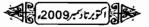
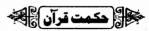
whom were Jumah, Sahm, 'Adi, Makhzum, Tayim, Zahra and the three septs of Qusai bin Kilab: 'Abdud-Dar bin Qusai, Asad bin 'Abdul 'Uzza bin Qusai and 'Abd Manaf bin Qusai. Prophet Muhammad (SAW) said: "Allah selected Ishmael from the sons of Abraham, Kinana from the sons of Ishmael, Quraysh from the sons of Kinana, Hashim from the sons of Quraysh and He selected me from the sons of Hashim."

- [29] Surah Aal-e-Imran (3): 59.
- [30] Tilawah has two meanings 'to recite' as in the ayah "O' Lord, appoint from among them a Prophet who shall recite to them Your Revelations..." (2:129) and it also means 'to follow' as in surah As-Shams where Allah (SWT) says: "By the Moon as she follow him".91:2
- [31] Sahih Muslim 1:134.
- [32] Surah Al-'Ankabut (29): 27.
- [33] Said bin Mansur, 2:615.









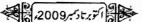
The Arabic word used in this ayah is 'Muslim' i.e. one who submits himself to the will of Allah (SWT). A Muslim is one who surrenders himself totally to Allah, obeys all His commands and does not associate anyone or anything with Him. Ibrahim (AS) supplicated to his Lord to make him and his son Ismail (AS) Muslims and to raise a nation out of their progeny, who would be Muslims i.e. submissive and obedient to Him. He also asked Allah (SWT) to show them the ways and rituals through which they could worship Him. A Hadith[33] states that when Ibrahim (AS) supplicated, angel Jibreel (AS) came down and showed him the rituals of worship. He also showed the foundations of the Sacred House, where Prophet Ibrahim (AS) and his son raised the walls of the House.

(129) O our Lord! And raise amongst them a Messenger out of them, who shall recite unto them Your Ayaat and teach them the Book and the wisdom, and purify them. Verily You and You alone are the All-Mighty, the All-Wise.

Ibrahim (AS) invoked Allah (SWT) to send a Messenger from his offspring "who shall recite unto them Your Ayaat and teach them the Book". This invocation of his was materialized in the form of the Qur'an revealed to Prophet Muhammad (SAW). "And the wisdom"; some exegetes believe that it is the 'sunnah' of the Prophet (SAW), while others opine that it means 'deep understanding and comprehension of the religion'. In fact, both meanings are correct. "And purify them" i.e. purify their lives of every kind of sin.

Endnotes

- [24] Ra'eena means O' our shepherd, It is also an evil remark in Hebrew Language. The Jews used the expression as a derisive pun.
- [25] The Arabic words 'nasikh' and 'mansukh' are both derived from the same root word 'nasakha' which carries meanings such as 'to abolish, to replace, to withdraw, to abrogate'. The word nasikh (an active participle) means 'the abrogating', while mansukh (passive) means 'the abrogated'. In technical language these terms refer to certain parts of the Qur'anic revelation, which have been 'abrogated' by others. Naturally the abrogated passage is the one called 'mansukh' while the abrogating one is called 'nasikh'.
- [26] Sahih Muslim, 2: 975.
- [27] Sahih Muslim, 1: 41.
- [28] Quraysh were the descendants of Fahr bin Malik bin An-Nadr bin Kinana. They branched out into various tribes, the most famous of







this stone after finishing the Tawaf (circumambulation) of the Ka'bah. "And We entrusted Ibrahim and Ismail that you both purify My House for those who circumambulate, stay in seclusion, bow down and prostrate (in prayers)".

The purification of the House was not only cleansing it from physical impurity but also from the false beliefs and filth of associating partners with Allah (SWT).

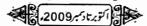
(126) And when Ibrahim said: "My Lord! Make this a peaceful city, and provide its residents out of the fruits – those of them who believe in Allah and the Last Day. Allah said: "And whoever disbelieves, I shall make him enjoy a little & for a while, then I will compel him towards the torment of the Fire, and that is an evil destination.

