

Truth About Muhammad: Founder of the World's Most Intolerant Religion by Robert Spencer http://www.amazon.com/Truth-About-Muhammad-Intolerant-Religion/dp/1596985283/ref=pd_sim_b_4

Sword of the Prophet: Islam; History, Theology, Impact on the World by Serge Trifkovic http://www.amazon.com/Sword-Prophet-History-Theology-Impact/dp/1928653111/ref=pd_sim_b_30

Caged Virgin: An Emancipation Proclamation for Women and Islam by Ayaan Hirsi Ali http://www.amazon.com/Caged-Virgin-Emancipation-Proclamation-Women/dp/0743288343/ref=pd_sim_b_16

Imperial Fictions: Europe's Myths of Orient by Rana Kabbani, London: Saqi Books, 2008.

Dabashi, Hamid. *Post-Orientalism: Knowledge and Power in Time of Terror*. New Brunswick (NJ): Transaction Publishers, 2009. 285pp.

Mohamed Tavakoli-Targhi. *Refashioning Iran: Orientalism, Occidentalism and Historiography*. Hampshire and New York: Palgrave Macmillan, 2001. xvi + 216 pp.

www

MESSAGE OF THE QUR'AN

(Continued from page 89)

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٠٢﴾

(102) Not for you is the decision; whether He turns in mercy to them or punishes them. Verily, they are the wrongdoers.

When the Holy Prophet (SAW) was wounded in the *Battle of Uhud*, he cursed the disbelievers and invoked evil upon them and said: "How can a people achieve success after having injured their Prophet." [18] Afterwards Allah (SWT) revealed this *ayah* that it is only He who guides whom He wills and no one can interfere in His decisions.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٠٣﴾

(103) And to Allah belong all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.

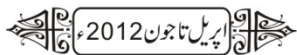
End Notes

[16] Surah At-Taghabun (64): 16.

[17] Sahih Muslim 1: 69, 70.

[18] Fath-ul-Bari 7: 365.

www



MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

#

Aal-e-Imran

(Ayat 102-129)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

(102) O you who believe! Fear Allah as He should be feared and die not except as Muslims.

i.e. you should remain steadfast in your loyalty and obedience to Allah (SWT) and have *Taqwa* of Him. As mentioned in *surah Al-Baqarah*, the Arabic word *Taqwa* means piety and righteousness, therefore, it means that you should act righteously and obey Allah (SWT) and remember Him as is His due. When this *ayah* was revealed, the Companions (RAA) used to ask the Prophet (SAW) as to how they could have fear of Allah (SWT) as much as was His right, as they were afraid that they might not be able to do full justice to this command. Upon this, the following *ayah* was revealed: "So fear Allah as much as you can." [16] Further Allah (SWT) says: "and die not except as Muslims." A Muslim is a person who has submitted himself to Allah (SWT) in total obedience. Thus if a Muslim really wants to act on this *ayah*, he will never commit a sin intentionally, because he may die at the very moment he is committing the sin. Hence, if we want to perform the duties that have been allotted to the *muslim ummah* the first thing that needs to be done is to become a good Muslim individually.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِيَعْنَةٍ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

(103) And hold fast, all of you together, to the rope of Allah and not be divided among yourselves and remember Allah's favor on you; for you were enemies and He joined your hearts together, so that by His grace you became brethren, and you were on the brink of the pit of fire and He saved you from it. Thus Allah makes his revelations clear to you, that you may be guided.

The *Qur'an* and every *ayah* therein is a part of the rope of Allah (SWT) i.e. the path of Allah (SWT). Also according to the *ayah* of the *Qur'an*:

"And whatever the Messenger gives you, take it, And whatever he prohibits you from, refrain from it" the commands and actions of Prophet Muhammad (SAW) i.e. the *Sunnah*, is also a part of this "rope of Allah". Thus the only way prescribed for the believers to the straight path by Allah (SWT) is to hold fast to this rope i.e. give your utmost to establish the *Deen* of Allah (SWT) and never divide into fractions. "And remember Allah's favor on you; for you were enemies and He joined your hearts together, so that by His grace you became brethren, and you were on the brink of the pit of fire and He saved you from it. Thus Allah makes his revelations clear to you, that you may be guided." This refers to the horrible state of the Arabs, who before Islam were divided into clans and groups that were always at war and had great hatred and antagonism for each other. Then when they embraced Islam, they became one *Ummah*, helping each other in piety and righteousness. Thus the first step is to create an individual of sound character and morality and the second step is to create an *Ummah*, the members of which exhibit exemplary unity.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

(104) Let there arise out of you a group of people inviting to all that is good, enjoining what is right and forbidding what is wrong. And it is they who are the successful.

i.e. There should be a segment of Muslims from the *Ummah* which calls others towards Islam i.e. towards the teaching and understanding of the Holy Qur'an. "Enjoining what is right and forbidding what is wrong. And it is they who are the successful." i.e. enjoining all that Islam orders and forbidding whatever Islam has forbidden. *Abu Hurayrah* (RAA) narrated the saying of the Messenger of Allah (SAW): "Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith." [17] Such men shall surely triumph.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

(105) And be not like those who are divided and differed amongst themselves after clear revelations had come to them. For such there is an awful torment.

This *ayah* refers to the previous Muslim *Ummah* i.e. the Jews, who even after receiving clear guidance from the Messengers of Allah (SWT), differed amongst themselves and divided into groups and factions. And for those responsible for division and arguments Allah (SWT) says: "For such there is an awful torment."

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

(106) On the day when some faces will be bright (with joy) and some faces will be black; to those whose faces will be black (will be said): "Did ye reject faith after accepting it? Taste then the torment for rejecting faith.

On the Day of Judgment, the faces of the believers who followed the *Qur'an* and the *Sunnah* of the Prophet (SAW) will be bright and will radiate with whiteness. But as for the hypocrites and disbelievers, their faces will be blackened (with grief) and they will suffer the painful torment of Hell forever.

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

(107) As for those whose faces will be white, they will be in Allah's Mercy, therein they shall dwell for ever.

i.e. they will be in the Paradise, where they will live forever and will abide forever in Allah's mercy.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾

(108) These are the Revelations of Allah, We recite them to you in truth; Allah intends no injustice to the worlds.

i.e. Allah (SWT) does not want to be unjust to the people of the world, that is why He is guiding them and illuminating the way to salvation for them.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

(109) All that is in the heavens and in the earth belongs to Allah and all matters return to Allah.

i.e. all matters return to Him for the final judgment. His is all that the heavens and the earth contain.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفٰسِقُونَ ﴿١١٠﴾

(110) You are the best of peoples ever raised up for mankind. You enjoin good and forbid evil, and you believe in Allah. And had the People of the Book believed, it would have been better for them; among them are some who have faith but most of them are transgressors.

This subject has already been commented upon in ayah 143 of surah Al-Baqarah. "And had the People of the Book believed, it would have been better for them; among them are some who have faith but most of them are transgressors." i.e. if the Jews and the Christians had believed in Prophet Muhammad (SAW), that surely would have been better for them in this world as well as in the Hereafter, but only a few of them believed in him and most of them chose to be disbelievers and evil-doers.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُواكُمْ يَوَلُّوكُمْ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

(111) They can do you no harm, barring a trifling annoyance; if they fight against you, they will show you their backs and they will not be helped.

In this *ayah*, Allah (SWT) gives the good news that whenever a conflict occurs between the Muslims and the People of the Book, the final

victory will be of the Muslims and the disbelievers will turn their backs and run away and there shall be none to help them.

صُرِّبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءَؤُاْ بِغَضَبٍ مِّنَ اللَّهِ وَصُرِّبَتْ عَلَيْهِمُ الْمَشْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

(112) Ignominy is put over them wherever they may be, except when under a covenant of protection from Allah or a covenant from men. They have incurred the wrath of Allah and destitution is put over them. This is because they disbelieved Allah's revelations and slew His prophets unjustly and because they disobeyed and transgressed the limits.

