category as they knew that God is present but considered him to be devoid of knowledge. They believed in God who created Earth but does not care about His creation - Humans, in it. Had he have cared, he must had sent the Guidance from him for humanity. But agnostics denied that and brought themselves into this category.

Allah said And your God is One God - No (other) god is there except He, Most Gracious, Most Merciful. Deuteronomy 6:4 has the similar pronouncement of faith:

Hear O Yisrael: Yahweh our Elohim is one Yahweh

Beholds! in the creation of Heavens and Earth; and in the differences of night and day; and in the ships which sail through the ocean with which Mankind is benefited; and in the one which Allah sends down from the Sky (rain), to give life through it to Earth after its death, and by scattering over it (earth) all kinds of living creatures; and in the dynamics of winds and clouds between Sky and Earth - are signs for those who understand. (164) Yet among men are those who take rivals along with Allah and adore them like Allah be adored. And those who believe- they are those- who intensely adore (only) Allah. And when the transgressors will see - while looking at their torment - (they realize) that all powers are for Allah - and Allah is intense in afflicting (His) torment. (165)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ  
اللَّيْلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا  
يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ  
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ  
كُلِّ دَابَّةٍ وَتَضْرِيحِ الرِّيَّاحِ وَالسَّحَابِ  
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ  
يَعْقِلُونَ (١٦٤) وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ  
دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ  
آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ  
يُرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ  
شَدِيدُ الْعَذَابِ (١٦٥)

[Exegesis V. 164–165] Allah *Subhanahu wa Ta'ala* mentioned some his favours on humans. Indeed his favours are countless.

When leaders renounce their followers and (they) will see the torment and ties between them will be severed. (166) And the followers would say: "If we (just) have another chance - we will renounce them as they had renounced us" - like this Allah will manifest their acts to them (in Visions) - Sighing (in regrets) will be upon them - and they will not be taken out of Fire. (167) O Mankind, eat from whatever is on Earth (that is) permissibly clean- and do not follow the steps of Satan. (168) He commands you wickedness and indecency and that you say about Allah - which you know not. (169) And when it is said to them follow what is sent by Allah they say: "No we will follow that (faith) which we found with our forefathers. Even though (they know that) they had no knowledge and were not guided." (170) The parable of those who disbelieve is as if one were to shout aloud to one who hears nothing except a shout and (loud) cry! Deaf, Dumb, Blind: therefore they have no understanding. (171)

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا  
 الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ (١٦٦)  
 وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ  
 كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ  
 حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ  
 (١٦٧) يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ  
 حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ  
 لَكُمْ عَدُوٌّ مُبِينٌ (١٦٨) إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ  
 وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ  
 (١٦٩) وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ  
 قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ  
 آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ (١٧٠)  
 وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا  
 يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا  
 يَعْقِلُونَ (١٧١)

O you who believe: “Eat from clean which we have bestowed upon you and praise Allah - if you adore him”. (172) Indeed it is forbidden on you - The dead (animal) and the blood and the swine flesh and whatever that is dedicated to other than Allah. So if someone is coerced, (and he actually is) neither craving nor transgressing, then there is no sin on him. Indeed Allah is Oft-returning, Most Merciful. (173)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (١٧٢) إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْخَمَّ الْخَنِزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٧٣)

[Exegesis V. 172–173] The word **أُهْلَ** is used in this verse which means declaring some thing as dedication to some one; It does not mean slaughtering. It means devote with solemn ceremony to God or declare some thing for sacred use. This would broaden the scope of unclean things and would also include all vegetarian and non-vegetarian offerings dedicated to gods, saints, prophets because they are other than Allah. In sense of votive offering this verse strictly forbids a Muslim to dedicate things to dead and living people and objects other than Allah. This restriction should not be mixed with gifts which we give to breathing people during their life time. According to Ibn Hazam\* verse 173 is elaborated by Prophet Muhammad (*Peace be upon him*) that some dead are permissible like fish, locust, liver, spleen. However any thing inside halal animal is halal like liver and spleen it is according to command of Allah. Food from Sea is also declared permissible by Allah. Further locust is permissible to eat as it only eats halal (vegetation) and does not eat flesh.

\* Al-Nasikh wal Mansukh fil Qur’ān by Ibn Hazm

Behold, they who conceal what Allah has sent down of the Book and barter them for a meagre price - these are those who are swallowing into their bellies nothing but fire. And Allah will not speak to them on day of Judgement, nor purify them and there will be agonizing torment for them. **174** They are the ones who bartered Deception for Guidance and Torment for Repentance - Ah! their endurance in Fire. **175** It is because Allah has sent down the book with Truth - and those who disputed over book - they are in far-gone division. **176**

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٧٤)  
أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى وَالْعَذَابَ بِالْغُفْرَةِ فَمَا أَضْبَرَهُمْ عَلَى النَّارِ (١٧٥)  
وَأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (١٧٦)

[Exegesis V. 174–176] The warning against concealment of truth is repeated many times. Some of the People of Book were suffering with this yet there were some who believed in Prophet Muhammad (*Peace be upon him*) as a prophet. The verse is general it is equally applicable on Muslim scholars who hide the truth and try to extract their wrong believes from weak narrations even through they know that. They do not want to oppose their earlier scholar and cling to unsupported believes. For such Allah *Subhanahu wa Ta'ala* has declared his verdict. There would be severe penalty for this and unimaginable loss.

Islam does not support priesthood. All prophets abhor to take money on their missionaries. Prophet Hud Said:

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ

..And O People I do not ask money for it; My reward is on Allah

Prophet Muhammad (*Peace be upon him*) said that

**Best among you is the one who learns Qur'an and teaches Qur'an**

It means any Muslim can be a good Muslim as long as he or she teaches Qur'an. However, deviated people say that we ask money for our precious time as we spend time in teaching Qur'an. They have developed many ways to create priesthood or clergy in Islam.

**Payments on teaching Qur'an** Also narrated *Abdur Rehamn bin Shibil* that Prophet Muhammad (*Peace be upon him*) instructed\*:

افْرءُوا الْقُرْآنَ، وَلَا تَغْلُوا فِيهِ، وَلَا تَحْفُوا عَنْهُ، وَلَا تَأْكُلُوا بِهِ، وَلَا تَسْتَكْبِرُوا بِهِ

\* Imam Ibn Abi Hatim had declared this narration authentic in his book of Illal

Read Qur'ān, do not exaggerate it, and do not go away from it, and do not earn through it, and do not collect (benefits) through it.

Al-Tahavi said\*:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اقْرَأُوا الْقُرْآنَ وَلَا تَغْلُوا فِيهِ وَلَا تَأْكُلُوا بِهِ .  
فَخَطَرَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَعَوَّضُوا بِالْقُرْآنِ شَيْئًا مِنْ عَوَاضِ الدُّنْيَا

(After quoting above narration **Tahavi** said) Thus Prophet Muhammad (*Peace be upon him*) had prohibited to earn the World through Qur'ān

There is a narration quoted in Musnad Ahmed about Ibadah bin Sabit, a companion of Prophet Muhammad (*Peace be upon him*) that he had taught someone Qur'ān when he finished that the student gifted him a bow. Ibadah informed prophet (as it was unusual) and Prophet Muhammad (*Peace be upon him*) said: "If you are willing to have the collar of fire in your neck then it is fine"

Jinadah bin Abu Ummayah<sup>†</sup> and Ubai bin Kaab<sup>‡</sup> also quoted a similar narration<sup>§</sup>. Al-Baihaqi had quoted that Imam Duhaim rejected this narration, so he wrote:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْخَافِظُ ، أَنبَأَ أَبُو الْحَسَنِ الطَّرَائِيفِيُّ قَالَ : وَفِيمَا أَجَارَ لَنَا عُثْمَانُ بْنُ سَعِيدِ الدَّارِمِيِّ عَنْ دُحَيْمٍ قَالَ  
حَدِيثُ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَقَلَّدَ قَوْسًا عَلَى تَعْلِيمِ الْقُرْآنِ لَيْسَ لَهُ أَصْلٌ

Uthman bin Saeed said that Imam Duhaim (quoted the Bow narration then said) it does not have authenticity

However Uthman bin Saeed is the student of Imam Yahya bin Mo'in (d. 233 A.H.) and cannot hear from Imam Abdurrehamn bin Ibrahim Duhaim (d. 145 A.H.). This narration is also quoted in Tabarani Masnad Al-Shameen:

حَدَّثَنَا الْحَسَنُ بْنُ جَرِيرٍ الصُّورِيُّ، ثنا عَبْدُ الرَّحْمَنِ بْنُ يَحْيَى بْنِ عَبْدِ الْعَزِيزِ بْنِ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي الْمُهَاجِرِ  
الْمَخْرُومِيِّ، ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، ثنا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، قَالَ: قَالَ لِي عَبْدُ الْمَلِكِ بْنُ  
مَرْوَانَ: أَدَّبَ وَلَدِي فَإِنِّي مُعْطِيكَ ، قُلْتُ كَيْفَ بِذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَقَدْ حَدَّثْتَنِي أَنَّ الدَّرْدَاءَ عَنْ أَبِي الدَّرْدَاءِ أَنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ يَأْخُذُ عَلَى تَعْلِيمِ الْقُرْآنِ قَوْسًا قَلَدَهُ اللَّهُ قَوْسًا مِنْ نَارٍ

\* Kitab Mushkil al-Athar by Tahavi

† Sunan Abi Dawud, H. 3417

‡ Sunan Ibn Majah, H. 2158

§ Narration is declared authentic by Shoaib Arnawat in comments on Musnad Ahmed. Al-Bani has declared it authentic in Al-Arwa al-Ghalil, H. 1493

*Ismael bin Ubaidullah* said that caliph *Abdul-Malik bin Marwan* said to me to instruct his son *Adab* Etiquette and he would give reward for it. I said how is it possible when *Umm al-Darda* reported from *Abu Darda* that Prophet Muhammad (*Peace be upon him*) said that whosoever took bow on teaching of Qur'an then a bow of fire will be place in his neck.

Such was the ruling of companions of companions of Prophet.

It is said that caliph *Umer* (*May Allah be pleased with him*) ordered during his era that payments be made to those who were teaching Qur'an. *Abu Uaid* reported it in his *Kitab Al-Amwal*:

قَالَ أَبُو عُبَيْدٍ أَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدِ بْنِ إِبْرَاهِيمَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَتَبَ إِلَيَّ إِلَى بَعْضِ عُمَّالِهِ أَنْ أُعْطِيَ النَّاسَ عَلَى تَعْلُمِ الْقُرْآنِ، فَكَتَبْتُ إِلَيْهِ إِنَّكَ كَتَبْتَ إِلَيَّ أَنْ أُعْطِيَ النَّاسَ عَلَى تَعْلُمِ الْقُرْآنِ، فَتَعَلَّمَهُ مَنْ لَيْسَتْ لَهُ فِيهِ رَغْبَةٌ إِلَّا رَغْبَةٌ الْجُعْلِ، فَكَتَبْتُ إِلَيْهِ أَنْ أُعْطِيَ النَّاسَ عَلَى الْمُرُوءَةِ وَالصَّحَابَةِ

However narration is weak as the main narrator *Saad bin Ibrahim* had never met any of the companions of Prophet Muhammad (*Peace be upon him*) and thus it is a broken narration.

It is reported in *Musanif Ibn Abi Sheebah*:

حَدَّثَنَا أَبُو بَكْرِ قَالَ حَدَّثَنَا وَكَيْعٌ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَأْخُذُوا عَلَى الْغُلَمَانِ فِي الْكُتَابِ أَجْرًا

*Ibrahim Al-Nakhai* abhors to earn reward on teaching boys

Also reported in *Musanif Ibn Abi Sheebah*:

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُثَيْبَةَ، عَنِ الْحَزْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْأَنْصَارِيِّ، قَالَ: يُكْرَهُ أَرْشُ الْمُعَلِّمِ فَإِنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَكْرَهُونَهُ وَيَرَوْنَهُ شَدِيدًا

*Abdallah bin Shaiq Al-Ansari* said I abhor the money of teachers and indeed companions of Prophet abhorred it and looked it badly.

**Payments on Adhan** A narration is reported in *Musnad Ahmed*, *Nisai* and *Abi Dawud* that Prophet Muhammad (*Peace be upon him*) advised his grandson *Uthman bin Abi-Alaas*, Amil of Taif that:

Appoint a *Muadhni* (one who makes call of prayer) who does not take payments

*Al-Baihaqi* quoted in *Sunan al-Kubra* that\*:

وَرَوَيْنَا فِي حَدِيثِ أَبِي مَحْذُورَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ حِينَ قَضَى التَّأْذِينَ فَأَعْطَاهُ صِرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ

Prophet Muhammad (*Peace be upon him*) gave a pouch of silver to his companion *Abi Mahzohra* after Adhan.

\* Also reported in *Musnad Ahmed*, *Sunan Abi Dawud*

However there is no proof that this pouch was given in payment for Adhan. It was not a norm and nether it is reported for *Bilal* the famous *Muadin*. *Abi Mahzohra* was blind and probably could not do enough to earn so Prophet Muhammad (*Peace be upon him*) gave alms to him. That was not a salary. It was an act of alms-giving by prophet.

Al-Shokani said in book *Niel al-Awtar*:

أَنَّ قِصَّةَ أَبِي مُحَمَّدٍ أَوَّلَ مَا أَسْلَمَ؛ لِأَنَّهُ أَعْطَاهُ حِينَ عَلَّمَهُ الْأَذَانَ وَذَلِكَ قَبْلَ إِسْلَامِ عُثْمَانَ بْنِ أَبِي الْعَاصِ فَحَدِيثُ عُثْمَانَ مُتَأَخَّرٌ.

Indeed *Abi Mahzorah* accepted Islam early and gave him the pouch when Prophet Muhammad (*Peace be upon him*) taught him Adhan and it is because *Uthman bin Abi Al-Aas* was (born) later

Al-Shokani has thus clarified that *Uthman* narration has more weight as it is one of the last commands of Prophet. Al-Shokani also said in same book:

فَقَّاسِ الْمُؤَدَّنِ عَلَى الْعَامِلِ، وَهُوَ قِيَاسٌ فِي مُضَادَمَةِ النَّصِّ

They assumed *Muadin* (One who makes call for prayer) as *Amil* (Governor) and this assumption is in conflict with the Source (i.e. *Qur'an* and *Hadith*)

*Ibn-Al-Muflah* said in book *Al-Mabda fi Shrah al-Maqna*:

أَخَذُ الْأُجْرَةَ عَلَى الْأَذَانَ وَلَا يَجُوزُ أَخْذُ الْأُجْرَةِ عَلَيْهِمَا

“Taking reward on *Adhan* is not permissible”

#### Payments on Establishment of Salat

It is reported in *Musanif Ibn Abi Sheebah* (d. 235 A.H.):

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْوَلِيدِ قَالَ أَخْبَرَنِي عُمَرُ بْنُ أَبِي يَتُوبٍ قَالَ: أَخْبَرَنِي أَبُو إِسْحَاقَ مُعَاوِيَةَ بْنُ قُرَّةٍ قَالَ كُنْتُ نَازِلًا عِنْدَ عَمْرِو بْنِ الْعُمَانَ بْنِ مَقْرِنٍ ، فَلَمَّا حَضَرَ رَمَضَانَ جَاءَ رَجُلٌ بِالْقَيْ دِرْهَمٍ مِنْ قِبَلِ مُصْعَبِ بْنِ الزُّبَيْرِ فَقَالَ إِنَّ الْأَمِيرَ يُقْرِيكَ السَّلَامَ وَيَقُولُ إِنَّا لَمْ نَدْعُ قَارِئًا شَرِيفًا إِلَّا وَقَدْ وَصَلَ إِلَيْهِ مِنَّا مَعْرُوفٌ ، فَاسْتَعِنَ بِهِذَيْنِ عَلَى نَفَقَةِ شَهْرِكَ هَذَا ، فَقَالَ عَمْرٌ أَقْرَأُ عَلَى الْأَمِيرِ السَّلَامَ وَقُلْ لَهُ إِنَّا وَاللَّهِ مَا قَرَأْنَا الْقُرْآنَ نُرِيدُ بِهِ الدُّنْيَا ، وَرَدَّهَ عَلَيْهِ

*Umer bin Ayoub* said, *Muawiah bin Qarrah* told us that we went to *Amr bin Noman bin Muqrin*. When *Ramadan* arrived a man from *Musaab bin Zubair* came with one thousand *Dirham* and said *Amir* says *Salam* to you and we haven't found a good reader of *Qur'an* so please help and this is the reward of this month. *Amr* said go back and say *Salam* to your *Amir* and say that By *Allah* we will not read *Qur'an* to earn the World and returned him

Al-Nawawi said in *Rodah-tul-Talbeen wa Umdah-tul-Muftin*:

الِاسْتِجَارِ لِإِمَامَةِ الصَّلَاةِ الْمَفْرُوضَةِ، بَاطِلٌ

The payments on *Salat Mafrodah* (i.e. five daily prayers) are *batil* (not allowed)

In era of Prophet Muhammad (*Peace be upon him*) all Muslims were eager to learn and *Salat* is established by *Amil* governors appointed by Prophet. Later *Salat* establishment was the responsibility of Caliph and his governors. But for that no money is given as it was the duty incumbent upon them. Governors get their salaries for their bureaucratic roles and help in functioning of the government.

#### Some misinterpreted narrations

In ancient Arabia there were no motels and people when they travel they stay near settlements and it was expected that settlers would provide provision to travellers. Qur'ān also instructs to take care of the travellers. This custom was in *Maruf* i.e. well established societal norm. Narrated 'Uqba bin 'Amir\*:

We said to the Prophet, "You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but If they don't do, take the right of the guest from them."

Narrated Abu Said†:

Some of the companions of the Prophet went on a journey till they reached some of the 'Arab tribes. They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet ) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the *Ruqya* for you unless you fix for us some reward for it." They agrees to pay them a flock of sheep. One of them then went and recited (Surat-al-Fatiha): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet and narrate the whole story to him, and wait for his order." So, they went to Allah's Apostle and narrated the story. Allah's Apostle asked, "**How did you come to know that Surat-ul-Fatiha was recited as *Ruqya*?**" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet smiled thereupon.

This is a unique event. The behaviour of settlement's people was unacceptable according to Arab tradition, until their leader got stung by scorpion. Allah had created a situation to help Muslims and from their side they did some ritual which was not even told by Prophet Muhammad (*Peace be upon him*) and that is why Prophet Muhammad (*Peace be upon him*) said: "How did you come to know that *Surat-ul-Fatiha* was recited as *Ruqya*?" Thus it is quite clear that every thing that happened was not usual. Companions acted

\* Sahih Bukhari, Volume 3, Book 43, Number 641

† Sahih Bukhari, Volume 3, Book 36, Number 476

on the instruction of Prophet, as narrated by 'Uqba bin 'Amir. Deviant clergy has extracted the proof of earning on religious duties thorough this narration. However as showed one cannot draw rules through *Khas* (unique) events.

Bukhari reported that narrated Sahl bin Sad As-Sa'idi\*

A woman came to Allah's Apostle and said, "O Allah's Apostle! I have come to give you myself in marriage (without Mahr)." Allah's Apostle looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet said, "Have you got anything to offer?" The man said, "No, by Allah, O Allah's Apostle!" The Prophet said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allah, I have not found anything." Allah's Apostle said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my Izar (waist sheet)." He had no rida. He added, "I give half of it to her." Allah's Apostle said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allah's Apostle saw him going, he ordered that he be called back. When he came, the Prophet said, "How much of the Qur'an do you know?" He said, "I know such Sura and such Sura" counting them. The Prophet said, "Do you know them by heart?" He replied, "Yes." The Prophet said, "Go, I marry her to you for that much of the Qur'an which you have."

It is claimed on the basis of this narration that Prophet Muhammad (*Peace be upon him*) has given woman to a poor man on the basis of his Qur'an knowledge and as woman cannot be married without her claimed *Mahar* then this shows that through Qur'an one can earn. However it is erroneous conclusion Islam gave women the right to ask for *Mahar* (could be money or else) which will be a incumbent upon them to be husbands and must be given before the marriage. Even if they ask someone to become Muslim instead of money then this could also be taken as *Mahar*.

Bukhari who had reported these narration has made a title of chapter:

باب إثم من رأى بقرأة القرآن أو تأكل به أو يخر به

The sin of those who read Qur'an to show off and to earn through it and be proud on it

Till 700 years scholars had instructed their students to not to take payments on *Salat*, *Adhan* and other religious duties incumbent on every Muslim<sup>†</sup>. However slowly scholars were deceived by Satan and they started proclaiming that earnings on religious duties are permissible and developed priesthood in Islam.

Remember that all prophets used to do cattle grazing (Sahih Bukhari). Our Prophet was also a shepherd and then he become trader by profession and after becoming prophet he never asked for money from Muslim in Makkah. In Yathrib he asked people to donate not for himself but to support the war against those who were waging war against Muslims and funds were needed to buy weapons and horses. Allah

\* Sahih Bukhari , Volume 7, Book 62, Number 24

† The earning through teaching Qur'an was allowed by some scholars after 200 A.H. However the matter remained disputed among scholars

gave Prophet Muhammad (*Peace be upon him*) fifth portion in spoils of war. The remaining four portions go to travellers, poor, orphans and to Prophet's family. But that too was not much as Muslims had not declared too many wars and Prophet Muhammad (*Peace be upon him*) was living not like kings of his era. Narrated 'Aisha: Allah's Apostle died while his (iron) armour was mortgaged to a Jew for thirty Sas of barley\*. Narrated 'Uqba: I offered the 'Asr prayer behind the Prophet at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed . The Prophet came back and found the people surprised at his haste and said to them, "I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)." †. Such was the state of our Prophet. Does the clergy with humongous religious schools live like this today?



\* Sahih Bukhari, Volume 4, Book 52, Number 165

† Sahih Bukhari, Volume 1, Book 12, Number 810

Piety is not in turning (facing) towards East or West - but it is (in) one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth - over its desire - to relatives, orphans, the needy, the traveler, those who ask, and for freeing slaves; (and who) establishes Salat and gives Zakah; (those who) fulfill their promise when they promise; and (those who) are patient in poverty and hardship and trouble. these are they who are just, and these are they who fear the Lord. (177)

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ  
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى  
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي  
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ  
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ  
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
وَأُولَئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

[Exegesis V. 177] Righteousness does not lie in acts like facing East, West, North and South. It lies also in right beliefs. If one has right set of beliefs only then his acts are acceptable. This is according to principles set by Allah that He will not forgive the Associators if they had died without repentance, even if he was an honest person in life time and did good deeds. For Jews, Christians and Muslims there is a lesson and warning in it.

O believers, prescribed for you is *Qisas* (retribution) for those murdered - the free for the free, the slave for the slave, and the woman for the woman; except he to whom his brother exempts some; then there should be a suitable follow-up according to *Maruf* and make remission along with decent conduct; This is a relaxation from your Lord and (His) Mercy. But whoever transgresses after that will have an agonizing torment. (178)

And there is (security of) life for you in (the law of) retribution, O men of Wisdom, that you may restrain (emotions). (179)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (١٧٨) وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (١٧٩)

[Exegesis V. 178–179] The word *مَعْرُوفٍ* (*Maruf*) means societal values and norms. From here onwards Allah *Subhanahu wa Ta'ala* ordained Fighting, Writing wills, Fasting and other commands related to divorce, giving alms. In this category this is the first command. Bukhari reported that Volume 9, Book 83, Number 20: Narrated Ibn 'Abbas:

For the children of Israel the punishment for crime was Al-Qisas only (i.e., the law of equality in punishment) and the payment of Blood money was not permitted as an alternate. But Allah said to this nation (Muslims): 'O you who believe! Qisas is prescribed for you in case of murder, .....(up to) ...end of the Verse. (2.178) Ibn 'Abbas added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn 'Abbas added: The Verse: 'Then the relatives should demand Blood-money in a reasonable manner.' (2.178) means that the demand should be reasonable and it is to be compensated with handsome gratitude

Prescribed for you when death approaches (any) one of you if he leaves good (wealth), that he bequeath to his parents and kindred according to *Maruf*. This is binding on those who fear. (180) Whoever then alters it after hearing it, the sin of it then is only upon those who alter it; surely Allah is all Hearing, all Knowing. (181) But he who fears from the testator any error or sin, and shall make a settlement between them (parties) then there shall be no sin on him: verily, Allah is Forgiving, Merciful. (182)

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (١٨٠) فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١٨١) فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٨٢)

[Exegesis V. 180–182] According to Ibn Hazam\* verse 180 is abrogated by verse 11 of surah Al-Nisa

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

\* Al-Nasikh wal Mansukh fil Qur'an by Ibn Hazm

O believers! Fasting is prescribed to you as it was prescribed to those before you, that you may fear Allah. (183) Countable number of day, But he among you who is sick, or on a journey, shall fast that same number of other days: and for those who can afford it there is an expiation: the feeding of a man - but whoso does good of his own accord, it is better for him. (184) Ramadan is the month in which We sent down Qur'ān - Guidance for all Mankind and clear illumination of Guidance and the Criterion. So whoever witness this month he must fast - and whoever is ill or on a journey - then fast in an equal number of other days - Allah wishes your ease, but wishes not your discomfort, and that you complete the number of days, and that you glorify Allah for His Guidance, and that you be grateful. (185)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣) أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١٨٤) شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ (١٨٥)

[Exegesis V. 183–185] Allah *Subhanahu wa Ta'ala* ordained fasting for Muslims. According to Ibn Hazam\* verse 183 is abrogated by 187 of this surah. He further said that part of verse 184 is abrogated by reaming part of it that whoever find this month then he must fast. According to Abu Qasim Al-Muqri (d. 410 A.H.) part of verse 183 which is related to feeding of poor is abrogated.

Before the verses of Fasting were revealed Prophet Muhammad (*Peace be upon him*) used to fast on the 10th of Muharram. Narrated Salama bin Al-Akwa: Once the Prophet ordered a person on 'Ashura' (the tenth of Muharram) to announce, Whoever has eaten, should not eat any more, but fast, and who has not eaten should not eat, but complete his fast (till the end of the day)†.

Prophet Muhammad (*Peace be upon him*) arrived Yathrib in *Rabi-ul-Awal*, 1 A.H. So this event must have occurred in Muharram of 2 A.H. In the same year Ramadan fast were prescribed.

Narrated 'Aisha:

'Ashura' (i.e. the tenth of Muharram) was a day on which the tribe of Quraish used to fast in the pre-Islamic period of ignorance. The Prophet also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. When the fasting

\* Al-Nasikh wal Mansukh fil Qur'ān by Ibn Hazm

† Sahih Bukhari

of Ramadan was enjoined, it became optional for the people to fast or not to fast on the day of Ashura.

Pagans were fasting on 10th day of Muharram i.e. a month after Hajj and on this day the Cloth of *Kabbah* was renewed\*. Muir wrote in his book *Life of Mohamet*<sup>†</sup>:

Two or three months after his arrival in Medina. Mahomet observed that Jews, on the tenth day of their seventh month, keeping the great fast of the Atonement, and he readily adopted it for his own people. Prior to this, fasting does not appear to have been a prescribed ordinance of Islam

This statement is a product of superficial insight into Arabian Jewry's distinct customs. The day of Atonement<sup>‡</sup>. Passover or *Pesach*, however, is celebrated as a commemoration day for liberation from slavery in Egypt. Prophet Muhammad (*Peace be upon him*) was observing the fast on 10th of Muharam even before migrating to Yathrib. Jews of Arabia were celebrating Passover in month of Abib. The traditional date for Passover is 15th of the Hebrew month of Nisan (or Abib). This is according to book of Levites<sup>§</sup>:

In the fourteenth day of the first month at even is Yahweh's Passover" (Lev. 23:4-5).

Jews in times of Prophet had their own calender and Muslims had their own lunar calender. The coincidence in dates of Passover (on 14th of Abib) and on 10th of Muharram was a rare event. Arabian Jewry in believes and customs had their own traditions which makes them different from traditional Jews. For more on this see gleaning related to verse 189.

Reader must know that the fasting in remembrance of Passover is not stopped in Islam but it is declared as extra. For Muslims the precise date for this event was unimportant as Prophet

\* Moajam Tabarani

† The Life of Muhammad and History of Islam to the Era of the Hegira by William Muir, published by Smith, Elder, and Co. 1861

‡ *Yom Kippur* is celebrated on the tenth day of seventh month. See Leviticus 16:29

§ Also see Joshua 5:10-11, 2 Chrn. 30: 15, 2Chrn. 35:1, Ezra 6:19, Ezek. 45:21

**And when my servants ask about me (then tell them): “Indeed I am near , I answer the call of supplicator, when he prays- so they should listen to me (i.e. my call of faith), and believe in me, that they are led aright”. 186**

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ  
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي  
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (١٨٦)

said that “If I live until next year I will fast also on 9th of Muharram” i.e two days in commemoration of eve of Passover and to make it distinct from Judaism.

[**Exegesis V. 186**] This verse explains that Mankind can approach Allah without an intermediary. There is no need to visit graves and request the dead to intercede for them. Intercession through dead was a prevalent practice in era of Prophet Muhammad (*Peace be upon him*) among People of book. A book by John Moschos(ca. 550-619 AD)\* informs us on the prevalent practice of veneration of saints and their graves by Christian during Prophet’s lifetime. The following stories were written by John Moschos (ca. 550-619 AD) in his book *Pratum Spirituale*†:

I have found it written that blessed Leo who become primate of the church of the Romans, remained at the tomb of apostle Peter for forty days exercising himself in fasting and prayer invoking the apostle Peter to intercede with God fro him that his faults might be pardoned. When forty days were fulfilled, the apostle Peter appeared to him saying I prayed for you, and your sins are forgiven except for those of ordinations. This alone will be asked of you whether you did well, or not, in the ordaining those whom you ordained

In one story it is informed that the church under construction is extended to bring a grave into it on the request of dead saint‡:

Our holy father, Abba George... told us: When I was about to build the church saint Kerykos at Phasaelis they dug the foundations of the church and a monk, very much an ascetic, appeared to me in my sleep. He wore a tunic of sack-cloth and on his shoulders an over garment made of rushes. In a gentle voice he said to me tell me Abba George Did it really seem just to you, sir, that after so many labour and so much endurance I should be left outside, the church you are building? Out of respect for the worth of the elder, I said to him: who in fact

\* John Moschos (d. 619 AD/ 4 BH) was a notable monk of Christians in Prophet’s life time . John and his disciple Sophronios (65 BH- 638AD/ 17 AH), the Patriarch of Jerusalem travelled together at many places and collected the holy stories or *Hakayaat* of Christian Monks or ascetics. John travelled in Egypt, Syria, Palestine and Asia Minor. He collected his stories during his travels and compiled them in Greek with title *Pratum Spirituale* (Leimonarium or Spiritual Meadow). He died four years before migration of Prophet from Makkah to Medinah. In 637 AD (16 AH) Muslims conquered the Jerusalem. Sophronius toured caliph Umar ibn al-Khattab may Allah be pleased with him the city. During the tour of the Church of the Holy Sepulchre Sophronius offered Umer may Allah be pleased with him, to pray inside the Church which he refused and opted to pray outside of Church. Christian sources informed about humility of our caliph.