Ibrahim (AS) prayed to his Lord to make the city of Makkah a place of security and to grant sustenance therein for the believers. He excluded the transgressors and the unjust people from this prayer because of the assertion of Allah (SWT) that His promise will not be for the evildoers. But Allah (SWT) removes his misunderstanding that while the leadership will be bestowed upon the righteous only, the means of livelihood will be given to both the believers and the disbelievers. However, this is only for an appointed time in this terrestrial existence and then the disbelievers will be the inmates of the Hellfire forever.

(127) And when Ibrahim was raising the foundations of the House alongwith Ishmael (praying): "O our Lord! Accept (this) from us; surely You, and You alone, are the All-Hearing, the All-Knowing".

Ibrahim (AS) and Ismail (AS), while doing a very virtuous act, did not become self-righteous; instead, they prayed to their Lord to accept this from them. This is the attitude and modesty of a true believer; even when doing a good deed, he fears Allah (SWT) and is concerned about its acceptance by Allah (SWT).

(128) Our Lord! And make us both Muslims (submissive) to You and out of our progeny a nation submissive to You. And show us our rites of worship and turn to us in Mercy. Surely You, and You alone are the Oft-Returning, the Ever-Merciful.





The next four sections discuss the shifting of the *Qiblah* from *Jerusalem* to the *Ka'bah* in *Makkah* and thus the favor Allah (SWT) bestowed upon the Arabs in succeeding to the spiritual inheritance of *Ibrahim* (AS).

وَإِذِ ابْتَلَى إِبْرُهُمَ رَبُّهُ بِكَلِهْتٍ فَأَتَبَّهُنَ * قَالَ إِنِّ جَاعِلُكَ لِلنَّاسِ إِمَامًا * قَالَ وَمِنْ ذُرِّ يَّتِيْ قَالَ لَا يَنَالُ عَهْدِي الظَّلِهِ يُنَ ۞

(124) And when the Lord of Ibrahim tested him with certain commands, so he fulfilled them. Allah said: "Surely I am going to appoint you, for the mankind, a leader". Abraham asked: "And from among my offspring (too)?" Allah said, "My promise will not reach the unjust."

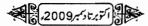
This ayah invites the idolaters and the People of the Book who pretend to be the followers of Ibrahim (Abraham) (AS) to ponder upon the fact that in reality they do not follow him. Allah (SWT) reminds them of the trials that He put Ibrahim (AS) into. He (AS) was truthful and obedient to Allah's commands, sacrificed everything that is valued in life, and encountered every kind of danger in the way of the truth, with steadfastness. When Ibrahim (AS) proved his loyalty towards his Lord in all these trials, Allah (SWT) exalted him to the status of Imaam-un-Naas (the leader of mankind) and made him a role model for all mankind to follow. At this, he prayed to his Lord that the leaders thereafter be chosen from his offspring. This supplication of his was accepted[32] but Allah said, "My promise will not reach the unjust." i.e. Allah's promise of the leadership within Ibrahim's progeny is limited to those of his descendents who are righteous, and the unjust people from his offspring will not deserve His promised grace.

وَإِذْ جَعَلْنَا الْبَيْتَ مَقَابَةٌ لِلنَّاسِ وَامْنًا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرُهِمَ مُصَلَّى ۚ وَعَهِدُنَا إِلَى إِبْرُهُمَ وَاسْمُعِيْلَ اَنْ طَهِّرَا بَيْتِي لِلطَّالِهِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَع السُّجُوْدِ۞

(125) And when We made the House a place of assembly for mankind and a place of safety; and take from the station (Maqam) of Ibrahim a place of prayer.

And We entrusted Ibrahim and Ismail that you both purify My House for those who circumambulate, stay in seclusion, bow down and prostrate (in prayers).

