

HSC 9488 Paper 1

1.2 A study of set texts from the Holy Qur'an

Content

- 3:144 The Prophet
- 4:12 Inheritance
- 5:89–90 Intoxicants
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- 31:14–15 Parents
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Candidates should be able to:

- explain the teachings in these sources in relation to the Sunnah of Prophet Muhammad (pbuh)
- show how the teachings from these sources might be applied in the lives of Muslims today
- discuss how the Prophet (pbuh) is a perfect example for Muslims to follow with reference to these sources.

Specified text for study:

A Yusuf Ali, *An English interpretation of the Holy Qur'an with full Arabic Text*: <http://tanzil.net>

The Qur'an passages printed on the question paper will be taken from the version of the specified texts prescribed in the syllabus. If schools wish to use other versions of the translated texts, they are welcome to do so, but teachers should make candidates aware that there may be differences with the translations that appear on the question papers.

The Prophet (s)

Surah 3 Ayat 144

Resources: Referenced Books

Learners may use the following sources, and others they select themselves, in the creation of their tables.

Qur'an translation, Yusuf Ali www.islam101.com/quran/yusufAli/

Sayyid Abul Ala Maududi, *The Meaning of the Qur'an* www.englishtafsir.com/

Tafsir collection www.altafsir.com

Tafsir Ibn Kathir www.qtafsir.com/index.php

Students' Notes

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

Yusuf Ali (1872 – 1953):

Muhammad is no more than an apostle: many Were the apostle that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah. but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.

Sayyid Abul Ala Maududi (1903 – 1979):

Muhammad is no more than a Messenger: other Messengers have already passed before him: if, then, he also dies or is slain, will you then turn about on your heels?¹⁰³ Remember, he, who turns about on his heels, will do no harm at all to Allah; of course Allah will duly reward those who live as His grateful servants.

¹⁰³This is the answer to the mischievous talk of those hypocrites who had accompanied the Muslims in the battle of Uhd. When the rumour spread that the Holy Prophet had been slain, naturally the we Muslims lost heart, but the hypocrites began to say, "Let us go to `Abdullah bin Ubayy and request him to obtain amnesty for us from Abu Sufyan. " Others who were more impudent, went even so far as to say, "If Muhammad (Allah's peace be upon him) had been a true Prophet of Allah, he could not have been slain. Let us now turn to our ancestral Faith." Allah rebukes them as if to say, "Muhammad (Allah's peace be upon him) is a Prophet, and is mortal like other Prophets who came before him: therefore, if your attachment to Islam is because of the person of Muhammad (Allah's peace be upon him), and if it stands on such flimsy ground that with his death you will again return to disbelief, then Allah's religion does not stand in need of you."

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

With regard to their being routed when it was rumoured that the Prophet had been killed and the hypocrites had said to the believers 'If he has been killed go back to your previous religion' the following was revealed Muhammad is only a messenger; messengers have passed away before him. Why if he should die or is slain like others will you turn back on your heels will you return to unbelief the last statement is the locus of the interrogative of denial in other words 'he was not a worshipped being so that if he were to die you should turn back to your previous religion'. If any man should turn back on his heels he will not harm God in any way but will be harming himself and God will requite those that are thankful for His graces by staying firm.

Tafsir Ibn Katheer (701 – 774 H):

Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.) he is to deliver Allah's Message and may be killed in the process, just as what happened to many Prophets before. Ibn Abi Najih said that his father said that a man from the Muhajirin passed by an Ansari man who was bleeding (during Uhud) and said to him, "O fellow! Did you know that Muhammad was killed" The Ansari man said, "Even if Muhammad was killed, he has indeed conveyed the Message. Therefore, defend your religion." The Ayah, (

Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him), was revealed. This story was collected by Al-Hafiz Abu Bakr Al-Bayhaqi in Dala'il An-Nubuwwah.

Allah said next, while chastising those who became weak,

(If he dies or is killed, will you then turn back on your heels), become disbelievers

(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), those who obeyed Allah, defended His religion and followed His Messenger whether he was alive or dead. The Sahih, Musnad and Sunan collections gathered various chains of narration stating that Abu Bakr recited this Ayah when the Messenger of Allah died. Al-Bukhari recorded that `A'ishah said that Abu Bakr came riding his horse from his dwelling in As-Sunh. He dismounted, entered the Masjid and did not speak to anyone until he came to her in her room (and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed

him, then started weeping and proclaimed, "My father and my mother be sacrificed for you! Allah will not combine two deaths on you. You have died the death, which was written for you."

Ibn `Abbas narrated that Abu Bakr then came out, while `Umar was addressing the people, and Abu Bakr told him to sit down but `Umar refused, and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "To proceed; whoever among you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said, (Muhammad is no more than a Messenger and indeed (many) Messengers 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 reward the grateful.)"

The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it." Sa`id bin Al-Musayyib said that `Umar said, "By Allah! When I heard Abu Bakr recite this Ayah, my feet could not hold me, and I fell to the ground."

Inheritance

Surah 4 Ayat 12

Students' Notes

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ
مِمَّا تَرَكَنَ مِنْ بَعْدِ وَصِيَّةٍ يُوْصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ
لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوْصُونَ بِهَا أَوْ
دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورِثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ
فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوْصَى بِهَا أَوْ دَيْنٍ غَيْرِ
مُضَآءٍ وَصِيَّةٍ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

Yusuf Ali (1872 – 1953):

12. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah. and Allah is All-knowing, Most Forbearing.

Sayyid Abul Ala Maududi (1903 – 1979):

[12] And you will get half of what your wives leave behind, if they be childless; but if they leave children, then your share will be one fourth of what they have left, after the fulfillment of their will and the payment

of their debt (if any). As for them, they will be entitled to one-fourth of the inheritance left by you, if you are childless; but in case you leave behind children, their share will be one-eighth²² of the whole after the fulfillment of your will and payment of your debt (if any). And if the deceased whether man or woman (whose property is ' to be divided as inheritance) leaves no children and no parents behind but has one brother or one sister alive each of the two will be entitled to one-sixth of the whole but in case the brothers and the sisters are more than one then the total share of all of them will be one-third²³ of the whole after the fulfillment of the will and the payment of the debt (if any) provided that it is not injurious²⁴ (to the heirs). This is the Commandment of Allah and Allah is All-Knowing and Lenient.²⁵

²²In case the deceased leaves behind children, his wife or wives will be entitled to only one-eighth of the inheritance, and if he dies childless, she or they will be entitled to one-fourth of the whole and this one fourth or one-eighth will be divided equally among all of them.

²³If there be any other heir, he shall get share out of the remaining 5/6 or 2/3, as the case may be; otherwise the deceased will have the right to make his will about the whole of the remaining 5/6 or 2/3. All the commentators are agreed that in this verse brothers and sisters refer to half-brothers and half-sisters from the side of the mother alone. The rule of inheritance about real brothers and real sisters and half-brothers and half-sisters from the side of the father is given at the end of the Surah.

²⁴The will shall be considered as injurious if it affects adversely the rights of the lawful heirs and the debt will be injurious if the testator acknowledges a debt which he has not actually taken or plays some trick to deprive the rightful heirs of their due shares. Such a thing has been declared as one of the most heinous sins according to a Tradition. Another Tradition of the Holy Prophet says, "There may be a person, who, throughout his whole life, does deeds that deserve Paradise, but who on the eve of his death makes an injurious will and thus in the end he does an act that deserves Hell." Though such an injury is a heinous sin in any case, the warning has specially been given about it in connection with a person who has neither children nor parents to inherit his property. This is because such a one is more prone to squander his property in order to deprive comparatively distant relatives.

²⁵The attribute of Allah that He is All-Knowing, has been mentioned here for two reasons. First, it is to warn the people that none can escape the consequences of a breach of His Law, for, He has knowledge of everything. Second, it is to convince people that the shares of inheritance appointed by Allah are absolutely right, for Allah knows better than they in what lies their good. The other attribute that He is Lenient has been mentioned to show that the Laws of Allah are not harsh but are so lenient that they do not put the people to hardship.

^{25a}This stern warning has been given to save people from the eternal torture of Hell, which they will suffer if they change the law of inheritance or break other legal limits prescribed by Allah in His Book. It is a pity that in spite of this stern warning the Muslims changed and broke the Law of Allah with the same impudence as shown by the Jews. The transgressions against this law of inheritance are an open rebellion against Allah. They deprive women of their share of inheritance; they discard the Law of Allah and adopt the Law of primo-geniture or of joint family system instead: whenever it suits their whims and interests they make the share of the male and the female equal in order to rectify the Law of Allah. The latest rebellion against the Law is that some Muslim States have followed the West and imposed "Death Duties" which implies that the State is also an heir whom Allah had forgotten to mention. As a matter of fact, the state is entitled to an inheritance only if the deceased leaves behind an unclaimed property or himself allots a portion of it to the state by his will.