† *Spiritual Meadow (Pratum Sprituale)* by John Moschos, published Cistercian Publications

‡ *Spiritual Meadow (Pratum Sprituale)* by John Moschos, published Cistercian Publications

are you, sir? I am Peter the grazer of the Jordan. I arose at dawn and enlarged the plan of the church. As I dug I found his corpse lying there just I had seen him in my sleep. When the oratory was built I constructed a handsome monument in the right hand aisle, and there I interred him

Dead saint guide and inform about the location of his grave\*:

There was an anchorite in these mountains, a great man in the eyes of God who survived for many years on the natural vegetation which could be found there. He is died in a certain small cave and we did not know, for we imagined that he had gone away to another wilderness place. One night in this anchorite appeared to our present father, that good and gentle shepherd, Abba Julian, as he slept, saying to him, Take some men and go, take me up from the place where I am lying, up on the mountain called the Deer. So our father took some brethren and went up into the mountain of which he had spoken. We sought for many hours but we did not come across the remains of the anchorite. With the passage of time, the entrance to the cave in which he lay had been covered over by shrubs and snow. As we found nothing Abba said Come children Let us go down and just as we were about to return, a deer approached and came to stand still some little distance from us. She began to dig in the earth with her hooves. When our father saw this he said to us Believe me children that is where the servant of god is buried. We dug there and found his relics intact

Muslim Sufi mystics also reported such stories. Syria, Egypt and Iraq were the hubs of Christian monks and they were indulged in meditation in caves in this region. When these people converted to Islam they took the new form of movement in Islam and their Gnostic ideas produced the Sufi literature. No wonder that people who follow Sufism, they retained the habits and rituals of Christian monks in cloak of Islamic mysticism.

Scholar who believe in intercession of Prophet after his death also quote the narration of Tirmidhi:

Uthman bin Hanif narrated that a blind man came to Messenger of Allah peace be upon him and said: Pray to Allah that He heals me. Prophet Said: If you like I pray else you be patient that is better for you. He said Pray. Prophet commanded him to do ablution in a good way and then (instructed blind man to) pray with this supplication: O Allah I beseech thee and (turn my) face (towards) thee through your Prophet Muhammad, the Merciful Prophet, I (turn my) face (towards) thee my Lord for the fulfilment of my need O Allah (accept) his intercession in this. (Tirmidhi) said: This narration is Hasan Sahih Gharib, don't know with other sanad except this one from the hadith of Abi Jafar and he is not Al-Khutami and Uthman bin Hanif is brother of Sahal bin Hanif.

The narrator of this report is Abu Jafar Al-Khutami. Bukhari clarified that people have made the narrator Abu Jafar Al-Khutami, who lived at Basra and then quoted another sanad which indicate that Abu Jafar was from Medinah<sup>†</sup>. Some say that he is Abu Jafar Al- Khutami, if this is true then his name is Umair bin Yazid bin Umair. Bukhari said in *Al-Kunna* that the person with name Umair bin Yazid bin Umair had the nickname Abu Jaada not Abu Jafar. Therefore the fact of the matter is that there is a lot confusion among hadith scholars on who this person is. It is better to discard this confusing narration.

\* Spiritual Meadow (Pratum Sprituale) by John Moschos, published Cistercian Publications

† Tahreek Tabeer

Content wise this narration is not clear as the blind man has first ask the Prophet for prayer for him, which Prophet actually denied. Further Prophet peace be upon him instructed him to pray for himself. It was not the sunnah of Prophet peace be upon him to instruct people to pray themselves with his name in prayer. It is reported in Bukhari \*:

Narrated 'Ata bin Abi Rabah: Ibn 'Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her."

It is reported in Bukhari that on the day of battle of Khaybar :

Allah's Apostle asked, "Where is 'Ali?" He was told that 'Ali was suffering from eye-trouble, so he (Prophet) applied saliva to his eyes and invoked Allah to cure him.

Here Prophet had not said to the woman suffering with epilepsy to do supplication herself with formula containing his name. He prayed for her. Similarly Prophet invoked Allah for Ali. The blind man narration is thus against the Sahih hadith or sunnah of Prophet.

\* Volume 7, Book 70, Number 555

It is allowed for you, on the night of the fast to approach your wives: they are your garment and you are their garment, Allah knows that you were deceiving yourselves - He turned to you and forgave you, so now on have (sexual) relations with them and seek that which Allah has ordained for you and eat and drink - until you can discern a white thread from a black thread at the dawn - then complete the fast till night, and have no contact with them while you are secluded (as devotee) in mosques- these are the limits set by Allah, so do not go near them - in this way Allah make His signs clear to men that they may fear Him. (187) And do not consume each other wealth through wrong (treachery) nor present it to judges that you may consume a part of other men's wealth unjustly - and you are aware of it. (188)

أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (١٨٧) وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ (١٨٨)

[Exegesis V. 187–188] Verses describe the relaxations Allah allowed in nights of Ramadan.

**They ask you about the new moon, say they are indicators of periods for people and for the Hajj (Pilgrimage). There is no piety in entering your houses at the back, but piety is in the fear of Allah. Enter your houses through their doors; and fear Allah that you may**

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ  
وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ  
ظُهْرِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ  
مِنْ أَبْوَابِهَا وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ  
(١٨٩)

**succeed. 189**

[**Exegesis V. 189**] In *Tasfeer Qurtubi* it is informed that Jews asked about the new moon. Arabian Jewry were also following lunar calendar and their first month Passover eve is also celebrated by Muslims as Ashurah (10th of first month). It is commanded in Deuteronomy 16:

Observe the month of Abib\*, and you shall make Passover for YHWH, your God, because in the month of Abib YHWH, your God, brought you out from Egypt at night. And you shall make a Passover sacrifice to YHWH, your God, of the flock and herd, in the place that YHWH will choose to tent His name there.

The principles and rules on which current Hebrew lunisolar calendar is based were actually codified by Maimonides (d. 600 A.H.) in the Mishneh Torah in the 12th century. Before that Jews had differences on the lunar and solar calendar. The Jewish community in Qumran was in favour of solar calendar. There are about twenty different texts from Qumran which deal with a 364-day solar calendar. Seems like this was a serious contentious issue between Temple priesthood and Qumran community. The Jewish Calendar before the Babylonian captivity was based on the sun. After Babylonian captivity the Solar Calendar was change to the Lunar calendar. In ancient times in Jerusalem the system of moon sighting was in place and information is given to the Sanhedrin. Sanhedrin had the authority to hear the testimony from two independent, reliable eyewitnesses about the occurrence of new moon and if confirmed it declares the *Rosh Kodesh* (first of the month). The months drift around the seasons in this calendar. Jewish calendar uses a 12-month lunar calendar with an extra month sometimes added to compensate for the drift in seasons. This was done intentionally to make sure that eve of Passover occurs in month of spring always. Additional month is called Adar 1.

In Islam, Prophet Muhammad (*Peace be upon him*) has prescribed the set of rules for moon sighting. Islamic month is of 29 to 30 days, no more no less. If clouds are present and moon is not sighted then the ruling is to continue a day more in same month. On the testimony of two independent, reliable eyewitnesses on the moon sighting the new month is declared. Events can drift in seasons and nothing will be done to

\* First month of Jewish calendar also called Nisan; As both Jews and pagans followed lunar calendar, the Arabic month of Muharram coincides with Jewish month of Abib.

do such *corrections* \*. Pagans were also adding months called النسيء (Al-Nasi)<sup>†</sup> but it was prohibited by Qur'ān.

Moon sighting had been the requirement for every city. And Muslims in same caliphate had differences in calendar. However with the end of city administration system the events are now announced by Counties. Like if moon is sighted in one city then the whole country would be celebrating the Eid. However this is quite incorrect, as moon sighting is only for a city. It cannot be extended to the whole country. Nevertheless Muslims continued to favour the idea of having a single Eid day through out the World, which of course is not in spirit of this verse. Such is a possibility only in solar calendar. But moon-sighting is tricky and cannot be extended beyond the suburbs of the city in which it was sighted. Otherwise the whole concept of moon-sighting is over.

But if one rare localized moon-sighting event cannot be applied to the whole country it would create logistical challenges and hinders functionality of state. Therefore Muslims today play foul with the sighting issue unfortunately. So new calculated calendar were devised in certain Islamic countries to make functioning better. There is a difference between birth of new moon and moon sighting. Moon may born earlier than it been visible. Birth of moon is a scientific term but sighting is purely human act. It should be noted that it takes about 18 hours after the birth of new moon to became a *Hilal* (crescent)<sup>‡</sup>.

Sighting of the new moons thus is a serious issue specially it will change all odd nights of Ramadan into even. The Hajj main day would also be different if sighting done incorrectly<sup>§</sup>.

\* Muir wrote unabashedly: "Muhammad did not foresee the hardship that would ensue in the observance of this fast, when he changed the Jewish intercalary year for the lunar" (Life of Mohamet, ch 3, pg 49, quoted in A Comprehensive Commentary on the Qur'ān by E. M. Wherry, George Sale, Vol-I, Kegan Paul, Trench Truebner and Co., Ltd, London, 1896). Muir has distorted the facts. Addition of month in Jewish calendar is done to make sure that certain holy days only occur in set seasons. However in Islamic calendar no month is added which causes the drift of months into different seasons.

† Intercalary: insertion of a month or a day in the calendar to harmonize it with the solar year.

‡ There have been erroneous sighting of moon is past. In compensation the governments quietly pays up charity money (*Kaffara*)

§ When Eid is approaching many Muslim in Ramadan travel and may come to countries where Eid may occur earlier than the location of embarkation. If this happens then they must complete their number of fasting days before celebrating any Eid. See Sahih Muslim

And fight in way of Allah with those who fight with you and do not exceed. Allah does not like aggressors. 190 And fight wherever you encounter them and expel them as they have expelled you from your houses - and *Fitnah* is much worse than killing - and do not fight them near the Holy Sanctuary (in Makkah) until they fight with you. So if they fight - you fight them, this is the reward for the disbelievers. 191 And if they cease, then indeed, Allah is Forgiving and Merciful. 192 And fight until *Fitnah* is eliminated - and the religion become (fully) for Allah (only) - but if they cease, Let there be no hostility except to those who exhibit oppression (hostility). 193

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (١٩٠)  
 وَأَقْتُلُوهُمْ حَيْثُ تَفْتَنُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (١٩١) فَإِنْ اتَّهَمُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٩٢) وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ اتَّهَمُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (١٩٣)

[Exegesis V. 190–193] The word *Fitnah* means persecution or civil discord. It does not mean *Shirk* (Associating someone Divine attributes) because if infidels stop fighting they remain as polytheists or Associator and polytheism would not be vanished. The verse can only be comprehended in the context of the behaviour of belligerent tribes of Makkah and their attitude towards Muslims of Medinah. Polytheists of Makkah had expelled the Muslims out of Makkah and in a way cleanse the society. They even banned them to their belongings. Initially it was thought that the problem would be solved if Muslims migrate to Medinah but when they were prevented from entering Makkah situation become worse.

The holy month - is a holy month; (for) violations (there) is legal retribution (now if they disregard this then) whoever exceed limit over you, you may exceed as well in similar fashion- and fear Allah and beware - Allah is with those who fear Him. (194) And do spend in the way of Allah - and do not throw (your good reward) with your (own) hands to devastation- and do fair deeds; surely Allah loves the fair-doers. (195)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ  
فَمَنْ اغْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ يَمِثِلْ مَا  
اَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ  
مَعَ الْمُتَّقِينَ (١٩٤) وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ  
وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ  
اللَّهَ يُحِبُّ الْمُحْسِنِينَ (١٩٥)

[Exegesis V. 194–195] Narrated Abu Wail\*: Hudhaifa (*May Allah be pleased with him*) said,

“The Verse: And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction, (2.195) was revealed concerning spending in Allah’s Cause (i.e. Jihad).”

There is one other narration<sup>†</sup> in which companion of Prophet Muhammad (*Peace be upon him*) Abu Ayub Al-Ansari was present. It is reported that we were with Abur Rehman bin Khalid bin Al-Waleed at Constantinople when a warrior attacked on the ranks of infidels. On this some Muslims said that do not throw yourselves in destruction. On this Abu Ayub Al-Ansari said that the verse was revealed because we thought that Jihad is unimportant. However this narration is considered weak compared to Sahih Bukhari narration.

\* Sahih Bukhari, Volume 6, Book 60, Number 41

† Tafseer Ibn Abi Hatim, Mustadrak Al-Hakim, Sahih Ibn Habban, Sunan Abi Dawud

And complete the *Hajj* or *Umrah* for Allah. But if are prevented, send an offering for sacrifice, whatever offering shall be the easiest, and do not shave your heads until the offering reaches the place of sacrifice. If someone among you is sick, or has an ailment of the head then he must satisfy by fasting, or by giving alms, or by offering a sacrifice. If you are in peaceful conditions then if anyone wishes to extend the *Umrah* to the hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days on his return, Making ten days in all. This is binding on him whose family is not present near the *al-Masjid al-Haram* (Sacred Mosque). And fear Allah, and know that Allah is severe in punishment. 196

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (١٩٦)

[Exegesis V. 196] Narrated Ka'b bin Ujra \*:

We were in the company of Allah's Apostle at Al-Hudaibiya in the state of Ihram and the pagans did not allow us to proceed (to the Ka'ba). I had thick hair and lice started falling on my face. The Prophet passed by me and said, "Are the lice of your head troubling you?" I replied, "Yes". (The sub-narrator added, Then the following Divine Verse was revealed:— And if anyone of you is ill or has an ailment in his scalp, (necessitating shaving) must pay a ransom (Fidya) of either fasting or feeding the poor, Or offering a sacrifice. (2.196)

\* Sahih Bukhari, Volume 5, Book 59, Number 504

Hajj (minor or major visit of Kabbah) is (in) well-known months- whoever has made Hajj obligatory upon himself, he must not indulge in sexual relations and in wickedness and in disputations during Hajj. And whatever good you do, surely Allah knows it - and make provision, for surely the best provision is the fear of Allah and fear me (only) O Men of Wisdom. (197)

There is no blame on you in seeking bounty from your Lord and when you rushed swiftly in Arafat, then remember Allah near the Holy Monument; and remember Him as He guided and indeed, you were before that among the (ranks of)

transgressors. (198) Then pass on quickly where the people quickly pass, and ask forgiveness of Allah, for Allah is Oft-Forgiving, all Merciful. (199)

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ (١٩٧) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ (١٩٨) ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٩٩)

[Exegesis V. 197–199] According to Tafseer Al-Qurtubi the months well known for Hajj (i.e. visit of Kabbah) are ذُو الْحِجَّةِ وَذُو الْعَقْدَةِ i.e. 10th month called شَوَّال *Shawwal*, 11th month called ذُو الْقَعْدَةِ *Dhu al-Qa'dah* and 12th month called ذُو الْحِجَّةِ *Dhu al-ijjah*. Qur'an also declares four months as sacred by saying مِنْهَا أَرْبَعَةٌ حُرُمٌ these include the two of above three months, *Dhu al-Qa'dah* and *Dhu al-ijjah*, the 1st month مُحَرَّم *Muharram* and 7th month رَجَب *Rajab*. These months were considered sacred since the ancient times.

So when you have completed (finished) your rituals, remember Allah as you used to remember your forefathers, or with intense remembrance! - But of Mankind are some who say: "O our Lord! give us in this world!" - and such have no portion in the Eternity. (200) And among them (Mankind) are some who say: "O our Lord! give us good of this world, and in the world to come and save us from the torment of the Fire." (201) They shall have (their) portion of what they have earned, and Allah is swift in evaluation. (202) And remember Allah during numbered days. Then whoever hastens in two days (to depart)- there is no sin upon him; and whoever delays (his departure) - there is no sin upon him - and fear Allah and understand that you will be gathered to him. (203)

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ  
 آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ  
 رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ  
 حَاقِلٍ (٢٠٠) وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي  
 الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ  
 النَّارِ (٢٠١) أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا  
 وَاللَّهُ سَرِيعُ الْحِسَابِ (٢٠٢) وَادْكُرُوا اللَّهَ فِي  
 أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ  
 عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى  
 وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ  
 (٢٠٣)

[Exegesis V. 200–203] Narrated Anas\*: The Prophet used to say, "O Allah! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire." (2.201)

Before 10 A.H. Pagans were also doing Hajj. They were doing the rituals established by Abraham however they also added with them thier own concocted rituals and purpose was to seek this world as pagans do not believed in Hereafter. For them they die due to Time or *Al-Dahr*. As time moves on they die and after death their spirit moves like a bird in this world.

\* Sahih Bukhari, Volume 6, Book 60, Number 47

And among men is he whose words impresses you in life of this world and he calls Allah to witness as to what is in his heart, and he is a stalwart opponent. (204) and when he turns away- he strives to create corruption in Earth and destroys the fields and flocks - and Allah does not like corruption. (205) And when it is said to him fear Allah - his ego took him to sin - Enough for him is Hell; An evil abode indeed. (206) And among men is he who sells himself off - for happiness of Allah, and Allah is good to his servants. (207)

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ (٢٠٤) وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (٢٠٥) وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ (٢٠٦) وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (٢٠٧)

[Exegesis V. 204–207] Allah *Subhanahu wa Ta'ala* has given two categories of people of the world. Narrated Haritha bin Wahb\*: I heard the Prophet saying, “Shall I tell you of the people of Paradise? They comprise every poor humble person, and if he swears by Allah to do something, Allah will fulfil it; while the people of the fire comprise every violent, cruel arrogant person.”

Narrated Abu Huraira†: The Prophet said, Paradise and Hell (Fire) quarrelled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell (Fire) said, I have been favoured with the arrogant people.' So Allah said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.' The Prophet added, As for Paradise, (it will be filled with good people) because Allah does not wrong any of His created things, and He creates for Hell (Fire) whomever He will, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allah (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough!).

\* Sahih Bukhar, Volume 8, Book 78, Number 651

† Sahih Bukhari, Volume 9, Book 93, Number 541

O believers! enter completely into the obedience, and follow not the steps of Satan, for he is your open enemy. (208) But if you deviate after clear signs have come to you, then know that Allah is Exalted and Wise. (209) Are you waiting for Allah that He comes in shadow of clouds and His angels (too) and finish up the matter - and to Allah all matters are returned. (210) Ask Bene Israel how many clear signs we have given them- and for he who change the bounty of Allah after what has come to him, there is intense punishment. (211) Adorned for those who do not believe, the life of this world- and they mock the faithfuls and those who fear Allah will be in higher ranks on day of Judgement; Indeed Allah is bounteous without measure to whom He will. (212)

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (٢٠٨) فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٠٩) هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالسَّلايِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (٢١٠) سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٢١١) زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (٢١٢)

[Exegesis V. 208–212] In ayah 210, Allah said that all matters are returned to him. Unfortunately some Muslims due to their exaggerations claim that not all matters are returned to Allah. Some of our deeds even goes to Prophet for review. In support of this false belief they present the narration of Zazzan\*:

Zazzan reported that Abdallah ibn Masood said: Messenger of Allah peace be upon him said Indeed there are roaming angels of Allah on Earth, they transmit the Salam of my Ummah to me.

Also it is reported in Musnand Bazzaz:

Zazzan reported that Abdallah ibn Masood reported that Messenger of Allah peace be upon him said My life is good for you that you report (ask) and I would tell you and my death is good for you , your deeds would be presented on me and I would praise Allah when I see good and I would ask Allah's forgiveness if I notice evil.

This is a Munkar ( against a Sahih narration reported in Bukhari) narration. The role of roaming angels has been cleared in Sahih Bukhari:



\* Same narrator who reported that souls are returned in bodies. See Gleaning related to verse 28

Narrated Abu Huraira: Allah 's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit.' " He added, "Then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels) though He knows better than them 'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-lillah, Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.' Allah says, How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven them.'" Allah's Apostle added, "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery.'

Also, all deeds goes to Allah. It is reported in Sahih Muslim:

Abu Huraim reported Allah's Messenger (may peace be upon him) as saying, "The deeds of people would be presented every week on two days, viz. Monday and Thursday, and every believing servant would be granted pardon except the one in whose (heart) there is rancour against his brother and it would he said: Leave them and put them off until they are turned to reconciliation." (Sahih Muslim, Book 032, Hadith 6224)

Zazzan has never met Abdallah ibn Masood (*May Allah be pleased with him*) in his life time. Al-Dahabhi has revealed that in his book on his mentors معجم الشيوخ الكبير under discussion on his teacher\* as:

عَنْ سُفْيَانَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ السَّائِبِ، عَنْ زَادَانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ إِنَّ لِلَّهِ فِي الْأَرْضِ مَلَائِكَةً سَيَّاحِينَ يُبْلِغُونَنِي عَنْ أُمَّتِي السَّلَامَ أَخْرَجَهُ النَّسَائِيُّ مِنْ عِدَّةِ أَوْجُهٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، رَوَاهُ أَبُو إِسْحَاقَ الْفَرَزَارِيُّ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَادَانَ، عَنِ ابْنِ مَسْعُودٍ، وَلَمْ يُدْرِكْهُ

(After quoting this narration with chain of narrators Al-Dahabi said) ...Zazzan had not not met with *ibn Masood* ...

\* إبراهيم بن أحمد بن حاتم الفقيه القدوة أبو إسحاق البعلبكي

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The same is reiterated in his *Talkis on Maodoat ibn Aljaozi*. The story that *Zazzan* met *ibn Masood* was reported in a *Sufi* text *Tanbih Al-Gaffilin*. However it is reported with an unknown narrator and narrator is not even named. Therefore this cannot be relied upon.

The report is also narrated by *Sufian Al-Thori* - a *Mudlis* narrator which also makes this report not reliable.

Mankind was one nation - and Allah sent prophets, as announcers of glad tidings and as warners, and with them He sent down the Book of Truth, to resolve the disputes among men in which they differ; and no one differed except those to whom the Book had been given, after the clear signs had reached them,- being in grudge with each other - so Allah with His will has given Guidance to the believers on which they differed in the Truth; And Allah guides whom he pleases to the straight path. (213) Do you expect that you would enter in the Garden and yet there has not come to you as came to those who passed on before you? troubles and trials touched them and were shaken till prophet and his companions uttered: "When will come the help of Allah" (It is replied:) Indeed help from Allah is near. (214)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢١٣)  
أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّهُمُ الْبَأْسَاءُ وَالصَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (٢١٤)

[Exegesis V. 213–214] The whole humanity was one race and although Allah sent messengers to guide them they differed. The reason was their internal conflicts and grudges and they did not acted justly. Prophet Muhammad (*Peace be upon him*) had already foretold: Islam started as a stranger and it will become stranger\*. Prophet Muhammad (*Peace be upon him*) said my *Ummah* will be divided into seventy-three sects; All will go to hell except one.

\* Sahih Muslim

They ask you, what they should spend? Say: "Whatever you spend in good that be for parents, for relatives, for orphans, for poor, for traveller - and whatever you spend in good, Allah will be aware of that." 215

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ  
فَلِلْوَالِدِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ  
وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ  
عَلِيمٌ (٢١٥)

[Exegesis V. 215] According to Ibn Hazam\* verse 215 is abrogated by verse 60 of surah Taubah in which Allah described the distribution of Zakat and clauses.

\* Al-Nasikh wal Mansukh fil Qur'an by Ibn Hazm

Fighting is ordained for you- and you dislike it! It is possible that you hate something but it is good for you and it is possible that you like something but that is bad for you. Allah knows and you know not. 216 They will ask you concerning fight in the Prohibited Month. Say: “Fighting therein is big (offense), but to thwart (people) from the way of God; rejecting Him and (doing it) in the Sacred Mosque, and to drive out its people, is worse in the sight of Allah and *Fitnah* is worse than bloodshed”. And They will not cease fighting against you until they turn you from your faith, if they be able: but whoever of you shall turn from his religion and die an infidel, their deeds shall be worthless in this world, and in the world to come: they shall be people of Fire, where they dwell forever. 217 Those who believed and those who have migrated and strove in way of Allah they are those who are seeking His Mercy- And Allah is Oft Returning Merciful. 218

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ  
تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا  
شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا  
تَعْلَمُونَ (٢١٦) يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ  
قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ  
اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ  
مِنَهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ  
وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن  
دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن  
دِينِهِ فِيمَتٍ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ  
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ  
فِيهَا خَالِدُونَ (٢١٧) إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ  
هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ  
يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ  
(٢١٨)

[Exegesis V. 216–218] According to Ibn Hazam\* verse 217 is abrogated by verse 5 of surah Al-Taubah. According to Al-Maqri † stated that Muslims killed pagan Amr bn Al-Hadrai in the month of Jamadi-ul Al-alkhir when Rajab was about to start and Rabaj is a holy month in which fighting is prohibited but that command is abrogated by verse And fight with Associators anywhere you found them of surah Al- Taubah. According to Qattadah the verse related to fighting near *Masjid al-Haram* is abrogated by verses of surah Al-Taubah فَاِذَا انْسَلَخَ الْأَشْهُرُ الْحَرَامُ

\* Al-Nasikh wal Mansukh fil Qur'an by Ibn Hazm

† Al-Nasikh wal Mansukh by Al-Maqri

They ask you about wine and gambling. Say: "In them is great sin and profit for people - but sin is greater than their profit" - and they they ask you about alms, say: "Whatever is extra", thus Allah shows you His signs that you may ponder. (219)

On this world and on the world to come. They ask you about orphans. Say, "To improve (their lot) is best"; But if you mix yourselves up (in their affairs then remember that)-they are your brethren- Allah knows the corrupter from fair-dealer. If Allah decides He could indeed put you in difficulty- Indeed, Allah is Exalted in Might and Wise. (220)

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢١٩)  
فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْتَنَّكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٢٠)

[Exegesis V. 219–220] According to Ibn Hazam\* verse 219 is abrogated by verse 43 of surah Al-Nisa in which it was prohibited to consume alcohol before prayers and then this too was abrogated by verse 90 of surah Al-Maidah where it is ordered that keep away from it. The ruling on alms in verse 219 is abrogated by verse 103 of surah Al-Taubah.

Narrated Abu Huraira†: Prophet Muhammad (*Peace be upon him*) said: Whoever says to his companions, 'Come let me gamble' with you, then he must give something in charity (as an expiation for such a sin).

Symbolically wine is degraded in Islam and eventually declared haram. In Isra or Mairaj a container full of wine and another full of milk and a third full of honey were brought to Prophet. He took the milk. Gabriel remarked, "This is the Islamic religion which you and your followers are following‡.



\* Al-Nasikh wal Mansukh fil Qur'ān by Ibn Hazm

† Sahih Bukhari, Volume 8, Book 73, Number 128

‡ Sahih Bukhari, Volume 5, Book 58, Number 227

And marry not female associators until they believe; a bondwoman who believes is better than an associator, though she please you more. And do not marry male associators until they believe; for a slave who is a believer, is better than an associator- they call you towards Fire, and Allah calls you towards Garden and Forgiveness if he so will, and makes clear His signs to people so that they may

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ وَلَا مَمَّةً  
مُؤْمِنَةً خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا  
تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ  
خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ  
إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ  
بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ  
(٢٢١)

remember. (221)

[Exegesis V. 221] The verse prohibits the Muslim man to marry مُشْرِكَةٍ an associator i.e. one who associates others in the divine attributes. Whenever Qur'ān uses the word مُشْرِكٍ it refers to idol worshippers, who were the believer in Allah as creator and Sustainer God (surah Al-Ankaboot 61), but were not believing in Allah without intercessors. For them there are several intermediaries who could bring their prayers to Allah. They also denied the Resurrection and the Afterlife. Note that Allah has relaxed the condition that Muslim man may marry the chaste ladies among people of book أَهْلِ الْكِتَابِ in surah Al-Maidah.

They ask you about (sex during) menstruation. Say: "It is forbidden, so keep away from wives during menstruation. And do not approach them (for seeking desire) until they are clean- so when they become clean then come to them as commanded by Allah - and Allah loves those who purify themselves." (222) And your wives are (like) your arable lands, so go in, therefore, to your arable lands as you will; and send forth (good deeds) for yourselves- and fear Allah and know that you will meet Him and give good tidings to believers. (223) And swear not (by) Allah's (name as) an excuse in your oaths against doing virtuous, or acting rightly, or making peace between persons; Allah is Hearer, Knower. (224) Allah will not take you to account for ridiculousness in your oaths: but He will take you to account for that which your hearts have done. Allah is Gracious, Merciful. (225)

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٌّ فَاعْتَرَلُوا  
النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى  
يَظْهَرْنَ فَإِذَا تَظَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ  
اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ  
(٢٢٢) نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ  
أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّكُمْ مَلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ (٢٢٣)  
وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا  
وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ  
(٢٢٤) لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ  
غَفُورٌ حَلِيمٌ (٢٢٥)

[Exegesis V. 222–225] In Ancient Arabia, pagans observed many Jewish rituals related to menstruation like they did not eat, drink, sleep, or live in the same house with their menstruating wives\*. In Babylonian Talmud it is said that the husband will die if he come close to his menstruating wife†. Qur'ān thus relaxed the condition and prohibited sexual intercourse only. This is an example of shackle which Jews put on themselves.

Allah said to Muslims that to be fruitful and multiply they approach their wives and it is said in similitude as go for purpose of cultivating the arable land. Narrated Jabir‡:

Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:– "Your wives are a tilth unto you; so



\* Ibn al-Jawzi, Zad al-Masir, Vol-I, pg 248

† See The Religious and Spiritual Life of the Jews of Medina By Haggai Mazuz, Brill Publishers, 2014, pg 52.

‡ Sahih al-Bukhari, Volume 6, Book 60, Number 51

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go to your tilth when or how you will.” (2.223)

Jews of Yathrib were following the extreme fatwa’s of Rabbis stated in Talmud as well.

For those who take an oath for abstention from their wives (they) must wait four months; then, if they change their mind, Allah is Forgiving, Merciful. (226) And if they resolve on a divorce, then verily Allah is Hearer, Knower. (227) Divorcee women shall wait the result, until they have had their periods thrice, and it is not lawful for them to conceal what Allah has created in their wombs, if they are believing in Allah and the Last day - and their husbands have more right to take them back in this (period) if they want reconciliation. And they ( divorcee women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise. (228)

لَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ  
فَإِنْ فَأَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٢٢٦) وَإِنْ  
عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (٢٢٧)  
وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا  
يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي  
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا  
إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ  
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ  
(٢٢٨)

[Exegesis V. 226–228] Here onwards Allah gave the orders related to Divorce and Separation. The verses are in the context of relationship as husband and wife. The application of *men are a degree above women* in general sense is not applicable all times. Allah said in surah Al-Nisa 4:34

Husbands should take good care of their wives with means which Allah has given; to some more than others;

The instructions for husbands in verse 228 of this surah and surah Al-Nisa 4:34 are used by some clerics with sweeping generalisations and it is claimed that the verse mean that Men are in charge of women by [right of] what Allah has given one over the other. However the discussion is about husband-wife relation and it cannot be taken out of its context. The word used in surah Al-Nisa 4:34 is *قوام* *Qawam*, meaning one who takes care and protects. The word in political sense is also used for acting as chief or custodian. Some interpreters preferred the political nuance of the word *Qawam* and rendered the husband-wife relationship into a kind of political alliance between two parties. Al-Qurtubi said: “The words *Men are the protectors and maintainers of women* mean that they spend on them and protect them, and also that they (men) are the rulers and governors ...”. The same line of interpretation is followed by Ibn-Kathir, as he said in his *Tasfeer*: “It means the man is in charge of the woman; he is her leader, the ruler over her who disciplines her if she goes astray”. Again a wrong and over-stretched conclusion. What would happen if men go astray? Is it only for Muslim ladies that they always go astray? No, as husband and wife both have duties for maintaining a healthy relationship and over-stretching the meaning can not be justified. *Qur’an* is not giving over-due authority to men over women but only reminding husbands about their duties towards their wives.