Allah (SWT) honored the Sacred House and made it a safe place for all those who visit it. Most scholars are of the opinion that Maqam is the stone of Ibrahim (AS) which he was standing on while building the Ka'bah. As its walls became higher, Ibrahim (AS) could not reach them, whereupon his son Ismail (AS) brought a stone on which he could stand and place the stones on the wall. This Maqam is still marked near the Ka'bah and everyone performing the Pilgrimage prays next to







did not resort to hypocrisy and corruption in the religious matters like them and instead stuck to what pleases Allah (SWT) and fulfilled His commandments. Therefore, they, instead of following the Prophet (SAW), wished that he (SAW) and the Muslims would follow them. Allah (SWT) orders His Messenger to tell them that the guidance that Allah (SWT) has sent to Muhammad (SAW) is the true guidance, and Islam is the perfect religion. "And if you ever follow their desires after that which has come to you of the knowledge, you will have, from Allah, neither any protector nor any helper."

Although this ayah apparently addresses Prophet Muhammad (SAW), its ruling in fact applies to his entire *Ummah*, and it is a warning for them not to imitate the ways and methods of the Jews and the Christians.

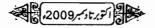
(121) Those to whom We have given the book, recite it fulfilling all the requirements of its recitation; those are the people who actually believe therein. Whereas whoever disbelieves therein, those are the actual losers.

The Arabic word 'Tilawah' has two meanings; 'to recite' and 'to follow' [30]. So this ayah mean that those among the people of the Book who adhered to the Books Allah (SWT) revealed to His Prophets and followed what was therein, will believe in Muhammad (SAW) and what has been revealed to him i.e. the Qur'an. "Whereas whoever disbelieves therein, those are the actual losers" i.e. those who reject the Messenger and the message he has brought, their abode will be the Hellfire, as the Prophet (SAW) said: "By Him in whose hand is my soul! There is no member of this Ummah, Jew or a Christian, who hears of me, yet does not believe in me—but will enter the fire" [31].

(122) O Children of Israel! Remember My blessing which I bestowed upon you and that I preferred you over (the nations of) the worlds.

(123) And guard yourselves against a day when no soul shall avail another in the least, neither any compensation will be accepted therefrom, nor intercession will profit it, nor shall they be helped.

These two ayaat are a repetition of ayaat 47 and 48 (except for a slight variation, which does not affect the sense), and thus the argument of the favors on the *Children of Israel* discussed in between these ayat is beautifully rounded off in a bracket.







تَشَابَهَتْ قُلُوبُهُمْ قُدُبَيَّنَا الْإِيْتِ لِقَوْمِ يُوقِنُونَ ١٠

(118) And those who do not know ask: "Why does Allah not speak to us or a sign come to us?" Like that said those before them similar to their saying. Their hearts are alike. No doubt, We have already made the signs clear for a people who have conviction.

This ayah refers to the Arab idolaters who demanded that Allah (SWT) should speak to them directly or show them an extraordinary sign that would convince them that Muhammad (SAW) was the Messenger of Allah. But Allah (SWT) remarks on this attitude of theirs by saying: "Like that said those before them similar to their saying" i.e. these misguided people do not demand something new; these demands and objections have been raised over and over again. Whenever Allah (SWT) sent a Messenger to a people, they demanded a sign to be shown. So Allah (SWT) says, "Their hearts are alike", meaning, what these idolaters demand is the same as what the misguided people in the past used to demand. "No doubt We have already made the signs clear for a people who have conviction" i.e. We have already vindicated the truth of our Messengers and the objections raised have already been dealt with.

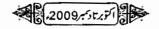
(119) Verily We have sent you (O' Muhammad) with the truth as a bearer of glad tidings and a warner. And you will not be questioned about the companions of the Blazing Fire.

Allah (SWT) has sent Muhammad (SAW) as a witness, an announcer of good news to the believers and a warner for all those who disbelieve in Allah's *ayaat*, but he (SAW) will not be held responsible for the disbelief of the people, as his duty was just to convey the message properly and in the right earnest.