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

(And unto you belongeth a half of that which your wives leave) of property, (if they have no child) male or female, from you or from other than you; (but if they have a child then unto you the fourth of that which they leave) of property, (after any legacy they may have bequeathed, or debt) after paying back any debt

that they may have contracted and extracting any bequest she may have bequeathed. (And unto them belongeth the fourth of that which ye leave) of property (if ye have no child) male or female from them or from other than them, (but if ye have a child) male or female, from them or from other than them (then the eighth of that which ye leave) of property, (after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid)) after paying back any debt you may have contracted and extracting any bequest you may have bequeathed to someone. (And if a man) who does not have parents, children or kinsfolk related to his parents or children (or a woman) who is in the same situation (have a distant heir (having left neither parent nor child)) brothers or sisters from the mother side. It is also said that this refers to any kin other than parents and children, (and he (or she)) the deceased (have a brother or a sister) only on the mother's side (then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third) the male and the female having equal share, (after any legacy that may have been bequeathed or debt (contracted)) after paying back any debt that the deceased may have contracted and after extracting any bequest that he may have bequeathed provided it does not exceed a third of the inheritance (not injuring) the heirs by willing away more than a third of the inheritance (hath been paid. A commandment from Allah) it is an obligation upon you from Allah that you must divide inheritance. (Allah is Knower) regarding the division of inheritance, (Indulgent) in relation to that which happens between you of ignorance and deception regarding the division of inheritance, despite of which He does not hasten His punishment upon you.

Tafsir Ibn Katheer (701 – 774 H):

Allah says to the husband, you get half of what your wife leaves behind if she dies and did not have a child. If she had a child, you get one-fourth of what she leaves behind, after payment of legacies that she may have bequeathed, or her debts. We mentioned before that payment of debts comes before fulfilling the will, and then comes the will, then the inheritance, and there is a consensus on this matter among the scholars. And the rule applies to the grandchildren as well as the children, even if they are great-grandchildren (or even further in generation) Allah then said,

(In that which you leave, their (your wives) share is a fourth) and if there is more than one wife, they all share in the fourth, or one-eighth that the wife gets. Earlier, we explained Allah's statement,

(After payment of legacies)

(If the man or woman whose inheritance is in question was left in Kalalah.) Kalalah is a derivative of Iklil; the crown that surrounds the head. The meaning of Kalalah in this Ayah is that the person's heirs come from other than the first degree of relative. Ash-Sha`bi reported that when Abu Bakr As-Siddiq was asked about the meaning of Kalalah, he said, "I will say my own opinion about it, and if it is correct, then this correctness is from Allah. However, if my opinion is wrong, it will be my error and because of the evil efforts of Shaytan, and Allah and His Messenger have nothing to do with it. Kalalah refers to the man who has neither descendants nor ascendants." When `Umar became the Khalifah, he said, "I hesitate to contradict an opinion of Abu Bakr." This was recorded by Ibn Jarir and others. In his Tafsir, Ibn Abi Hatim recorded that Ibn `Abbas said, "I was among the last persons to see `Umar bin Al-Khattab, and he said to me, 'What you said was the correct opinion.' I asked, 'What did I say?' He said, 'That Kalalah refers to the person who has no child or parents.'" This is also the opinion of `Ali bin Abi Talib, Ibn Mas`ud, Ibn `Abbas, Zayd bin Thabit, Ash-Sha`bi, An-Nakha'i, Al-Hasan Al-Basri, Qatadah, Jabir bin Zayd and Al-Hakam . This is also the view of the people of Al-Madinah, Kufah, Basrah, the Seven Fuqaha', the Four Imams and the majority of scholars of the past and present, causing some scholars to declare that there is a consensus on this opinion.

Allah said,

(But has left a brother or a sister), meaning, from his mother's side, as some of the Salaf stated, including Sa'd bin Abi Waqqas. Qatadah reported that this is the view of Abu Bakr As-Siddiq.

(Each one of the two gets a sixth; but if more than two, they share in a third.) There is a difference between the half brothers from the mother's side and the rest of the heirs. First, they get a share in the inheritance on account of their mother. Second, the males and females among them get the same share. Third, they only have a share in the inheritance when the deceased's estate is inherited in Kalalah, for they do not have a share if the deceased has a surviving father, grandfather, child or grandchild. Fourth, they do not have more than a third, no matter how numerous they were. Allah's statement,

(After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).) means, let the will and testament be fair and free of any type of harm, without depriving some rightful heirs from all, or part of their share, or adding to the fixed portion that Allah or dained for some heirs. Indeed, whoever does this, will have disputed with Allah concerning His decision and division. An authentic Hadith states,

(Allah has given each his fixed due right. Therefore, there is no will for a rightful inheritor.)

Intoxicants

Surah 5 Ayat 89 and 90

Students' Notes

لَا يَأْخُذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤْخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ
عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ
فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ
فاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Yusuf Ali (1872 – 1953):

89. Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.

90. O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handwork: eschew such (abomination), that ye may prosper.

Sayyid Abul Ala Maududi (1903 – 1979):

[89] Allah does not take you to task for the inadvertent oaths you swear, but He will surely call you to account for the intentional and deliberate oaths you make. The expiation (of breaking such an oath) is to feed ten indigent persons with the normal food you serve in your own family, or to give them clothes, or to free one slave, and the one who cannot afford any of these let him fast three days. This is the expiation of breaking the solemn oaths you have taken;¹⁰⁶ be mindful of your oaths.¹⁰⁷ Thus Allah makes His Commandments plain to you so that you may show gratitude.

106The Commandment about oaths has been laid down here in connection with instructions about food, because some people had taken oaths of making some lawful things unlawful for themselves. The Commandment is that if one uttered a word of oath without any Intention behind it, one shall not be bound to observe it, for there is no punishment or expiation for this. But if one has deliberately taken such an oath, one must break it and expiate the violation because one must abrogate such a sinful oath. (Please also refer to E.N.'s 243 and 244 of Al-Baqarah and E.N. 125 of An-Nisa).

107"Being mindful of an oath" implies three things. First, one should make the right use of an oath and should not take it for useless and sinful things. Secondly, when one takes an oath for anything, one should remember it least one should forget it and violate it. Thirdly, if one takes a deliberate oath to do a right thing, one must fulfill it, and if one violates it, one should expiate the sin.

[90] O Believers, wine, gambling, (ungodly) shrines and divining devices are all abominable works of Satan:¹⁰⁸ therefore refrain from these so that you may attain to true success.¹⁰⁹

109In this verse four things have been made absolutely unlawful. They are wine, gambling, ungodly shrines (which are dedicated, to the worship of others than Allah and in which sacrifices are made and offerings given in the name of others than Allah) and divining devices. The nature of the last three has already been explained. Here are the details of the Commandment about wine.

Before making wine absolutely unlawful in this verse, two other Commandments concerning its prohibition had already been given in Al-Baqarah, II: 219 and An-Nisa, IV: 43. Before this last Commandment was given, the Holy Prophet addressed the people in order to prepare them for its absolute prohibition. He warned and said, 'Allah does not like at all that people should drink wine. Probably absolute prohibition will soon be prescribed: therefore, those who possess wine are advised to sell it.' Some time after this, when verse 90 was sent down he declared. "Now those who possess wine, can neither drink it nor sell it; they should, therefore, throw it away." Accordingly, it was spilt in the streets of Madinah to run wastefully. Some people, however, asked the Holy Prophet, "May we give it as a present to the Jews?" He replied, "The One Who has made it unlawful has also forbidden to give it as a present." Others asked, "May we convert it into vinegar?" He replied, "No, you must spill it." Another asked again and again, "Is one permitted to use wine as medicine?" The Holy Prophet emphatically rejected this also and said, "No, it is not a medicine but a disease." Yet another asked, "Sir, we live in a place, which is very cold, and we have to do tiresome labor. So we drink wine to refresh ourselves from fatigue and to keep warm in the cold." He asked, "Is what you drink intoxicant?" The man replied, "Yes." The Holy Prophet replied, "Then refrain from it." At this the man said, "The people of our part of the country will not submit to this." He replied, "If they do not submit to this, then go to war with them."

According to a Tradition related by Ibn 'Umar, the Holy Prophet declared, "Allah has cursed wine and the one who drinks it and the one who serves it and the one who sells it and the one who buys it and the one

who extracts it and the one who has it extracted and the one who carried it and the one for whom it is carried. "

According to another Tradition the Holy Prophet prohibited the Muslims from eating the food which is served along with wine. In the initial stage of the prohibition, he forbade even the use of those utensils which were employed for extracting wine or for drinking it. Afterwards when the prohibition had become thoroughly effective, the use of such utensils was permitted.

Though originally the Arabic word khamr meant only wine made from grapes, and it was also applied to the liquors made from wheat, barley, dried grapes, dates and honey, the Holy Prophet applied the prohibition to all the intoxicants, and there are Traditions that clearly support this. For instance, "Every intoxicant is khamr and is unlawful." "Every drink that intoxicates is unlawful." "I prohibit every intoxicant." In one of his Friday sermons, the Caliph `Umar defined khamr as everything that dulls the faculty of thinking.