After Treaty of Hudabiyah\*. Prophet wrote letter to Khosrau II King of Persia (probably in 7 A.H.). It is said that Khosrau II however torn the letter. Later his minister Vistahm rebelled and all his time was wasted in reclaiming his land through help of Byzantine. In year 9 A.H., Sasanian Persians had made Azarmidokht†, daughter of Khosrau II (Chosroes II), as their Queen. She ruled Persia after Shapur-i Shahrvaraz for two years. Abu Bakrah (May Allah be pleased with him) reported‡: When the Messenger of Allah (peace and blessings of Allah be upon him) heard that the people of Persia had appointed the daughter of Khosrau as their queen, he said, “A nation will not succeed as long as a woman rule over it”. The word used in hadith is *Falah* and it is mostly used for success in Hereafter§. So it was least expected that daughter of Khosrau would accept Islam and her nation would also accept it. Qur’ān informs that Queen of Saba ruled her people and she had accepted Islam. The acceptance of Islam or its rejection would determine the fate of nations in Hereafter. In ancient times people change their religion as soon as leadership change it. We have several examples of this like Al-Tubba converted to Judaism and his pagan nation also accepted it. Similarly Emperor Constantine accepted Christianity and Romans also accepted it as their religion and Mithra religion lost its appeal. So when Prophet said that Persians would not succeed he meant it for the success in hereafter in context of his letter sent earlier to father of newly appointed Queen.

Certain biological aspects prohibit the women to become leaders in prayers like menstruation¶. Women are not allowed to pray and fast during this period. Leading a nation at war demands the warrior skills which women cannot master better than men due to their less strength and stamina. However women can be equally good in devising war strategies. Our mother Aisha (May Allah be pleased with her) was leading her army at War of *Jmal* (War of Camel)¶ against Ali (May Allah be pleased with him) and his forces\*\*. It can be said that historically there was a difference of opinion present among companions of Prophet. Probably due to defeat of forces of Ashia (May Allah be pleased with her) it become more hardcore view among Muslims that women cannot lead or can take leadership position. However at the very moment when Aisha (May Allah be pleased with her) was leading her army not all companions consider this hadith as a prohibition for women to lead or be an army general††.

Form the above hadith, some scholars have deduced the rule for leadership gender. Al-Maawirdi‡‡ and Al-Shawkaani§§ inferred from it that woman cannot be a vizier, minister or ruler. Ibn Hazm agreed with

\* The Treaty (Sulah) of Al-Hudabiyah happened in 6 A.H

† She reign for a short time and killed. After her Boran another daughter of Khosrau become queen

‡ Sahih Bukhari

§ Qur’ān says surah Taha verse 69 “Sorcerer will not succeeded whatever mean he takes”, however we know that magic affected Prophet Moses and Prophet Muhammad. *Falah* here also means success in Hereafter.

¶ Also in Hinduism women cannot become priest due to menstruation.

|| It is called War of Camel as Mother of Believers was in *Hodaj* (howdah or palanquin) over Camel and from their she was leading her army against Ali (May Allah be pleased with him) .

\*\* Abi Bakrah (May Allah be pleased with him) does not like her leadership and refused to follow her on the basis of hadith quoted above. However their were many companions who do not agree with his interpretation and followed Aisha (May Allah be pleased with her) and accepted her leading position at war.

†† except Abi Bakrah (May Allah be pleased with him)

‡‡ Al-Ahkaam al-Sultaaniyyah, p. 46.

§§ Nayl al-Awtaar, 8/305

the view that woman cannot be a Queen\*. Al-Khattabi, Ibn Al-Jawzi do not allow women to become judge or Queen. The hadith is also applied out of context to stop women to become jurist at certain fiqh schools. Ibn Hazm allows women to become judge. Ibn Jarir Al-Tabari and Imam Malik supported the view of women becoming jurist†. However majority held view contrary to that.

It is reported in Bukhari and Muslim that Ibn ‘Abbaas (may Allah be pleased with him) said: The Prophet (peace and blessings of Allah be upon him) said: “No woman should travel except with a *Mahram*, and no man should enter upon her unless a *Mahram* of hers is present. A man said: O Messenger of Allah, I want to go out with such and such an army and my wife wants to go for Hajj.” He said: “Go out (for Hajj) with her”. Main reason of this prohibition was the insecure environment of Arabia. There were pagan tribes living surrounding Yathrib. The wisdom behind prohibiting women to travel was the fear that they could be harmed if they are alone. Prophet also said that a time will come when such requirement will not be observed (reported Adiy ibn Hatim)‡:

If you live long, you will see the woman travel from Hirah (a city in Iraq) to circumambulate the Kabah fearing none but Allah.

This indicate that prohibition on women to travel alone was placed to ensure their safety. However if the circumstances are in favour and the passage is safe then there is no issue with them if they travel alone or drive cars.

A question arises that who was the Mahram when Aisha Mother of Believers went for War of Camel? Also prophet wives performed Hajj after death of Abu Bakr and Umer without Mahrams as they had no husband, no sons and their fathers died. It is reported in Bukhari that Ibrahim bin Adur Rehman bin Auf informed that Prophet wives asked the permission of Umer to perform Hajj so he sent with them Uthamn and Abdur Rehman bin Auf. But both of them were non-Mahram for the wives of Prophet. To resolve this paradox it is said that all Muslims are like sons and so Uthman and Abdur Rehman were like sons to wives of Prophets. But then what was the need of Mahram, as they were surrounded by Muslims all the time? In fact wives of Prophet deserve special privilege and the travel of Uthman and Abdurrehamn with them was from that side. It was not at all issue of Maharm. Abdurrehman bin Abi Bakr (d. 53 A.H.) the brother of Aisha was alive at that time and he was in fact Mahram for her but Umer asked a non-Mahram to accompany Aisha during Hajj? In war of Camel Aisha was accompanied by Talha and Zubair and both were non-Maharm to her. That flatly shows that the alleged requirement of Maharam was not observed in War of Camel and also during Hajj. Thus it was a actually a temporary command of Prophet which can be observed depending on the security situation. Imam Malik said in al-Mawatta§:

قَالَ يَحْيَى، قَالَ مَالِكٌ، فِي الصَّرُورَةِ مِنَ النِّسَاءِ الَّتِي لَمْ تَخُجَّ قَطُّ: إِنَّهَا، إِنْ لَمْ يَكُنْ لَهَا ذُو مَحْرَمٍ يَخْرُجُ مَعَهَا، أَوْ كَانَ لَهَا، فَلَمْ يَسْتَطِعْ أَنْ يَخْرُجَ مَعَهَا: أَنَّهَا لَا تَتْرُكُ فَرِيضَةَ اللَّهِ عَلَيْهَا فِي الْحَجِّ. وَلْتَخْرُجْ فِي جَمَاعَةٍ مِنَ النِّسَاءِ.

Regarding a woman who has never performed Pilgrimage before, if she does not have a Mahram (male family member) to accompany her or she has a Maharm but he is not able to accompany her, then she must not forsake the obligation of Allah on her and should travel with group of women.

\* Al-Fasl fi'l-Milal wa'l-Nihal, 4/129

† See Fatah Al-Bari by Ibn Hajr

‡ Sahih Bukhari

§ Al-Zurqai said that this relaxation is only for performing Haj. Tirmidhi has stated some scholar view that on such women Hajj is not compulsory as requirements are not complete.

Therefore companions of Prophet and earliest scholars allowed Prophet wives to lead army and travel without Mahram. However the cultural values took over the later jurists and they devised rules which were not originally meant. Conclusion is women can lead institutes and in cases concerning women they can act as judges or Qadi\*. They can also work in army as War strategist or general. They can drive cars as well. They can also act as ministers as it is an office for advice. Women cannot be Imam in prayers and Caliphs†. In Islam caliphate is closely related to establishment of prayers as it is the caliph's responsibility to lead in prayers and that is why Prophet said before his death: "Abu Bakr should lead in prayer".



\* Imam Abu Hanifah and Imam Malik allowed women to judge matters related to women.

† There is no authentic hadith regarding women leading prayers.



Separation (in divorce) is (only) twice, then keep them honourably, or put them away with kindness. And it is unlawful to you to take away any thing given unless both fear that they cannot keep within the limits of Allah, then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby; These are the limits set by Allah: therefore overstep them not; for whoever overstep the limits set by Allah, they are evil doers. (229) Yet in case he has divorced her (third and last allowed), then she shall not be lawful to him ever after till she marries another spouse. If he (the new husband) has (fully) divorced her, then there is no fault in them (i.e. divorcee woman and former first husband) to return to each other, expecting that they can keep within the limits set by Allah. And these are the limits set by Allah ; clarified to those who have knowledge.

(230)

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ  
بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا  
آتَيْتُمُوهُنَّ شَيْئاً إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ  
اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا  
جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ  
فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ  
هُمُ الظَّالِمُونَ (٢٢٩) فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ  
لَهُ مِنْ بَعْدِ حَتَّى تَتَّخِجَ زَوْجاً غَيْرَهُ فَإِنْ  
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا  
أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا  
لِقَوْمٍ يَعْلَمُونَ (٢٣٠)

[Exegesis V. 229–230] This Qur'ānic law is against the Torah. According to Deuteronomy 24:1-4, a woman once divorced and remarried and then divorced second time cannot go back and marry her first husband.

When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is an abomination before the Lord.

This law is perhaps an edition of Ezra as he was against the marriages of priests with unholy nations. So Ezra and Nehemiah made sure that these divorced women should not in any case return to priests.

Therefore even if the women marry to someone else and then divorced she cannot be returned to first husband. This is one of the shackles which Jews put on themselves. In Judaism a priest (kohen) cannot marry a divorced woman. The relationship between the Qaynuqa, Nadir, and Qurayza were not good. There were fighting each other and did not like to intermarry which resulted in a situation that the divorcees among them left without non-priest grooms. Rabbi Kinana bin Abi al-Huqayq كنانة بن أبي الحقيق, the ruler of Khaiber was married to Safiyya bint Rabbi Huyayy\*, Salam ben Mishkam's سلام بن مشكم ex-wife †. This suggests that the *Nadir* and *Qurayzah* considered such marriages as acceptable. Zaynab bint Al-Harith, the wife of Sallam bin Mishkam gave prophet the poisoned lamb in Khaibar but Prophet Muhammad (*Peace be upon him*) spared her for this act ‡. Zaynab bint Al-Harith was also niece of *Al-Marhab*.

\* Ummul Momineen, Later become Wife of Prophet

† The Religious and Spiritual Life of the Jews of Medina by Haggai Mazuz, Brill 2014

‡ Sahih Bukhari

When you have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that you transgress (the limits). And whoever transgressed the limits set by Allah indeed he committed unjust to himself- and do not rendered the verses of Allah into jest - and remember the bounty of Allah on you and what He sent down in book for you and wisdom - He instructs you ; And fear Allah and know that Allah is aware of every thing. 231

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ  
بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا  
تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ  
فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَسْجُدُوا آيَاتِ اللَّهِ هُزُؤًا  
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ  
مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ  
وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٣١)

[Exegesis V. 231] According to Ibn Hazam\* verse 231 is not abrogated except that in some of its commands some exceptions are declared like marrying women People of Book (surah Al-Maidah verse 5)

\* Al-Nasikh wal Mansukh fil Qur'ān by Ibn Hazm

And when you divorce your wives, and they fulfil the term of their *Iddat* (waiting), then do not stop them from marrying their husbands when they have agreed among themselves according to *Maruf*. This warning is for him among you who believe in Allah and in the last day. It is most clean and pure (way) for you, and Al-

lah knows and you know not. (232) Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing as per *Maruf* is upon the father. No one is accountable except on what it can do. A mother shall not be pressed unfairly for her child, nor a father for his child: and nor the heir (guardian) in like manner. So in case both of them willingly through mutual consent and consultation decide to wean (the child), then there is no wrong in them. And if you wish to have your children nursed (by a substitute), there is no blame on you as long as you give payment according to *Maruf*- and fear Allah and know that Allah is looking after what you do. (233)

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٢٣٢) وَالْوَالِدَاتُ يُرْضَعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمُ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٣)

[Exegesis V. 232–233] Verse 233 describe two years for suckling period for the baby and it is revealed in context of divorce legal issues as baby should remain with mother to complete

And those of you who died and left wives, then their wives (widows) must await their state during four months and ten (days); and when this their term is expired, then there is no blame upon you for what they do with themselves as per *Maruf*. And Allah knows what you do. **234** And there is no blame on you if you offer marriage proposal to such women (widows), or kept such intention to yourselves? Allah knows that you will remember them. But do not promise them secretly unless you want to propose as per *Maruf*. And do not consummate the marriage tie until the prescribed time be reached. And know that Allah knows what you have in hearts- so fear him and know that he is Forgiving Merciful. **235** And there is no blame on you if divorce your wives before touching them, and specifying an obligation for them. But give them a provision - the rich according to his status and the poor according to his capacity as per *Maruf*, This is a binding on fair-doers. **236**

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا  
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا  
بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي  
أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ  
(٢٣٤) وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ  
مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنُتُمْ فِي أَنْفُسِكُمْ عَلِمَ  
اللَّهُ أَنَّكُمْ سَتَذَكَّرُوهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ  
سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرَمُوا  
عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابَ أَجَلَهُ  
وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ  
فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ  
(٢٣٥) لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا  
لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ  
عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مَتَاعًا  
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ (٢٣٦)

its nourishments.

[Exegesis 234–236] These are some rulings for widows and remarriage.

**And if you divorce them before you have touched them and you have already specified an obligation, then you shall give them half of what you have specified unless they (the women) agree to forgo it, or the one forgo it in whose hand the marriage tie is (i.e. husband). To forgo is nearer to piety. And forget not generosity among yourselves. Indeed Allah is looking after what you do. (237)**

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَرْضَةً مِمَّا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَلْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٧)

[Exegesis V. 237] This verse should be read along with verse 49 of surah Al-Ahzab “O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release”.

Some claimed that verse 237 is abrogated but many scholars disagree and according to them both are valid. The verse 237 advices that if you marry women and then divorce them before touching then you should pay half of what had been demanded by woman. And according to surah -Ahzah for such women there is no waiting needed for next marriage.

Preserve strictly the Salat, and the *Salat al- Wusta* (The Middle Prayer), and stand up for Allah devoutly obedient. (238) And if you have any alarming situation, then pray on foot or riding: but when you are in safe condition, then remember Allah how he hath made you to know what you knew not. (239)

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى  
وَقُومُوا لِلَّهِ قَانِتِينَ (٢٣٨) فَإِنْ خِفْتُمْ فَرِجَالًا  
أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم  
مَا لَمْ تَكُونُوا تَعْلَمُونَ (٢٣٩)

[Exegesis 238–239] Praying before sunrise and sunset is considered as very important. Narrated Qais\*: Jarir said, “We were with the Prophet and he looked at the moon—full-moon—and said, ‘Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sun-rise (Fajr) and a prayer before sunset (’Asr), you must do so.’ He then recited Allah’s Statement: And celebrate the praises Of your Lord before The rising of the sun And before (its) setting.” (50.39) Isma’il said, “Offer those prayers and do not miss them.”

Narrated Abu Huraira†: Allah’s Apostle said, “Angels come to you in succession by night and day and all of them get together at the time of the Fajr and ’Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, In what state did you leave my slaves? The angels reply: When we left them they were praying and when we reached them, they were praying.”

Narrated Abu Huraira‡: Allah’s Apostle said, If anyone of you can get one Rak’a of the ’Asr prayer before sunset, he should complete his prayer. If any of you can get one Rak’a of the Fajr prayer before sunrise, he should complete his prayer.

Praying to Allah *Subhanahu wa Ta’ala* with obeisance is observed in all Abrahamic faiths. In Babylonian Talmud it is instructed that one should observe the prayer with full devotion such that if a king greets him [i.e., someone who is praying] he should not answer him. Also Rabbi Sheshet said: that only breaks the prayer if scorpion bites §

\* Sahih Bukhari, Volume 1, Book 10, Number 529

† Sahih Bukhari, Volume 1, Book 10, Number 530

‡ Sahih Bukhari, Volume 1, Book 10, Number 531

§ The Religious and Spiritual Life of the Jews of Medina By Haggai Mazuz, Brill Publisher, 2014

Those of you who die and leave wives, they should leave (property) to the wives (widows) by a will, a provision for the year without turning them out, but if they (decide to) go out, there is no sin for you in that which they do of themselves according to *Maruf*. Allah is All-Mighty, Wise. (240) And for divorced women is a provision according to *Maruf*, This is a duty on the righteous. (241) So, Allah makes clear to you His verses that you may understand. (242)

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا  
وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ  
فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ  
فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ  
(٢٤٠) وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا  
عَلَى الْمُتَّقِينَ (٢٤١) كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (٢٤٢)

[Exegesis V. 240–242] According to Ibn Hazam\* verse 240 is abrogated by verse 234 of this surah. This is one of the two places in Qur’ān when the verse abrogated comes after the verse which abrogates it†.

\* Al-Nasikh wal Mansukh fil Qur’ān by Ibn Hazm

† See verses 50 and 52 of surah al-Ahzab

Have you seen (i.e. thought about) those who left their dwellings in thousands and they feared death - so Allah said to them: "Die"; then He restored them to life, and Allah is Gracious to Mankind, but most of the people are ungrateful. (243) And fight in the way of Allah, and know that Allah is Hearer, Knower. (244) Who is he that will loan to Allah a beautiful loan, so He may multiply it for him many times over? And it is Allah who arrest and extend (the abundance), and to Him you will be returned. (245)

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٢٤٣) وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (٢٤٤) مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ (٢٤٥)

[Exegesis V. 243–245] The verse refers to Bene Israel who were ordered to enter the land of Canaan. But they feared death and Allah cursed them. They wandered in the desert for 40 years and in this time the whole generation is wiped out and new generation appeared. Book of Numbers 14:33 informs that God said:

But you, your carcasses will fall in this desert; and your children will wander about in the desert for forty years bearing the consequences of your prostitutions until the desert eats up your carcasses.

Have you seen (i.e. thought about) the assembly (council) of the children of Israel after the death of Musa (Moses), when they said to their prophet: “Appoint for us a king; we will fight in way of Allah”. (Prophet) said: “Perhaps you would not fight when you will be ordered for it?”. (They) said: “Why we shall not fight only in way of Allah when we and our children are expelled from our houses”. So when fighting was prescribed for them, they turned away, except a few of them; Allah is aware of wrong doers. (246) And their Prophet said to them: “Indeed Allah has appointed Talut as your king”. They said: “How come he got the kingship whereas we are more worthy of ruling compared to him and he is not even blessed with enough wealth”. (Prophet) said: “Allah has preferred him over you, and blessed him with enough knowledge and physique. And Allah awards kingdom, whom he likes; and Allah is all-Encompassing, All Knowing.”. (247)

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٢٤٦) وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٤٧)

[Exegesis V. 246–247] In these verses an event after Moses is described when nation of Moses entered into Holy Land but they were surrounded by rival nations and they attacked and enslaved them. The tribal culture was still prevailing and every tribes thought about itself until they asked the then Prophet to appoint someone as a king for them. They requested that but every leaders of the tribe had hidden in his mind, the desire to become king himself. Finally Allah appointed *Talut* a strong and intelligent person as their leader.

In 1 Samuel 19,20 it is said that Jews insisted:

We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles

As can be seen the verses are quite clear the appointment of king was a request made by Bene Israel and Allah appointed *Talut* as king. Later in biblical history there was no such event. Appointment of prophets was always from Allah however this was one rare event in which Allah appointed the king as well and

because of its uniqueness, Allah informed about it in his holy book.

Jews of Arabia were expecting that Allah will raise a prophet among them but when Allah raised a prophet they disbelieved as they were rich and considered themselves to be most learned among all nations. Allah reminded them that its time defend Yathrib from others and since you have a government structure and stability you must help prophet and be not like Jews of Talut's era.

This story has interesting influence in early Islamic history. A Yemenite Jew, Abdallah bin Saba\* converted to Islam but deduced from this story that leadership should be ordained by Allah every time in history. So he theorized that Prophet Muhammad (*Peace be upon him*) must had appointed Ali his son in law as a new king for Arabs. From a rare event in biblical history such a strange hypothesis was totally alien for early Muslims as they had never heard about it in Prophet Muhammad (*Peace be upon him*) life time. Ali (*May Allah be pleased with him*) had not accepted the first caliph, Abu Bakr (*May Allah be pleased with him*) as a leader of Muslims, as he had a dispute over the distribution of money earned from the Gardens of Khaibar. The gardens were acquired in booty and then gifted by Allah to Prophet, his family, travellers, orphans and poor. Abu Bakr maintained the view that as a caliph it is his duty to divide the earning from gardens into five equal accounts and thus cannot be given to one individual only. However Ali maintained the view that it can be given to family of prophet. Due to this Ali avoided Abu Bakr till the death of Fatimah, daughter of Prophet, which occurred after six months of this dispute. Finally during the caliphate of Umer (*May Allah be pleased with him*) the gardens and all management was given to Ali and Prophet's uncle and dispute was over (See Sahih Bukhari).

Abdallah bin Saba, arrived during reign of Uthman (*May Allah be pleased with him*) in Hijaz and also met Ali. Ibn Saba was a Jewish mystic and based on biblical two powers concepts he developed the belief that Ali is the person who travel in clouds a heavenly creature descended to Earth, who is in constant contact with the Creator God. He came to Ali and said: You are you!<sup>†</sup> As in bible God said to Moses: Ehyeh asher Ehyeh (I am what I am) *انا هو الذي هو*<sup>‡</sup>. Not only that it was claimed that Ali was present in all ages even he was their in the Kingdom of Solomon<sup>§</sup>. Some later *Ghulats* (exaggerators) claimed that Ali was the one who spoke from fire to Moses<sup>¶</sup>.

Most of his ideas are weaved with different out of context Qur'ānic verses<sup>||</sup>. Ibn Saba made up the concept of *Immamate* and claimed that appointment of Abu Bakr was illegitimate as he was not divinely appointed caliph rather selected by a small band of his courtiers. Ibn Saba spread these theories into Iraq and Egypt. Shiites were the supporters of Ali and apparently the companions of Prophet who were

\* Abdallah bin Saba is not an imaginary person as some have claimed. In Shiite sources: Notable Shiite scholar, Abu Umar Muhammad bin Umar bin Abd al-Aziz al-Kashi (d. 340 AH) reported a narration in Rijal Al-Kashi: From Abi Ja'far that Abdallah bin Saba' used to claim prophet-hood and used to claim that Amir al-Momineen (Ali) is Allah, Exalted is He from that. This reached Amir al-Momineen (Ali) who summoned him and asked him (about it) so he (Ibn Saba') affirmed it and said, "Yes, you are Him, and it had been entered into my soul that you are Allaah and that I am a prophet." So Ali said to him, "Woe to you, the devils have mocked you, so recant from this, may your mother be bereaved of you, and repent." But he refused, so he was imprisoned and asked to repent over three days. He never repented and was burned with fire. And he (Abi Ja'far, the narrator) said, "Shaytan had beguiled him, he used to come to him (Ibn Saba') and would put that (idea) into his soul."

† Al-Mallal-wan-Nahal by Al-Shahristani, pg 50

‡ Exodus 3:14

§ Tafseer Al-Qummi

¶ In bible an Angel spoke to Moses; Exodus 3:2

|| But had basis in biblical books

supporting Ali and Ali himself had no differences on faith in compared to rest of companions. Ali knew that there are certain factions among his ranks who were spreading supernatural stories about him so tried to eliminate those and even burned alive some of them in Kufa, Iraq. However the group remained hidden until after the death of Hussain bin Ali (d. 61 A.H.) the group reemerged under leadership of *Mukhtar al-Saqafi*, a deviant who claimed that he would kill all those who killed Hussain bin Ali. Most of the deviated Shiites of that time clung to this group and then they were divided into several factions. However the term Shiite continued to be used neutrally for the supporters of Ali's family. By year 145 A.H. there were many Shiites. Shiites of Muhammad bin Abdallah bin Hasan (related to Hasan bin Ali), Shiites of Jafar (related to Hussain bin Ali), Shiites of Ibn Abbas (related to uncle of Prophet), Shiites of Muhammad (*Kasaniyah*\*), Ghulat (Deviated Shiites) etc. So there were groups of different political agendas and religious ideas and on this amalgam the term Shiite is applied very loosely. By 1000 A.D. Shiites were divided into further sects and they adopted anti-Government stances and becomes famous for *Kharuj* (Exodus against Governments). However most of time they were unsuccessful except that one of their group *Mustali Ismaili* Shiites established Fatimid Caliphate and another *Nizari or Batni* sect established a kingdom at *Al-Maut* †.

\* A deviated sect claiming leadership of Muhammad bin Hanfiah, step brother of Hussain and Hasan

† Now a days Batni Shiites are called *Ismailiyyah* (According to them Karim Agha Khan is their Imam leader from Allah). Another sect of *Mustali Ismaili* Shiites which separated from *Ismailiyyah* are called Dawodi Bohra (living in Yemen, India and Pakistan) and Druze. Bohra follow *Da'i al-Mutlaq* who are in contact with 21st occult imam, Imam At-Tayyib Abu'l-Qasim ibn al-Amir hidden since 524 A.H. Majority of Shiites are called *Atha-Ashari* (Twelver) (mainly living in Iran and Iraq). Their Twevelth Imam Muhammad bin Hasan Al-Askari is hidden (since 873 A.D.) for last 1142 years. May Allah save us form deviations and innovations in his religion

And their Prophet said to them: “Verily, the sign of his kingship is, that the *Tabut* (Ark of Covenant) shall come to you, which has *Sekinah* from your Lord and (contains) relics, left by Family of Musa and Family of Harun, carried by angels (now); In it is a sign (of Talut’s kingship) for you, if you are believers”.<sup>(248)</sup> And when Talut marched forth with his forces, he said, “Indeed, Allah will test you with a river. So whoever drinks from it is not of me, and whoever does not drink it is indeed of me, except one who scoops up some with hollow of his hand”; then they drank except few of them; Then, as he and those believed with him passed over it, (Others) said: “Today, we do not have strength to face Jalut and his forces”. But they who held it as certain that they will meet Allah, said, “How often, by Allah’s will, a small host has vanquished a numerous host! and Allah is with those who steadfastly persevere.”.<sup>(249)</sup>

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ  
التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ  
أَل مُوسَىٰ وَأَل هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي  
ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ (٢٤٨) فَلَمَّا  
فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ  
بِنَهْرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ  
يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ  
فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ  
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ  
بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ  
مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً  
بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (٢٤٩)

[Exegesis V. 248–249] The name of *Jalut* in Hebrew is גִּלְיָת which is pronounced as *Jalit* as being Semitic language the first letter is *Gimel* and sound of it is *J* not *G* also in Hebrew there is no *Th* sound at the end of words. Also to anglicize *Jalit* it is rendered into *Goliath* in Bibles.

A sign has been given on the reality of appointment of *Talut* by Allah that *Tabut* Ark of Covenant will be revealed.

The word السكينة means Tranquillity. In Hebrew it is pronounced as *Shekinah* and it came from Babylonian language meaning resting-place. The word is not found in Scriptures but used in Rabbinical literature and in Philo’s work. Philo has related it to wisdom of God in physical form hovering over Ark in Holy of Holies\*.

Ark of Covenant was lost in 587 B.C. at the time of First Temple destruction. Since that day the Arc is assumed to be hidden some where in Egypt or in Temple mount itself. According to Qur’ān the Babylonian

\* The Great Angel: A Study of Israel’s Second God by Margaret Barker, Westminster John Knox Press; 1st American Ed edition (September 1, 1992)

destroyed every thing<sup>\*</sup>. However, interestingly Shiites claimed that their divinely appointed king will reveal the *Tabut* Ark of Covenant, which they call occult Imam<sup>†</sup>.



\* surah Al-Isra

† Imam is hidden in a cave in Iraq where he is hiding till conditions are suitable for his appearance.



And when they advanced for (killing) Jalut they said: “O Lord pour out steadfastness upon us and set our feet firm and help us against disbelievers”. 250 So they defeated them by the will of Allah and Daud killed Jalut, and Allah bestow him kingdom and wisdom and taught him whatever He likes; And if Allah had not repelled people by others (i.e people with people), corruption would have prevailed on Earth - but Allah is the possessor of Bounty over the worlds. 251

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٥٠) فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (٢٥١)

[Exegesis V. 250–251] *Talut* (Biblical Saul) was the first king of a Jewish Kingdom after Moses. He belonged to the tribe of Benjamin. *Talut* was a devout ruler. In Bible he was depicted negatively however in rabbinical literature he was depicted positively\*.

\* Wikipedia, References from Yoma

These are the verses of Allah which We recite to you, (O Muhammad), in truth. And indeed you are from Prophets. (252) Of those Prophets, some of whom we have endowed more highly than others; Among them are those whom Allah spoke, and some of them He exalted by rank and gave Isa ibn Mariam, signs, and helped him through *Ruh Al-Qudus*; And if Allah had wanted, the ones who (came) after them (Christians and Jews) would not have wrangled each other, after the clear signs had reached them. But they differed among themselves, some of them believed, and some disbelieved; Had Allah wanted they would not have wrangled: but Allah does what he wills. (253)

تِلْكَ آيَاتِ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ (٢٥٢) تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (٢٥٣)

[Exegesis V. 252–253] Allah helped Jesus through Holy Spirit. Christians believe that Holy Spirit is third form of God, spiritually active in the world while Allah and Jesus sitting on *Al-Arsh* (The Throne). Jews believe that *Ruah ha-Qodesh* or Holy Spirit means wisdom or prophecy. The word does not occur in the Torah. It occurs once in Zabur or Psalm 51:11 as:

Cast me not away from thy presence; and take not thy holy spirit from me

Prophet David was already in contact with Holy Spirit. In gospel of Luke Holy Spirit also comes on Shamon. Warqa the uncle of Khadijah (*May Allah be pleased with her*) when heard the whole episode of first revelation he said\*:

إِنْ يَكُ صَادِقًا، فَإِنَّ هَذَا نَامُوسٌ مِثْلُ نَامُوسِ مُوسَى

In case you are truthful then indeed it is the Nomos, like Nomos of Moses

According to Mukhtar Al-Sahah مختار الصحاح:

وَأَهْلُ الْكِتَابِ يُسَمُّونَ جِبْرِيلَ عَلَيْهِ السَّلَامُ النَّامُوسَ

And People of Book also named Gabriel (peace on him) as Al-Nomos

And since the spirit comes form God Gabriel is worthy to be called Holy Spirit. Thus Warqa had related Gabriel to Nomos. The word actually comes from Greek where it has different meanings including the

\* Sahih Muslim, Masnad Ahmed

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benign spirit. Nomos (or Nomus) was the god or spirit (daimon) of law in Greek Mythology. Nomos in gospels is translated normally as law (as Torah is translated as Nomos in Septuagint) however Nomos can also mean traditions and norms followed (See Romans 2:14; 3:21) and spirits\*. Nomos occurs 89 times in Pauline literature.

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\* Roland de Vaux, *Ancient Israel its Life and Institutions*, p. 354. Darton, Longman and Todd Ltd, 1961

O believer: give alms from what We have given in sustenance, before the day comes in which there is no bargaining, neither any friendship nor intercession, and disbelievers are transgressors. (254) Allah - there is no god except him - Ever Living, Ever Existing; Nor slumber seize Him, nor sleep; For Him is whatsoever in Heaves and Earth - Who is there that intercedes with Him but by His own permission? Knows whatever is front of them (creation) and whatever behind them (creation); And none can grasp His Knowledge save what He wills. Expanse is His *Kursi* (Kingdom) over Heavens and Earth, and the guarding of them burdened Him not; and He is the Most High, Most Great. (255)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا حُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (٢٥٤) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥)

[Exegesis V. 254–255] Verse 255 is called Ayat-al-Kursi (The verse of Kingdom)\*. The is the description of Allah that He is constantly watching every individual or being in his kingdom. Allah's Kingdom is spanning over the Universe and His knowledge is encompassing all.