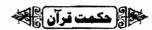
وَلَنْ تَرُضٰى عَنْكَ الْيَهُوُدُ وَلَا النَّصٰرَى حَتَّى تَتَّبَعَ مِلْتَهُمْ ۚ قُلُ إِنَّ هُدَى اللهِ هُوَ الْهُلَىٰ وَلَهِنِ اتَّبَعْتَ الْهُومِنُ وَلِيَ وَلَا نَصِيْرٍ۞ آهُوَآءَهُمْ بَعْدَالَّذِيْ جَأَءَكَ مِنَ الْعِلْمِ ْمَالَكَ مِنَ اللهِ مِنْ وَلِيَّ وَلَا نَصِيْرٍ۞

(120) And the Jews will never be pleased with you, nor will the Christians unless you follow their faith. Say: "Indeed Allah's guidance is the actual guidance". And if you ever follow their desires after that which has come to you of the knowledge, you will have, from Allah, neither any protector nor any helper.

Allah (SWT), addressing His Messenger, says that the Jews and the Christians will never be pleased with him until he follows their practices and beliefs. They had themselves distorted the words of Allah (SWT) and the real cause of their discontent was that he (SAW)







Prophet Muhammad (SAW) was first commanded to face Bayt-ul-Maqdis (Mosque of Al-Aqsa) in his prayers. He faced it while in Madinah for nearly ten months. But he would supplicate to Allah (SWT) as he liked to face the Qiblah of Ibrahim (AS) i.e. the Ka'bah at Makkah. The Jews of Madinah were contented at that time that the Muslims were facing their Qiblah. But later on, Allah (SWT) fulfilled the wish of his Messenger (SAW) and directed him to face the Ka'bah at Makkah. The Jews were disturbed by this development and used to say, "What happened to the Qiblah the Muslims used to face?" So Allah (SWT) mentions this ayah here, before the actual directive of changing the Qiblah, in order to assert that east or west, whether it is Bayt-ul-Magdis or the Ka'bah, both belong to Allah (SWT) and whichever direction you face you will find the presence of Allah (SWT). "Surely Allah is All-Embracing, AllKnowing" i.e. His knowledge encompasses everything, and He is not unaware of the deeds of His servants.

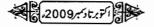
(116) And they say: "Allah has taken to Himself a son; Glory be to Him; instead, to Him belongs all that is in the heavens and the earth--all subjugated to Him.

This ayah refutes the Christians who believed that Jesus (AS) was Allah's son, their like among the Jews who believed that Uzair (AS) was Allah's son, and the Arab idolaters who claimed that the angels were Allah's daughters. It spells out that Allah (SWT) is too perfect to have a son, as He (SWT) is the Supreme Authority and the Creator of everything that is in the heavens and the earth, and everything therein serves Him and is obedient to Him.

(117) The Originator of the heavens and the earth, and whenever He resolves a matter, He simply says to it: "Be" and it becomes.

Literally, the word 'Bid'ah' means something new; something that never existed before. Allah (SWT) created the heavens and the earth ex nihilo i.e. when nothing like them existed and has complete authority and ability over all His creations. This ayah also alludes to the birth of 'Isa (Jesus) (AS) as Allah (SWT) says, "The similitude of 'Isa before Allah (SWT) is as that of Adam: He created him from dust then said to him: "Be" and he was." [29] Thus Allah (SWT) informs that He created Jesus (AS) just as he created everything in the universe, refuting the claims of the Christians of his being Allah's son.

وَقَالَ الَّذِيْنَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِيْنَا أَيَةٌ * كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِثْفَلَ قَوْلِهِمْ *







وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصْرَى عَلَى هَيْءٌ وَقَالَتِ النَّصْرَى لَيْسَتِ الْيَهُوْدُ عَلَى هَيْءٌ وَهُمْ يَتُلُوْنَ الْكِتْبَ كَنْلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِعْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَعْكُمُ بَيْنَهُمْ يَوْمَ الْقِيْمَةِ فِيْمَا كَانُوْا فِيْهِ يَغْتَلِفُوْنَ ۞

(113) And the Jews say: "The Christians are not on the right track," and the Christians say: "It is the Jews who are not on the right track," though they read the (same) Book! Like that said those who did not know, similar to their saying. So Allah will judge between them on the Day of Judgment concerning what they have been differing in.