In this connection, the Holy Prophet laid down the general principle : if a large dose of something is intoxicant, then its smallest dose also is unlawful, and if a cup of anything is intoxicant, then a drop of it also is unlawful.

During the time of the Holy Prophet, there was no fixed punishment for a drunkard. The culprit, who was arrested and brought for trial, was beaten with shoes, kicked, given blows and thrashed with sticks and ropes. Forty stripes were the maximum punishment given for this crime. The same was the punishment during the time of Hadrat Abu Bakr and the early days of Caliph 'Umar. But when the latter saw that the crime was on the increase, he in consultation with the other Companions laid down eighty stripes for this.

Imam Malik and Imam Abu Hanifah and, according to a Tradition, Imam Shafi'i also, were of the same opinion. But Imam Ahmad bin Hanbal and, according to another Tradition, Imam Shafi'i also, were of the opinion that forty stripes should be inflicted for the crime of drinking. Hadrat `Ali also considered forty stripes to be the punishment for it.

According to the Shari`at, it is the duty of the Islamic State to enforce prohibition. That is why during the time of Hadrat 'Umar, the shop of a man, named Ruvaishid, who belonged to the clan of Bani- Thaqif, was burnt by his order, because wine was secretly sold there. On another occasion a whole village was burnt down on the orders of Hadrat `Umar, for the crime that wine was secretly extracted and sold there.

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

89. (Allah will not take you to task for that which is unintentional in your oaths) Allah does not take you to task for the expiation of unintentional oaths, (but He will take you to task for the oaths which ye swear in earnest) He takes you to task for the intention of your hearts when you make oaths. (The expiation thereof) the expiation of the oath which is not unintentional (is the feeding of ten of the needy with the average of that wherewith ye feed your own folk) of bread and seasoning which you feed to them at lunch and dinner, (or the clothing of them) or the clothing of ten needy people whereby their nudity is covered: a shawl, a gown or a loin cloth, (or the liberation of a slave) whichever it is of these three options, (and for him who finds not (the wherewithal to do so)) any one of these three options (then a three day fast) consecutively. (This) which I have mentioned (is the expiation of your oaths when ye have sworn) and do not honour your oath; (and keep your oaths) the uttering of your oaths as well as the expiation of your oaths. (Thus Allah expoundeth unto you His revelations) His commands and prohibitions, as He expounds the expiation of oaths (in order that ye may give thanks) in order that you may show gratitude for expositing His commands and prohibitions.

90. (O ye who believe! Strong drink) which intoxicates the mind (and games of chance) all types of games of chance (and idols) the worship of idols (and divining arrows are only an infamy of Satan's handiwork)

they are unlawful because they are instigated by order of the devil and his whispering. (Leave it aside) avoid it (in order that ye may succeed) in order that you may escape Allah's anger and punishment and be safe in the Hereafter.

Tafsir Ibn Katheer (701 – 774 H):

89. Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor, on a scale of the Awsat of that with which you feed your own families; or clothe them; or free a slave. But whosoever cannot afford, then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths. Thus Allah makes clear to you His Ayat that you may be grateful.

Unintentional Oaths

We mentioned the subject of unintentional oaths in Surat Al-Baqarah, all praise and thanks are due to Allah, and so we do not need to repeat it here. We also mentioned that the Laghw in oaths refers to one's saying, "No by Allah," or, "Yes, by Allah," unintentionally.

Expiation for Breaking the Oaths

Allah said,

(but He will punish you for your deliberate oaths.) in reference to the oaths that you intend in your hearts, (for its expiation (a deliberate oath) feed ten poor,), who are needy, not able to find necessities of the life. Allah's statement,

(on a scale of the Awsat of that with which you feed your own families;) means, "On the average scale of what you feed your families," according to Ibn `Abbas, Sa`id bin Jubayr and `Ikrimah. `Ata' Al-Khurasani commented on the Ayah, "From the best of what you feed your families". Allah's statement,

(or clothe them,) refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allah knows best. Al-`Awfi said that Ibn `Abbas said that the Ayah means a robe or garment for each poor person (of the ten). Mujahid also said that the least of clothing, referred to in the Ayah, is a garment, and the most is whatever you wish. Al-Hasan, Abu Ja`far Al-Baqir, `Ata', Tawus, Ibrahim An-Nakha`i, Hammad bin Abi Sulayman and Abu Malik said that it means (giving each of the ten poor persons) a garment each. Allah's statement,

(or free a slave) refers to freeing a believing slave. In the Muwatta' of Malik, the Musnad of Ash-Shafi'i and the Sahih of Muslim, a lengthy Hadith was recorded that `Umar bin Al-Hakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allah, who asked her;

(Where is Allah) She said, "Above the heavens." He said,

(Who am I) She said, "The Messenger of Allah." He said,

(Free her, for she is a believer.) There are three types of expiation for breaking deliberate oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allah mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave. If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allah said,

(But whosoever cannot afford (that), then he should fast for three days.) Ubayy bin Ka`b and Ibn Mas`ud and his students read this Ayah as follows, "Then he should fast three consecutive days." Even if this statement was not narrated to us as a part of the Qur'an through Mutawatir narration, it would still be an explanation of the Qur'an by the Companions that has the ruling of being related from the Prophet . Allah's statement,

(That is the expiation for the oaths when you have sworn.)5}:89 (means, this is the legal way to atone for deliberate oaths,

(And protect your oaths.) Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarir.

(Thus Allah makes clear to you His Ayat) and explains them to you, (that you may be grateful.)

90. O you who believe! Khamr, Maysir, Ansab, and Azlam are a Rijs of Shaytan's handiwork. So avoid that in order that you may be successful.

Prohibiting Khamr (Intoxicants) and Maysir (Gambling)

Allah forbids His believing servants from consuming Khamr and Maysir which is gambling. Ibn Abi Hatim recorded that `Ali bin Abi Talib, the Leader of the Faithful, said that chess is a type of gambling. Ibn Abi Hatim recorded that `Ata', Mujahid and Tawus, or , two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is Maysir. Ibn `Umar said that Al-Maysir means gambling, and this is the same statement that Ad-Dahhak reported from Ibn `Abbas, who added, "They used to gamble during the time of Jahiliyyah, until Islam came. Allah then forbade them from this evil behavior."

Meaning of Ansab and Azlam

Al-Ansab were altar stones, in whose vicinity sacrifices were offered (during the time of Jahiliyyah), according to Ibn `Abbas, Mujahid, `Ata', Sa`id bin Jubayr and Al-Hasan. They also said that Al-Azlam were arrows that they used for lotteries to make decisions, as Ibn Abi Hatim narrated. Allah said,

(A Rijs of Shaytan's handiwork) meaning, abomination of Shaytan's handiwork, according to `Ali bin Abi Talhah who reported it from Ibn `Abbas. Sa`id bin Jubayr said that Rijs means `sin' while Zayd bin Aslam said; "An evil handiwork of Shaytan."

(So avoid that) avoid all of these abominations,

(in order that you may be successful.) and this is a statement of encouragement. Allah said next,

(Shaytan wants only to excite enmity and hatred between you with Khamr (intoxicants) and Maysir (gambling), and hinder you from the remembrance of Allah and from the Salah (the prayer). So, will you not then abstain) This is a threat and a warning.

Hadiths that Prohibit Khamr (Intoxicants)

Imam Ahmad recorded that Abu Hurayrah said, "There were three stages to prohibiting Khamr (intoxicants). When the Messenger of Allah migrated to Al-Madinah, the people were consuming alcohol and gambling, so they asked the Messenger of Allah about these things, Allah revealed,

(They ask you about alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men.")2}:219{, until the end of the Ayah. The people said, 'They (intoxicants and gambling) were not prohibited for us. Allah only said,

(In them is a great sin, and (some) benefit for men.)' So they went on drinking Khamr until one day, one of the emigrants lead his companions in the Maghrib prayer and mixed up the Ayat in his recitation. Thereafter, Allah sent down a tougher statement,

(O you who believe! Approach not the Salah (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.)4}:43 {xThen, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer Ayah was later revealed,

(O you who believe! Khamr, Maysir, Ansab, and Azlam are an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.)5}:90-91 {So they said, 'We abstained, O Lord!' Later, some people said, 'O Allah's Messenger! Some people died in the cause of Allah, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allah has made a Rijs of the work of Shaytan.' So Allah sent down,

(Those who believe and do righteous good deeds, there is no sin on them for what they ate...) 5}:93{, until the end of the Ayah. The Prophet said,

(Had they been made impermissible for them, they would have abandoned them as you have abandoned them.) Ahmad recorded this Hadith. Imam Ahmad recorded that 'Umar bin Al-Khattab said, "O Allah! Explain the verdict about Khamr to us clearly." The Ayah in Surat Al-Baqarah was revealed,

(They ask you about alcoholic drink and gambling. Say: "In them is a great sin.")2}:219 { 'Umar was summoned and this Ayah was recited to him, but he still said, "O Allah! Make the verdict of Khamr clear to us." Then the Ayah in Surat An-Nisa' was revealed,

(O you who believe! Do not approach the Salah when you are in a drunken state.)4}:43 {Thereafter, the Prophet had someone herald when it was time to pray, "Those in a drunken state are not to approach the prayer." 'Umar was again summoned and the Ayah was recited to him, but he still said, "O Allah! Make the verdict concerning Khamr clear to us." Then, the Ayah in Surat Al-Ma'idah 5}:91 {was revealed, and 'Umar was summoned and it was recited to him. When he reached the part of the Ayah that reads,

(So, will you not then abstain)5}:91{, 'Umar said, "We abstained, we abstained." Abu Dawud, At-Tirmidhi, and An-Nasa'i recorded this Hadith. 'Ali bin Al-Madini and At-Tirmidhi graded it Sahih. It is recorded in the Two Sahihs, that 'Umar bin Al-Khattab said in a speech; while standing on the Minbar of the Messenger of Allah (in the Prophet's Masjid in Al-Madinah) "O people! The prohibition of Khamr was revealed; and Khamr was extracted from five things: From grapes, dates, honey, wheat and barley. Khamr is what intoxicates the mind." Al-Bukhari recorded that Ibn 'Umar said, "The prohibition of Khamr was revealed when there were five kinds of intoxicants in Al-Madinah, besides what was produced from grapes."