\* It is also translated as Verse of Throne. Al-Kursi means Allah's Kingdom or His Arsh or Throne. On the day He comes on Earth. Holy one will be on His Throne and eight angels will be surrounding the Throne. (surah Al-Haqqah 17). His Throne is separate from Heavens and Earth

**There is no coercion in Religion (Islam)- Behold the Recognition (of the right) has been made distinct from the Invalidated (faiths)- so whoever rejected the Tagut and believed in Allah (is the one who) indeed grasped the most firm clasp with no spiting in it. And Allah is Hearer, Knower. (256) Allah is the (guarding) patron of believers: He shall bring them out of the Darkness into the Light. And the disbelievers' patrons are Tagut which bring them out of the Light into the Darkness. They are the people of the Fire, they dwell their forever. (257)**

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ  
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ  
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ  
سَمِيعٌ عَلِيمٌ (٢٥٦) اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا  
يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ  
كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ  
النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ  
فِيهَا خَالِدُونَ (٢٥٧)

[Exegesis V. 256–257] Verse 256 is very important as it defines the concept of *Taghut*. The word *الطاغوت* *Taghut* means utter disobedience. It is used to represent person, group or system. Any person who does not follow the will of Allah and reject and try to change the meaning of verses of Qur'ān is *Taghut*. In surah Al-Nisa verse 60 Allah said:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا  
أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

Have you seen those, who claimed that they believed in what sent down on you and what has been earlier and (now) they want the *Taghut* to legislate for them, while they were commanded to reject it; and Satan wishes to lead them far astray.

Message is actually revealed in surah al-Nahal verse 36 and Al-Zumar 17, chapters revealed in Makkah. There were some confused Muslims in Yathrib who were under the influence of Jewish leader *Kaab bin Ashraf* and *Haai bin Akhtab*. They knew that these leaders are acting against Prophet Muhammad (*Peace be upon him*) but they approach them to curry favours with them.

The word *Taghut* probably comes Syriac. It is said that word *Taghut* comes from Kalabioon (People of banu Kalb settled near Syria) who had used word *طغوت* *Taghot*\*. Some linguistics consider it plural† and for some its singular and gender is feminine. Some scholars say it means Poets, Sooth-Sayers, Satan, idols, *Kaab bin Al-Ashraf*, *Haai bin Al-Akhtab*‡. However the word is general and can mean anyone who intentionally acts against will of Allah and has position to implement and spread it.



\* Al-Baraa fi Al-Lughah by Abu Ali Al-Qali (d. 356 A.H.)

† Al-Mukhsas by Abu Al-Hasan Al-Marsi (d. 457 A.H.)

‡ Gharib-ul-Hadith by Ibrahim al-Harbi

Those who had spread their false believes and wrote books are also comes under this category like Sufis and Mystics who had written baseless stories and believes in their books. Religious scholars who followed the weak narrations and then spread them through their Fatwas are also *Taghut*\*.

According to Ibn Hazam<sup>†</sup> the part of verse 256, “There is no coercion in Religion (Islam)” is abrogated by verse 5 of surah Al-Taubah.

\* Imam Ahmed who used bowl spells (See Al-Masail Imam Ahmed by Abdallah bin Ahmed ), hung amulets(See Al-Masail Imam Ahmed by Abi Dawud Sijistani), believed that dead knows the visitors (See Kitab fihi Al-Ateqad by Abdul Wahid bin Abdul Aziz Al-Tamimi), believed that Prophet can narrate even in dream after his death (See Kitab Al-Sunnah by Abdallah bin Ahmed). Imam Ibn Temiah and Ibn Qayam also had strange believes like they believed that dead in grave knows the visitor (See Ftawa Al-Kubra, Vol 3, pg 42; Ktab Al-Ruh); they too belong to this category because they had endorsed believes not supported by Qur’ān.

† Al-Nasikh wal Mansukh fil Qur’ān by Ibn Hazm

Have you seen (thought about) the one who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said to him: “My Lord is one who gives life and death”. He said: “I give life and death”. Ibrahim said: “Behold Allah makes the sun to rise in the East, so you (exhibit your divinity and) make sun rise from West” - so confounded was the infidel ; for Allah guides not the evil doers. (258)

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ  
اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي  
وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ  
اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ  
الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ (٢٥٨)

[Exegesis V. 258] The king was arrogant and deceived by Satan. He thought that he is the God but cannot control the World.

Or (you thought about the one) who passed by a town which had been laid in ruins with (collapsed) roofs; “How,” said he, “shall Allah give life to this, after it has been dead?” ; So (instantly) Allah caused him to die for a hundred years and then raised him to life. (Allah) said: “How long you stayed (in this state)?” (He) said: “(Probably) stayed a day or some part of it”. (Allah) said: “You stayed one hundred years; And look at your food and drink, not changed with time; And look at your donkey- we will make you a sign for people- and look at his bones, how we will raise them, then clothe them with flesh”. And when it became clear to him, he said, “I know that Allah can do all.” 259

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى  
عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا  
فَأَمَّا اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ  
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ  
مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ  
وَأَنْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ  
إِلَى الْعِظَامِ كَيْفَ نُنشُرُهَا ثُمَّ نَكْسُوهَا لَحْمًا  
فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ (٢٥٩)

[Exegesis V. 259] There was a person who (was monotheist but) was sceptic about the belief in resurrection and thought that it is impossible to bring dead back to life and wondered how Allah would do it. Allah wanted to correct his believes and he made him die until he was resurrected after 100 years and Allah showed his signs. Some commentators claim that the person discussed was Ezra. However there is no evidence on this and they is no proof that he was prophet.

And when Ibrahim said: “O my Lord, Show me how you will raise the dead!”, (Allah) said: “Are you not among believers”. (Ibrahim) said: “Certainly - but I want assurance of my heart”. (Allah) said: “Take four from birds and incline them towards you then place a piece from each one on all mountains (around) and then call them and they shall come swiftly to you; And know that Allah is all Powerful, Wise!” 260

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى  
قَالَ أَوْلَمْ تُؤْمِنُ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي  
قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ  
اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ  
يَأْتِيَنَّكَ سَعْيًا وَاعْلَمَنَّ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ  
(٢٦٠)

[Exegesis V. 260] Abraham was not sceptic he believed in resurrection but he wants to see it through his eyes. So Allah showed him his sign as a special request and favour.

The parable of those who spend their wealth in the way of Allah is like as if a seed (of grain) which grows seven ears; in every ear are hundred grains. And Allah multiplies for whom He wills. And Allah is all-Encompassing and Knowing. (261) Those who spend their wealth in way of Allah and do not follow up what they have spent to burden somebody with a trouble or hurt (feelings) - their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve. (262) Kind speech and forgiveness are better than charity done along with hurting; And Allah is the Ever-Affluent, the Ever-Forbearing. (263)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبَلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٦١) الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٦٢) قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ (٢٦٣)

[Exegesis V. 261–263] Narrated Abu Huraira\*: Prophet Muhammad (*Peace be upon him*) said, Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), (3) a man whose heart is attached to the mosque (who offers the five compulsory Congregational prayers in the mosque); (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). (7) a person who remembers Allah in seclusion and his eyes get flooded with tears.

\* Sahih Bukhari, Volume 2, Book 24, Number 504

O believers, do not waste your charities by burdening somebody or by hurting (the feelings) like the one who gives alms to show off and does not believe in Allah and the Last day; Their parable is like that of a rock with soil on it (and) then heavy rain fell on it and left it bare- not capable to do anything with what they earned; And Allah does not guide the disbelieving people. **264** And the parable of those who spend their wealth to please Allah and to strengthen their-selves (in faith) is that of a garden on mound (and) then heavy rain fell on it and it yielded its fruits twofold; and even if a heavy rain fall not on it, yet is there a dew; And Allah is looking after, what you do. **265**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ  
بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ  
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ  
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا  
لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الْكَافِرِينَ (٢٦٤) وَمَثَلُ الَّذِينَ  
يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا  
مِنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ  
فَاتَتْ أَكْثَرَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٦٥)

[Exegesis V. 264–265] According to gospel of Mathew (Chapter 6:1-6), Jesus said:

Beware of practising your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven. “Thus, when you give alms (Tzedakah), sound no shofar before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you. And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you”.

Desire any of you to have a garden of palm trees and grapevines underneath which rivers are flowing, (and this garden) has every kind of fruit, and the old age fell on you while children are (still) weak, (one day) the whirlwind with fire inside, strikes it and burn it down; thus Allah makes his verses clear to you so that you may think about it. (266) O you who have believed, spend from what good things you earned, and what we have brought forth from Earth for you, and target not the bad for giving as alms, while you, yourselves would not take it unless you close eyes; And know that Allah is Ever-Affluent, All-Praiseworthy. (267)

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ  
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ  
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ  
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ  
اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢٦٦) يَا  
أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ  
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا  
الْحَبِيبَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ  
تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَنِّي حَمِيدٌ  
(٢٦٧)

[Exegesis V. 266–267] Jesus said in Mathew \*:

“Everyone who hears these words of mine and does them is like a wise man who built his house on rock. The rain fell, the flood came, and the winds beat against that house, but it did not collapse because it had been founded on rock. Everyone who hears these words of mine and does not do them is like a foolish man who built his house on sand. The rain fell, the flood came, and the winds beat against that house, and it collapsed; it was utterly destroyed!

\* 7:24-27

Satan threatens you with poverty, and order you immorality, while Allah promises you forgiveness from Him and bounty. Allah is All-bounteous, Knowing. (268) Award He, Wisdom to whoever He like, and he to whom Wisdom is awarded, has indeed been blessed with tremendous goodness- and remember it not- but the men of wisdom. (269) And whatever you give as alms or dedicate as votive offer from your vow then surely Allah knows that and there is no helper for transgressors. (270)

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ  
وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ  
عَلِيمٌ (٢٦٨) يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ  
يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَدْرِكُهُ  
إِلَّا أُولُو الْأَلْبَابِ (٢٦٩) وَمَا أَنْفَقْتُمْ مِنْ  
نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا  
لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٢٧٠)

[Exegesis V. 268–270] When humans get fear of getting poor, Satan deceive them and lead them towards prostitution. But indeed there are always decent means of earning present which will at least enough for survival. Allah persuaded Muslims not to reach that limit and give alms as this will inhibit such tendency in society.

If you reveal your charities they are fine; but if you conceal them and give them to the needy, it is better for you, and He will remove from you, your misdeeds, And Allah is well aware of what you do. (271)

(O Prophet) Their guidance is not your duty, but Allah guides whoever He likes, and whatever you spend in good is for you only, and whatever you spend to seek the Face of Allah (i.e. His Mercy) and whatever you spend in good will be returned to you and you will not be dealt unjustly. (272) (Charity is) for those needy, who have been restricted in way of Allah and are not able to move around Earth; Those who are unaware of this thought that these (people) are rich - due to their modesty; (But) you know them from their faces, they do not ask people persistently. And whatever you spend from good (wealth),

Allah is aware of that. (273) Those who spend their wealth by night and by day, privately and publicly, for them is reward from their Lord; Nor fear they have, nor will they grieve. (274)

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا  
وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرْ عَنْكُمْ  
مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٧١)  
لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا  
تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ  
خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (٢٧٢)  
لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا  
يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ  
الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ  
لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٢٧٣) الَّذِينَ يُنْفِقُونَ  
أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ  
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ (٢٧٤)

They who swallow down usury, they will not stand except like the one who is confounded by Satan through touch - This, for that they say: "Trading is just a profit"; And Allah has allowed trading, and forbidden usury. So whoever has received a warning from his Lord and desists may have what is past, and his affair rests with Allah; But the one who resumed (consuming usury) then he is among the people of Fire, dwell there forever. **275** Destroys Allah usury and made alms-giving fruitful; And Allah does not like every ungrateful sinner. **276**

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ  
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ  
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ  
وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ  
فَاتَّهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ  
فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ  
(٢٧٥) يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ  
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (٢٧٦)

[Exegesis V. 275–276] Narrated 'Aisha\*:

When the verses of Surat Al-Baqara about the usury Riba were revealed, the Prophet went to the mosque and recited them in front of the people and then banned the trade of alcohol.

Narrated 'Aisha†:

When the last verses of Surat-al-Baqara were revealed, the Prophet went out (of his house to the Mosque) and said, The trade of alcohol has become illegal.

This shows that last part of surah al- Baqarah was about the prohibition of usury. Alcohol was made Haram in early days of Prophet's migration to Medinah. It is therefore can be concluded that *Riba* or usury was made haram when Jews were still in Yathrib and were not expelled from there.

From the words "They who swallow down usury, they will not stand except like the one who is confounded by Satan through touch", some people have extracted that this is about the possibility of demonic possession. However Allah has said that these people do argue with the words "Trading is just a profit", which shows that Qur'an is not supporting the concept of demonic possession of bodies. In fact in Qur'an it is revealed that on day of Judgement Satan will address the humans and will say to them "I do not have power over you but only to call you (towards Falsehood) and you replied to me" (surah Ibrahim). People who believe on the erroneous concept of demonic possession claim that it happens only people who do not follow Qur'an. In Qur'an's Surah Saad 41-42 where Allah has informed about the Prophet Ayub peace be upon him that

وَأذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (١٤١) اذْكُرْ بِرَجُلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ



\* Sahih al-Bukhari, Volume 1, Book 8, Number 449

† Sahih al-Bukhari, Volume 3, Book 34, Number 429

And remember Our slave Ayub (Job), when he invoked his Lord (saying): “Verily! Satan has touched me with distress and torment (Allah said to him): “Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink.

Here the touch of devil does not means that Satan can inflict Prophets by only one single touch. The touch here means the affect on the mind momentarily as like anger etc. In state of anger Prophet Ayub took an oath in name of Allah which he later realised, is wrong. Allah Almighty instructed him to complete his oath and a way of fulfilling the oath is told.

In surah Alaaraf 201 Allah informed about the demonic touch as an evil thought sweeping in mind.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَاَسَهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ (٢٠١)

Verily, those who are pious, when an evil thought comes to them from Satan, they remember (Allah), and (indeed) they then see (aright).

Nisai has reported the prayer of Prophet Muhammad (*Peace be upon him*) in which he said:

أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ صَيْفِيٍّ مَوْلَى أَبِي أَيُّوبَ عَنْ أَبِي الْيَسْرِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرْدِيهِ وَالْهَدْمِ وَالْعَرَقِ وَالْحَرِيقِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدَيْغًا

Abi Al-Yassr said Messenger of Allah peace be upon him said: O Allah, I seek refuge from degradation and destruction, drowning, fire and seek refuge that flounder me Devil at the death and seek refuge to die when ran away from your way and seek refuge to die from snake bite.

On the words *يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ* the exegetic meaning according to Al-Khattabi are:

قَالَ الْخَطَّابِيُّ هُوَ أَنْ يَسْتَوْلِيَ عَلَيْهِ عِنْدَ مُفَارَقَةِ الدُّنْيَا فَيُضِلُّهُ وَيَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ

Khattabi said: That is (Satan) captures one, when one is leaving the world, so it misleads one and stands between him and the repentance

There are some narrations in Sunan Ibn Majjah, Tabarani, Musnad Imam Ahmed and Al-Darmi but none is reported with sound chains\* The matter has been made worse by some Muslim scholars like Imam Ibn-Temiah who used to believe that Jinns and Humans can marry. Imam Ibn-Temiah said†:

\* Although Al-Bani has declared some authentic but he has erred in authentication. The narrations are reported either by unknown (Majhool) narrators or weak narrators. Al- Bani has even authenticated one (weak) narration of Sunan Al-Kubra Al-Baihaqi in which it is said that Jinns abducted a Muslim man and they kept him in jail for 7 years. After that Muslim Jinns attacked and rescued the Muslim man.

† Fatawah Al-Kubra, Vol 19, pg 40

وصرعهم للإنس قد يكون عن شهوة وهوى وعشق كما يتفق للإنس مع الإنس وقد يتناخح الإنس والجن ويولد بينهما ولد وهذا كثير معروف وقد ذكر العلماء ذلك وتكلموا عليه وكره أكثر العلماء مناخحة الجن وقد يكون وهو كثير أو الأكثر عن بغض ومجازاة مثل أن يؤذيهـم بعض الإنس أو يظنوا أنهم يتعمدو أذاهم إما ببول على بعضهم وإما بصب ماء حار وإما بقتل بعضهم وإن كان الإنسي لا يعرف ذلك وفي الجن جهل وظلم فيعاقبونه بأكثر مما يستحقه وقد يكون عن عبث منهم وشر بمثل سفهاء الإنس

And the demonic possession of the human may happen due to lust, desire and love, as one human do with other humans and Jinn and Human can marry and bear children and it is well known and many scholars discussed this and spoke about this. And abhor many scholars the marriage with Jinn. And it (demonic possession) may happen and that is many times the reason is that they want to retaliate like if some of the humans have inflicted pain to them (Jinn) or they (Jinn) thought in this manner (that human hurt them intentionally) like urination (by humans) on them or throwing hot water or have killed some of them (Jinn) even though humans did that unintentionally and Jinns are ignorant so they afflict suffering on humans more than what humans deserve and it (demonic possession) may also happen due to futility by Jinns like stupid humans do with each other . . .

This shows that by 700 AH, the Muslim societies were so obsessed with the spiritual world that they lack realism. Scholars who depict hidden world as mysterious were famous. Some scholars even believed that Satan can inflict diseases on humans, so they quoted the narrations that Satan can afflict diseases like plague and can cause women to menstruate. It is narrated that Prophet Muhammad (*Peace be upon him*) said\*:

إِنَّمَا هَذِهِ رَكْضَةٌ مِنْ رَكْضَاتِ الشَّيْطَانِ

Indeed this (blood of menstruation) is dripping from the drippings of Satan

In book *تعلیقة علی العلل لابن أبي حاتم*, Abdul Haddi wrote (juz 1, pg 63-64):

وقال ابن أبي حاتم سألت أبي عن حديث رواه ابن عقيل عن إبراهيم ابن محمد عن عمران بن طلحة عن أمه حمنة بنت جحش في الحيض فوهنه ولم يقوي إسناده

Ibn Abi Hatim said I asked my father about the hadith narrated by Ibn Aqeel from Ibrahim bin Muhammad from Imran bin Talha from his mother Hamnata bint Jahash on the mensuration, he declared it weak and said sanad is not strong.

وبلغني عن أبي عيسى الترمذي أنه سمع محمد بن إسماعيل البخاري يقول حديث حمنة بنت جحش في المستحاضة هو حديث حسن إلا أن إبراهيم بن محمد بن طلحة هو قديم لا أدري سمع منه عبد الله بن محمد بن عقيل أم لا

It reached me from Abi Esa al-Tirmidhi that he heard from Muhammad bin Ismail Al-Bukhari that he said Hadith Hamnata bint Jahash on the menstruating woman is hadith hasan indeed Ibrahim bin Muhamad bin Talha is from earliest era, don't know whether he heard from Abdallah bin Muhammad bin Aqeel or not.

\* Musnad Ahmed, juz 6, pg 439

Therefore according to Bukhari this narration is most likely broken. Ibn Abi Hatim has completely rejected it.

Jews and Christians too believe on demonic possessions. Jews believed in demonic possession. Josephus claimed that Solomon knows about the exorcisms and Josephus also witnessed certain Eleazar who used to perform that in his times\*. In Babylonian Talmud Rabbis taught: "On coming from a privy a man should not have sexual intercourse till he has waited long enough to walk half a mil<sup>†</sup>, because the demon of the privy is with him for that time; if he does, his children will be epileptic<sup>‡</sup>".

In Synoptic Gospels (Gospel of Mark, Luke and Mathew) the concept of demonic possession vividly presented with Jesus (peace be upon him) doing exorcisms. Luke wrote in Acts of Apostles (19: 13-17):

Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of the Jesus whom Paul preaches, I command you to come out." Seven sons of Sceva, a Jewish chief priest, were doing this. One day the evil spirit answered them, "Jesus I know, and Paul I know about, but who are you?" Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding. When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honour.

Thus the authors of Synoptic Gospels were in competition with Jews of their times in performing of exorcisms. The concept is not discussed in Gospel of John.



\* See Antiquities of Jews, in discussion on Concerning The Wife Of Solomon; Concerning His Wisdom And Riches; And Concerning What He Obtained Of Hiram For The Building Of The Temple

† An ancient unit of measure, approximately 1km.

‡ Babylonian Talmud, Gittin 70a



Those who believed, did good deeds, established Salat and gave Zakat, they have reward from their Lord - Nor fear they have, nor will they grieve. (277) O believers, fear Allah and abandon your remaining usury, if you are indeed believers. (278) But if you do not do this then be informed about the war (declared) by Allah and His Prophet, if you repent, you shall have the capital amount (only)- Wrong not, and you shall not be wronged. (279) And in case you are under difficulty, then there can be a delay until it be easy for you: but if you remit it as alms it will be better for you, if you knew it. (280) And fear the day - you shall be returned to Allah - then He return everyone what one has earned - and they shall not be dealt unjustly. (281)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا  
الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٧٧) يَا  
أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ  
الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (٢٧٨) فَإِن لَّمْ تَفْعَلُوا  
فَأَذْنَا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ  
فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا  
تُظْلَمُونَ (٢٧٩) وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ  
إِلَى مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ  
تَعْلَمُونَ (٢٨٠) وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ  
إِلَى اللَّهِ فَمَنْ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ (٢٨١)

[Exegesis V. 277–281] According to Tafseer Qurtubi, verse 281 is the last verse of Qur'ān revealed just nine days before the death of Prophet. According to Ibn Jubair and Maqatil it was revealed just a week before. There is another opinion that it was revealed just three hours before the death and Prophet Muhammad (*Peace be upon him*) instructed that place it between verse of loan and verse of interest.

**O believers! when you contract a debt (payable) at a fixed date, write it down, and let the notary faithfully note between you; And let not the notary refuse to note but let him note it down as Allah has taught him- so he should write and let the one who has the obligation dictate, and he should fear Allah his Lord, and not leave anything out of it; But if he who owns the debt be of limited understanding or weak, or be not able to dictate himself, let his friend dictate for him with fairness; and call to witness two witnesses of your people;**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايْتُمْ بِدَيْنٍ إِلَى  
أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ  
بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ  
اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ  
اللَّهَ رَبَّهُ وَلَا يَنْحَسِ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي  
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ  
يُمْلِلَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا  
شَهِيدَيْنِ مِنْ رِجَالِكُمْ

[Exegesis V. 282] More than fourteen centuries ago the Qur'an has articulated the matters important in money transaction:

- An independent document writer, free from bias, a person with integrity, must do the recording in order to ensure total impartiality and fairness.
- Keeping in view that few in Arabian cities were used to write it become important that eligible person must not refuse to write.
- The borrower must dictate, but If the borrower is feeble-minded, under aged, or unable to dictate through ignorance or an impediment of speech, or any other reason, his guardian, attorney or trustee, may do so on his behalf.
- The document must be witnessed and signed by two guarantors from among known people.
- In case, two men witnesses are not available, then a man and two women from those whom you accept as witnesses – so that if one of the women errs, then the other can remind her.
- The witnesses must not refuse if they are called upon.
- Irrespective of the amount of money borrowed, it must be written down with its specified term of usage.
- In spot trading, executed immediately and frequently, there is no need for writing down the details and the mere presence of witnesses will suffice.
- The contract writers and witnesses must be protected from any harms, bullying and threatening.

These are the ethics of Money borrowing and legal documentations, which Allah had set fourteen hundred years back.

Women have better memories than men in some cases like research shows that they remember intricate complex patterns in weaving. They are good at recognizing faces compared to men. However in spite of

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these capabilities women are not alike in thinking and have more difference of opinion compared to men. So when it comes to the details, research\* shows that women disagree more than men. Emotion of any sort appears to disrupt womens' memories. This effect is particularly pronounced with emotions are negative.

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\* Research done at University of Montreal. <http://www.dailymail.co.uk/sciencetech/article-2094847/Women-far-worse-men-remembering-things-comes-unpleasant-events.html>

But if there be not two men, let there be a man, and two women of those whom you judge fit for witnesses, so if one of them do mistake, then other may remind her. And the witnesses shall not refuse, whenever they shall be summoned. And refuse not to put the debt in writing, be it large or small, with its time of payment, this will be more just for you in the sight of Allah, better suited for witnessing, and the best for avoiding doubt unless it is an immediate transaction which you conduct among yourselves; For this there is no fault on you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is crime in you. And fear Allah. And Allah instructs you. And Allah has Knowledge of every thing. (282)

فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْتِ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٨٢)

According to Ibn Hazam\* the part of the verse “And take witnesses when you conclude a contract.” is abrogated by verse 283.

\* Al-Nasikh wal Mansukh fil Qur’ān by Ibn Hazm

And if you are in a journey and do not find a notary, then pledge in hands but if one of you trust the other, let him who is trusted, deliver what he is trusted for, and fear Allah his Lord. and do not conceal testimony, and whoever conceals it, surely his heart is sinful; and Allah is aware of what you do. (283)

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨٣)

To Allah belongs whatever is in the Heavens and in Earth; And if you reveal whatever you have in your hearts or conceal it, Allah will judge you for that; Then He forgives whom He wills and punishes whom He wills; And Allah can do all. (284) Believed the Prophet on whatever sent down from his Lord, and so do the faithful; Each one of them believed in Allah, and His Angels, and His Books, and His Prophets- not differentiating between any of the prophets, (they say): “(O Lord) We heard and we obeyed- Oft-Forgiving is our Lord, and to you must we return.” (285)

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٨٤) آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (٢٨٥)

[Exegesis V. 284–285] Narrated Abu Masood al-Ansaari (*May Allah be pleased with him*) that Prophet Muhammad (*Peace be upon him*) said\*:

Whoever recites the last two verses of Surat al-Baqarah at night, it will suffice him

According to Qattadah verse 284 is abrogated by verse 285 which relaxed the condition†



\* narrated by al-Bukhaari, 4723; Muslim, 807

† Al-Nasikh wal Mansukh by Qattadah (d. 117 A.H.)



**Burden not - Allah- anyone beyond one's capacity - for it is (the benefit of) what (good) it has earned and on it is (the blame of) what (wrong) it has earned; O our Lord do not take us if we forgot or did mistakes; O our Lord do not burden us with an obligation as You burdened (the ones) who were before us; O our Lord do not burden us for which we have no strength; blot out our sins and forgive us, and have pity on us; You are our Lord, help us over the disbelievers.** 286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ  
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا  
أَوْ أخطأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا  
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا  
لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا  
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ  
(٢٨٦)

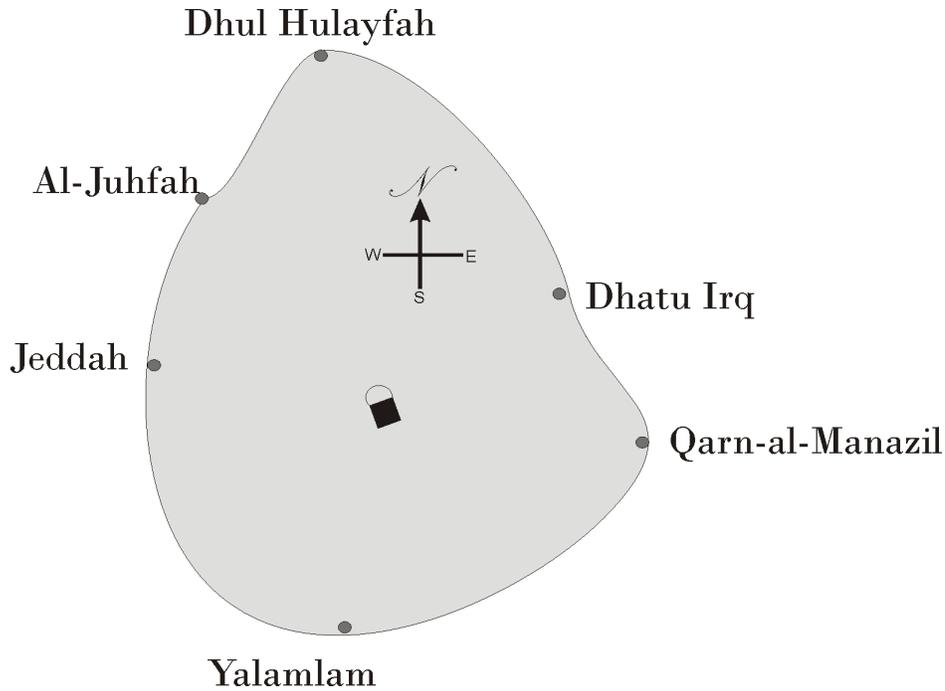


Figure 2.1: **Kabbah** is not perfectly aligned with North, South, East, West. Its door opens in north-east direction and Rukun is in south-east corner. Rukn Yamani is in South-West corner; Black stone is in south-east corner; Rukn Al-Shami is in north-west; *Hatim* is the semi-circular part of Kabbah. Actual Kabbah constructed by Abraham was not cube but a rectangular shaped structure.

**Miqat Boundaries** If you enter outside of Hijaz, you need to observe these boundaries to wear the correct robe for visiting Kabbah called *Ihram*. Boundaries are: **Dhu-l Hulayfah/ Abyar Ali** Coming from Madinah (255 miles North of Makkah); **Al Juhfah** Coming from North Africa, Syria (116 miles North West of Makkah); **Yalamlam/As-Sa'diya** Coming from Yemen (80 miles South of Makkah); **Dhatu 'Irq/Al Dhareeba** Coming from 'Iraq (55 miles North East of Makkah); **Qarn Al Manazil** Coming from Najd (Ryadh), UAE (50 miles East of Makkah).

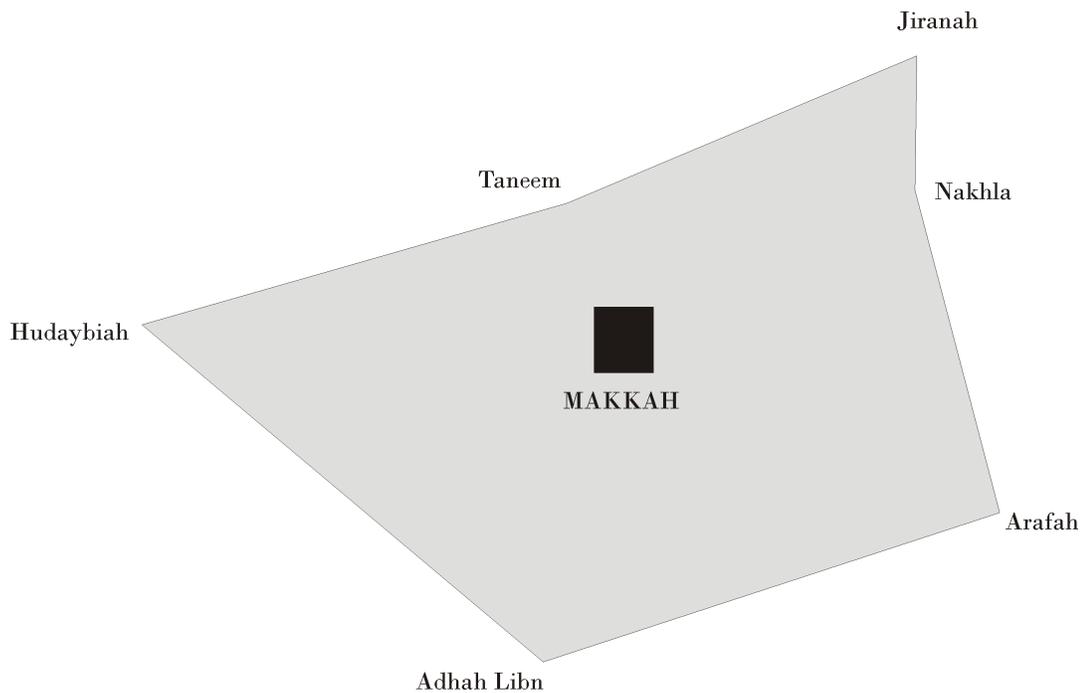


Figure 2.2: **Haram of Makkah** If you live in Makkah you may go to nearest location (normally Taneem) to wear the correct robe to visit Kabbah called *Ihram*. After acquiring *Ihram* one cannot put on perfume and cut nails and hairs until perform certain rituals else a sacrifice must be done to come out of *Ihram* constraints. Boundaries are: Taneem: 4.6 miles North; Nakhlah: 8 miles N.E.; Hodaybiyah: 13.5 miles W.; Adhah Libn: 10 miles S.; Mount Arafah: 13.5 miles E.; Jiranah: 13.5 miles N.E.