Allah (SWT) has placed humiliation and misery on the Jews wherever they live in the world and they will never be safe except under the covenant of protection, that is by paying *jizyah* (tax) to an Islamic country or under the assured security from other non-Muslim nations as they are protected today by the dominant Christian world. "They have incurred the wrath of Allah and destitution is put over them. This is because they disbelieved Allah's revelations and slew His prophets unjustly" They were scattered all over the earth, dividing into fractions and were put to humiliation and misery because of their disbelief in Allah's revelations and killing of His Prophets "and because they disobeyed and transgressed the limits." i.e. they transgressed His set limits and defied His commandments.

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

(113) Not all of them are alike: of the People of the book are a portion that stands for the right; they recite the revelations of Allah all night long and prostrate themselves before Him.

According to the most correct scholarly opinion, this *ayah* refers to those People of the Book who eventually embraced Islam. Therefore, those among the People of the Book who were righteous, obeyed Allah (SWT), followed their Prophets before the advent of Islam and then believed in Prophet Muhammad (SAW), will receive their due reward for their good deeds from Allah (SWT). Such are their qualities that they recite Allah's revelations and prostrate themselves in the blessed hours of the night.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

(114) They believe in Allah and the Last Day; they enjoin good and forbid evil and they hasten in emulating each other in good works and they are among the righteous.

Allah (SWT) further describes the qualities of those people who followed their scriptures and obeyed Allah (SWT) and afterwards when Islam was presented to them, they accepted it.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا بِاللَّهِ عَلَيْهِمُ الْبِئْسَاتُ ﴿١١٥﴾

(115) And whatever good they do, nothing will be rejected of them, for Allah knows well the pious.

i.e. whatever good deeds they did in this world, they will be rewarded for that in the Hereafter.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

(116) Those who disbelieve, neither their possessions nor their progeny will avail them aught against Allah; they will be companions of the fire, therein they will abide (for ever).

On the other hand, those who disbelieve in Allah's revelations and His Prophets, their children and their wealth will not be able to save them from His punishment in the Hereafter and they will abide in that state forever. They are the people of the Fire, and there they shall remain forever.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتُهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

(117) The parable of what they spend in this world is that of a wind of Sir: it strikes and destroys the harvest of men who have wronged their own souls. Allah wronged them not, but they wronged themselves.

Allah (SWT) admonishes us with a similitude. It means that as the wind is beneficial for the harvest of a crop, in the same way a charity helps nourish the harvest of life that is to be reaped in the Hereafter, but if that wind has frost, it destroys the crop. Similarly charity is of no use in the next life if it is made for boastfulness in this life and with unbelief. The wealth they spend in this world is like a freezing wind that smites the harvest of men who have wronged themselves, laying them waste. Allah (SWT) has not wronged them; instead, they wrong themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَتِهِمْ مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ۗ وَذُؤًا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ۗ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۗ قَدْ بَيَّيْنَا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

(118) O you who believe! Take not into your intimacy those other than your own; since they will not fail to do their best to corrupt you. They only desire to ruin you. Hatred has already appeared from their mouths; but what their hearts conceal is far worse. Indeed we have made plain to you the revelation if you have wisdom.

In this *ayah*, Allah (SWT) prohibits the believers from taking the hypocrites into their confidence as their friends or advisors. This refers to the hypocritical attitude of the Jews of *Madinah* who because of their jealousy and enmity towards the believers, always tried to find an opportunity to belittle them and oppose them while showing friendship

to them outwardly. But Allah (SWT) makes it clear that they may pretend to be friends to the Muslims, but in their hearts, they are the Muslims' bitter enemies. Their hatred is clear from what they say, but more violent is the hatred their breasts concealed.

هَآأَنْتُمْ أَوْلَآءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوا أَمْتًا إِذَا خَلَوْآ عَضُّوآ عَلَیْكُمْ
الْأَتَامِلَ مِنَ الْعَیْظِ قُلْ مُوتُوا بِعَیْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿۱۱۹﴾

(119) Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: Perish in your rage. Certainly, Allah knows what is in the breasts.

i.e. the believers like and befriend the hypocrites like the Jews of *Madinah*, because they do not know what enmity and rage they conceal in their hearts. The believers believe in their Books i.e. *Torah* and *Injeel*, whereas they are the ones who have reservations about the *Qur'an* and show doubt in it. "And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts." Here Allah (SWT) criticizes the hypocritical behavior of those who pretended to be believers while they concealed the opposite of it.