Another Hadith

Imam Ahmad recorded that Anas said, "I once was giving an alcoholic beverage to Abu 'Ubaydah bin Al-Jarrah, 'Ubayy bin Ka'b, Suhayl bin Bayda' and several of their friends meeting at Abu Talhah's house. When they were almost intoxicated, some Muslims came and said, 'Did you not know that Khamr has been prohibited' They said, 'We'll wait and ask.' They then said, 'O Anas! Spill the remaining alcohol out of your container.' By Allah! They never drank it again, and their Khamr at that time was made from

unripe and normal dates.'" This is also recorded in the Two Sahihs. In another narration by Anas, "I was the butler of the people in the house of Abu Talhah when Khamr was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then heralded, and Abu Talhah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Talhah ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madinah. Some people said, 'Some people were killed and wine was still in their stomachs.' Later on, Allah's revelation came,

(Those who believe and do righteous good deeds, there is no sin on them for what they ate...)5}:93{." Ibn Jarir recorded that Anas bin Malik said, "I was serving Abu Talhah, Abu `Ubaydah bin Al-Jarrah, Abu Dujanah, Mu`adh bin Jabal and Suhayl bin Bayda', until they became intoxicated from an alcoholic drink made of mixed unripe and normal dates. Then I heard someone herald, 'Khamr has been made illegal.' So no one went in or out until we spilled the alcohol and broke its barrels. Some of us then performed ablution and others took a shower, and we wore some perfume. We then went out to the Masjid while the Messenger of Allah was reciting,

(O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that...)5}:90{, until,

(So, will you not then abstain)5}:91{. A man asked, 'O Allah's Messenger! What about those who died drinking it' Allah sent down the verse,

(Those who believe and do righteous good deeds, there is no sin on them for what they ate.)5}:93{."

Another Hadith

Imam Ahmad recorded that Ibn `Umar said that the Messenger of Allah said,

(Ten matters related to Khamr were cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price.) Abu Dawud and Ibn Majah recorded this Hadith. Ahmad recorded that Ibn `Umar said, "Once, the Messenger of Allah went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then `Umar came along and he was walking on the Prophet's left, since I gave way to him. The Messenger of Allah then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

(Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.)"

Another Hadith

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Sa`d said, "There were four Ayat revealed about Khamr..." He then said, "A man from Al-Ansar made some food and invited us. We drank Khamr before it was prohibited and became intoxicated, and thus started to boast about our status. The Ansar said that they were better, while Quraysh (the Muhajirin) said that they were better. So a man from the Ansar took a bone and struck Sa`d's nose with it and made a flesh wound on it. Ever since that happened, Sa`d's nose had a scar from that wound. The Ayah,

(Intoxicants, gambling,) until,

(So, will you not then abstain) was later revealed." Muslim recorded this Hadith.

Another Hadith

Ibn Abi Hatim recorded that `Abdullah bin `Amr said, "This Ayah in the Qur'an,

(O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.)5}:90{, was also in the Tawrah; `Allah has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, Zafan (dances) and Kibarat (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And Khamr is bitter for those who taste it. Allah has vowed by His grace and power, `Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise).'" Its chain of narration is Sahih

Another Hadith

Ash-Shafi`i narrated that Malik narrated that Nafi` said that Ibn `Umar said that the Messenger of Allah said,

(Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.) Al-Bukhari and Muslim recorded this Hadith. Muslim recorded that Ibn `Umar said that the Messenger of Allah said,

(Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.) `Abdur-Rahman bin Al-Harith bin Hisham said that he heard `Uthman bin `Affan saying, "Avoid Khamr, for it is the mother of all sins. There was a man before your time who used to worship Allah secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, `By Allah! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this alcohol.' So she gave him some alcohol, and he kept asking for more until he became intoxicated and had sex with her and killed the boy. Therefore, avoid Khamr, because it is never combined with faith, but one of them is bound to expel the other (from the heart)." This was recorded by Al-Bayhaqi. This statement has an authentic chain of narration. Abu Bakr bin Abi Ad-Dunya recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. Relating it from `Uthman is more authentic, and Allah knows best. Ahmad bin Hanbal recorded that Ibn `Abbas said, "When Khamr was prohibited, some people said, `O Allah's Messenger! What about our brethren who died while still drinking Khamr' Allah sent down the Ayah

(Those who believe and do righteous good deeds, there is no sin on them for what they ate,) until the end of the Ayah. When the Qiblah (direction of the prayer) was changed (from Jerusalem to Makkah), some people asked, `O Allah's Messenger! What about our brethren who died while still praying toward Jerusalem' Allah sent down,

(And Allah would never make your faith to be lost.)"2}:143 { `Abdullah bin Mas`ud said that the Prophet said when the Ayah,

(Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa, and believe...) was revealed,

(I was told, that you are among them.) This is the narration that Muslim, At-Tirmidhi and An-Nasa'i collected.

If they have Taqwa and believe and do righteous good deeds, and they (again) have Taqwa and believe, and then (once again) have Taqwa and perform good. And Allah loves the good-doers.

Freedom of Belief

Surah 10 Ayat 99 and 100

Students' Notes

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَبِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ
وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

Yusuf Ali (1872 – 1953):

99. If it had been thy Lord's will, they would all have believed, - all who are on earth! will you then compel mankind, against their will, to believe!

100. No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.

Sayyid Abul Ala Maududi (1903 – 1979):

[99-100] Had your Lord willed (that all the people of the world should be believers), all the dwellers of the earth would have believed in Him¹⁰¹ Will you, then, force the people to become believers?¹⁰² No one can believe without Allah's permission,¹⁰³ and it is the way of Allah that He throws filth on those who do not use their commonsense.¹⁰⁴

¹⁰¹This refers to the freedom that Allah has granted to mankind to believe or not to believe in Him. Otherwise He could have very easily created all the people as born believers and obedient servants and there would have been no disbelief and disobedience at all on the earth. Or He could have very easily inspired them to turn towards belief and obedience. But these methods would have defeated the wisdom that underlies the creation of mankind.

¹⁰²This does not at all mean that the Holy Prophet desired to force people to become believers, and that Allah was forbidding him to do this. In fact, the Qur'an has here adopted the same method of admonishing the people that it has adopted at many other places, that is, though the words have apparently been addressed to the person of the Holy Prophet, in fact, these have been addressed to the people. The implication is this: "O people! Our Messenger has made the distinction between the Guidance and deviation quite clear and plain by argument and pleading. Now, therefore, it is for you to believe or not to believe in the Guidance. If you accept that some one should force you to adopt the Right Way, you should know that this 'duty' has not been assigned to Our Prophet. Had Allah willed this, He could have done it Himself: then there would have been no need of sending any Prophet to you."

¹⁰³This is to emphasize the principle that the bestowal of all these blessings is in the power of Allah alone: therefore none can acquire or bestow on anyone any blessing without the permission of Allah. As faith and guidance also are blessings, they, too, can be acquired only with Allah's permission; and no one can acquire

these without His permission nor bestow these on anyone else even though one should desire to do so. That is why, even if the Prophet had sincerely desired to make people believers forcibly, he could not have done this, for this could be done only with Allah's permission and help.

104This points out clearly that the above principle is not applied blindly and irrationally so as to bestow the blessing of faith on or withhold it from anyone without any rhyme or reason, but it works according to a system which is based on wisdom. Allah bestows this on anyone who uses his common sense properly in search of the Truth, for Allah provides for such a one the means of attaining it in proportion to the sincerity of his intention and the extent of his exertion and grants him its correct knowledge required for faith. But He throws the filth of ignorance, deviation, wrong thinking and wrong doing on the one who is not a seeker after the Truth and does not seek the Truth and does not use his common-sense properly because of his prejudices, or does not use it at all in search of the Truth. And this is what such people deserve.