## Chapter 3

# سُورَةُ آلِ عِمْرَانَ Surah Aal-Imran



In name of Allah Most Gracious,  
Most Merciful

Alif-Lam-Mem. (1) Allah is the one -  
who is the only God, The Ever Liv-  
ing, The Ever Existing. (2)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم (١) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (٢)

[Exegesis V. 1–2] Surah is named after *Imran*, the father of Mary or grand-father of Jesus. The name is arabaized from Hebrew or Aramaic, *Amraam*. Imran was also the name of father of Moses. Some People of Book claim that it is a mistake is *Qur'ān*. However it is so obvious and in common sense that a name can be taken by different people in history.

In truth, He sent down the Book, confirming what went before, and He sent Torah and Gospel. (3) Before, for the Guidance of Mankind, and He sent down the Criterion; Indeed those who rejected the verses of Allah there is severe torment- And Allah is All Powerful, The Avenger. (4) Behold, there is not a thing hidden from Allah in Earth and in the Heaven (5) He is the one who shapes you in the wombs, as He likes- No God is there except He- All Powerful, Wise. (6)

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (٣) مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ (٤) إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (٥) هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (٦)

[Exegesis V. 3–6] Some of the verses of this surah were revealed in 3 A.H. as a discussion on aftermath of battle of Uhud. According to Ibn Ishaq around eighty verses of this surah were sent down in response to the questions posed by delegation of Christians from Najaran in 9 A.H\*.

According to Jews word Torah means instructions. According to people of Basra†: Torah is a word taken from التورية meaning double Entendre‡ However this is an interpretation based on Arabic and not based on Hebrew language.

The book sent on Jesus in Aramaic word is called *Awongaleeyoon* which means good news. In Arabic it is called injil and word is used by Christian Arabs for gospels.

\* Reported by Tabari, Ibn-Kathir

† Al-Darj al-Dur fi Tafseer Ayah wal- Suar by Al-Jurjani (d. 471 A.H.)

‡ Entendre is a figure of speech or a way of wording that is devised to be understood in either of two ways, having a double meaning.

He is the one who sent down the Book, which has explicit verses - which are the core of the Book- and others are *Mutashabihat* (indefinite) - So those whose hearts are deviant- they follow the indefinite in it, aiming for commotion (mischief) and aiming for an interpretation; And no one knows the interpretation of these except Allah. And those who are firm in knowledge say: "We believe in it, all are from our Lord"; And no one will remember this except the men of wisdom (7)

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٧)

[Exegesis V. 7] Narrated 'Aisha\*: Allah's Apostle recited the Verse It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth ). follow thereof that is not entirely clear seeking affliction and searching for its hidden meanings; but no one knows its hidden meanings but Allah. And those who are firmly grounded in knowledge say: We believe in it (i.e. in the Qur'an) the whole of it (i.e. its clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding. (3.7) Then Allah's Apostle said, If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)] 'So beware of them.

\* Sahih Bukhari, Volume 6, Book 60, Number 70, Sahih Muslim

O our Lord, deviate not our hearts after you have guided us; And grant us Mercy from you- Indeed you are the Bestower. (8) O our Lord, indeed you will gather the Mankind in a day whose coming is not a doubt; Indeed Allah never displaces the appointment. (9) Those who had rejected, their wealth and their children will not be helpful against Allah; And they will be the fuel of the Hell. (10) Like Pharaoh and those who had rejected our verses before - Allah took them for their sins; And Allah is severe in retribution. (11) Say to disbelievers: "You will be vanquished and concentrated towards Hell - (what) a wretched abode!" (12)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا  
مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (٨) رَبَّنَا  
إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ  
لَا يُخْلِفُ الْمِيعَادَ (٩) إِنَّ الَّذِينَ كَفَرُوا لَنْ  
تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ  
شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ (١٠) كَذَّبَ آلِ  
فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا  
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ  
(١١) قُلْ لِلَّذِينَ كَفَرُوا سَتْغَلِبُونَ وَتُخْشَرُونَ  
إِلَى جَهَنَّمَ وَيُئْتَسِ الْمِهَادُ (١٢)

[Exegesis V. 8–12] Allah *Subhanahu wa Ta'ala* taught us the prayer He liked and He gave his warning to unbelievers.

Behold you have a sign in two hosts which met - one host fighting in way of Allah and the other a disbelieving host- they in their own eyesight, saw you twice as many as themselves; And Allah aided with his help whom He likes - Indeed there is a lesson for those who have sight. (13) Adorned for people, the love of pleasures from women and offspring and hoards of gold and silver and horses of mark, and cattle, and tillage! Such are the enjoyment of the worldly life. And Allah has with him a beautiful return. (14) Say: "Shall I inform you about the best (in the return)?, Those who had feared Allah for them are gardens underneath which rivers are flowing; they shall dwell there forever and they will have pious spouses and the contentment of Allah; And Allah is watching his slaves." (15) Those who say "O our Lord we believed so forgive us our sins and save us from the Fire." (16) The preserved ones, the truthful, the devout, the charitable and the seekers of forgiveness near dawn. (17)

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلِهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ (١٣) لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعَ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ (١٤) قُلْ أَوْبَتْكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (١٥) الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ (١٦) الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَائِمِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ (١٧)

[Exegesis V. 13–17] Allah said that the two host meet recently. The host of pagans was in all aspects superior then other but even than was unable to obliterate the other. And in their sight they saw the Muslims larger in size than themselves however in reality Muslims were small

Allah bears witness that there is no god except He, and Angels and the men of knowledge - firm in justice;(Proclaim) There is not a God but He the Powerful, the Wise. (18) Behold the faith to Allah is only Islam; And they to whom the Scriptures had been given, differed not but after the knowledge had come to them due to rivalry between them; And those who rejected the verses of Allah then (he must know that) Allah is swift at reckoning. (19)

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو  
الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ  
الْحَكِيمُ (١٨) إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْأَسْلَامُ  
وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ  
مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ  
اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (١٩)

in number than pagans.

[Exegesis V. 18–19] Allah himself witness that there is no God except him. According to Christians Allah is Creator, Jesus and Holy Spirit. This triune God was a dual god before Jesus birth i.e. Allah and Holy Spirit. Some say Jesus was in form of Kalimah (or Logos) was present even at time of Creation. Allah denounced all these claims and said that He is the only God.

If they dispute with you then say: "I surrendered my face to (the will of) Allah and also those who follow me" and say to people of scriptures and to illiterates (pagans): "Have you surrendered yourself?" And if they have surrendered, they are rightly guided; but if they turn away - then on you is nothing except the announcement. And Allah is watching his slaves. (20) Those who have rejected the verses of Allah and unjustly killed the prophets and unjustly killed in Mankind those who ordered the justice; Give them glad news of afflicting punishment. (21) They are those whose deeds will be worthless in World and World to come and they will have no helpers. (22)

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ  
اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ  
أَسَلَّمْتُمْ فَأِنْ أَسَلَّمُوا فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا  
فَأَمَّا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (٢٠)  
إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ  
بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ  
(٢١) أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا  
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ (٢٢)

[Exegesis V. 20–22] According to Ibn Hazam\* verse 20 is Mansukh and Nasikh is verse 5 of surah Al-Taubah

\* Al-Nasikh wal Mansukh fil Qur'an by Ibn Hazam

Have you seen those whom a part in Book is given. They are invited to the Book of Allah, to settle their dispute, but a party of them turned back and declined. (23) It is because they say: "The Fire will not touch us but few days"; And their own concoctions in their religion deceived them. (24) So how (they be spared) when gathered in a day in which there is no doubt and everyone will be paid on what it earned and they will not be wronged. (25)

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ  
يُدْعُونَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ  
يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ (٢٣) ذَلِكَ  
بِأَنَّهُمْ قَالُوا لَن نَّمَسَسَنَا النَّارُ إِلَّا أَيَّامًا  
مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ  
(٢٤) فَكَيْفَ إِذَا جُمِعْنَا لَهُم لِيَوْمٍ لَا رَيْبَ فِيهِ  
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا  
يُظْلَمُونَ (٢٥)

[Exegesis V. 23–25] Narrated 'Abdallah bin Umar:

The Jews brought to the Prophet a man and a woman from among them who had committed illegal sexual intercourse. The Prophet said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them," He said, "Don't you find the order of Ar-Rajm (i.e. stoning to death) in the Torah?" They replied, "We do not find anything in it." 'Abdallah bin Salam (after hearing this conversation) said to them. "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah). And the religious teacher who was teaching it to them, put his hand over the Verse of Ar-Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. 'Abdallah bin Salam removed his (i.e. the teacher's) hand from the Verse of Ar-Rajm and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm." So the Prophet ordered the two adulterers to be stoned to death, and they were stoned to death near the place where biers used to be placed near the Mosque. I saw her companion (i.e. the adulterer) bowing over her so as to protect her from the stones\*

This Law is mentioned in Book of Deuteronomy chapter 22:

22 If a man will be found lying with a woman who is a husband's wife, then the two of them shall die: the man who lay with the woman, and the woman. So you shall burn away what is bad from Israel. 23 If it will be that a virgin young woman will be betrothed to a man, and a man will find her in the city and lie with her, 24 then you shall take the two of them to that city's gate and stone them with stones so they die: the young woman on account of the fact that she did not cry out in the city, and the man on account of the fact that he degraded his neighbor's wife. So you shall burn away what is bad from among you.

George Sale as usual shows his lack of knowledge in commentary of this verse:

\* Sahih Bukhari, Volume 6, Book 60, Number 79

It is very remarkable that this law of Moses concerning the stoning of adulterers is mentioned in New Testament [John viii 5](thou I know some dispute the authenticity of that whole passage), but is not now to be found either in Hebrew or Samaritan Pentateuch, or in the Septuagint; it being only said that such shall be put to death [Lev. xx 10]. This omission is insisted on by the Muhammadans as one instance of the corruption of the Law of Moses by the Jews\*.

Muslims do not claim that verse was taken out of Torah. It is just a false accusation of Christians.

Jew has played with the words of their law. So in Talmud there they put the clause that adulterers should be warned and if they stop they will not be put to death. Moreover stoning is the mode of execution prescribed but sages declared it to be a mere reference for death penalty. So even if the two eye witnesses† are present the death penalty is not executed. Jewish scholar Mazuz explains:

In order to get a conviction and death penalty in such cases, it is not sufficient merely to see the couple in the act itself, but the witnesses must also warn them. If the adulterers cease sexual activity after the warning (hatraa), the woman is forbidden to her husband and the man with whom she committed adultery, but she is not sentenced to death‡.

According to Jews, stoning is specified only in the second case when a virgin young woman commits this with a man. However stoning is much more punishment compared to other modes of executions prescribed in Torah. It is obvious that adultery committed by married man is a sin far greater than one committed by a virgin or unmarried man.

\* A Comprehensive Commentary on the Qur'ān by E. M. Wherry, 1896

† In Judaism two witnesses are required.

‡ See BT, Sanhedrin, 41a., quoted from The Religious and Spiritual Life of the Jews of Medina By Haggai Mazuz, Brill Publisher, 2014

Say: "O our Lord, the owner of the Sovereignty, you reward dominance whom you will and take away the dominance from whom you will; You honour whom You will and You humiliate whom You will, In your hand rests all Good- You are capable of doing every thing". (26) You cause the night to pass into the day and cause the day to pass into the night, and you bring the dead out from the living and bring the living out from the dead; And you reward boundless provision whom you will. (27) Believers shall not take the infidels as friends in preference to believers. And whoever does that has nothing with Allah except that you may protect yourselves against them (through a kind of) of protection. And Allah warns you of Himself, And to Allah you are returning. (28)

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ  
وَتُنزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ  
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ (٢٦) تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ  
النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ  
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ  
بِغَيْرِ حِسَابٍ (٢٧) لَا يَتَّخِذِ الْمُؤْمِنُونَ  
الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ  
يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ  
تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى  
اللَّهِ الْمَصِيرُ (٢٨)

[Exegesis V. 26–28] According to Al-Maqri \* verse 28 is *Muhkam* and abrogated portion is “that you may protect yourselves against them (through a kind of) of protection” which is abrogated by verse of sword (verse of surah Taubah). Ibn Al-Jawzi disagree on this view and according to him the verse is not abrogated†.

\* Al-Nasikh wal Mansukh by Abu Qasim Al-Maqri (d. 410 A.H.)

† See Al-Musafi Bikif Ahl Rasukh fi ilm Al-Nasikh wal Mansukh by Ibn Al-Jawzi d. 597 A.H.

Say: "Whether you hide what you have in your hearts or reveal it, Allah knows all and He knows what is in Heavens and in the Earth and Allah is capable of doing all". (29) The day everyone will know what good it did, and it will be presented (before it), and (everyone) will know what evil it committed. It will wish that wide were the space between itself and it (evil)! And Allah warns you of Himself. And Allah is Merciful on His slaves. (30) Say: "If you love Allah then follow me; Allah will be pleased with you and will forgive your sins; And Allah is Oft-Forgiving Merciful". (31) Say: "Obey Allah and the Prophet and if you turn away then behold Allah does not like disbelievers". (32) Behold Allah has selected Adam, Noah and the Family of Abraham and the Family of Imran over the Worlds. (33) Offspring, one of the other: Allah is Hearer, Knower. (34)

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ  
يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٩) يَوْمَ  
تَحْذِكُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمِمَّا  
عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا  
بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ  
بِالْعِبَادِ (٣٠) قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ  
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ (٣١) قُلْ أَطِيعُوا اللَّهَ  
وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ  
الْكَافِرِينَ (٣٢) إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا  
وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣)  
ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ  
(٣٤)

[Exegesis V. 29–34] Verse 31 and 32 demands the unconditional support of Allah's prophet. Allah will only accept the reward of those who believe in the Prophet Muhammad (*Peace be upon him*) as his last prophet and follow his commands.

When the wife of Imran said:“O Lord I vowed to you what is in my womb, (as) a dedication; So accept it from me; Indeed you are Hearer, Knower”.<sup>(35)</sup> When she delivered, she said:“O Lord I bore a female”, and Allah knows what she delivered, (she further said:)“and a female is not like a male and I named her Mariam; And I seek refuge for her and her offspring, from Satan the cursed”.<sup>(36)</sup> So Her Lord accepted (her prayer) with good acceptance, and nourished her (Mariam) with good nourishment under guardianship of Zechariah. Whenever Zechariah entered in Al-Mihrab (Chamber), he found her with provision. He asked Mariam: “From where you get it?”. She said:“It’s from Allah, indeed Allah gives boundless provision whom He wills”.<sup>(37)</sup>

إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا  
فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ  
الْعَلِيمُ (٣٥) فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي  
وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ  
الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا  
بِكَ وَذُرِّيَّهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (٣٦)  
فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا  
وَوَكَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ  
وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا  
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ  
يَشَاءُ بِغَيْرِ حِسَابٍ (٣٧)

[Exegesis V. 35–37] Mary original name was Maryam or Mariam as in Aramaic \*. Mariam is also called Ukht-a-Haroon (Sister of Aaron) in surah 19. Some Judeo-Christian scholar took it as a mistake. However that is nothing but lack of understanding of Semitic languages.

There are several opinions among Muslim scholars on this:

- Mariam was staying in temple under the guardianship of priests so this can be a metaphor.

Mughira b. Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read *O sister of Harun* in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's Messenger (may peace be upon him) I asked him about that, whereupon he said: "The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them".

- Father of Mary could also be a priest. In that case Sister of Aaron means that she is from the family of Aaron, it means that her father, Imran (Aamram) , was from family of Aaron. In gospel of Luke it is informed that Marry was relative of Elisabeth who was the wife of Zechariah (1:36), who was a kohen in Temple and thus could be a Levite and from family of Aaron.

\* A Dictionary of First Names by Patrick Hanks, Kate Hardcastle and Flavia Hodges (July 27, 2006) Oxford University Press ISBN 0198610602 entry for Mary

- In Hebrew word *'achowth* (sister) is also used figuratively, as one belonging to same tribe or ally. In book of Numbers 25:18 it is said:

They treated you as enemies when they deceived you in the Peor incident involving their sister Kozbi, the daughter of a Midianite leader, the woman who was killed when the plague came as a result of that incident.

In book of Ezekiel 16:46 sister is used to describe the ally:

Your older sister was Samaria, who lived to the north of you with her daughters; and your younger sister, who lived to the south of you with her daughters, was Sodom

However a question arises that why Christians scholar find it so hard to believe\*. The reason is that in their own scriptures the name of father of Mary is not mentioned. They refer to *Protoevangelium of James*, the book they themselves declared as Apocrypha. In this book the name *Joachim* is mentioned as a father of Mary. According to the Catholic and Orthodox traditions *Joachim* was the father of Mary the mother of Jesus†. Some Protestant Christian scholars claimed *Heli* was her father‡. It means the matter is disputed among Christians.

Al-Mihrab المِحْرَاب was the place where priest was staying in Temple. Marry was staying in one of the chambers and it was not walled surrounding her, instead to separate herself a curtain or screen was place between her and rest. According to Mishna there were several Chambers in Temple which were used by priests§ This dome-covered structure was the quarters for the priests who performed the services¶. Domed structures were first built by Solomon (surah Saba 12-13) in First Temple. However in Second Temple they were rebuilt which Qur'ān has indicated here.

Mariam stayed in Solomon's Temple (Masjid Al-Aqsa) for fulfilment of *nazar* (vow) of her mother and Zechariah was made her guardian. He was probably a priest of the temple and very old one too. Zechariah said:

Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).

\* Muir wrote in Life of Mohamet: "Mahomet could never have imagined that Mary the mother of Jesus was the sister of Moses and Aaron. But it is still extremely probable that the confusion of this mis-nomenclature originated in the notions of Jewish informants, amongst whom the only notorious Mary (Maryum) was the daughter of Imran and sister of Moses, and they could ordinarily give the name of Maryum those accompaniments, that is they would speak of Mary the daughter of Imran. Mahomet adopted the phraseology (for his informants were mainly, if not solely Jews) probably through inadvertence and without perceiving the anachronism it involved" Muir, Life of Mohamet, Vol-II, pp 281, 281, note; quoted in A Comprehensive Commentary on the Qur'ān by E. M. Wherry, George Sale, Vol-I, Kegan Paul, Trench Truebner and Co., Ltd, London, 1896

† A tradition comes from Apocryphal Gospel of James, also known as Infancy Gospel of James or the Protevangelium of James.

‡ They claim that genealogy of Jesus in Gospel of Luke is that of Mary.

§ Bet ha-Moed or Bet Hamoked (Chamber of the Hearth) was the domed chamber in temple, was in north of the 'Azarah (inner court where burning altar was placed), See Jewish Encyclopedia

¶ Architecture of Herod, the Great Builder by Ehud Netzer, Baker Academic, October 1, 2008

Biblical scholar in their pursuit of ethnicities have looked this verse as an statement on the lineage of Zechariah. However Zechariah is only mentioning the inheritance of Family of *Yaqoub* or Bene Israel only. He is not stating his inheritance rights but only referring to spiritual dimension and roles of Patriarchs.

Mariam stayed there until she reached her stage of puberty but she received the Holy announcement that Allah has cleansed her i.e. She will remain virgin for rest of her life and that is the divine selection, which made her distinct from rest of the women of the Worlds. According to Gospel of James she was of twelve years old when she conceived Jesus.

At that, Zechariah prayed to his Lord. He said: “O my Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication”.<sup>(38)</sup> So Angels called him, while he was praying in *Al-Mihrab*: “Behold Allah gives you good tidings of Yahya, confirming with word of Allah and a leader and a chaste person and a Prophet from righteous”.<sup>(39)</sup> He said: “O my Lord, How I will get a child and I indeed reached an old age and my wife is barren?” (Angels) said: “That is how Allah does what He wills”.<sup>(40)</sup> (Zechariah) said: “O Lord, make a sign for me”. (It was) Said: “Sign for you is that - you will not be able to speak for three days except through gestures; And remember your Lord a lot, and exalt Him in evening and morning”.<sup>(41)</sup>

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (٣٨) فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (٣٩) قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ (٤٠) قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَةُ قَالَ آيَتِكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادْكُرُوا رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ (٤١)

[Exegesis V. 38–41] Allah siad هُنَالِكَ which is Arabic in vogue in the then Hijaz. People of Tamim say same as هُنَاكَ i.e that book\*.

While Zechariah was praying in *Mihrab* (Chamber) he started listening the angelic voices. Angels announced him a news of a son who would be *Hasura* حَصُورًا † meaning one who abstain from women. Yahya would remain to abstain from alcohol and women and in service to Allah until his death. In surah Mariam it is informed that he has a unique name unheard before‡. In Surah Mariam it informed that Allah commanded Yahya to follow Torah:

“O Yahya! take hold of the Book with might”: and We gave him Wisdom even as a youth

\* Lughat-al-Qur’ān by Abu Zechariah Al-Fira (d.210 A.H.)

† This has equivalent word in Law given to Bene Isreal called *Nazirite* (Hebrew נַזִּיר ) See book of Numbers chapter 6, *Nazirite* is one who was consecrated to the service of God, under vows to abstain from alcohol, let the hair grow, and avoid defilement by contact with dead bodies.

‡ Some Judeo-Christian scholars like A. Geiger commented that name is not new and claimed that it is same as Yohanan and Yohanna generally translated as John in English See Judaism And Islam (English Translation Of Was hat Mohammed aus dem Judenthume aufgenommen?), 1970, Ktav Publishing House Inc.: New York, pp. 19. Qur’ān however assert that name is unique and no one named like this before. Name is not Arabic and Hebraic but could be Aramaic or Syriac but could have been arabized

In Christian literature he is called John the Baptist as he baptised Jesus in river Jordan. John (Yuhanan or Yuhanna) is a different name from Yahya. John announced the coming of Jesus to Bene Israel. In Gospels he is described as one with clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey\*. Later Christian monks followed his abstinence from worldly pleasure and same types of abstinence was transformed into *Sufism* in Islam. Jews (most likely Temple priesthood) was perplexed by his mission and sent some to inquire what he wanted. In gospel of John it is reported:

Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not deny, but confessed freely, "I am not the Christ" They asked him, "Then who are you? Are you Elijah?" He said, "I am not."; "Are you that Prophet?" He answered, "No." †

Jews thought that Elijah returned or he is Prophet foretold by Moses‡ but Yahya denied both. However in book of Mathew and Mark, Jesus claimed that Yahya was Elijah§.

In fact, he [Elijah] already has come, but he wasn't recognized, and was badly mistreated by many... Then the disciples realized he was speaking of John the Baptist.

However Elijah coming back is not supported in Islam and was actually a Jewish concoction.

✦  
 \* Matthew 3:1-12  
 † John 1:19-21  
 ‡ Actually Prophet Muhammad  
 § Matthew 17:10-13, Mark 9:11-13

And when Angels said: “O Mariam, Behold Allah has chosen you and cleansed you and has selected you from the women of the Worlds”.<sup>(42)</sup> “O Mariam, be devout towards your Lord and prostrate yourself (before Lord), and bow down with those who bow”.<sup>(43)</sup> These are the news from Unseen which we are revealing to you; You were not with them when they cast lots that who will guardian Mariam; You were not with them when they were quarrelling (on this).<sup>(44)</sup> And when Angels said: “O Mariam, Behold Allah gives you good tidings of the Word from Him, named as Al-Maseeh Isa ibn Mariam (Jesus son of Mary), esteemed in the World and the World to come, and among those nearest to Allah.<sup>(45)</sup> And He will speak to men alike when in the cradle and when he grown up; And he will be among pious”.<sup>(46)</sup>

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ  
وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (٤٢)  
يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ  
الرَّاكِعِينَ (٤٣) ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ  
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَامَهُمْ أَيُّهُمْ  
يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ  
(٤٤) إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ  
يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ  
مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ  
الْمُتَقَرَّبِينَ (٤٥) وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا  
وَمِنَ الصَّالِحِينَ (٤٦)

[Exegesis V. 42–46] Mishnah informs that priests of the temple cast lots for the performance of duties. “The officials of Temple said to them, Come and cast lots to decide who among them would kill the sacrifice, who would sprinkle the blood and who would clear the altar of ashes, who would light the menorah ”\*. The room *Gazith* (Lots casting room) was in form of large Hall. The casting took place from the east side of it. With an elder sitting on the west. The priest stood about in a circle and official grabbed the hat off this or that person, and by this they understood where the lot was to begin †. Gosple of Luke informed that Jesus birth was announced to Mary‡:

In the sixth month of Elizabeth’s pregnancy, the angel Gabriel was sent by God to a town of Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, a descendant of David, and the virgin’s name was Mary. The angel came to her and said, “Greetings, favored one, the Lord is with you!” But she was greatly troubled by his words and began to wonder about the meaning of this greeting. So the angel said to her, “Do not be afraid, Mary, for you have found favour with God! Listen: **You will become pregnant and give birth to a son,**

\* Mishnah Tamid 3.1; see from Jesus Christ in Talmud by J. Lightfoot published in 1658

† Yoma 25a, see from Jesus Christ in Talmud by J. Lightfoot published in 1658

‡ Lk 1: 26-38

**and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. He will reign over the house of Jacob forever, and his kingdom will never end** \*.” Mary said to the angel, “How will this be, since I have not had sexual relations with a man?” The angel replied, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be holy; he will be called the Son of God. “And look, your relative Elizabeth has also become pregnant with a son in her old age – although she was called barren, she is now in her sixth month! For nothing will be impossible with God.” So Mary said, “Yes, I am a servant of the Lord; let this happen to me according to your word.” Then the angel departed from her.

Mark told that family of Jesus considered him mad. He wrote<sup>†</sup>.

When his family heard about this, they went to take charge of him (to seize him), for they said, He is out of his mind.

Both Mark and Luke undermined the mother of Jesus. They wrote (Luke 8: 19-21; Mark 3:31-35):

Now Jesus’ mother and brothers came to see him, but they were not able to get near him because of the crowd. Someone told him, “Your mother and brothers are standing outside, wanting to see you.” He replied, “My mother and brothers are those who hear God’s word and put it into practice.”

Luke wrote (Luke 11:27-28):

As Jesus was saying these things, a woman in the crowd called out, “Blessed is the mother who gave you birth and nursed you.” He replied, “Blessed rather are those who hear the word of God and obey it.”

John wrote about a marriage in Cana, Galilee (John 2:1-11) where he used harsh language for his mother. Qur’ān totally reject this and informs that Jesus was good to his mother and respected her.

In Eastern Churches Mariam is called *Theotokos*, Greek word meaning Mother of God. In the preliminary discourse in commentary of Wherry and George Sale it is said that<sup>‡</sup>

This notion of divinity of the Virgin Mary was also believed by some at the Council of Nice<sup>§</sup>, who said there were two gods besides the Father, viz, Christ, and the Virgin Mary, and were thence named *Mariamites*. Others imagined her to be exempt from humanity and defied; which goes but little beyond the Popish superstition in calling her the complement of the Trinity as if it were imperfect without her. This foolish imagination is justly condemned in the Qur’ān as idolatrous . . .

\* Luke gave no explanation for the abrupt death of Jesus before the fulfilment of these prophecies. Jesus never got the throne of David and had not reigned over Jews till eternity. He was never been a King. Perhaps Luke wanted to show that God had tricked Mary as in later Gospel of Luke, she is undermined and Jesus refused to accept her as his mother.

† Gospel of Mark 3:21

‡ A Comprehensive Commentary on the Qur’ān by E. M. Wherry, George Sale, Vol-I, Kegan Paul, Trench Truebner and Co., Ltd, London, 1896, pg 64

§ Council of Nicaea

Authors of gospel\* also named Jesus as Immanuel, a name taken from Isaiah 7:14 Septuagint and mentioned in a completely different time and settings. However it mentions the birth by a virgin:

Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? **Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.** Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard... Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. **And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz.** For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria†.

Isaiah clearly shows that child was born to prophetess or priestess and God named him Mahershalalhashbaz. However gospel authors took only one verse and anachronistically fit that into account of birth of Jesus.

The name for the child in Septuagint is Immanuel im-maw-noo-ale' but in Hebrew it is 'el-Ale meaning mighty one. Fitting the virgin-birth account of Isaiah on Isa peace be upon him, shows that Jews were anticipating that a virgin will give birth to their Messiah.

The name Jesus is given to Isa peace be upon him both in the Gospel of Luke and the Gospel of Matthew. In Koine Greek ΙΗΣΟΥΣΙΗΣΥΣ (Iesous) is used for Jesus‡. Name actually a distortion of Hebrew name Joshua pronounced *Yashua*. The name also rendered as *Yasu* among Arabic-speaking Christianity. In Aramaic or Syriac languages same is pronounced as *Isho* or *Eesho*, which is closest to Qur'ān usage of Isa or Esa as name of son of Mariam.

Angels informed Mariam (*May Allah be pleased with her*) that she will bore a child who is actually a Word of Allah i.e. created specially through command of Allah§.

\* All this took place to fulfil what the Lord had spoken by the prophet: Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us). Matthew 1:22-23

† Isaiah chapter 7 and 8

‡ The greek word for fish is Ichthys (ΙΧΘΥΣ) which was considered as an acronym for greek phrase Iesous Christos, Theou Yios, Soter, translated as Jesus Anointed God's Son The Saviour. That was why early Christians used fish as their symbol.

§ Allah created through His command Prophet Adam (*Peace be upon him*). So only Adam and Jesus were created



She said: "O Lord, how will I get a child and no man has touched me", (It was) Said: "This how Allah creates whatever He wills, He ordains a matter He says Be and it is." (47) And He will taught him the Book and the Wisdom and the Torah and the Gospel. (48) And a Prophet to Bene Israel"; (Jesus said) "Behold I came to you with signs from your Lord, I create for you like the form of a bird with clay, and I will breathe into it, and it will be, by Allah's leave, a bird; And I will heal the blind, and the leper; and by Allah's leave will, I will give life to the dead; and I will tell you what you eat, and what you horde up in your houses! Truly in this will be a sign for you, if you are believers". (49) And (I came to) confirm what was before me, in Torah and to make lawful for you some of what was forbidden to you. And I come to you with a sign from your Lord, so fear Allah and obey me. (50) Behold Allah is my Lord and your Lord, so worship him and this is the right path. (51)

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي  
بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى  
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٤٧)  
وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ  
(٤٨) وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ  
جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ  
الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا  
بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي  
الْمُوتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا  
تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ  
إِن كُنْتُمْ مُؤْمِنِينَ (٤٩) وَمُصَدِّقًا لِمَا بَيْنَ  
يَدَيَّ مِنَ التَّوْرَةِ وَلِأَجْلِ لَكُمْ بَغْضِ الَّذِي  
حَرَّمَ عَلَيْكُمْ وَحِجَّتُمْ بآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا  
اللَّهَ وَأَطِيعُوا (٥٠) إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ  
فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ (٥١)

[Exegesis V. 47–51] The story of Jesus making birds from clay and then giving life to them is also reported in Gospel According to Thomas\*. It can be speculated that both Thomas and Didymos† are nick-

♦ specially through command of Allah. According to Paul, Adam committed sin and sent down on Earth, while Jesus was a righteous person who was selected by God and God adopted him as his son. This was the theory Paul preached to Gentiles and they accepted his theory and Christian religion was founded. Gospels of Luke and Mark are Pauline in nature however Luke consider Jesus as adopted son and Mark theorize that Holy Spirit descended into Jesus.