Allah (SWT) explains the disputes between the People of the Book, who used to disbelieve in each other's Prophets and Books. "Like that said those who did not know, similar to their saying". This refers to the Arabs, who said that Muhammad (SAW) was not following anything, just like the People of the Book said to each other. So Allah (SWT) says for all of them, "Allah will judge between them on the Day of Judgment concerning what they have been differing in".

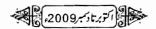
وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ اللهِ أَنْ يُنْ كَرَ فِيْهَا اسْمُهُ وَسَلَى فِيْ خَرَابِهَا ۖ أُولَبِكَ مَا كَانَ لَهُمُ أَنْ يَنْ خُلُوْهَاۤ إِلَّا خَابِهِيۡنَ ۚ لَهُمۡ فِي اللَّانُيَا خِزْيٌ وَلَهُمۡ فِي الْأَخِرَةِ عَذَابٌ عَظِيمٌ ۞

(114) And who is more unjust than one who prevents from the Mosques of Allah lest His name should be commemorated therein and strives for their ruin? It is not proper for such people to enter them except fearfully. For them, in the world, is disgrace, and for them, in the Hereafter, is a great torment.

The general interpretation of this ayah would be as it is. But specifically this ayah refers to the Quraysh of Makkah, who prevented the Prophet (SAW) and his Companions (RAA) from praying in Al-Masjid-ul-Haraam and from performing Umrah. "It is not proper for such people to enter them except fearfully" i.e. why should these idolaters be permitted to enter Al-Masjid-ul-Haraam when they are not its worthy guardians, hinder the people from the Mosques of Allah (SWT) and want to destroy them? They do not have the right to enter it except if they have fear of Allah (SWT) i.e. they embrace Islam. "For them, in the world, is disgrace, and for them, in the Hereafter, is a great torment". They breached the sanctity of the House, brought filth to it by placing idols, and invoked others besides Allah (SWT) in it. Therefore, there is humiliation for them in this world, and a severe torment awaits them in the Hereafter.

وَلِلْوَالْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْمَمَا تُوَلُّوا فَهَمَّ وَجُهُ اللهِ ۚ إِنَّ اللهَ وَاسِعٌ عَلِيمٌ ۞

(115) And to Allah belong the East and the West; so whithersoever you turn, there is the Face of Allah. Surely Allah is All-Embracing All-Knowing.







believers, depended upon several factors. Firstly, they had to prepare themselves with both courage and the force of arms to resist the threat of the *Quraysh* who intended to eliminate the Islamic movement. Secondly, they had to deal with the Jews of *Madinah*. The Prophet (SAW) signed a treaty with the Jews for the time being, so that the main focus of the Muslims remained the *Quraysh* of *Makkah*. Therefore, the Messenger of Allah (SAW) used to forgive them and was patient with them, till the time when Allah (SWT) allowed the Muslims to fight.

(110) And establish Salah and give Zakah, and whatever you send ahead for yourselves of good, you shall find it with Allah. Surely Allah is Watchful over whatever you do.

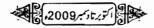
Allah (SWT) commands His servants to do good deeds, to establish Salah and give Zakah, which will benefit them in the life of this world and much more importantly in the Hereafter. Allah (SWT) assures that their deeds will not go in vain, because He is not unaware of the actions of anyone.

(111) And they say: "None will ever enter the Paradise except the one who is a Jew or a Christian." These are their vain desires. Say: "Produce your proof if you are truthful".

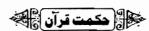
These are the false hopes of the People of the Book. They think that only they are going to enter the paradise and claim to be the children of Allah (SWT) and His loved ones, but Allah (SWT) answers them by saying, "These are their vain desires". Then Allah (SWT) says, Say: "Produce your proof if you are truthful" i.e. bring anything from your Books if Allah (SWT) really did say that you are His loved ones, and that it is only you who will enter the Paradise.