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

99. (And if thy Lord willed) O Muhammad, (all who are in the earth would have believed together) all the disbelievers would have believed. (Wouldst thou (Muhammad) compel men) would you coerce people (until they are believers) to become believers?

100. (It is not for any) disbelieving (soul to believe) in Allah (save by the permission of Allah) save by Allah's will and given success. (He hath set uncleanness) He leaves denial (upon those) in the hearts of those (who have no sense) who do not apprehend Allah's divine Oneness. This verse was revealed about Abu Talib. The Prophet (pbuh) was so keen that he believes, but Allah did not want him to believe.

Tafsir Ibn Katheer (701 – 774 H):

Allah said: (And had your Lord willed) meaning 'O Muhammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allah has wisdom in what He does.' Similarly, Allah said:

(And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.") (11:118-119) He also said,

(Have not then those who believed yet known that had Allah willed, He could have guided all mankind) (13:31) Therefore, Allah said:

(So, will you then compel mankind) and force them to believe. (until they become believers.) meaning, it is not for you to do that. You are not commanded to do that either. It is Allah Who

(It is not up to you to guide them, but Allah guides whom He wills.) (2:272).

(It may be that you would kill yourself with grief because they are not believers.) (26:3)

(you guide not who you like..) (28:56)

(Your duty is only to convey, and it is up to Us to reckon.) (13:40)

There are other Ayat besides these which prove that Allah is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice. Similarly, He said, (It is not for any person to believe, except by the leave of Allah, and He will put the Rijs) That is, disorder and misguidance (upon those who do not reason) meaning, Allah's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

Signs

Surah 13 Verse 3 and 4

Students' Notes

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرُوعٌ وَخَيْلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضْلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأُكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Yusuf Ali (1872 – 1953):

3. And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!

4. And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!

Sayyid Abul Ala Maududi (1903 – 1979):

[3] And it is He Who has spread out the earth, and fixed the immovable mountains in it, and made the rivers flow on it. He has created in pairs every kind of fruit, and He covers the day with the veil of night.⁸ Surely there are great Signs in these for those who reflect upon them.

[4] And behold! there are different regions on the earth close to one another;⁹ there are vineyards, corn fields and groves of date-palm with single or double trunk.¹⁰ All are irrigated with the same water, but We make some more tasteful than others. Most surely there are many Signs in all these things for those who use their common sense.¹¹

⁸After citing some heavenly Signs in support of the doctrines of Tauhid and the Hereafter, a few Signs are being cited from the earth for the same purpose. Briefly the following are the arguments for Tauhid, Resurrection and Accountability:

(1) Tauhid: The fact that the earth is closely connected with the heavenly bodies (which help create life on it), and the fact that the mountains and the rivers are so inter-related with that life are clear proofs that all these things have not been created by separate and different gods nor are being governed, by gods with independent powers and authorities. Had it been so, there could not have been so much harmony, congruity, accord and unity of purpose among them; nor could these relationships have continued for such a long time. For it is quite obvious that if there had not been One All-Powerful and All-Wise Allah, it could not have been possible and practicable for different gods to sit together and evolve out such a harmonious system of the universe without any discord or conflict between its myriads of bodies.

(2) Resurrection: This wonderful planet, the earth, is itself a great proof that its Creator is All-Powerful and can, therefore, raise the dead whenever He will. For it is floating in space round the sun and it has high

mountains fixed in it and has large rivers flowing on its surface: it produces countless fruit-bearing trees and it brings about the cycles of the day and the night with precise regularity.

All these things bear witness to the boundless power of its Creator. It would, therefore, be sheer folly to doubt that such All-Powerful Creator is incapable of raising mankind to life after death.

(3) Accountability: The earth, with all its wonderful and purposeful signs, is a clear evidence of the fact that its Creator is All-Wise. Therefore it cannot even be imagined that He has created man, His noblest creation, without any purpose. Just as His wisdom is apparent from the structure of the earth, its mountains, its rivers, the pairs of its trees and fruits, its night and day, so it is quite obvious that it has not been made the habitation of man without any purpose, nor will it be brought to naught without the fulfillment of that purpose. Clearly mankind shall be accountable to its Creator for the fulfillment of that Divine purpose.

9That is, "If you observe carefully, you will find Divine wisdom, design and purpose in the diversity of the structure of the earth. Though it has countless regions adjoining one another, they are different from one another in their shapes, colors, component parts, characteristics, potentialities, productive capacity and source of minerals. This diversity has countless points of wisdom and advantage. Let alone other creatures, if we consider the diversity of regions from the point of the good it has done to mankind, we shall have to acknowledge that this is the result of the well-thought and well-planned design of the All-Wise Creator. For this diversity has helped the growth of human civilization so much that only an unreasonable person can assign this to mere accident.

10Some of the date-palm trees have only a single trunk from the root while others have two or more stems from the same root.

11The things mentioned in this verse contain many other Signs besides the proofs of Tauhid and the boundless powers and All-Comprehensive Wisdom of Allah. Let us consider one of these, that is the diversity in the universe, including mankind. There is the one and the same earth but all its regions are quite different from one another. Then there is one and the same water but it helps to produce different kinds of corn and fruits. Then one and the same tree bears fruits which, in spite of likeness, differ from one another in shapes, sizes, and other features. Then there is one and the same root from which sometimes one and at others two trunks sprout up, with their own different characteristics. If one considers these aspects of diversity, one shall come to the conclusion that the Divine wisdom demands the same kind of diversity in the natures, temperaments and inclinations of human beings, and, therefore, in their conducts. So, one need not worry about the existence of this diversity. As it has been stated in v. 31, if Allah had willed, He could have created all human beings alike and virtuous by birth. But the wisdom that underlies the creation of the universe, including mankind, requires diversity and not uniformity. Otherwise, all this creation would have become meaningless.

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

3. (And He it is who spread out the earth) He spread out the earth on water (and placed therein firm hills) He created in the earth firm mountains as pillars (and flowing streams) and placed therein flowing rivers, (and of all fruits) and of all the different kinds of fruit (He placed therein two spouses) sweet and sour are one pair, the white and the red are another pair. (He covereth the night with the day) and the day with the night, i.e. He brings the day and removes the night and brings the night and removes the day. (Lo! Herein) in the difference of that which I have mentioned (verily are portents) signs (for people who take thought) in order to reflect.

4. (And in the Earth are neighbouring) adjacent (tracts) places: a bad, swampy land close to a good, fertile land, (vineyards and ploughed lands, and date-palms, like) which have the same roots, whether they are ten or less (and unlike) have different roots, (which are watered with one water) they are watered with the rain or water from rivers. (And We have made some of them to excel others in fruit) in bearing and taste. (Lo!

Herein) in their difference and different colours (verily are portents) signs (for people who have sense) for people who believe that they are from Allah.

Tafsir Ibn Katheer (701 – 774 H):

(3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made Zawjayn Ithnayn (two in pairs). He brings the night as a cover over the day. Verily, in these things, there are Ayat (signs) for people who reflect.) (4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat (signs) for the people who understand.)

(And it is He Who spread out the earth) made it spacious in length and width. Allah has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

(and of every kind of fruit He made Zawjayn Ithnayn.), two types from every kind of fruit,

(He brings the night as a cover over the day.) Allah made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allah controls time just as He controls space and matter,

(Verily, in these things, there are Ayat for people who reflect.) who reflect on Allah's signs and the evidences of His wisdom. Allah said,

(And in the earth are neighboring tracts.) Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and several others. This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allah said next,

(and gardens of vines, and green crops (fields), and date palms...) Allah's statement, next,

(Sinwanun wa (or) Ghayru Sinwan.) `Sinwan' means, growing into two or three from a single stem, such as figs, pomegranate and dates. `Ghayru Sinwan' means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's `Sinw' of his father. There is an authentic Hadith that states that the Messenger of Allah said to `Umar bin Al-Khattab,

(Do you not know that man's paternal uncle is the Sinw of his father) Allah said next,

(watered with the same water; yet some of them We make more excellent than others to eat.) Abu Hurayrah narrated that the Prophet commented on Allah's statement,

(yet some of them We make more excellent than others to eat.)

(The Dagal, the Persian, the sweet, the bitter...) At-Tirmidhi collected this Hadith and said, "Hasan Gharib." Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allah's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same

can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allah said,

(Verily, in these things there are Ayat for the people who understand.)

Orphans

Surah 17 Verse 31 to 34

Students' Notes

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْءًا كَبِيرًا
وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Yusuf Ali (1872 – 1953):

31. Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

32. Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to

33. Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law).

34. Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).