\* Gospel of Thomas was discovered near Nag Hammadi, Egypt, in December 1945. It is an early Christian sayings-gospel. Some Christian scholar considered it as *Quelle* or original source of synoptic gospels. Based on text and narratives scholars have proposed a date as early as 40 AD which bring it as one of the rival of synoptic gospels. Riley proposed that author of Gospel of John has defamed Thomas, the disciple of Jesus, See Resurrection Reconsidered by Gregory Riley, Fortress Press, 1995, pg 110

† Gospel of John 11:16

names, as they both means twin in Aramaic and Greek respectively. In Gospel of Thomas, the full name is pronounced as Didymos Judas Thomas. So Thomas real name was Judas. It means there were two Judas in Gospel of John, one who betrays (Judas Iscariot) and Judas, who denies the bodily resurrection of Jesus. Both of them are remembered as one in Twelve in gospel of John\*.

Around 110 years ago Tisdall claimed that Qur'ān has copied from Gospel of Thomas†. However now more and more Christian scholars are having the opinion that this Gospel is even as old as well known four gospels.

\* Resurrection Reconsidered by Gregory Riley, Fortress Press, 1995, pg 110

† The Original Sources of Qur'ān by W. St. Clair Tisdall, Society for Promoting Christian Knowledge, London, 1905 and W. St. Clair-Tisdall, The Sources of Islam: A Persian Treatise, translated and abridged by Sir William Muir, T. and T. Clark, Edinburgh, Scotland. 1901

When Jesus sensed disbelief in them he said: "Who are helpers in (the cause of) Allah?"; Disciples said: "We are helpers of Allah!" (52) "We believed in Allah and (you bear) witness that we have surrendered". (53) And they (Jews) plotted and Allah plotted (as well); And Allah is best in plotters. (54)

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ مُسْلِمُونَ (٥٢)  
رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (٥٣) وَمَكْرُوهًا وَمَكْرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (٥٤)

[Exegesis V. 52–54] In surah Al-Nisa Allah informed that He had cursed Jews for some reasons and one of them was:

وقولهم إنا قتلنا المسيح عيسى ابن مريم رسول الله وما قتلوه وما صلبوه ولكن شبه لهم وإن الذين اختلفوا فيه لفي شك منه ما لهم به من علم إلا اتباع الظن وما قتلوه يقينا بل رفعه الله إليه وكان الله عزيزا حكيما

And on their statement: "We had killed Messiah Jesus son of Mary, the Prophet of Allah!"; And they neither killed him nor crucified him - But a resemblance for them (confused them); And those who differed about him are those who doubted it and they are devoid of any knowledge about it except that they follow their assumptions; Rather Allah had raised him towards him and Allah is Mighty and Wise.

- It is reported in Tafseer Ibn Abi Hatim (d. 327 A.H.) that Mujahid said that a person was substituted in place of Jesus and that person was crucified. The chain is:

حَدَّثَنَا حَجَّاجُ بْنُ حَمْرَةَ ، ثنا شَبَابَةُ ، ثنا وَرْقَاءُ ، عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ مُجَاهِدٍ ، قَوْلُهُ : وَلَكِنْ شُبِّهَ لَهُمْ [النساء: ١٥٧] قَالَ : صَلَّبُوا رَجُلًا غَيْرَ عِيسَى يُحْسِبُونَهُ إِيَّاهُ

In book Jama-Al-Tahseel hadith scholars rejected this as Abdallah ibn Abi Najeh has not heard from Mujahid:

وقال إبراهيم بن الجنيد قلت ليحيى بن معين أن يحيى بن سعيد يعني القطان يزعم أن ابن أبي نجيح لم يسمع التفسير من مجاهد وإنما أخذه من القاسم بن أبي بزة فقال بن معين كذا قال بن عيينة ولا أدري أحق ذلك أم لا

Ibrahim bin Junaid said: I said to Yahya bin Moin that Yahya bin Saeed claimed that ibn Abi Najeeh has heard nothing in Tafseer Mujahid and he actually took it from Al-Qasim bin Abi Bazah. Ibn Moin said yes Ibn-Oyyanah said similar and I do not know what is the truth.

- Tabari (d. 310 A.H.) has reported in his Tafseer another narration which is about the substitution and reported by Isbat bin Nasr and Al-Suddi (very weak narrators)\*:

\* See discussion in preface

حدثني محمد بن الحسين قال، حدثنا أحمد بن الفضل قال: حدثنا أسباط، عن السدي: ثم إن بني إسرائيل حصرُوا عيسى وتسعة عشر رجلاً من الحواريين في بيت، فقال عيسى لأصحابه: من يأخذ صورتي فيقتل وله الجنة؟ فأخذها رجل منهم، وضعد بعيسى إلى السماء، فذلك قوله: ومكروا ومكر الله والله خير الماكرين. فلما خرج الحواريون أبصروهم تسعة عشر، فأخبروهم أن عيسى قد صعد به إلى السماء، فحجّلوا يعدّون القوم فيجدونهم ينقصون رجلاً من العدة، ويرون صورة عيسى فيهم، فشكّوا فيه. وعلى ذلك قتلوا الرجل وهم يُرُونَ أنه عيسى وصلبوه، فذلك قول الله عز وجل: (وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ) [سورة النساء:

[١٥٧]

Al-Suddi said that Bene Israel encircled the house in which Jesus and his 29 disciples were present. Jesus asked: Who would like to go to heaven and take my resemblance and be killed? So they took one of his disciples and Jesus was lifted towards heaven...

- In Tafseer Abdr-Razzaq a statement is attributed to Qattadah that a disciple volunteer to be replaced with Jesus. But it was reported by Muammar bin Rashid who claimed to have heard it from Qattadah at age of 14 in Basrah. However scholar say that he had not written any thing in Basra only memorised and later committed a lot of mistakes\*.
- A similar interpretation is done by Maqatil in his Tafsir but he is considered liar by hadith scholars.
- In sunnan Al-Kubra al-Nisai a opinion of Ibn Abbas is reported that a disciple volunteered to be looked like Jesus son of Mary and he was later crucified by Jews. Ibn Abbas said that people divided into three groups. Jacobites said that we had God with us who died. Nestorians said we had son of God with us and Muslims said we has a slave of God and a prophet. Situation remained like this until Prophet Muhammad (*Peace be upon him*) arrived. Niasi also has dropped this narration from his Sunan Nisai and does not included it there.

Majority of Muslims are in favour of view reported above that a disciple was substituted in place of Jesus<sup>†</sup>. However there are other possibilities as well which are discussed below. According to gospels, Jews handed over Jesus to Roman authorities and claimed that Jesus wanted to become the king of Jews. The then roman governor Pilate was himself not sure of crimes of Jesus due to confusion among Jews. So he gave an option to Jews. At that time they had in custody a notorious prisoner named Jesus Barabbas<sup>‡</sup>. It is

\* Sair Al-Allam Al-Nubla by Al-Dahabi. Also Muammar is *Mudlis* and reported this with Aan.

† Ibn Kathir, Ibn Hajar and Al-Shokani declared it Sahih or authentic. There are some other substitution theories reported by Ibn Kathir in Al-Bodaya wa Al-Nihayah, some of which ibn Hajar had refuted.

‡ In New English Translation a footnote is added: *Although the external evidence for the inclusion of "Jesus" before "Barabbas" (in vv. 16 and 17) is rather sparse, being restricted virtually to the Caesarean text (Θ Ε1 700\* pc sys), the omission of the Lord's name in apposition to "Barabbas" is such a strongly motivated reading that it can hardly be original. There is no good explanation for a scribe unintentionally adding Ιησῶν (Ihsoun) before Βαραββᾶν (Barabban), especially since Barabbas is mentioned first in each verse (thus dittography is ruled out). Further, the addition of τὸν λεγόμενον ριστόν (ton legomenon Criston, "who is called Christ") to Ιησῶν in v. 17 makes better sense if Barabbas is also called "Jesus" (otherwise, a mere "Jesus" would have been a sufficient appellation to distinguish the two).* (<https://bible.org/netbible/>)

informed in gospel of Mathew that Pilate asked Jews: “Which one shall be freed? Jesus the Messiah or Jesus Bar-Abbas”\*

The Jews cried that free the Bar-Abbas and crucify Jesus (Jh 18:40)<sup>†</sup>. It is quite likely that Jesus son of Father (Jesus bar Abbas) was crucified and the people thought that Prophet Jesus son of Mary was crucified. In Aramaic language Jesus Bar-Abbas means Jesus son of Father. It could be speculated that the person crucified was robber Jesus son of Father instead of Prophet Jesus son of Mary. The news that spread later in masses was that Jesus died and according to tradition in those days the epithet of Father was taken as God. So news spread that Jesus son of God was crucified.

Jews do not consider gospels account authentic and they held a different opinion. According to different accounts in Talmud, Jesus had not died in 30 A.D. but actually he lived around 100 B.C. in era of Alexander Jannaus (king of Judea from 103 BC to 76 BC), the second last ruthless Jewish King of Maccabee family. Alexander Jannaus was a high priest but not observant of the law of Moses. According to Law he cannot marry the widow but Alexander Jannaus married his brother’s widow. In Talmud he is referred as King Yannai (or Jannai). King Yannai was the third son of John Hyrcanus. Sadducees were thought to be avid supporters of Jannaus however major part of his reign was engaged in a bitter feud with the Pharisean Jews. Jannai is also discussed in Qumran documents<sup>‡</sup>. He is also famous as Wicked Priest who according to Josephus died due to quartan fever and alcoholism<sup>§</sup>. In Talmud Rabbis portrayed Jesus as a sorceress. They claimed that Jesus learned the magic from Egypt and he learned the Ism-Azam (The Great Divine Name) from temple priests through which he spread his mischief and used it in witchcraft. Talmud was written in era of fierce Jewish-Christian oppositions but even then Talmudist Jews liked to took on the blame of killing of Jesus on themselves. In Talmud Jesus is referred to different names like Jeschu ha-Notzri, Balaam, Ben Stada, Cabbae- Jesus, Ben Pandera etc. According to Jews, Jesus misused the Shem-ha-Maphorash and

the Mishnaic Rabbis considered the utterer of the Shem as a blasphemer, and the punishment of such blasphemy was decided upon as death<sup>¶</sup>

According to Talmud, Jesus was not crucified rather he was stoned to death and in another account was hanged<sup>||</sup>:

“... as an enticer he is not a wise man ; as he is enticed he is not a wise man. How do they treat him so as to come upon him by surprise ? Thus ; for the enticer two witnesses are placed in concealment in the inner most part of the house ; but he is made himself to remain in the

\* Mathew 27:16-22

† In New English Translation a footnote is added: *The name Barabbas in Aramaic means “son of abba,” that is, “son of the father,” and presumably the man in question had another name (it may also have been Jesus, according to the textual variant in Matt 27:16, although this is uncertain). For the author this name held ironic significance: The crowd was asking for the release of a man called Barabbas, “son of the father,” while Jesus, who was truly the Son of the Father, was condemned to die instead.*(<https://bible.org/netbible/>)

‡ see 4Q448 also called the Hymn to King Jonathan part of the Dead Sea Scrolls

§ See Jewish Antiquities by Josephus

¶ Did Jesus Live 100 B.C by George Robert Stow Mead (1863-1933), Theosophical Publishing Society, London, 1903; It seems like that synoptic gospels authors knew the accusation of alleged visit of Egypt by Jesus so they tried to insert an account related to it in their respective gospels. Author of Gospel of John however avoided this tendency all together.

|| Did Jesus Live 100 B.C by George Robert Stow Mead (1863-1933), Theosophical Publishing Society, London, 1903

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exterior part of the house, wherein a lamp is lighted over him, in order that the witnesses may see him and distinguish his voice. Thus, for instance, they managed with Ben Sot da [a variant of Stada or Satda] at Lud. Against him two disciples of learned men were placed in concealment and he was brought before the court of justice, and stoned.”

Allah *Subhanahu wa Ta'ala* has exonerated Jesus from all these baseless claims of Jews but also informed that He saved him from death on cross and raised him towards heaven.

When Allah said to Jesus: "O Jesus, I will take you, and ascend you towards me, and cleanse you from disbelievers, and will make your followers dominant over disbelievers till the day of Judgement, then you will return to me then I will judge between you in which you used to differ".<sup>(55)</sup> As for those who disbelieve I will afflict them with a severe torment in the World and Hereafter; And they will have none among helpers.<sup>(56)</sup> And as for those who believe, and do good deeds then I will give them their rewards in full; And Allah does not like those who are unjust.<sup>(57)</sup>

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ خذْكِ وَرَافِعُكَ إِلَيَّ  
وَمُطَهَّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ  
اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ  
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ  
فِيهِ تَخْتَلِفُونَ (٥٥) فَأَمَّا الَّذِينَ كَفَرُوا  
فَأَعَدَّ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ  
وَمَا لَهُمْ مِنْ نَاصِرِينَ (٥٦) وَأَمَّا الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا  
يُحِبُّ الظَّالِمِينَ (٥٧)

[Exegesis V. 55–57] The word in verse are *مُتَوَفِّيكَ* means holding completely. The same word is used for causing sleep to living people and figuratively used for death also (surah Al-Zumr). The meaning is determined according to context. Here this word in no way describe the death of Jesus. As Jesus was ascended to heaven and didn't die on cross. Also all death bodies will be raised from Earth on day of Resurrection, Jesus will be returned to Earth at end of times. There are some opinions on the word *مُتَوَفِّيكَ*:

- Hasan Al-Basri (d. 110 A.H.), Ibn Juraij (d. 150 A.H.) and Ibn Ishaq (d. 159 A.H.) and majority of scholars said: *قَابَضُكَ وَرَافِعُكَ* He was clutched and ascended
- Rabee bin Anas Al-Basri (d. 140 A.H. or before) said: word means that Jesus was in state of sleep when ascended
- Ali bin Abi Talha from Hamas, Syria (d. 143 A.H.) reported that Ibn Abbas said: means *مُمَيِّتُكَ* i.e. He died and then ascended. However hadith scholars agreed that Ali bin Abi Talha has not heard from Ibn Abbas<sup>†</sup>. This is one rare non-authentic report.
- Wahab bin Munabah (d. 114 A.H.): He died for three hours. Also attributed to Muhammad bin Ishaq that Jesus died for seven hours. However both of these interpretation were not accepted as they are not reported by Companions and Prophet Muhammad (*Peace be upon him*) and are considered their personal opinions. In Tafseer Ibn Abi Hatim the chain is:

حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مَنْ، لَا يَتَّبِعُهُمْ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، أَنَّهُ قَالَ: تَوَفَّى اللَّهُ عِيسَى ابْنَ مَرْيَمَ ثَلَاثَ سَاعَاتٍ مِنَ النَّهَارِ حِينَ رَفَعَهُ إِلَيْهِ

\* Tafseer Qurtubi, Tafsser Ibn Al-Munzar, Tafseer Nishabori

† See Jama-al-Tahseel by Allai, Meezan Al-Aitedal

Muhammad bin Ishaq said he heard from someone not accused that Wahab said that he died for 3 hours when ascended

It is therefore non-authentic and cannot be accepted.

Allah saved Jesus and Jesus ascended towards heaven even before anyone can touch him. Early Christians did not believe that Jesus died on cross and that is why in gospels number of times the disciples were shown to be struggling with the concept of death and resurrection of Christ. \*

According to the Bible, Enoch and Elijah were ascended to heaven without dying. In book of Genesis 5:24 it is said: "Enoch walked with God; then he was no more, because God took him away." In Book 2 Kings 2:11 it is said that: "Suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind." Enoch is described as a man who "walked with God for 300 years" (Genesis 5:23). In book of Malachi there are also prophecies of Elijah's return (Malachi 4:5-6). Prophets ascending to heavens without dying is an idea already well known to Jews and Christians. However Christian still insist on the belief that Jesus died on cross otherwise the false doctrines of Original Sin and Sacrifice will become useless.

\* Gnostics also believed that Jesus had not died on cross. In the Second Treatise of the Great Seth, Jesus said: "I did not die in reality, but in appearance." Those "in error and blindness saw me; they punished me. It was another, their father, who drank the gall and vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. I was rejoicing in the height over all. . . .And I was laughing at their ignorance."

That we rehearse to you of our signs and as remembrance of Wisdom. (58) Behold, the similitude of Jesus to Allah is like Adam; Created him from dust then said to him: “Be”, and he was. (59) The Truth from your Lord, be not among doubters. (60) So if they dispute with you after that the knowledge come to you, then say: “Come, We shall call our sons and you shall call your sons and we shall call our wives and you shall call your wives, and ourselves and yourselves; and then lets pray humbly to lay the Anathema of Allah on those that lie”. (61)

ذَلِكَ تَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ  
(٥٨) إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ  
خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ  
(٥٩) الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ  
(٦٠) فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ  
الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ  
وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ  
تَبَيَّنْ لِمَنْ هُوَ حَاقِقٌ عَلَى الْكَاذِبِينَ  
(٦١)

[Exegesis V. 58–61] Is creating Jesus in womb of Marry, a complex task for Allah? No He is capable of all and does whatever He likes. He created Adam before who had no father and mother. The amalgamation of Philo’s philosophical literature, Hellenisation and literature of different Jewish sects had put the Jews in error and they exalted Jesus so must that they concocted the belief of divinity of Jesus\*. In the year 9 A.H. Prophet Muhammad (*Peace be upon him*) wrote a letter to Abdul Haris Ibn Alqama, Grand Bishop أُسْقُفُّ of Najran and call him towards Islam and if do not accept it they should pay Jazyah. In response to this letter Christians sent a delegation comprising sixty persons including twenty-four high officials of Church. Prophet Muhammad (*Peace be upon him*) allowed them to pray in his mosque facing East†. The discussion continued several day but eventually it ended without solution and Allah gave the option of formal Anathema called *Al-Mubahilah*. However Christians discussed among themselves and said: “We shall not curse you but will give you whatever you ask and please send a trustworthy person with us”‡. Prophet Muhammad (*Peace be upon him*) sent Abu Ubaidah bin Al-Jarah (*May Allah be pleased with him*) to them. So Christians decided to submit and did not show confrontations like Jews neither they posed threats to Muslims§

There was one condition stipulated in original letter of Prophet Muhammad (*Peace be upon him*) that

\* The Great Angel: A Study of Israel’s Second God by Margaret Barker, Louisville, KY: Westminster / John Knox Publishers, 1992. Temple Mysticism by Margaret Barker, SPCK Publishing (September 1, 2011)

† Tasfir Al-Qurtubi

‡ Sahih Bukhari, Musnad Ahmed; The reports that Christians got afraid as they saw some of the family members of Prophet are not authentic.

§ Jews by this times had submitted as their stronghold Khaibar (year 7. A.H.) was then in Muslim’s control and even some were living harmoniously among Muslims.

they will not do business involving *Riba* i.e interest on credit\*. They followed the rules during Prophet's and Abu Bakr's era however during Umer's rule it came to knowledge they are violating this rule so Umer ordered their expulsion form Najran in case they do not follow the rules. So some of their people left Najran and settled in Kufa Iraq†.

\* Tarikh Al-Medinah by Ibn Shabbah d. 262 A.H.

† Al-Musnad Al-Faruq by Ibn Kathir

Indeed, this is the true account; And there is no God except Allah; And indeed Allah is Exalted in Power, the Wise. (62) But if they turn away, then verily Allah is aware of the corrupters. (63) Say: “O People of the Book: Come to a word, which is common among us that we worship none but Allah and we associate none with him and we do not take each other as Lords beside Allah”; If they turn away then say: “Bear witness that we are Muslim (they who have surrendered unto Him).” (64)

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ (٦٢) فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ (٦٣) قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (٦٤)

[Exegesis V. 62–64] Prophet quoted the verse 64 in his letter to Heraclius. Narrated Ibn Abbas\*: In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine . . . Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah’s Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allah’s Statement): “O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah . . . bear witness that we are Muslims.” (3.64)

\* Sahih Bukhari, Volume 6, Book 60, Number 75

“O People of the Book, why do you argue about Abraham while Torah and Gospels were not sent down till after him?, don't you understand”. (65) Lo! you are those who dispute about that in which you have knowledge; then why do you argue with us in which you have no knowledge; And Allah knows and you do not know! (66) Abraham was neither a Jew nor a Christian but he was *Hanif* (one with honest opinion) *Muslim* (one who surrendered his will); And (also) not of those who are associators. (67) Behold, the most worthy of Abraham among the Mankind are those who follow him and this Prophet and those who believe, And Allah is the defender of the believers. (68)

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا  
 أَنْزَلْنَا التَّوْرَةَ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا  
 تَعْقِلُونَ (٦٥) هَا أَنْتُمْ هَؤُلَاءِ حَاجِّجْتُمْ فِيْمَا  
 لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيْمَا لَيْسَ لَكُمْ بِهِ  
 عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٦٦) مَا  
 كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ  
 حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٦٧)  
 إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا  
 النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ  
 (٦٨)

[Exegesis V. 65–68] Jews and Christians claim that they are following the religion of Abraham (*Peace be upon him*) who never considered Jesus or Ezra as son of Allah. Abraham has not seen Torah, Psalm and Gospels and the claim that Abraham was a Jew and Christian cannot be supported. *Hanif* is a person who arrives at the concept of Unity of God i.e. God having no wife and children- one and alone, purely through rational argumentation.

A faction of the People of the Book wish they could mislead you. But they do not mislead but only themselves, and they perceive (it) not. (69) O People of the Book: Why do you reject the verses of Allah while you yourself witness (to their truth)? (70) O People of the Book: Why do you mix the Truth with Falsehood? Why knowingly hide the truth? (71) And a faction of the People of the Book (secretly) say: "Believe in what has been sent down to the believers, at the opening of the day and deny it at its closes, perhaps they return (to our faith)." (72) (They say:) "And do not follow except those who follow your religion", say: "Behold the Guidance is guidance from Allah (you feared that) - if given to someone similar to what has been given to you or (thereby) they would argue with you before your Lord?"; Say: "All bounties are in the hand of Allah: He grant them to whom He please, And Allah is all-Encompassing, Wise." (73) He chooses for His mercy, whom He wills; And Allah is the possessor of great bounty. (74)

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ  
 وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (٦٩)  
 يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ  
 تَسْمُدُونَ (٧٠) يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ  
 الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ  
 (٧١) وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمَنُوا  
 بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ  
 وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ (٧٢) وَلَا  
 تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى  
 هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيْتُمْ أَوْ  
 يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ  
 يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٧٣)  
 يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ  
 الْعَظِيمِ (٧٤)

[Exegesis V. 69–74] The battle of words has converted into psychological manoeuvres and strategies. Publicly renouncing faith as soon as accepting it was a Judeo-Christian strategy. To control such absurd tendencies the Law of Apostasy is enacted.

Narrated 'Abdallah\*:

Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

\* Sahih Bukhari, Volume 9, Book 83, Number 17

It was instructed in Deuteronomy<sup>\*</sup>: If your very own brother, or your son or daughter, or the wife you love, or your closest friend secretly entices you, saying, Let us go and worship other gods, do not yield to him or listen to him. Show him no pity. Do not spare him or shield him. You must certainly put him to death. Your hand must be the first in putting him to death, and then the hands of all the people. Stone him to death, because he tried to turn you away from the LORD your God, who brought you out of Egypt, out of the land of slavery. Then all Israel will hear and be afraid, and no one among you will do such an evil thing again.

Jews killed the calf's worshippers in the desert and later on also in Jewish history apostate were killed. According to Leviticus soothsayers And as for a man or woman in whom there proves to be a mediumistic spirit or spirit of prediction, they should be put to death without fail. <sup>†</sup> Apostasy is not allowed in Judaism. Among Christians excommunication is a well known for apostasy which is equivalent to ousting. Gospel of Mathew even considered cursing parents as apostasy so said Jesus: "Anyone who curses his father or mother must be put to death"<sup>‡</sup>. Paul said that polytheist "Although they know God's righteous decree that those who do such things deserve death"<sup>§</sup>.

We need to remember that Islamic laws are in fact the laws for good governance. In ancient times the conversion to other religion was considered equivalent to disloyalty. Death penalty on disloyalty with a nation is a law in vogue till today.

\* 13:6-11

† Leviticus 20:27

‡ Matthew 15:4

§ Romans 1:32

Among the people of the Book is he who, if you entrust him with (stuff) weighed hundred (Qintar), he will return them back to you; And among them is he who, if you entrust a single dinar, he will not return it to you unless you keep standing over him; That is because they say: We have no duty to illiterate; and they utter a lie against Allah, And they knew it. (75) Yes, whoever fulfils his covenant and feared ( Allah), then surely Allah loves feared-ones. (76) Indeed, those who sell the covenant of Allah and their faiths for a meagre amount, for them there is no portion in the Last Day! Allah will not speak to them, and nor will He look at them on the day of Judgement, nor will He cleanse them; and they will have agonizing torment. (77) And among them is a group who twist their tongues (mocking to read) the Book that you may think it a (part) of the Book but truly it is not from the Book and they say that it is from Allah, yet it is not from Allah, and they utter a lie against Allah, and they knew they do so. (78)

وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بَدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٧٥) بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (٧٦) إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٧) وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُودُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٧٨)

[Exegesis V. 75] Qintar is a measure of weight. It is narrated in Musnad Ahmed that it

It is not (worthy for) a human, whom Allah awards the Book, the Wisdom, the gift of Prophecy and then he says to Mankind: “Be my slaves, apart from Allah!”; but (rather he would say:) “Be servants of Lord, since you know the Scriptures, and have studied them.” (79) And nor could he command you to take angels and prophets as gods; Would he order you to disbelief after you had surrendered (to Allah)? (80)

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ  
وَالنَّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ  
دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ  
تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ (٧٩)  
وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ  
أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ  
(٨٠)

is equivalent to 12,000 Awqiah of gold\*. Awqiah is another unit of weight. An Awqiah is about 201 gm. So Qintar is equal to 2412 kg of gold.

[Exegesis V. 79–80] Its a message for People of Book. Earlier Prophets had never claimed that they are the Son of God then why you have such a belief for Jesus. They all got knowledge and wisdom so how do you think that they claim that they are god? Its lacks logic. According to Saint Paul Jesus was different because he was raised back to life. According to Qur'an coming back to life is not an enough claim to be worthy of divinity. Allah gave life to transgressors of Bene Israel number of times. Angels are also mentioned because Jews were indulged in magic using angels names.

\* Narrated by Ibn-Majah, H. 3660.

And when Allah took a covenant from prophets: “When I give you the Book and the Wisdom and there come to you (another) Messenger, to confirm what you have, then do you believe in him and help him”; Said He, “and do you accept the covenant on these terms?” They said: “We accept!”; He said: “Then bear witness, and I am with you among the witnesses.”<sup>(81)</sup> And whoever turn back after this, these surely are miscreants.<sup>(82)</sup> Seek they other than the religion of Allah?; To him submit, willingly or unwillingly, everything that is in Heavens and in Earth, and to Him they (all) be returned.<sup>(83)</sup>

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضُكُمْ وَأَخَذْتُمْ عَلَيَّ ذَلِكَمْ إِيصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ (٨١)  
فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (٨٢)  
أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ (٨٣)

[Exegesis V. 81–83] The verse actually describe a covenant Allah took in the primordial times from souls of prophets before they were sent to Earth. They all were put under one covenant that they must support each other and be not jealous of each other if they appear in same era.

Prophet Moses and Aaron appeared together and it is not possible that Aaron created golden Calf to go against Moses. Likewise prophet Yahya cannot preach a religion different from Jesus and they both were supporting each other missionaries. The verse was probably revealed due to conflicting views of Jews and Christians about their prophets.

Say: "We believe in Allah and what has been sent down on us and what has been sent down (earlier) on Abraham and Ismael and Isaac and descendants and what has been given to Moses and Jesus and prophets from their Lord - We differentiate none between them- and we to Him are surrenders".<sup>(84)</sup> And whoever desire a religion, other than Islam then never will that be accepted from him, and in the World to come he will be among the losers.<sup>(85)</sup> How shall Allah guide a nation who has disbelieved after they had believed and bore witness that the Prophet was true, and after that clear proofs of his mission had reached them; And Allah does not guide transgressors.<sup>(86)</sup> Their recompense is that upon them is the Anathema of Allah, and of Angels, and all of Mankind.<sup>(87)</sup> Under it they will abide forever, torment shall not be assuaged! nor Allah will look upon them!<sup>(88)</sup> Only those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.<sup>(89)</sup>

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَى  
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيِّونَ  
مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ  
مُسْلِمُونَ (١٤) وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا  
فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ  
(١٥) كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ  
إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ  
الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٦)  
أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ  
وَالنَّاسِ أَجْمَعِينَ (١٧) خَالِدِينَ فِيهَا لَا  
يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ  
(١٨) إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٩)

[Exegesis V. 84–89] According to Ibn Hazam\* verse 86 is abrogated by verse 89. It is revealed about six individuals who accepted Islam and then reverted except one and verse 89 is about him.

Allah's Apostle said "Three persons will have a double reward: 1. A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet Muhammad (i.e. has embraced Islam). 2. A slave who discharges his duties to Allah and his master. 3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

According to Islam the good fearing Jews and Christians who believed on Allah and committed no association before Prophet Muhammad (*Peace be upon him*) were those who were the followers of Islam. All biblical prophets were also Muslims i.e. those who submit to will of Allah. However with passage of

\* Al-Nasikh wal Mansukh fil Qur'an by Ibn Hazm

time Islam got distorted and become the worship of priests, monks, saints, Jesus, Ezra, graves etc.

Those who reject Prophet Muhammad (*Peace be upon him*) they will be barred to enter heavens as they are those who had rejected the messenger of Allah. The rejection of Prophet is a heinous sin. Allah said to People of Book\*

Say, "O People of the Scripture, you are not on any thing until you establish the Torah, and the Gospel, and what is revealed to you from your Lord." But what is revealed to you from your Lord will increase many of them in rebellion and disbelief, so do not be sorry for the disbelieving people.

Jesus said to Jews†:

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Prophet Muhammad (*Peace be upon him*) also informed for Muslims that they will be taken to Hell, if they do not follow:

Narrated Ibn 'Abbas‡: The Prophet stood up among us and addressed (saying) "You will be gathered, barefooted, naked, and uncircumcised (as Allah says): 'As We began the first creation, We shall repeat it..' (21.104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil. Then will be brought some men of



\* surah Al-Maidah 58

† Matthew 5:17-18

‡ Sahih Bukhari, Volume 8, Book 76, Number 533



Those who disbelieved after acquiring faith and then progressed into it, their repentance will not be accepted and they are those who were strayed. (90) Behold those who disbelieved and died as infidels, (even) earth full of gold would not be accepted from them if it were offered as compensation; For them is agonizing torment and they shall find no helpers. (91)

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِسْمَانِهِمْ ثُمَّ ازدادوا  
كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الصَّالُونَ  
(٩٠) إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ  
يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ  
افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ  
نَاصِرِينَ (٩١)

my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions whereupon Allah will say: You do not know what they did after you left them. I will then say as the pious slave, Jesus said, And I was witness over them while I dwelt amongst them.....(up to) ...the All-Wise.' (5.117-118).

[Exegesis V. 90–91] According to Tafsir Qurtubi the verses are about Jews and Christians who rejected true message of their prophets and continued to reject further our prophet. So for such infidels there will not be any repentance.