(112) Why not! Whoever submits himself to Allah being good in deeds, for him would be the reward with his Lord; neither fear shall come upon them, nor shall they grieve.

The word 'Wajh', translated as 'self', is a very comprehensive Arabic word. Here it means 'the whole inner self of a man'. A person who submits himself entirely to Allah (SWT), performs good deeds and is virtuous towards others, his abode will be the Paradise, and such people will have no fear or regret on the Day of Judgment.





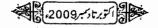


The Jews constantly used to ask Prophet Musa (AS) foolish and unnecessary questions, just for the purpose of putting him in difficulty. Allah (SWT) criticized the Jews for their behavior and thus forbade the believers to ask unnecessary questions from the Prophet (SAW) about the matters which had not occurred till that time, or those for which Allah (SWT) had not revealed any auah. However, it was told that the matters about which Allah had revealed His ayahs would duly be explained by His Prophet (SAW). The general instruction therefore was: "Don't ask many questions about them, for they may become a burden for you, which you would not be able to put up with". The Messenger of Allah also did not like such questions, as stated in a Hadith. The Prophet (SAW) was explaining to his Companions (RAA) that Allah (SWT) had ordered them to perform Hajj, when a man asked, "Every year, O' Messenger of Allah?" The Prophet (SAW) did not answer him, but he repeated his question three times. Then the Prophet (SAW) said, "No. Had I said yes, it would have been ordained, and you would not have been able to act on it." [26] This is why Anas Bin Malik (RAA) said, "We were forbidden from asking the Messenger of Allah about things. So we were delighted when a Bedouin man would come and ask him while we listened." [27]. Allah (SWT) says, "And whoever replaces belief with disbelief has certainly lost the straight path" i.e. whoever prefers disbelief to faith has strayed from the right path to the path of ignorance and misguidance.

وَذَ كَثِيْرٌ قِنْ اَهْلِ الْكِتْبِ لَوْ يَرُدُّوْنَكُمْ قِنْ بَعْدِ إِيْمَانِكُمْ كُفَّارًا ﴿ حَسَدًا قِنْ عِنْدِ اَنْفُسِهِمْ قِنْ بَعْدِ مَا تَبَدَّنَ لَهُمُ الْحُقُ فَا عُفُوْا وَاصْفَحُوْا حَتَى يَأْقِ اللهُ بِأَمْرِهِ * إِنَّ اللهَ عَلَى كُلِّ هَىْ ءِ قَدِيْرُ ۞

(109) Many among the people of the Book wish that they could somehow turn you back to disbelief after your accepting the faith, out of envy from within them, even after the truth has become quite clear to them. So forgive and overlook till Allah brings about His decision. Verily Allah is Powerful over everything.

The People of the Book recognized the virtues of the believers and their Prophet (SAW) and knew that they were on the right path, but wanted them to be deprived of the blessing of Allah (SWI) due to their selfishness. It was clear to them that Muhammad (SAW) was the Messenger of Allah (SAW), still they did not believe in him due to their selfishness and envy. Further Allah (SWI) commands Muhammad (SAW) to "forgive and overlook". With the arrival of the Messenger of Allah in Madinah, the struggle between Islam and disbelief entered a new phase. Although the Muslims held only a tiny piece of the land, the whole of Arabia, under the leadership of the Qurayships moved against them, so as to exterminate them. In these circumstances, the very survival, let alone the success of this small group of





among the People of the Book. They desire that the Muslims receive no good from Allah in the form of the guidance of the Qur'an. But "Allah specifies for His special Mercy whom He wills. And Allah is the Owner of great bounty".

(106) Whichever Ayah We abrogate or cause to be forgotten, We bring one better than it or one similar to it. Don't you know that Allah is Powerful over everything?