Sayyid Abul Ala Maududi (1903 – 1979):

[31] 7. Do not kill your offspring for fear of want: for it is We Who provide them and you as well. Indeed their killing is a heinous crime.³¹

[32] 8. Do not even go near fornication for it is a very indecent flung and a very evil way.³²

[33] 9. Do not kill any soul whose killing has been forbidden by Allah³³ except by right.³⁴ and if one is killed unjustly We have granted the right of retribution to his guardian.³⁵ So he should not transgress the limits in retaliation,³⁶ for he shall be helped.³⁷

[34] 10. Do not go near the property of an orphan except in the best manner until he reaches the age of maturity.³⁸ Keep your pledges, for you shall be accountable for your pledges.³⁹

³¹This verse cuts at the very root of the movement of birth control, which has been going on from ancient times to our present age. It was the fear of want that induced people to kill their children or resort to abortion. In our age another plan has been added to these, i.e., contraception. This article of the Islamic Manifesto prohibits the people from reducing the number of mouths by artificial means taut exhorts them to increase the means of production according to the natural methods enjoined by Allah. According to this article, it is one of the biggest mistakes of man to check birth rate as a solution to the want and scarcity of provisions: therefore, it warns him, as if to say, "O man, it is not you who make arrangement for food, but Allah, Who settled you in the land and has been providing for you and will provide for those who will come after you". History tells us that the food resources have always expanded in proportion to the number of inhabitants of a country: nay, often they have exceeded far more than the needs of the inhabitants. Thus it is a folly on the part of man to interfere with the arrangements of Allah.

It is very significant that as a result of this teaching no movement has ever been started to control birth nor has there been any inclination to infanticide among the Muslims ever since the revelation of the Qur'an.

³²"Do not even go near fornication." This commandment is meant both for individuals and society as a whole. It warns each individual not only to guard against adultery or fornication itself but against all those things that lead to or stimulate it. As regards society as a whole the commandment enjoins it to make such arrangements as prevent adultery and eradicate the means and stimulants that lead to adultery. Therefore, the society should employ all those legal and educative means that help develop such an environment as prevents and eradicates indecency.

Finally, this article formed the basis of laws and regulations of the Islamic system of life. In order to fulfill its implications adultery and false accusation of adultery were made criminal offenses: regulations about "Purdah" were promulgated: the publication of indecent things was banned and drinking of intoxicants was made unlawful: restrictions on music, dancing and pictures which are conducive to adultery were imposed. Then such laws were enacted as made marriage easy, and cut at the root of adultery.

³³"Do not kill any soul" includes not only the prohibition of the killing of other souls but also one's own soul as well for it is also included in the prohibition that immediately follows this command. Thus suicide is regarded as heinous a sin as murder. Some foolish people object to the prohibition of suicide saying that they themselves are the masters of their souls. Therefore, there is nothing wrong in killing one's own self or in destroying one's own property. They forget that every soul belongs to Allah, and none has any right to destroy it, nay, even to abuse it, for this world is a place of trial, where we should undergo the test up to the end of our lives in accordance with the will of Allah. It does not matter whether our circumstances are favorable or adverse for trial. Therefore, it would be wrong to run away from the place of test, not to speak of committing such a heinous crime as suicide (which Allah has prohibited) to escape it, for it means that the one who commits suicide tries to run away from small troubles and ignominies towards greater affliction and eternal torment and ignominy.

³⁴When the Islamic State was established, "killing by right" was confined to five cases only: To punish (1) a willful murderer for retribution, (2) opponents of the true religion during war, (3) those who attempt to overthrow the Islamic system of government, (4) a man or woman guilty of adultery and (5) an apostate.

³⁵We have translated the Arabic word "sultan" into "the right of retribution". Here it stands for "a ground for legal action". This also lays down the legal principle that in a case of murder, the real plaintiff is not the government but the guardian or the guardians of the murdered person who are authorized to pardon the murderer or receive blood-money instead of taking his life.

36 Transgression in killing would be to kill more persons than the murderer or to kill the criminal by degrees with torment or to disfigure his dead body or to kill him after receiving blood-money, etc. All these things have been forbidden.

37 It has not been defined how succor will be given because at the time of its revelation the Islamic State had not yet been established. After its establishment it was made clear that a guardian was not authorized to enforce retribution by murdering the criminal. The Islamic Government alone is legally authorized to take retribution; therefore, succor for justice should be demanded only from it.

38 This too, was not merely a moral instruction. When the Islamic State was established, legal and administrative methods were adopted to safeguard the rights of orphans, the details of which are found in the literature of Hadith and Fiqh. Then this principle was extended to cover the cases of all those citizens who were unable to safeguard their own rights. The Holy Prophet himself declared, "I am the guardian of the one who has no guardian". And this is the basis of many rules and regulations of the Islamic Law.

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

31. (Slay not your children). This verse was revealed about the tribe of Khuza'ah who used to bury their new born daughters alive, and so Allah forbade them from doing so, telling them not bury their daughters alive, (fearing a fall to poverty) for fear of humiliation and poverty, (We shall provide for them) i.e. for your daughters (and for you. Lo! the slaying of them) burying them alive (is great sin) is a tremendous sin which deserves a great punishment.

32. (And come not near unto adultery) secretly or openly. (Lo! it is an abomination) a transgression and sin (and an evil way) to choose.

33. (And slay not the life) of a believing person (which Allah hath forbidden) to slay (save with right) through stoning, application of the law of retaliation or because of apostasy. (Whoso is slain wrongfully) and intentionally, (We have given power) a cause and pretext against the killer, if he wishes he can kill him and if he wishes he can spare him, and if he wishes he can take blood money instead (unto his heir) the heir of the victim, (but let him not commit excess in slaying) if he kills the killer of the victim. Thus, he should not kill other than the killer himself; it is also said that this means, according to another reading: do not kill ten people to avenge the killing of one person. (Lo! he will be helped) for in that case, he will be killed and cannot be spared.

34. (Come not near the wealth of the orphan save with that which is better) through generating profit from it and by means of preserving it (till he come to strength) 15 or 18 years old; (and keep the covenant) that you pledged in the name of Allah between you and people. (Lo! of the covenant) the one who breaks the covenant (it will be asked) why he broke it on the Day of Judgement.

Tafsir Ibn Katheer (701 – 774 H):

(31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.)

This Ayah indicates that Allah is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of Jahiliyyah would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allah forbade that and said:

(And kill not your children for fear of poverty.) meaning, lest they may make you poor in the future. This is why Allah mentions the children's provision first: (We shall provide for them as well as for you.) In Surat

Al-An`am, Allah says: (kill not your children because of poverty.) (6:151) (We provide sustenance for you and for them) (6:151) and, (Surely, the killing of them is a great sin.) means, a major sin. In Two Swahihis it is recorded that `Abdullah bin Mas`ud said: "I said, `O Messenger of Allah, which sin is the worst' He said, (To appoint rivals of Allah when He has created you.) I asked, `Then what' He said, (To kill your child lest he should eat with you.) I asked, `Then what' He said, (To commit adultery with your neighbor's wife.)" (32. And come not near to unlawful sex. Verily, it is Fahishah (immoral sin) and an evil way.)

Allah says, forbidding His servants to commit Zina or to approach it or to do anything that may lead to it: (And come not near to unlawful sex. Verily, it is a Fahishah (immoral sin)) meaning a major sin, (and an evil way.) meaning, a terrible way to behave. Imam Ahmad recorded Abu Umamah saying that a young man came to the Prophet and said, "O Messenger of Allah! Give me permission to commit Zina (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet said, (Come close) The young man came to him, and he said, (Sit down) so he sat down. The Prophet said, (Would you like it (unlawful sex) for your mother) He said, "No, by Allah, may I be ransomed for you." The Prophet said, (Neither do the people like it for their mothers.) The Prophet said, (Would you like it for your daughter) He said, "No, by Allah, may I be ransomed for you." The Prophet said, (Neither do the people like it for their daughters.) The Prophet said, (Would you like it for your sister) He said, "No, by Allah, may I be ransomed for you." The Prophet said, (Neither do the people like it for their sisters.) The Prophet said, (Would you like it for your paternal aunt) He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you." The Prophet said, (Neither do the people like it for their paternal aunts.) The Prophet said, (Would you like it for your maternal aunt) He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you." The Prophet said, (Neither do the people like it for their maternal aunts.) Then the Prophet put his hand on him and said, (O Allah, forgive his sin, purify his heart and guard his chastity.) After that the young man never paid attention to anything of that nature.

(33. And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.)

It was reported in the Two Sahihis that the Messenger of Allah said: (The blood of a Muslim who bears witness to La ilaha illallah and that Muhammad is the Messenger of Allah, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the Jama'ah.) The following is recorded in the books of the Sunan: (If the world were to be destroyed, it would be of less importance to Allah than the killing of a Muslim.)

(And whoever is killed wrongfully, We have given his heir the authority.) The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the Diah (blood money), or he may forgive him with no payment, as is reported in the Sunnah. The great scholar and Imam Ibn `Abbas understood from the general meaning of this Ayah that Mu`awiyah should take power, because he was the heir of `Uthman, who had been killed wrongfully, may Allah be pleased with him, and Mu`awiyah did eventually take power, as Ibn `Abbas said on the basis of this Ayah. This is one of the stranger of matters.

(But let him not exceed limits in the matter of taking life.) They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer. (Verily, he is helped.) means, the heir is helped against the killer by the Shari`ah and by divine decree.

(34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.)