**You will not attain righteousness until you spend (in the way of Allah) what you love (most) and whatever you spend in a thing then Allah will be aware of that. 92**

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٩٢)

[Exegesis V. 92] Narrated Anas bin Malik\*: Abu Talha had the greatest wealth of date-palms amongst the Ansar in Medina, and he prized above all his wealth (his garden) Bairuha', which was situated opposite the Mosque (of the Prophet ). The Prophet used to enter It and drink from its fresh water. When the following Divine Verse came:- "By no means shall you attain piety until you spend of what you love," (3.92) Abu Talha got up saying. "O Allah's Apostle! Allah says, 'You will not attain piety until you spend of what you love,' and I prize above all my wealth, Bairuha' which I want to give in charity for Allah's Sake, hoping for its reward from Allah. So you can use it as Allah directs you." On that the Prophet said, Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives. On that Abu Talha said, "O Allah's Apostle! I will do (as you have suggested)." So, Abu Talha distributed that garden amongst his relatives and cousins

\* Sahih Bukhari, Volume 4, Book 51, Number 30

All (kinds of) foods were permissible to *Bene Israel* except what *Yaqoub* forbade on himself before Torah was sent down. Say bring Torah and read from it if you are truthful. (93) So one who fabricate lies around Allah after this then he is among the transgressors. (94)

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ (٩٣) فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ (٩٤)

[Exegesis V. 93–94] It is reported in Masnad Al-Tiyalisi that Ibn Abbas narrated that “once Prophet Yaqoub (Jacob) got sick and he vowed that if he be cured he will not eat his favourite food which was the meat of camel”. Bene Israel followed this tradition in memory of vow of Prophet Yaqub however in Torah they also included the prohibition of camel thought not originally revealed to Moses. According to Jews the food prohibitions are revealed in Torah. This view is clarified as the camel meat and milk prohibition was an exception for Yaqub due to his nazar (vow) before Torah sent down.

In surah Al-anaam Allah said:

And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.

In Deuteronomy 14:6-7 it is written:

And every animal that has a hoof and that has a split of hooves in two, that regurgitates cud, among animals, you shall eat it. Except you shall not eat this out of those that regurgitate the cud and out of those that have a hoof: the camel and the rock-badger and the hare, because they regurgitate cud and **do not have a hoof**; they are impure to you.

In Leviticus 11:4 it is also stated as:

There are some that only chew the cud or only have a divided hoof, but you must not eat them. The camel, though it chews the cud, **does not have a divided hoof**; it is ceremonially unclean for you.

At one place it was said Camel *does not have hooves* and at another place it was said Camel *does not have divided-hoof* i.e. camel having hooves is accepted?. Scientifically Camels have

Say: "Allah speaks the truth so follow the religion of Abraham the upright-one and he was not from associators." (95) Behold the first House that was founded for Mankind, was that at *Bakkah* (Makkah) - Blessed one and Guidance for worlds. (96) In it are clear signs, the station of Abraham and whoever enters it is in peace; And the pilgrimage of the House is a duty to Allah for mankind, for those who can afford the journey; As for him who disbelieve, Allah is free of need from worlds. (97)

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٩٥) إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (٩٦) فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (٩٧)

hooves though they are not big. Rabbis have played with the words and converted camel hooves into nails. Nails and hooves are different. All ungulate mammals have hooves including camels. Camels have cloven hooves (split hooves) though small.

[Exegesis V. 95–97] Bakkah was the old name of Makkah. In Psalm\* it is said:

Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools

Bacca should be a bone dry land otherwise the verses of Psalm does not make sense. It is claimed that Bacca is Jerusalem or in Sinai district or may be in Galilee. Also the translators some times translate it as valley of weeping or valley of balsam trees. However in no way such play with the word can be accepted. In times of David Jerusalem was not city of weeping. Also Jericho was famous for Balsam tress not Jerusalem †. An Ishamelite caravan taken Joseph out of well when it was going to Egypt with Myrrah. Genesis (37:25) says: *As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt.* Myrrah is also produced through Balsam trees in Arabia so converting the Bacca into valley of balsam would not change the issue.



\* Psalm 84:6

† Wars, I, 18 by Josephus, See Golden Jerusalem By Menashe Har-El, Gefen Publishing House, 2004 pg 165



Say: “O people of the Book why do you disbelieve the verses of Allah while Allah is witnessing what you do?”<sup>(98)</sup> Say: “O people of the Book why you avert, those who believed, from way of Allah, you make it crooked and you are witnessing?; and Allah is not unaware of what you do”.<sup>(99)</sup> O you who believed: if you obey some amongst those who have received the Book, they would turn you back - render you into infidels!<sup>(100)</sup>

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ (٩٨) قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٩٩) يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِ تُطِيعُوا قَرِيبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ (١٠٠)

Hebrew and Arabic both are Semitic languages and share many words rendering بَكَّةَ (Bakkah) into بَكَت (Bakat) meaning Weeping can also be done phonetically. And probably in similar way the translators of Pslam rendered the valley of Bacca into valley of Weeping.

Earlier Muslims were not so much excited in creating such parallel with Judeo-Christian literature. Mujahid and Saeed ibn Jubair said that Makkah is called Bakkah as people crowd and mingle here\*.

[Exegesis V. 98–100] According to Ibn Ishaq<sup>†</sup> : The verses were revealed for Jewish leader شَاسُ بْنُ قَيْشٍ Shas bin Qais. It is claimed by Ibn Ishaq that he was the main culprit behind the fight between Al-Aus and Al-Khizrij.



\* Sunan Saeed bin Mansur, Akhbar Al- Makkah by Al-Azraqi

† Sirah Ibn Hashsham



And how could you disbelieve while you yourself read the verses of Allah and the Prophet is amongst you? Whoever holds firmly to Allah will be shown a way that is straight. (101) O believers! fear Allah as He deserve to be feared! and die not except you in submission (to Him). (102) And hold fast by the rope of Allah, all together, and do not become divided, and remember the bounty of Allah on you that you were enemies then He brought your hearts together and you became, by His favour, brothers. And you were on the edge of the pit of Flame, and He saved you from it; This how Allah makes His verses clear to you so that you will be guided. (103)

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ  
وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ  
إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ (١٠١) يَا أَيُّهَا الَّذِينَ  
آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا  
وَأَنْتُمْ مُسْلِمُونَ (١٠٢) وَاعْتَصِمُوا بِحَبْلِ اللَّهِ  
جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ  
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ  
بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ  
النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
لَعَلَّكُمْ تَهْتَدُونَ (١٠٣)

[Exegesis V. 101–103] According to Qattadah (d. 117 A.H.) verse 102 is abrogated by verse 16 of surah Al-Taghabun *وَأَطِيعُوا وَأَسْمَعُوا وَاسْتَطَعْتُمْ مَا اسْتَطَعْتُمْ* (Fear Allah as much as you can and listen and obey)\*. However Ibn Al-Jawzi disagree with this view<sup>†</sup>.

\* See Al-Nasikh wal Mansukh by Ibn Hazm, Ibn Nahas

† See Al-Musafi Bikif Ahl Rasukh fi ilm Al-Nasikh wal Mansukh by Ibn Al-Jawzi d. 597 A.H.

And there must be a group among you who call you towards Good, command you *Maruf* (well established societal norms) and stop you from *Munkar* (Wrong); And these are those who are successful. **104**

And be not like those who differed and disputed after the signs have reached them and for such is an agonizing punishment. **105**

(On) The day in which some faces will turn white, and some faces will turn black! And as to those whose faces will have turned black (it will be said:) "Did you disbelieve after your belief? Then taste the torment for that which you disbelieved". **106**

And as to those whose faces will have turned white they will be in the Mercy of Allah, and will abide therein forever. **107**

These are the verses of Allah; In truth We recite them to you; and Allah wants no injustice

to the worlds. **108** Whatever is in Heavens, and whatever is on Earth, belongs to Allah; And to Allah all

deeds are returned. **109**

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ (١٠٤) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا  
وَإِخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ  
لَهُمْ عَذَابٌ عَظِيمٌ (١٠٥) يَوْمَ تَبْيَضُّ وُجُوهٌ  
وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ  
أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا  
كُنْتُمْ تَكْفُرُونَ (١٠٦) وَأَمَّا الَّذِينَ ابْيَضَّتْ  
وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ  
(١٠٧) تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ (١٠٨) وَلِلَّهِ مَا  
فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ (١٠٩)

You are the best among people (who) came out for (sake of) Mankind, enjoining what is *Maruf* and forbidding what is evil and believing in Allah: And if the people of the Book had believed, it had surely been better for them! And most of them are evil-doers. (110)

They will not harm you except a little annoyance and if they fight they will turn back and flee; And they will not be helped. (111)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ  
بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ  
مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (١١٠)  
لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلُوكُمْ  
الْأَذْبَارُ ثُمَّ لَا يَنْصُرُونَ (١١١)

[Exegesis V. 110–111] Narrated Abu Said\*: Allah's Apostle said, Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), Did you convey (the Message)?' He will reply, 'Yes, O my Lord!' Then Allah will ask Noah's nation, 'Did Noah convey My Message to you?' They will reply, 'No, no prophet came to us.' Then Allah will ask Noah, 'Who will stand a witness for you?' He will reply, 'Muhammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allah's Message). That is, (the interpretation) of the Statement of Allah: Thus we have made you a just and the best nation that you might be witnesses Over mankind .. (2.143)

\* Sahih Bukhari, Volume 4, Book 55, Number 555

**Humiliation is stamped upon them wherever they are found except when they (hold) rope from Allah and people!, And the Anger of Allah has engulfed them, and hopelessness is stamped upon them, this is because they rejected the verses of Allah, and killed his prophets without justice; This is because they disobeyed and they were**

صُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُثَبُّوا إِلَّا بِحَبْلِ  
مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ  
اللَّهِ وَصُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ  
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ  
بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ  
(١١٢)

**rebellious. 112**

[Exegesis V. 112] Jews were following their priests (*Ahbar*) who had converted them into polytheist people worshipping graves, monuments and angels. They were indulged in mystical meditations. There were many shades of Judaism and several sects each claiming other as deviant. In Deuteronomy 28 Bene Israel were warned:

But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you.

Allah said in surah Al-Maidah:

Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.

In Psalm 109 the curse of Prophet David (*Peace be upon him*) for Bene Israel is written. The curse of Prophet David caused the destruction of First temple and curse of Prophet Jesus caused the destruction of Second Temple. According to Gospel of Matthew, Jews said to Pilate, the Roman governor of Judah and Samaria: Let his blood be on us\*. Jews were humiliated as the holy city, Jerusalem was totally destroyed by the Romans. Allah sent Romans to destroy the *Masjid Al-Aqsa* second time as He destroyed it earlier through Babylonians.

The so-called *revisionist* historians, Crone and Cook<sup>†</sup> claimed that Islam was a Jewish messianic movement called Hagarism by its contemporaries. It was influenced by Samaritan and

\* Mathew 27:25

† Patricia Crone and Michael Cook, *Hagarism: The Making of the Islamic World*, Cambridge University Press, 1976

Not all of them are alike. Among the People of the Book is a faction that stand (in prayers), recite verses of Allah during a portion in night and they do prostrate. **113** They believe in Allah and the Last day and command for *Maruf* and stop from evil and engage in good deeds and they are those who are pious. **114** And whatever good they do, that will not be rejected and indeed Allah is aware of the god-fearing. **115** Those who disbelieved - their wealth and children will not be of any help against Allah and they will be the people of the Fire, dwell there forever! **116**

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ (١١٣) يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ (١١٤) وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ (١١٥) إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (١١٦)

Babylonian Judaism and probably in reign of Abdul Malik (ca. 690 CE) it shed its Judaicizing identity and become Arab Islam. However as can be seen in Qur'ān this theory is flatly abolished. Why a Jewish messianic movement would denounce its inventors? What Crone and Cook claimed was probably a Christian propaganda to malign Islam as a Judaism hidden movement.

[Exegesis V. 113–116] According to Ibn Ishaq\*:

Ibn Ishaq said: When Abdallah bin Salam, Thalibah bin Saiah, Asid bin Saiah, Asad bin Ubaid and others from Jews accepted and confirmed Islam and become stalwart in it, Jewish Rabbis which disbelieved said None accepted Muhammad and followed him except the worst of us. Had they been elite among us they would not leave our religion and religion of their forefathers and go with others. So Allah revealed verse 113.

\* Sirah Ibn Hashsham

The parable of their alms-giving in this Worldly life is like that of frosty wind which is received by crops of those who wronged themselves, so it destroyed it; And Allah has not wronged them, but they wrong themselves. (117) O believers do not form intimacies among others than yourselves, they are those who would spare no pains to ruin you; they love to distress you. Hatred has appeared from their mouths, but that which is hidden in their hearts is far greater. We have made plain for you the revelations if you will understand. (118) Well, you are those who love them but they love you not; You believe the Book in entirety. And when they meet you, they say, "We believe"; and when they are alone they bit their fingers in rage. Say: "Die in your rage!"; Lo Allah is aware of conditions of breasts (hearts). (119) If luck befalls you, they fell sad and if misfortune strike you they rejoice, but if you remain patient and fear Allah then their plans will not harm you; Indeed Allah is encompassing all their deeds. (120)

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ (١١٧) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ (١١٨) هَا أَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الْأُتَامِلَ مِنَ الْعَيْطِ قُلْ مُوتُوا بِعَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (١١٩) إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ (١٢٠)

And when you left your family early in the morning to assign positions to believers for battle; And Allah is Hearer, Knower. **121** When a faction among you was inclined to show cowardice; And (whereas) Allah is their supporter and on Allah the believers should rely. **122** Indeed He helped you at *Badr* when you were low (in number), fear Allah so that you be grateful. **123** When you were saying to believers: "Isn't it enough that your Lord sent down three thousand angels to help you?" **124** "Yes, if you be patient and fear (Allah), when the (enemy) rushes for you and reaches you He'll help you with five thousand striking angels!" **125** And Allah made (the plan and announced earlier) good news to calm down your hearts and the victory is but only from Allah, the Mighty, the Wise! **126** That He may cut off a fringe of the Unbelievers or overwhelm them so (that) they turn back disappointed. **127**

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ  
لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ (١٢١) إِذْ هَمَّتْ  
طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى  
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٢٢) وَلَقَدْ نَصَرَكُمُ  
اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تَشْكُرُونَ (١٢٣) إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ  
يَكْفِيَكُمْ أَنْ يُبَدِّدَ لَكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ  
الْمَلَائِكَةِ مُنزَلِينَ (١٢٤) بَلَى إِنْ تَصْبِرُوا  
وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُبَدِّدْكُمْ  
رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ  
(١٢٥) وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى لَكُمْ  
وَلِتُظْمِنَ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ  
اللَّهِ الْعَزِيزِ الْحَكِيمِ (١٢٦) لِيَقْطَعَ طَرَفًا مِنَ  
الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبُهُمْ فَيُنْقَلِبُوا خَائِبِينَ  
(١٢٧)

[Exegesis V. 121–127] Narrated Al-Bara bin Azib \* The Prophet appointed 'Abdallah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of 'Abdallah bin Jubair said, The booty! O people, the booty! Your companions have become victorious, what are you waiting for now? 'Abdallah bin Jubair said, Have you forgotten what Allah's Apostle said to you? They replied, By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty. But when they went to

\* Volume 4, Book 52, Number 276

them, they were forced to turn back defeated. At that time Allah's Apostle in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us. On the day (of the battle) of Badr, the Prophet and his companions had caused the 'Pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, Is Muhammad present amongst these people? The Prophet ordered his companions not to answer him. Then he asked thrice, Is the son of Abu Quhafa present amongst these people? He asked again thrice, Is the son of Al-Khattab present amongst these people? He then returned to his companions and said, As for these (men), they have been killed. 'Umar could not control himself and said (to Abu Sufyan), You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there. Abu Sufyan said, Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed After that he started reciting cheerfully, O Hubal, be high! On that the Prophet said (to his companions), Why don't you answer him back? They said, O Allah's Apostle What shall we say? He said, Say, Allah is Higher and more Sublime. (Then) Abu Sufyan said, We have the Al Uzza , and you have no strength! The Prophet said (to his companions), Why don't you answer him back? They asked, O Allah's Apostle! What shall we say? He said, Says Allah is our Helper and you have no helper.

Narrated Ibn Abbas\*: On the day of Uhud. the Prophet said, This is Gabriel holding the head of his horse and equipped with war material

Narrated Sad bin Abi Waqqas†: I saw Allah's Apostle on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.



\* Sahih Bukhari, Volume 5, Book 59, Number 373

† Sahih Bukhari, Volume 5, Book 59, Number 384



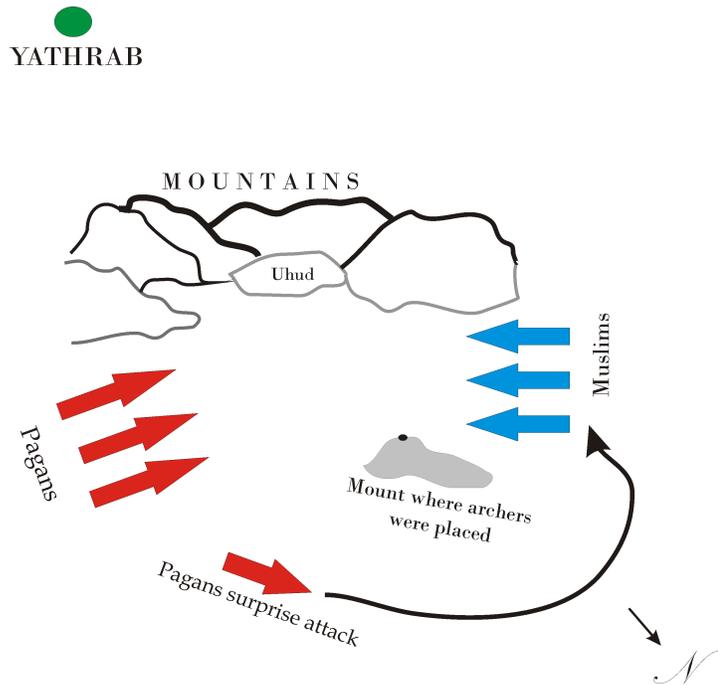


Figure 3.1: **Battle of Uhud** (Shawwal 7 A.H. / 625 A.D.): Archers placed on the mount. Pagans attacked from the back of it as archers left the positions and went down to capture booty. Chaos erupted in Muslim ranks on pagan attack and they received grief after grief. The major pagan army chiefs or generals of this battle Abu Sufyan, Khalid bin Waleed, Ikrimah ibn Abi-Jahl and 'Amr ibn al-'As later accepted Islam.

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Sequence of major events

- News arrived that 3000 Makkan pagan warriors led by Abu Sufyan were about to approach Yathrib to devastate it. Around 1000 Muslims went out from Yathrib to face advancing pagan forces. But 300 hypocrites went back saying we are not good at fighting, so only around 700 left. Positions were assigned to Muslims early in morning before pagans approach towards Yathrib. Mukhayriq\* a Jewish rabbi who lived in Yathrib was also present among Muslims in the battle. He even persuaded Jews to fight for the security of Yathrib. But his clan said that they are observing Sabbath. Mukhayriq unfortunately died in battle and devoted all his wealth for social work†.
- Battle started with duels in which pagans killed. Women of pagans side were playing war music and signing *Zajr* (war songs). From Muslims side Ali killed pagan Talhah ibn Abi Talhah al-'Abdari, Hamza (uncle of Prophet) killed pagan Uthman ibn Abi Talhah al-'Abdari.
- Full scale war erupted and pagans suffered losses and they retreated. Muslim Archers left their positions and came down to collect war booty. Pagans reorganised and attacked the archers and a group led by Khalid bin Waleed attacked from behind the mountain.
- Chaos erupted in Muslims even Prophet Muhammad (*Peace be upon him*) was encircled by pagans. Only a few companions were left with him. Pagans' strikes broke Prophet's war-helmet and a portion of a tooth. Wahshi ibn Harb (later accepted Islam), an Aksumite slave of wife of Abu Sufyan killed Hamza (uncle of Prophet). Death of Prophet is announced by Pagans. However Muslims took Prophet to their camp and his daughter washed his face.
- Pagans went back swiftly thinking they have killed Prophet Muhammad (*Peace be upon him*) and Muslim reorganised and reassembled. War started again and a miraculous slumber placed on Muslims (they were fighting but in state of trance) while some other weak in faith started thinking about the whole episode and their roles.
- Meanwhile pagans fled and announced the glory of Hubal and Uzza . Muslims replied in glory to Allah. Prophet Muhammad (*Peace be upon him*) sent a group of warriors to pursue pagans secretly (i.e. not to engage), in case pagans do another surprise attack. Muslim were victorious but they received heavy losses.



\* The Jews of Arab lands: a history and source book by Norman A. Stillman (October 15, 1979), Jewish Publication Society. p. 121. ISBN 978-0-06-123135-3.

† Sirah by Ibn Hashsham



The decision is not yours (O Prophet but of Allah's) whether He should forgive them or punish them - as surely they are wrongdoers. (128) And for Allah is whatever is in Earth and in Heavens, Forgives He whom He likes and torments He whom He likes; Lo Allah is Forgiving, Merciful. (129) O believers, do not consume, doubling and quadrupling interests (on money); Fear Allah so that you be successful. (130) And fear the Fire, prepared for infidels. (131) And obey Allah and His Messenger, so that you may get (His) Mercy. (132)

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ (١٢٨) وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ (١٢٩) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٣٠) وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (١٣١) وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (١٣٢)

[Exegesis V. 128] Ibn Nahas\* said that the verse 128 is *Mansukh* according to people of *Kufa* and it stopped the Prophet to curse in prayer some of the infidels.

\* Al-Nasikh wal Mansukh by Abu Jafar Al-Nahas (d. 338 A.H.)

And advanced swiftly towards the Forgiveness from Allah and the *Al-Jannah*, span of which is as wide as Heavens and Earth, prepared for feared-ones. (133) Those who spend in ease and in hardship, those who control their anger, and pardon the people; And Allah loves the humble people. (134)

And those who, when they commit explicit sin or wrong themselves, remember Allah and implore forgiveness for their sins - and who else will forgive sins except Allah! And insist they knowingly not on what they have done. (135)

As for these is forgiveness- a reward from their Lord and Gardens underneath which rivers are flowing, abide their forever and excellent is the reward of those who labour! (136) Behold passed before you these rules, so tour the Earth and see what was the end of liars. (137)

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣)  
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكَاظِمِينَ  
الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ (١٣٤) وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً  
أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا  
لذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ  
يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥)  
أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ  
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ  
أَجْرُ الْعَامِلِينَ (١٣٦) قَدْ خَلَتْ مِن قَبْلِكُمْ  
سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكَذِّبِينَ (١٣٧)

[Exegesis V. 133] Allah informed that *Jannah* it outside Heavens and Earth, as its span is encompassing all heavens and Earth.

This is an announcement for Mankind and Guidance and an advice for god-fearing. (138) And be not weak, and be not sorrowful, For you shall have the upper hand if you are believers. (139) If you received a wound then same kind of wound is received by a nation (of disbelievers) and such are days which We alternate between people and Allah wants to know the believers among you, and take witnesses among you, and Allah does not like the wrongdoers. (140) And (This way) Allah may purify believers and destroy disbelievers. (141)

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ  
 (١٣٨) وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ  
 إِنْ كُنْتُمْ مُؤْمِنِينَ (١٣٩) إِنْ يَمْسَسْكُمْ قَرْحٌ  
 فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ  
 نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا  
 وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ  
 (١٤٠) وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ  
 الْكَافِرِينَ (١٤١)

[Exegesis V. 139] Verse 139 informs that Muslims will be victorious as they are true believers. The verse is a reiteration of promise stated earlier in surah Al-Saffat revealed at Makkah:

And verily Our word went forth before for Our servants- the messengers, [That] indeed, they would be those given victory, And that Our forces, would be victorious.

It is the Sunnah of Allah that he helps his prophets and make them victorious. In surah Al-Mujadilah (verse 21) Allah said:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

“Allah has written that My prophets and I, will overcome (opponents), Behold Allah is Mighty Powerful”

And in surah Al-Ghafir (verse 51) Allah said:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

“Indeed We will help our prophets and those who believed in the worldly life and on the day in which witnesses will be raised”

There are different views on title of *Rasul* and *Nabi* in Qur’ān.

- According to Hasan Al-Basri (d. 110 A.H.)\* :

قال الحسن - رضي الله تعالى عنه - لم يقتل من الرسل أصحاب الشرائع أحد  
 No prophet (*Rusul*) with the Law had been murdered

\* Tafsir Izz bin Abdus Salam; That includes Moses and Muhammad.

- Ibn Temiah said\*: *Rasul* is sent towards unbelievers while *Nabi* is sent towards those who claim to be believers.
- A-Razi said†: *Nabi* is the one who sees the angel in a dream, while *Rasul* of the time informs him that he has been chosen as a *Nabi*. And *Rasul* is the one with whom angels talk and give him message for Mankind.
- According to Usul Al-Kafi‡:

النبي الذي يرى في منامه ويسمع الصوت ولا يعاين الملك والرسول الذي يسمع الصوت ويرى في المنام  
ويعاين الملك

*Nabi* can see (the angel) in his dreams and hear voices but can't see angels. A *Rasul* can see as well as hear the angel in both state of sleeping and awakening.

Bene Israel killed many *Nabi* but they had not killed any *Rasul* except that they tried to kill *Rasul* Jesus but were unable to accomplish that §. Also Jews tried to kill Prophet Muhammad (*Peace be upon him*) by offering him poisoned food in Khaibar but Allah saved him.

\* Majmoo Al-Fatawa; Prophet Muhammad is the last *Nabi* and *Rasul* as he was sent towards both pagans and People of Book. *Rasul* is a title above then *Nabi* as he needs to convince the unbelievers towards faith. According to Qur'an Prophet Ismael was both *Nabi* and *Rasul* and Prophet Jesus was a *Rasul* while he taught the validity of law of Moses. Jesus also got the book.

† Tafseer Raazi also known as Mafaateeh-ul-Ghayb

‡ Usul Kafi, vol 2, page 42)

§ According to Talmud there were twice as many *Nabi* as the number of people who left Egypt, which was 600,000 (as in Exodus) so there would be 120,000 (if book of Exodus tradition is taken ) or 120,710 (if book of Numbers tradition is taken). According to Jews Daniel was not prophet but a mystic or seer. According to 1 Samuel 28:6 there are three modes dreams, urim (oracle stones on the High Priest breast plate) and prophecy for God's communication

Do you think that you would enter the Heaven and yet Allah does not know those who among you who will strive and remain patient?

142 And Lo you are the one who wanted the Death before you met her and behold you saw her and you were watching! (in midst of battle). 143 And Muhammad is not more than a Prophet and behold there were passed away before him prophets, so if he dies or murdered, do you turn back on your heels and he who turn back on his heels he will never hurt Allah; And Allah will reward the grateful. 144

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ  
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ  
(١٤٢) وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ  
أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ (١٤٣)  
وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ  
الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى  
أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ  
اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (١٤٤)

One can deduce that a Rasul was also a Nabi as he received both visions and written revelation. And written revelation means a plan of Allah in which he protected them from opponents and they were not killed.

[Exegesis V. 142–144] Narrated 'Aisha (the wife of the Prophet)\*: Allah's Apostle died while Abu Bakr was at a place called *As-Sunah (Al-'Aliya)* 'Umar stood up and said, "By Allah! Allah's Apostle is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Apostle, kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Apostle), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, "No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die. Then he recited Allah's Statement.:- (O Muhammad) Verily you will die, and they also will die. (39.30) He also recited:- Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful. (3.144)" The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one 'Amir from us and one from you." Then Abu Bakr, Umar bin Al-Khattab and Abu 'baida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (Ansars) are the ministers (i.e. advisers)," Hubab bin Al-Mundhir said, "No, by Allah we won't accept this. But there must be a ruler from us and a ruler from

\* Sahih Bukhari, Volume 5, Book 57, Number 19

you.” Abu Bakr said, “No, we will be the rulers and you will be the ministers, for they (i.e. Quarish) are the best family amongst the 'Arabs and of best origin. So you should elect either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler.” 'Umar said (to Abu Bakr), “No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Apostle.” So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, “You have killed Sad bin Ubada.” 'Umar said, Allah has killed him. 'Aisha said (in another narration), ( When the Prophet was on his death-bed) he looked up and said thrice, (Amongst) the Highest Companion (See Qur'an 4.69) 'Aisha said, Allah benefited the people by their two speeches. 'Umar frightened the people some of whom were hypocrites whom Allah caused to abandon Islam because of 'Umar's speech. Then Abu Bakr led the people to True Guidance and acquainted them with the right path they were to follow so that they went out reciting:- “Muhammad is no more than an Apostle and indeed many Apostles have passed away before him..” (3.144)

And in no way a *Nafs* (breathing person) can die unless there is a command of Allah, a decree adjudged; And one who wants the requital of the World, We give him here and one who wants the requital in the World to come We will give him there and We reward the grateful. <sup>(145)</sup> And there were many prophets, fought along with them many devout people and they were not weakened (in battle) when afflicted in Allah's way. And never they broke down and gave in and Allah loves the perseveres. <sup>(146)</sup> And there words were nothing except that they said. "O our Lord forgive us our sins and our excess in our deeds and hold fast our feet and help us against the disbelieving people." <sup>(147)</sup> So Allah award them their requital of the world and good is the requital of Hereafter; And Allah loves humble people. <sup>(148)</sup>

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ (١٤٥) وَكَأَيُّنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ (١٤٦) وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّثْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (١٤٧) فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَّنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٤٨)

[Exegesis V. 145] The time of death is pre destined and no one would die before that time.

O you who believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers. (149) But Allah is your protector, and He is the best of helpers. (150) Soon We will cast Awe (dread) in the hearts of disbelievers due to their association of others with Allah, on which no evidence has sent down on them, and their setting place will be the Fire; What a wretched abode it is for unjust! (151)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا  
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (١٤٩)  
(١٥٠) سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ  
سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ (١٥١)

[Exegesis V. 150] Allah advised Muslims that they should trust on Allah and soon unbelievers will be in state of awe and timidness and they would not be able to subdue Muslims.

Indeed Allah has made His promise true as you overwhelmed them by His permission until you lost courage and disputed on command, and disobeyed when you were shown what you loved; Among you were those who love the world and among you were those who love the Hereafter, then He diverted you from them (pagans) so that He may test you, but He forgave you; For Allah is full of grace to those who believe. (152) When you were climbing up the hill without looking at anyone, and Prophet was calling you from behind, so (He) repaid you with grief after grief that you sorrow not that which you have missed and for that which befell you. And Allah is aware of what you do. (153)

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِأُذُنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (١٥٢) إِذْ تَضِعُّونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُحْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٥٣)

[Exegesis V. 152–153] Narrated Al-Bara bin Azib\*: The Prophet appointed 'Abdallah bin Jubair as the commander of the infantry during the battle of Uhud. They returned defeated, and that is what is meant by: "And the Apostle was calling them back in the rear. None remained with the Prophet then, but twelve men."

Narrated Sahl†: That he was asked about the wound of the Prophet on the day (of the battle) of Uhud. He said, The face of the Prophet as wounded and one of his front teeth as broken and the helmet over his head was smashed. Fatima washed of the blood while Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased.

Narrated 'Aisha‡: On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, O slaves of Allah! Beware of the forces at your back, and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al-Yaman, (being attacked by the Muslims). He shouted, O Allah's Slaves! My father! My father! By Allah, they did not stop till they killed him. Hudhaifa said, May Allah forgive you. 'Urwa said that Hudhaifa continued to do good (invoking Allah to forgive the killer of his father till he met Allah (i.e. died).

Narrated Anas§: On the day of the battle of Uhud, the people ran away, leaving the Prophet , but

\* Sahih Bukhari, Volume 6, Book 60, Number 84

† Sahih Bukhari, Volume 4, Book 52, Number 159

‡ Sahih Bukhari, Volume 4, Book 54, Number 510

§ Sahih Bukhari, Volume 5, Book 58, Number 156

Abu- Talha was shielding the Prophet with his shield in front of him. Abu Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet would say to him, Empty it in front of Abu Talha. When the Prophet stated looking at the enemy by raising his head, Abu Talha said, O Allah's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours. (On that day) I saw 'Aisha, the daughter of Abu Bakr and Um Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water skins of their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu Talha's sword fell from his hand twice or thrice.