إِنْ تَمَسَّسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿۱۲۰﴾

(120) If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become pious, not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.

Such is their enmity against the believers that they grieve if the believers enjoy some good, like abundance in wealth and land and victory over their enemies. But if some calamity befalls on the believers, these hypocrites become happy and rejoice. "But if you remain patient and become pious, not the least harm will their cunning do to you." Allah (SWT) directs the believers to safety against the hypocrites by having patience and *Taqwa*. And "Surely, Allah surrounds all that they do." Allah (SWT) has knowledge of all their actions.

From here we begin the fourth part of this *surah*, which describes the events that took place at the *Battle of Uhud*. The defeat in the *Battle of Badr* was so painful for the disbelievers that they wanted to confront the Muslims again. They spent a year after the *Battle of Badr* amassing weapons and strong men and prepared an army of three thousand, including 700 in coats of mail (*Zirah Posh*) and 200 cavalry to fight against the Muslims. They left *Makkah* for *Madinah* in the beginning of the month of *Shawwal*, the third year of *Hijrah*, in order to avenge their defeat. When they reached the vicinity of

Madinah, the Prophet (SAW) took counsel with his Companions as how best to resist the *Quraysh*. The Prophet (SAW) was of the opinion that they should defend *Madinah* from within the walls, but some young enthusiastic men who had not taken part in the *Battle of Badr* longed for martyrdom and felt aggrieved at not having had the opportunity to fight in the *Battle of Badr* and advised the Messenger of Allah to go out and meet the enemy in the open. The Prophet (SAW) agreed and left *Madinah* along with a thousand men towards Mount *Uhud*. However, halfway through, one-third of them turned back under the influence of the head of the hypocrites, *Abdullah Bin Ubay*. The Prophet (SAW) proceeded with the remaining men until he camped at the trail of Mount *Uhud* putting the mountain behind him and facing the *Quraysh* army. There was only a mountain pass from where the Muslims could be subjected to a surprise attack. So the Prophet (SAW) posted fifty archers there as guards under the command of *Abdullah Bin Jubayr*, (RAA) instructing him neither to let anyone approach nor move away from that spot no matter what happened. Then the two armies confronted each other and in the first stages of the Battle the Muslims gained the upper hand and were victorious by Allah's will. When the archers positioned by the Prophet (SAW) saw the disbelievers being defeated, some of them left their positions and joined other Muslims in collecting the booty. *Khalid Bin Walid* (RAA) who was an unbeliever at that time seized this opportunity and he along with his men went around Mount *Uhud* and attacked the Muslim army from behind. Suddenly the battle turned against the Muslims and they took to their heels in confusion. Still there were some brave Muslims who fought valiantly and rallied around the Prophet (SAW) to protect him and took him to the safe side of the Mount. The disbelievers also went back to *Makkah* with their injured and dying victims. Thus the Battle of *Uhud* came to an end, leaving behind seventy martyrs amongst the Muslims. The following discourse brings some good lessons learned by the Muslims after the *Battle of Uhud*.

وَأَذِّعُوا مَنْ أَهْلِكَ تُبَيِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

(121) And remember when you left your household in the morning to post the faithful at their stations for battle. And Allah hears and knows all things.

Allah (SWT) is reminding about the time when *Battle of Uhud* took place.

إِذْ هَمَّتْ طَّائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيٌّ لِيُتَمَّعَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

(122) And remember when two parties of you almost fell away, and Allah was their Protecting Friend. In Allah should believers put their trust.

The two parties were *Banu Harithah* and *Banu Salmah* who were confused and perplexed by the desertion of *Abdullah Bin Ubay* and his 300 men. They wanted to turn back but were persuaded afterwards not to leave the battlefield. "And Allah was their Protecting