(And come not near to the orphan's property except to improve it, until he attains the age of full strength.) meaning, do not dispose of the orphan's wealth except in a proper manner. (but consume it)the orphan's property {not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable

(according to his labor).) (4:6) In Sahih Muslim it is recorded that the Messenger of Allah said to Abu Dharr: (O Abu Dharr, I see that you are weak (in administering), and I like for you that which I like for myself. Do not let yourself be appointed as Amir over two people, and do not let yourself be appointed as guardian of an orphan's property.)

(And fulfill (every) covenant.) meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it: (Verily, the covenant will be questioned about.)

Fairness

Surah 17 Verse 35

Students' Notes

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Yusuf Ali (1872 – 1953):

35. Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.

Sayyid Abul Ala Maududi (1903 – 1979):

35. Give full measure when you measure and weigh with even scales⁴⁰ when you weigh. This is the best way and will prove to be the best in the end.⁴¹

⁴⁰This instruction was not confined to individuals only but it has been made a part of the duties of an Islamic Government to supervise transactions in the markets and streets to see that exact measures and weights are being observed, and prevent their breach and violation by the force of law. Afterwards it was made one of the duties of the government to eradicate dishonesty in all commercial dealings and economic transactions.

⁴¹That is, "Its end will be best in this world and it will be best in the Hereafter." It is best in this world because it produces mutual trust between sellers and buyers. As a result of this, commerce prospers and there is a general prosperity. As regards the Hereafter, there the end depends wholly on honesty, piety and fear of God.

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

(Fill the measure) perfect measurement (when ye measure) to others, (and weigh with a right balance) with a fair balance; (that) perfecting measurement and (And give full measure when you measure.) meaning, do not try to make it weigh less nor wrong people with their belongings.

(and weigh with a balance) meaning scales, (that is straight.) meaning that which is not distorted nor that which will cause confusion. (that is good) for you, in your daily life and in your Hereafter. So Allah says: (and better in the end.) meaning, with regard to your ultimate end in the Hereafter. (That is good (advantageous) and better in the end.) Sa'id narrated that Qatadah said that this means "Better in reward and a better end." Ibn `Abbas used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures." (And give full measure when you measure.) meaning, do not try to make it weigh less nor wrong people with their belongings. (and weigh with a balance) meaning scales, (that is straight.) meaning that which is not distorted nor that which

will cause confusion. (that is good) for you, in your daily life and in your Hereafter. So Allah says: (and better in the end.) meaning, with regard to your ultimate end in the Hereafter. (That is good (advantageous) and better in the end.) Sa'id narrated that Qatadah said that this means "Better in reward and a better end." Ibn `Abbas used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures."

Tafsir Ibn Katheer (701 – 774 H):

‘And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.’

(And give full measure when you measure.) meaning, do not try to make it weigh less nor wrong people with their belongings. (and weigh with a balance) meaning scales, (that is straight.) meaning that which is not distorted nor that which will cause confusion. (that is good) for you, in your daily life and in your Hereafter. So Allah says: (and better in the end.) meaning, with regard to your ultimate end in the Hereafter. (That is good (advantageous) and better in the end.) Sa'id narrated that Qatadah said that this means "Better in reward and a better end." Ibn `Abbas used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures."

Punishment

Surah 25 Verse 68 to 70

Students' Notes

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Yusuf Ali (1872 – 1953):

68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment.

69. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy, -

70. Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,

Sayyid Abul Ala Maududi (1903 – 1979):

And those who do not invoke any god but Allah nor kill a soul, which Allah has forbidden, unjustly, nor commit adultery.⁸⁴ He who does this shall be punished for his sin, and his torment shall be doubled on the

Day of Resurrection,⁸⁵ and he shall abide in a state of ignominy, except the one who may have repented (after those sins) and have believed and done righteous works,⁸⁶ for then Allah will change his evil deeds into good deeds, and He is very Forgiving and Merciful.

⁸⁴The true servants refrain from three great sins: Shirk, murder and adultery. The Holy Prophet himself warned of their gravity. According to 'Abdullah bin Mas'ud, when some one asked him about the worst sins, he replied, (1) "It is to set up someone as equal in rank with Allah, Who has created you, (2) to kill your own child for fear of its sustenance, and (3) to commit adultery with the wife of your neighbour." (Bukhari, Muslim, Tirmizi, Nasa'i, Ahmad). Obviously this is not a complete list of the "heinous sins". But these three instances have been cited because they were most prevalent in the Arab society of those days .

As regards the inclusion of refraining from shirk among the excellences of the true servants, one may ask why it should be presented as virtue before the disbelievers who did not regard shirk as a vice. It is because the Arabs had doubts about the doctrine of shirk even though they appeared to be deeply involved in it. This is amply supported by their history. For instance, when Abraha invaded Makkah, the Quraish did not invoke their idols to save the Ka`bah from him, but they begged Allah to save it. Their contemporary poetry bears sufficient evidence that they regarded the destruction of the "people of the elephant" due to Allah's power and supernatural interference and not due to any help of their idols. The Quraish and the polytheists of Arabia had also come to know that when Abraha reached Ta'if on his way to Makkah, the people of Ta'if had offered him their services to destroy the Ka`bah and had even provided him guides to take him safely to Makkah through the hills, for fear that he might also destroy the temple of "Lat", their chief deity. This event so much offended the Arabs that for years after this they continued , pelting the grave of the chief guide with stones for retaliation. Moreover, the Quraish and the other Arabs attributed their creed to Prophet Abraham and looked upon their religious and social customs and their Hajj rites as part of Abraham's religion. They knew that Prophet Abraham was a worshiper 'of Allah and not of idols. They also had traditions to show as to when they had started idol-worship, and which idol had been brought from where, when and by whom. The fact is that the common Arab did not have much of reverence for his idols. He would even speak insultingly of it and withheld his offerings when it failed to fulfil his wishes and prayers. For instance, there is the story of an Arab who wanted to avenge the murder of his father. He went to the temple of his idol, Zul-Khalasah, and wanted to take an omen. The response came that he should abandon his intention. At this the Arab became furious and cried out: 'O Zul-Khalasah! Had you been in my place, and your father was murdered, you would not have said that the murderers should not be punished." Another Arab took his herd of camels to the shrine of his god, named Sa'd, for seeking its blessings. It was a tall idol which had been smeared with sacrificial blood. On seeing it, the camels became terrified and started running in all directions. The Arab was so filled with rage that he started pelting the idol with stones, shouting, "May God destroy you! I had come to you to seek blessings for my camels, but you have deprived me of all of them." There were certain idols about whose origin filthy stories were current. For instance, the story about Asaf and Na'ilah whose images had been placed at Safa and Marwa, was that they were actually a man and a woman, who had committed adultery inside the Holy Ka`bah and had been turned into stone by God as a punishment. When the deities had such reputation, no worshiper could cherish any reverence for them in his heart. From this one can easily understand that the Arabs did recognize the value of true God-worship deep in their hearts, but, on the one hand, it had been suppressed by ancient customs and ways of ignorance, and on the other, the priestly class among the Quraish had vested interests, who were busy creating prejudices against it among the people. They could not give up idol-worship because such a step would have brought to an end their supremacy in Arabia. That is why, refraining from shirk and worship of One Allah has been mentioned as a mark of superiority of the followers of the Holy Prophet without any fear of contradiction by the disbelievers, for even they in their heart of hearts knew that it was a weighty argument against them.

⁸⁵This can have two meanings: (1) His punishment will never come to an end, but it will continue being inflicted relentlessly over and over again; and (2) the person who in addition to the sins of disbelief, shirk and atheism, would have committed murders, adultery and other sins, will get separate punishment for rebellion and for each other sin. He will be accountable for each of his major and minor sins none of which

will be pardoned. For instance, for each murder and for each act of adultery he will be given a separate punishment, and likewise, there will be a separate punishment for every sin committed by him.

86 This is a good news for those people who repented and reformed themselves, for they will have the benefit of the "general amnesty" contained in verse 70. This was regarded as a great blessing by the true servants because very few of those who embraced Islam had been free from those vices during their 'ignorance', and were terrified by the threat contained in vv. 63-69, but this amnesty not only redeemed them but filled them with hope.