While the basic message of Islam has always remained the same, the legal rulings have varied through ages, and many Prophets before Muhammad (SAW) brought particular codes of their respective communities, which gradually with the maturity of mankind. When the message of Islam was presented to the Arabs, it came as something new for them and different from their way of life. The Qur'an touched on a variety of subjects, including beliefs, history, stories of the Prophets, the Day of Judgment, the Paradise and the Hell, and many others, particularly the code of conduct and the legal rulings. So, to allow the people, especially the Arabs, to adjust to the new prescriptions, Allah (SWT) brought these important changes gradually, and in this process sometimes an injunction or ruling previously revealed was replaced with a new one or one similar to it. This process is known as 'An-Nasikh wal-Mansukh' [25]. Further Allah (SWT) says, "Don't you know that Allah is Powerful over everything"? i.e. He can abrogate and replace whatever He wills from the Qur'an or from the previous Books.

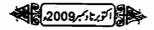
الَّه تَعْلَمْ أَنَّ الله لَهُ مُلْكُ السَّمَا فِ وَالْأَرْضِ وَمَالَكُمْ مِّنْ دُوْنِ اللهِ مِنْ وَإِي وَلَا نَصِيْرٍ ا

(107) Don't you know that to Allah belongs the kingdom of the heavens and the earth? And you don't have, besides Allah, any protector or helper.

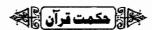
Allah (SWT) is the supreme authority. He alone owns the heavens and the earth, decides in them whatever He wills, forbids and repeals whatever He wills and upholds whatever He wills, and there is no protector or helper for anyone besides Him.

اَمُ تُرِيْدُونَ اَنْ تَسْتَلُوْا رَسُولَكُمْ كَمَا سُبِلَ مُوْسَى مِنْ قَبْلُ وَمَنْ يُتَبَدَّلِ الْكُفُرَ بِالْإِيْمَانِ فَقَلْ ضَلَّ سَوَآءَالسَّبِيْلِ⊕

(108) Or do you intend to ask questions from your Messenger, as Moses was questioned before? And whoever replaces belief with disbelief has certainly lost the straight path.







MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By Dr. Israr Ahmad

Al-Baqarah

(Ayaat 104-129)

يَانَيُهَا الَّذِينَ امَّنُوا لَا تَقُولُوا رَاعِمًا وَقُولُوا انظُرْ نَا وَاسْمَعُوا * وَلِلْكُفِرِ بْنَ عَذَابُ آلِيمٌ ۞

(104) O you who believe! Say not (to the Messenger) Ra'ina but say Unzurna (Lend us an ear). And listen (to him). And for the disbelievers is a painful torment.

In this ayah, Allah (SWT) addresses the Muslim Ummah as a whole. He describes the behavior of the Jews and the hypocrites in manners of speech, and forbids the believers to behave likewise. When the Jews and the hypocrites used to meet the Prophet (SAW) and the Muslims, they would greet them with ambiguous words, which would change the meaning of the original expression. They would say to the Prophet, 'Ra'ina', which means 'O our shepherd [24] (May Allah's curse be upon the Jews). Similarly they used to say 'assaam-u-alaikum' (death befall you), instead of the proper Islamic greetings of 'assalam-u-alaikum'. Thereafter, Allah (SWT) forbade the believers to use the word 'Ra'ina' and commanded them to say 'Unzurna', meaning, pay attention to us. And for those who do not obey, Allah (SWT) says. "And for the disbelievers is a painful torment".

مَا يَوَدُّ الَّذِيثِينَ كَفَرُوا مِنْ اَهْلِ الْكِتْبِ وَلَا الْمُشْرِكِيْنَ اَنْ يُنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللهُ يَخْتَصُ بِرَحْمَتِهِ مَنْ يَّشَأَءُ وَاللهُ ذُو الْفَصْلِ الْعَظِيمُ۞

(105) Those who disbelieve from among the people of the Book and the polytheists would never wish that any good be sent down to you from your Lord; whereas Allah specifies for His special Mercy whom He wills. And Allah is the Owner of great bounty.

Allah (SWT) describes the enmity of the disbelievers towards the Muslims, whether they be from among the idolaters or from