Narrated Mu'tamir's father\*: 'Uthman said that on the day of the battle of Uhud, none remained with the Prophet but Talha and Sad.

Narrated Qais†: I saw Talha's paralyzed hand with which he had protected the Prophet on the day of Uhud

\* Sahih Bukhari, Volume 5, Book 59, Number 390

† Sahih Bukhari, Volume 5, Book 59, Number 392

After that grief We sent down on you calmness, (so much so that) slumber overwhelmed a faction of yours and a faction worried for themselves and conjured unjustly about Allah, the evocation of ignorance saying: Is there for us any thing in the cause? . Say, Indeed, the matter belongs completely to Allah . They hid within themselves what they will not reveal to you. They say (to each other), Had we had any part in the cause we should not have been killed here. Say: Even if you were in your houses surely those who were destined to be killed would have come out to their places of death and surely He would have tested you what is in your breasts (hearts) and surely He would have purified whatever is in your hearts; And Allah aware of conditions of the breasts. (154) Behold those who turned back on the day in which the two forces met, in fact Satan make them slip for what they had earned. Indeed Allah has forgiven them and Allah is Forgiving and Forbearing. (155)

ثُمَّ أَنْزَلْنَا عَلَيْكُم مِّنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَتَلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٥٤) إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجُمُعَانَ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ (١٥٥)

[Exegesis V. 154–155] Narrated Zaid bin Thabit\*: When the Prophet went out for (the battle of) Uhud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed: Then what is the matter with you that you are divided into two parties concerning the hypocrites. (4.88) The Prophet said, Medina expels the bad persons from it, as fire expels the impurities of iron.

Narrated Anas†: My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, O Allah's Apostle! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt. Allah will see how (bravely) I will fight. On the day of Uhud when the Muslims turned their backs and fled, he said, O Allah! I apologize to You for what these (i.e. his

\* Sahih Bukhari, Volume 3, Book 30, Number 108

† Sahih Bukhari, Volume 4, Book 52, Number 61

companions) have done, and I denounce what these (i.e. the pagans) have done. Then he advanced and Sad bin Muadh met him. He said O Sad bin Muadh ! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud, Later on Sad said, O Allah's Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers. We used to think that the following Verse was revealed concerning him and other men of his sort: Among the believers are men who have been true to their covenant with Allah..... (33:23) His sister Ar-Rubbaya' broke a front tooth of a woman and Allah's Apostle ordered for retaliation. On that Anas (bin An-Nadr) said, O Allah's Apostle! By Him Who has sent you with the Truth, my sister's tooth shall not be broken. Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Apostle said, There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them.

O you who believed, do not be like those who disbelieve and said to their brothers: "Those who gone (out) in land or gone for fighting, if they had been with us they would not have died or been killed"; Such makes Allah the regrets for their hearts; And it is Allah who gives life and causes death, and Allah is watching what you do. (156)

And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are better than whatever they (disbelievers) accumulate. (157)

And if you die or be killed, then surely to Allah you will be gathered. (158)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا  
وَقَالُوا لِإِخْوَانِهِمْ إِذَا صَرَبُوا فِي الْأَرْضِ أَوْ  
كَانُوا غُرَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا  
لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ  
يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١٥٦)  
وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَسُغْفِرَهُ مِنَ  
اللَّهِ وَرَحْمَةً خَيْرٌ مِمَّا يَجْمَعُونَ (١٥٧) وَلَئِنْ  
مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ (١٥٨)

[Exegesis V. 156–158] The world is not only created by Allah He is also controlling and operating it and on the surface the disbelievers have the illusion that they are the Lord. Allah said to Muslims that you should not start thinking like pagans. Death can only occur with the will of Allah and no one dies unless his time comes.

It was by the mercy of Allah that you was lenient with them. Had you been stern and fierce of heart they would have dispersed from your surroundings. So forgive them and seek forgiveness for them and discuss matters with them; And once you decide then put your trust in Allah. Behold Allah loves those who put their trust (in Him). 159

If Allah helps you then there is no one else who could take over you, and If He leaves you then who is there, after that, that can help you?; And believers should rely on Allah alone. 160 It is not suitable for a Prophet to have grudge, and the one who had grudge, he would come with his rancour on the day of Judgement and then all will get full reward on what they earned and they will not be dealt unjustly. 161

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩) إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٦٠) وَمَا كَانَ لِنَبِيِّ أَنْ يَغْلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (١٦١)

[Exegesis V. 159–161] Narrated Jabir bin 'Abdallah\*: My father was martyred on the day (of the battle) of Uhud and his creditors demanded the debt back in a harsh manner. So I went to Allah's Apostle and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allah's Apostle did not give them the fruits, nor did he cut them and distribute them among them, but said, I will come to you tomorrow morning. So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allah's Apostle, who was

\* Sahih Bukhari, Volume 3, Book 47, Number 773

So is one who follows the contentment of Allah like one who brings upon himself the rage of Allah and whose refuge is Hell? And wretched is the destination. 162

They have (higher) ranks near Allah, and Allah is watching what they do. 163 Behold Allah has favored the believers as He raised a Messenger among themselves who recites the verses, cleanses them, and teaches them the book and wisdom, yet previously there were in grave ignorance. 164

أَفَمَن اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (١٦٢) هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (١٦٣) لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (١٦٤)

sitting, and informed him about what happened. Allah's Apostle told 'Umar, who was sitting there, to listen to the story. 'Umar said, Don't we know that you are Allah's Apostle? By Allah! you are Allah's Apostle!

[Exegesis V. 164] Allah informed that Prophet Muhammad (*Peace be upon him*) is indeed very soft in his dealings and speaking. Prophet is also called Mercy over all Worlds in Qur'an.

Why when a setback happened with you, although you inflicted (them) with one twice as great, you said. "From where is this?" Say, "It is from yourselves." Indeed, For Allah has power over all things. (165)

And that which befell you on the day when forces met that was by the will of Allah, and that he might

know the faithful. (166) And that he might know the hypocrites! It was said to them: "Come fight in Allah's way and repel (the enemy)". They said: "Had we known how to fight, we would have followed you". On that day were closer to disbelief than the faith. Uttering from their mouths what their hearts have not! And Allah knows

what they hide. (167) Those who said to their brethren while sitting: Have they had obeyed us, they would not have been killed. Say. Then avert the death from you if you are truthful. (168)

أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدَّ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ  
أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٦٥) وَمَا أَصَابَكُمْ  
يَوْمَ التَّقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ  
الْمُؤْمِنِينَ (١٦٦) وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ  
لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا  
قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ  
يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ  
مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ  
(١٦٧) الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ  
أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمْ  
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (١٦٨)

[Exegesis V. 165–168] Before the arrival of Prophet, People of Yathrib were involved in fighting each other. They had two big pagan tribes Al-Aws and Al-Khizraj and different Jewish tribes were associated to them. So they are well aware of war strategies. However hypocrites were not sure about the success of Muslims and they do not want to indulge in some thing they were unsure of. So they but put a lame excuse that they do not know how to fight.

And think not those who were killed in the way of Allah that they are dead, No, they are alive near their Lord, they are given provision. (169) Rejoiced they are at the favours of Allah from His bounty: and they receive good tidings about those whom they have not yet met which they left (on Earth); nor fear will they have nor grief will afflict them. (170) They receive good tidings of favour from Allah and bounty and indeed Allah does not obliterate the reward of believers. (171)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا  
بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩) فَرِحِينَ  
بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ  
لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ (١٧٠) يَسْتَبْشِرُونَ بِنِعْمَةِ  
مَنْ اللَّهُ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ  
الْمُؤْمِنِينَ (١٧١)

[Exegesis V. 169–171] This verse is a repetition of verse 154 of surah Al-Baqah. It is reported in Sahih Muslim:

Masrooq said: We asked Abdallah (ibn Masood) about the verse Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. He said Indeed we asked Prophet about this he said: Souls are in Green bird, they have chandeliers hanging to the Holy Throne. They go where they wants in Paradise and then return to the chandeliers, . . . Their Lord asked them and said: Do ye desire anything? They replied (O Lord) anything we need! we go out in paradise wherever we want. Their Lord asked them same three times. When they saw that Lord would not leave asking them, they said, Lord, we want that our souls be returned in our bodies until we kill for the Way again. When he saw that they need nothing. He stopped asking them.

A narration is reported in Musnad Bazzaz, Al.Fuwaid Tamam Ar-Razi, Hayat Anbiya , Tarikh Damishque etc with sanad.

عن حجاج بن الأسود ، عن ثابت ، عن أنس ، قال : قال النبي صلى الله عليه وسلم الأنبياء أحياء في قبورهم يصلون  
from Hujjaj bin Al-Aswad from thabit from Annas said, Prophet peace be upon him said: Prophets are  
alive in their graves, they pray

Al- Dahabi said in Meezan al-Atedal (juz 1, pg 460) also Ibn-Hajar repeated it in Lisan-ul-Meezan (juz 1, pg 276)

حجاج بن الأسود: عن ثابت البناني نكرة. ما روى عنه فيما أعلم سوى مستلم بن سعيد فأتى بخبر منكر عنه عن أنس:  
في إن الأنبياء أحياء في قبورهم يصلون رواه البيهقي.

Hujjaj bin Al-Aswad: from Thabit Al-Bunani unknown. No one has reported from him which I know except Mustalim bin Saeed and reported a Munkar narration from Annas that Indeed Prophets are alive in their graves, they pray, reported by Al- Baihaqui

Prophets cannot pray in graves as Prophet Muhammad (*Peace be upon him*) said:

Narrated Ibn 'Umar: The Prophet had said, Offer some of your extra prayers (Nawafil) at home, and do not make your houses as graves.

It means there is no life in graves and all prophets and saints of Allah are alive in Heavens. Some claim that person in report is Hajaj bin Abi Zyad (Fath Al-Bari by Ibn Hajr). Some claim that he is Hajaj Al-Sawaf (Masnad Al-Bazaz). Some claim that he is Hajaj bin Al-Aswad (Meezan Al-atedal by al-Dahabi). However in any case connectivity of this report is not proved. It is often the case that two narrators living in same era had never met each other. There should be an evidence that narrators met and listened each other before we declare it authentic. The narration quoted above lacks this conditions along with confusion over the identity of real narrator and thus deemed unreliable.

Narrated Khabbab\*: We emigrated with the Prophet (p.b.u.h) in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mustab bin 'Umar; and the others were those who got their rewards. Mustab bin 'Umar was martyred on the day of the Battle of Uhud and we could get nothing except his Burd to shroud him in. And when we covered his head his feet became bare and vice versa. So the Prophet ordered us to cover his head only and to put idhkhair (a kind of shrub) over his feet.

Narrated Jabir bin 'Abdallah †: On the day of the Battle of Uhud, my father was brought and he had been mayhemed and was placed in front of Allah's Apostle and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allah's Apostle gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, Who is this? They said, It is the daughter or the sister of Amr. He said, Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away.

Narrated Jabir bin Abdallah ‡: The Prophet collected every two martyrs of Uhud in one piece of cloth, then he would ask, Which of them had (knew) more of the Qur'ān? When one of them was pointed out for him, he would put that one first in the grave and say, I will be a witness on these on the Day of Resurrection. He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them.

Narrated Jabir bin 'Abdallah §: Allah's Apostle shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, Which of them knew more Qur'ān? When one of them was pointed out he would put him first in the grave. He said, I am a witness on these. Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed. (Jabir bin Abdallah added): Allah's Apostle used to ask about the martyrs of Uhud as to which of them knew more of the Qur'ān. And when one of them was pointed out as having more of it he would put him first in the grave and then his companions. (Jabir added): My father and my uncle were shrouded in one sheet.

\* Sahih Bukhari, Volume 2, Book 23, Number 366

† Sahih Bukhari, Volume 2, Book 23, Number 381

‡ Sahih Bukhari, Volume 2, Book 23, Number 427

§ Sahih Bukhari, Volume 2, Book 23, Number 431

Those who replied to Allah and Prophets, after injury had struck them- for those among them who did good and feared Allah there is an enormous reward. (172) To them people said:“Lo people are gathering for you, so feared them”; But instead that increased their faith and they replied:“Suffice for us is Allah, and He is an excellent protector.” (173) They returned, therefore, with the favour of Allah and (with His) bounty, no harm afflicted them; and they followed what was well pleasing to Allah; Indeed Allah is the possessor of great bounty. (174) Behold it is Satan who frightens (you) of his helpers, so fear them not but fear me if indeed you are believers. (175)

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا  
 أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا  
 أَجْرٌ عَظِيمٌ (١٧٢) الَّذِينَ قَالِ لَهُمُ النَّاسُ إِنَّ  
 النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ  
 إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ  
 (١٧٣) فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ  
 يَمَسِّنْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو  
 فَضْلٍ عَظِيمٍ (١٧٤) إِنَّمَا ذَلِكُمُ الشَّيْطَانُ  
 يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِنْ كُنْتُمْ  
 مُؤْمِنِينَ (١٧٥)

[Exegesis V. 172–175] Narrated 'Aisha\*: Regarding the Holy Verse: Those who responded (To the call) of Allah And the Apostle (Muhammad), After being wounded, For those of them Who did good deeds And refrained from wrong, there is a great reward. (3.172) She said to 'Urwa, O my nephew! Your father, Az-Zubair and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Apostle on the day (of the battle of Uhud). When Allah's Apostle, suffered what he suffered on the day of Uhud and the pagans left, the Prophet was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose). (The sub-narrator added, Abu Bakr and Az-Zubair were amongst them. )

\* Sahih Bukhari, Volume 5, Book 59, Number 404

And do not grieve those who have disbelieved. They will never harm Allah. Allah intends that He gives them no share in the Hereafter, and for them is a great punishment. (176) Those who purchased infidelity in place of faith they will never harm Allah and for them is an agonizing torment. (177) And let not those who disbelieve think that the respite We gave is better for them. Behold We respite them so that they may increase sins and for them is a humiliating chastisement. (178)

وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ (١٧٦)  
 إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَصُرُوا  
 اللَّهُ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ (١٧٧) وَلَا  
 يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَسْئَلَةَ اللَّهِ خَيْرٌ  
 لِّأَنْفُسِهِمْ إِنَّ مَسْئَلَةَ اللَّهِ لَأَشَدُّ حَرًّا  
 وَلَهُمْ عَذَابٌ مُّهِينٌ (١٧٨)

Narrated Ibn Abbas\*: The last statement of Abraham when he was thrown into the fire was:- Allah is Sufficient for us and He is the Best Disposer (of affairs for us). (3.173)

[Exegesis V. 176–178] Narrated Abu Musa†: The Prophet said, In a dream I saw myself migrating from Mecca to a place having plenty of date trees. I thought that it was Al-Yamama or Hajar, but it came to be Medina i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr

\* Sahih Bukhari, Volume 6, Book 60, Number 87

† Sahih Bukhari, Volume 4, Book 56, Number 818

**Allah will not leave the faithful in the State in which they are, until he made distinct the malevolent from the good. Nor Allah will reveal the Unseen but Allah selects for prophet whom He wills so believe in Allah and His Prophets and if you believe and fear then for you**

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
حَتَّىٰ يَمَيِّزَ الْحَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ  
لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ  
رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ  
تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ (١٧٩)

**is great reward. 179**

[Exegesis V. 179] Narrated Tha'laba bin Abi Malik\*: 'Umar bin Al-Khattab distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, O chief of the believers! Give this garment to your wife, the (grand) daughter of Allah's Apostle. They meant Um Kulthum, the daughter of 'Ali. 'Umar said, Um Salit has more right (to have it). Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle.' 'Umar said, She (i.e. Um Salit) used to carry the water skins for us on the day of Uhud.

Narrated 'Uthman†: (the son of Muhib) An Egyptian who came and performed the Hajj to the Kaba saw some people sitting. He enquire, Who are these people? Somebody said, They are the tribe of Quraish. He said, Who is the old man sitting amongst them? The people replied, He is 'Abdallah bin 'Umar. He said, O Ibn Umar! I want to ask you about something; please tell me about it. Do you know that 'Uthman fled away on the day (of the battle) of Uhud? Ibn 'Umar said, Yes. The (Egyptian) man said, Do you know that 'Uthman was absent on the day (of the battle) of Badr and did not join it? Ibn 'Umar said, Yes. The man said, Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)? Ibn 'Umar said, Yes. The man said, Allahu Akbar! Ibn 'Umar said, Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Apostle was his wife and she was sick then. Allah's Apostle said to him, You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than 'Uthman (to be sent as a representative). Allah's Apostle would have sent him instead of him. No doubt, Allah's Apostle had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after 'Uthman had gone to Mecca.



\* Sahih Bukhari, Volume 4, Book 52, Number 132

† Sahih Bukhari, Volume 5, Book 57, Number 48

And let not misers think that whatever Allah has given to them is better for them; No it is evil for them. Their necks will be encircled by what they withheld on day of Calamity. And to Allah belongs the estate of Heavens and Earth. And Allah is aware of your acts. (180) Behold Allah has heard the utterance of those who said: "Indeed Allah is poor and we are rich! "; Surely We write what they uttered and their unjust killings of Prophets; and we will say, "Taste the torment of the blazing Hell!" (181) This, what your hands have sent before you; and Lo, Allah is not unjust to his servants! (182)

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١٨٠) لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِ ذُوقُوا عَذَابَ الْحَرِيقِ (١٨١) ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ (١٨٢)

[Exegesis V. 180–182] Narrated Abu Huraira\*: Allah's Apostle said, Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, I am your wealth; I am your treasure. Then the Prophet recited this Divine Verse:— And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty. (3.180)

In surah Muhammad (47:38) Allah said:

Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!

\* Sahih Bukhari, Volume 6, Book 60, Number 88

Those who said: “Indeed Allah has taken a Covenant from us that We will not believe in a prophet, until he’ll present us a sacrifice which fire (out of Heaven) shall consume” . Say: “Truly came to you messengers earlier with evident signs and that of which you mention (now). Then why did you kill them? (Tell me), if you are men of truth!” 183

If they reject you now then there were prophets before you who had been denied, although they came with clear signs and scriptures, and with the enlightening Book. 184

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ اِئْتِنَا اِلَّا نُوْمِنَ  
لِرِسُوْلٍ حَتّٰى يٰتِيْنَا بِقُرْبٰنٍ تٰكُلُهٗ النَّارُ قُلْ قَدْ  
جَآءَكُم رِسُوْلٌ مِّنْ قَبْلِي بِالْبَيِّنٰتِ وَبِالذِّكْرِ قُلْتُمْ  
فَلِمَ قَتَلْتُمُوهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ (١٨٣) فَاِنْ  
كَذَّبُوْكَ فَقَدْ كَذَّبَ رِسُوْلٌ مِّنْ قَبْلِكَ جَآءُوْا  
بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيْرِ (١٨٤)

[Exegesis V. 183–184] According to book of Leviticus (9:24) God appeared to Moses and Aaron and fire consumed the sacrifice:

Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of the LORD appeared to all the people. 24Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces.

In book of 2 Chronicles (7:1) it is said that:

When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.

It is reported in 1 Kings (18:37) that Elijah (Elias) prayed to God during 9th century BC and fire consumed the sacrifice.

Immediately the fire of the LORD flashed down from heaven and burned up the young bull, the wood, the stones, and the dust. It even licked up all the water in the trench!

The fire consuming sacrifice was stopped after Elijah, long before First Temple destroyed. The phenomenon is not reported for any other biblical prophet in Babylonian Captivity and beyond. First of all this sign of fire from heaven has not been demanded from previous prophets then why its been demanded? This shows that such a demand was a mere diversion from acceptance of truth due to ego and arrogance. Did miracles stopped the arrogant Jews not to kill their prophets? Have they not killed John the Baptist and earlier prophets and attempted to kill Jesus as well. Of course there were god-fearing Jews like Zechariah and Imran who were devout and continuously seek God’s refuge against the evil doers.

Every *Nafs* (breathing person) will taste death and you will fully receive your rewards on the Judgement day, So he who is drawn away from the Fire and admitted to the Garden, he indeed achieved and worldly life is nothing but a delusion. **185** Surely We will test you with your wealth and yourself and will definitely hear from people of book before you and associators much abuse. But if you persevere and fear Allah then this is truly in matters of determination. **186**

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ  
أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ  
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا  
مَتَاعُ الْغُرُورِ (١٨٥) لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ  
وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ  
مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِن  
تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ  
(١٨٦)

[Exegesis V. 185] Allah informed that every soul will taste death and the full reward will be given on day of Judgement. Qur'an however conforms that prophets and martyrs are in Paradise and there they are enjoying provision. This is a special bounty from Allah.

And when Allah took the covenant from those who were given the Book, (it was instructed:) You must clarify to Mankind and you must not hide but they threw it behind the backs and earned over it meagre amount. And wretched is that which they purchased. (187) And let not think those who are rejoicing on what has been given to them while they wanted to be praised for what they have not done, that their thinking would make them escape the torment. And (surely) for them is an agonizing torture. (188)

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئِسَ مَا يَشْتَرُونَ (١٨٧) لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٨٨)

[Exegesis V. 187] Narrated Jabir bin 'Abdallah\*: The Prophet said, May Allah curse the Jews! When Allah forbade them to eat the fat of animals, they melted it and sold it, and utilized its price! . There were prophets who were present in same era and supporting each other. This is also revealed in surah Yaseen.

\* Sahih Bukhari, Volume 6, Book 60, Number 157

And for Allah is the kingdom of Heavens and Earth; And Allah is capable of all! (189) Behold in the Creation of Heavens and Earth, and in the differences of Night and Day are signs for men of wisdom. (190) Those who remember Allah standing and sitting and on their sides; (They proclaim:) O our Lord what you have created, is not in vain. Glory be to you! So save us from torment of Fire. (191)

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٨٩) إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١)

[Exegesis V. 189–191] Narrated Kuraib Maula Ibn Abbas\*: 'Abdallah bin Abbas said that he had passed a night in the house of Maimuna the mother of the faithful believers, who was his aunt. He said, I slept across the bed, and Allah's Apostle along with his wife slept lengthwise. Allah's Apostle slept till mid-night or slightly before or after it. Then Allah's Apostle woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten verses of Surat-Al Imran (2). Then he went towards a hanging leather water-container and performed a perfect ablution and then stood up for prayer. 'Abdallah bin Abbas added, I got up and did the same as Allah's Apostle had done and then went and stood by his side. Allah's Apostle then put his right hand over my head and caught my right ear and twisted it. He offered two Rakat, then two Rakat and then offered one Raka Witr. Then he lay down till the Muadh-dhin came and then he prayed two light Rakat and went out and offered the early morning (Fajr) prayer

\* Sahih Bukhari, Volume 2, Book 22, Number 289

O our Lord, the one you entered into Fire is the one, you humiliated. And for transgressors their are no helpers. (192) O our Lord, we listened to one caller who was calling for faith that you should believe in your Lord, so we believed. So, O Our Lord, forgive us our sins and hid our mistakes and along righteous make us die. (193) O our Lord, reward us with what you have promised us through your prophets and do not humiliate us on day of Calamity. Indeed you do not delay the appointed time. (194) So replied their Lord: I will not (let go) waste the deeds of any of the workers among you, whether male or female, (and deeds of) some of you (compared to) others. So for those who migrated and taken out of their homes and abused in my way and they fought and killed then surely I will remit from them their evil deeds and admit them into Gardens underneath which rivers flow. A rewards from Allah; and Allah has near him the best of rewards. (195)

رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (١٩٢) رَبَّنَا إِنَّتَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ (١٩٣) رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ (١٩٤) فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُم مِّنْ ذَكَرٍ أَوْ أُنْثَى بَغْضِكُمْ مِنْ بَعْضِ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (١٩٥)

[Exegesis V. 192–195] Allah taught us a prayer and gave his answer.

And let not the movement of disbelievers in cities deceive you. 196

A meager provision - then Hell will be the resting place and wretched

is that abode! 197

But for those who feared their Lord there are gardens underneath which rivers flow - a feast from Allah and what Allah has near him is best for

righteous! 198

And among people of the book are those who believe in Allah and whatever sent down on you and before you, fearing Allah they do not sell off the verses for meager cost - for them is reward from their Lord. Indeed Allah

is swift in reckoning. 199

O believers, persevere and endure and bond together and fear Allah so that you

be successful. 200

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ  
(١٩٦) مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَبِئْسَ  
الْمِهَادُ (١٩٧) لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ  
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ  
(١٩٨) وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ  
بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ  
خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بَيِّنَاتِ اللَّهِ ثَمَنًا  
قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ  
سَرِيعُ الْحِسَابِ (١٩٩) يَا أَيُّهَا الَّذِينَ آمَنُوا  
اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ (٢٠٠)

[Exegesis V. 196–200] Allah advised Muslims that they should not be overwhelmed by the movement of infidels in the World. Infidels will enjoy this world but in the World to come they have no share and they will get the reward of their good deeds in this world. Allah advised Believers that they must fear Allah, persevere and endure and bond together.

Narrated Usama bin Zaid\*: The daughter of the Prophet (p.b.u.h) sent (a messenger) to the Prophet requesting him to come as her child was dying (or was gasping), but the Prophet returned the messenger and told him to convey his greeting to her and say: Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward. She again sent for him, swearing that he should come. The Prophet got up, and so did Sad bin 'Ubada, Muadh bin Jabal, Ubai bin Ka'b, Zaid bin Thabit and some other men. The child was brought to Allah's Apostle while his breath was disturbed in his chest (the sub-narrator thinks that Usama added: ) as if it was a leather water-skin. On that the eyes of the Prophet (p.b.u.h) started shedding tears. Sad said, O Allah's Apostle! What is this? He replied, It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others).

Narrated Abu Said Al-Khudri†: Some Ansari persons asked for (something) from Allah's Apostle and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said If I had anything. I would not

\* Sahih Bukhari, Volume 2, Book 23, Number 373

† sahih Bukhari, Volume 2, Book 24, Number 548

keep it away from you. (Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience.

Narrated Anas\*: The Prophet decided to grant a portion of (the uncultivated land of) Bahrain to the Ansar. The Ansar said, (We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish). He said, (O Ansar!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection).



\* Sahih Bukhari, Volume 3, Book 40, Number 564



**Table 3.1: List of Chapters of Qur'ān**

1	al-Fatihah	The Opening	31	Luqman	Lukman
2	al-Baqarah	The Cow	32	as-Sajdah	The Adoration
3	Al-Imran	Family Of Imran	33	al-Ahzab	The Allies
4	an-Nisa'	Women	34	Saba'	Sheba
5	al-Ma'idah	The Food	35	Fatir	The Creator
6	al-An'am	The Cattle	36	Ya Sin	Ya Sin
7	al-A'raf	The Elevated Places	37	as-Saffat	The Rangers
8	al-Anfal	The Spoils Of War	38	Sad	Sad
9	at-Taubah	Repentance	39	az-Zumar	The Companies
10	Yunus	Jonah	40	Ghafir	The Forgiving One
11	Hud	Hud	41	Fussilat	Clear Revelations
12	Yusuf	Joseph	42	ash-Shura	The Counsel
13	ar-Ra'd	The Thunder	43	az-Zukhruf	The Embellishment
14	Ibrahim	Abraham	44	ad-Dukhan	The Evident Smoke
15	al-Hijr	The Rock	45	al-Jathiyah	The Kneeling
16	an-Nahl	The Bee	46	al-Ahqaf	The Sand hills
17	Al-Isra	The Night Journey	47	Muhammad	Muhammad
18	al-Kahf	The Cave	48	al-Fath	The Victory
19	Maryam	Mary	49	al-Hujurat	The Chambers
20	Ta Ha	Ta Ha	50	Qaf	Qaf
21	al-Anbiya'	The Prophets	51	ad-Dhariyat	The Scatterers
22	al-Hajj	The Pilgrimage	52	at-Tur	The Mountain
23	al-Mu'minun	The Believers	53	an-Najm	The Star
24	an-Nur	The Light	54	al-Qamar	The Moon
25	al-Furqan	The Criterion	55	ar-Rahman	The Merciful
26	ash-Shu'ara'	The Poets	56	al-Waqi'ah	That Occurrence
27	an-Naml	The Ant	57	al-Hadid	The Iron
28	al-Qasas	The Narrative	58	al-Mujadilah	She Who Pleaded
29	al-Ankabut	The Spider	59	al-Hashr	The Exile
30	ar-Rum	The Romans	60	al-Mumtahanah	She Who is Tested

**Table 3.2: List of Chapters of Qur'ān - continued**

61	as-Saff	The Ranks	90	al-Balad	The City
62	al-Jumu'ah	The Friday	91	ash-Shams	The Sun
63	al-Munafiqun	The Hypocrites	92	al-Layl	The Night
64	at-Taghabun	The Cheating	93	ad-Duha	The Early Hours
65	at-Talaq,	The Divorce	94	ash-Sharh	The Expansion
66	at-Tahrim	The Prohibition	95	at-Tin	The Fig
67	al-Mulk	The Kingdom	96	al-'Alaq	The Clot
68	al-Qalam	The Pen	97	al-qadr	The Majesty
69	al-Haqqah	The Inevitable	98	al-Bayyinah	The Proof
70	al-Ma'arij	The Ladders	99	Az-Zalzala	The Shaking
71	Nuh	Noah	100	al-'Adiyat	The Assaulters
72	al-Jinn	The Jinn	101	al-Qari'ah	The Calamity
73	al-Muzammil	The Mantled One	102	at-Takathur	Worldly Gain
74	al-Mudathir	The Clothed One	103	al-'Asr	Time
75	al-Qiyamah	The Resurrection	104	al-Humazah	The Slanderer
76	al-Insane	The Man	105	al-Fil	The Elephant
77	al-Mursalat	The Emissaries	106	al-Quraish	The Quraish
78	an-Naba'	The Tidings	107	al-Ma'un	The Necessaries
79	an-Nazi'at	Those Who Pull Out	108	al-Kauthar	Abundance
80	'Abasa	He Frowned	109	al-Kafirun	The Unbelievers
81	at-Takwir	The Cessation	110	an-Nasr	The Help
82	al-Infitar	The Rupture	111	Al-Masad	The Palm Fibre
83	al-Mutaffifin	The Defrauders	112	al-Ikhlās	The Unity
84	al-Inshiqaq	The Rending	113	al-Falaq	The Daybreak
85	al-Buruj	the Constellations	114	an-Nas	The Men
86	at-Tariq	The Night-Comer			
87	al-A'la	The Most High			
88	al-Ghashiya	The Spreading			
89	al-Fajr	The Dawn			

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Qur'ān is called *Al-Furqan* (Criterion), *Al-Mizan* (The Balance) and its verses are called Wisdom. Revealed to last prophet, Prophet Muhammad (*Peace be upon him*) in Ancient Arabia. Qur'ān is comprised of 114 chapters called Surah. In this book only first three chapters are translated. That includes *surah Al-Fatihah* (also called Mother of the Book), *surah Al-Baqarah* (The Cow) which is the longest surah of Qur'ān and *surah Aal-Imran* (The Family of Jesus). The preface is added to describe the religion and milieu of the Ancient Arabians.

Qur'ān is a book of *Al-Naba* i.e. The News. The good news is that those who follow Prophets and submit to the will of Allah, they will become People of Heavens. The bad news is those who commit association or disbelieved they will become People of Hell.

*Surah Al-Baqarah* and *surah Aal-Imran* are a discourse on Judaism and Christianity. Therefore, People of Book might find this work helpful to understand these two Qur'ānic chapters. The work is not like traditional exegesis but also a compilation of gleanings taken from various sources both Islamic and Judeo-Christian. The gleanings and discussions would help to understand the context of some of the verses of Qur'ān.

Abu Shahiryar has also authored *In Search of Hidden Torah, Contending Voices- Comparative Study of Four Gospels* and *Conflicts during Second Temple Period and their Influence on Prophetic Literature*.



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