Many instances of such people, who sincerely repented and reformed their lives, have been related in the traditions. For instance, Ibn Jarir and Tabarani have related an incident from Hadrat Abu Hurairah, who says, "One day when I returned home after offering the 'Isha prayer in the Prophet's Mosque, I saw a woman standing at my door. I saluted her and walked into my room, closed the door and busied myself in voluntary worship. After a while she knocked at the door. I opened the door and asked what she wanted. She said that she had come with a problem: She had committed zina, had become pregnant, given birth to a child and then killed it. She wanted to know if there was any chance of her sin being forgiven. I replied in the negative. She went back grief-stricken, exclaiming, "Ah! this beautiful body was created for the fire!" The next morning, after the prayer, when I related the night's incident before the Holy Prophet, he said, "You gave a very wrong answer, Abu Hurairah: Haven't you read the Qur'anic verse which says: '(Those) who do not invoke any other deity than Allah...except the one who may have repented (after those sins) and have believed and done righteous deeds' `?" Hearing this from the Holy Prophet, I went out in search of the woman, and had her traced again at the `Isha time. I gave her the good news and told her what the Holy Prophet had said in reply to her question. She immediately tell prostrate on the ground and thanked Allah, Who had opened a way for her forgiveness. Then she offered repentance and set a slave-girl, along with her son, free." A similar incident about an old man has been related in the traditions. He came before the Holy Prophet and said, "O Messenger of Allah, all my life has passed in sin: there is no sin which I have not committed; so much so that if my sins were to be distributed over the people of the whole world, they would all be doomed. Is there any way out for my forgiveness?" The Holy Prophet asked him, "Have you embraced Islam?" He said, "I bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah." The Holy Prophet said, "Go back, Allah is All-Forgiving and has the power to change your evil deeds into good deeds." He asked, "Is it about all my crimes and errors?" The Holy Prophet replied, "Yes, it is about all your crimes and errors." (Ibn Kathir) .

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

68. (And those who cry not unto) worship not (any other god along with Allah) among the idols, (nor take the life which Allah hath forbidden) to kill nor declare it lawful to be killed (save in (course of) justice) through stoning, retaliation or apostasy, (nor commit adultery) nor deem adultery lawful (and whoso doeth this) i.e. deem it lawful (shall pay the penalty) a valley in the Fire; and it is said: a well in the Fire;

69. (The doom will be doubled for him on the Day of Resurrection, and he will abide therein) in the doom (disdained) humiliated (for ever;

70. Save him who repenteth) from his disbelief (and believeth) in Allah (and doth righteous work) sincerely after he accepts faith; (as for such, Allah will change their evil deeds to good deeds) Allah will change them from the state of disbelief to the state of faith, from disobedience to obedience, from the worship of idols to His worship, and from evil to goodness. (Allah is ever Forgiving) He forgives whoever repents, (Merciful) He shows mercy towards whoever dies in a state of repentance.

Tafsir Ibn Katheer (701 – 774 H):

(And those who invoke not any other god along with Allah...)" This was also recorded by An-Nasa'i, and by Al-Bukhari and Muslim. It was narrated that Sa'id bin Jubayr heard Ibn `Abbas saying that some of the

people of Shirk killed a great deal and committed Zina a great deal, then they came to Muhammad and said: "What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done." Then the Ayah: (And those who invoke not any other god along with Allah...) was revealed, as was the Ayah, (Say: "O My servants who have transgressed against themselves!") (39:53).

(and whoever does this shall receive Athama.) It was recorded that `Abdullah bin `Amr said: "Athama is a valley in Hell." `Ikrimah also said that Athama refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa`id bin Jubayr and Mujahid. As-Suddi said that Athama referred to punishment, which is closer to the apparent meaning of the Ayah. This interpretation makes it interchangeable with what comes next, the Ayah: (The torment will be doubled for him on the Day of Resurrection,) i.e., repetitive and intensified.

(and he will abide therein in disgrace;) scorned and humiliated.

(Except those who repent and believe, and do righteous deeds;) means, those who do these evil deeds will be punished in the manner described, (Except those who repent), that is; those who repent in this world to Allah from all of those deeds, for then Allah will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the Ayah in Surat An-Nisa':

(And whoever kills a believer intentionally) (4:93), because even though this was revealed in Al-Madinah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this Ayah states that forgiveness is only for those who repent. Moreover Allah says: (Verily, Allah forgives not that partners should be set up with Him, but He forgives except that to whom He wills) (4:48). And in the authentic Sunnah, it is reported from the Messenger of Allah that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allah accepted his repentance, and other Hadiths.

(for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.) Imam Ahmad recorded that Abu Dharr (may Allah be pleased with him) said, "The Messenger of Allah said:

(I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes, and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here.") He (Abu Dharr) said: "And the Messenger of Allah smiled so broadly that his molars could be seen." Muslim recorded it. Ibn Abi Hatim recorded that Abu Jabir heard Makhul say, "A very old man with sunken eyes came and said, 'O Messenger of Allah, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him' The Messenger of Allah said:

(Have you become Muslim) He said, "As for me, I bear witness that there is no God but Allah Alone, with no partner or associate, and that Muhammad is His servant and Messenger." The Prophet said: (Allah will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.) The man said: "O Messenger of Allah, even my betrayals and immoral actions" The Prophet said: (Even your betrayals and immoral actions.) "The man went away saying 'La ilaha illallah' and 'Allahu Akbar.'" Allah tells us how His mercy extends to all His creatures, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allah says: (And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Mataba.) meaning, Allah will accept his repentance. This

is like the Ayat: (And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful) (4:110).

(Know they not that Allah accepts repentance from His servants...) (9:104).

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") (39:53) - for those who repent to Him.

Parents

Surah 31 Verse 14 and 15

Students' Notes

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّالَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ
وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ
أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Yusuf Ali (1872 – 1953):

14. And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.

15. "But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."

Sayyid Abul Ala Maududi (1903 – 1979):

[14-15] And²² the fact is that We have Ourselves enjoined on man to recognize the rights of his parents: his mother bore him in her womb with weakness upon weakness and his weaning took two years.²³ (That is why We admonished him to the effect:) "Give thanks to me and to your parents: to Me you have to return. But if they press you to join with Me another about whom you have no knowledge,²⁴ do not obey them at all. Treat them kindly in the world, but follow the way of him who has turned to Me. Then to Me will all of you return;²⁵ then I shall tell you what you had been doing.²⁶

²²The whole passage from lure to the end of the paragraph is a parenthesis, which Allah has inserted as a further explanation of the saying of Luqman.

²³From these words, Imam Shafe'i, Imam Ahmad, Imam Abu Yusuf. and Imam Muhammad have drawn the conclusion that the suckling period of the child is two years. If a child has been suckled by a woman within this period, they will be forbidden for each other, but if outside and beyond this period, they will not be so. A saying of Imam Malik also supports this. But Imam Abu Hanifah has proposed the period of two and a half years as a precaution, and has added that it' the child has been weaned after two years, or even earlier, and it is no longer dependent upon suckling for its food, no woman would be forbidden for him If

she gave him suck after that period, However, if the real food of the child is still milk. suckling during the period will render him and her forbidden for each other in spite of his eating the other food in a more or less quantity. For, the verse does not mean that the child should be suckled necessarily for two years. In Surah Al Baqarah it has been said: "The mothers shall suckle their children for two whole years, if the fathers desire the suckling to be completed." (v. 233). Ibn 'Abbas from these words has concluded, and other scholars have agreed with him in this, that the shortest period of pregnancy is six months, for the Qur'an at another place says: "His bearing (in the womb) and his weaning took thirty months." (Ahqaf: 15) This is an important legal point which helps resolve many disputes concerning legitimate and illegitimate births.

24That is, "About whom you have no knowledge that he is My associate."

25"All of you": the children as well as the parents.

26For explanation, see E. N.'s 11 and 12 of Surah Al-'Ankabut:

11According to Muslim, Tirmidhi, Ahmad, Abu Da'ud and Nasa'i, this verse was Sent down in respect of Hadrat Sa'd bin Abi Waqqas. He was 18 or 19 years old when he embraced Islam. When his mother, Hamnah, daughter of Sufyan bin Umayyah (neice of Abu Sufyan), came to know that her son had become a Muslim, she said, "I will neither eat nor drink nor sit in shade unless you disown Muhammad. The rights of the mother are supermost even according to Allah's Command. Therefore if you disobey me, you will be disobeying Allah too." Hadrat Sa'd was perplexed and came before the Holy Prophet and told his whole story. At this, this verse was revealed. Possibly other young men who embraced Islam in the initial stage at Makkah were also confronted with similar situations. Therefore, the same theme has been repeated forcefully in Surah Luqman: 15 also.

What the verse means to impress is this: The rights of the parents, among the creation of Allah, are to be held as the supreme, but even if the parents force a person to adopt shirk, they should not be obeyed. The words, "If both of them force you to associate..." imply that a lesser pressure, or a pressure by either of them, deserves to be set aside much more promptly. The next sentence, "... whom you do not know (as such)," is also noteworthy. This gives a sound reason for not obeying the parents in this regard. The parents certainly have the right that the children should serve them, respect them, and obey them in lawful things. But they do not have the right that one should obey them blindly against one's knowledge of the reality. Therefore, there is no reason why a person should go on following his parents' religion just because it is their religion. If the children come to know that their parents are following a false religion, they should give it up and adopt the right religion. and should not follow the wrong way whose falsehood has become clear to them even if the parents use every kind of pressure for it. When this is so in the case of even the parents, it should be so with every other person, too. No one deserves to be followed and obeyed unless one is sure that the person being followed is on the right path.

12That is, "The relationships of the world and their obligations are confined to the world. At last, the parents as well as the children have to return to their Creator, and before Him everybody will be held answerable only on the basis of his personal responsibility. If the parents have misled the children, they will be called to account . If the children have accepted deviation for the sake of the parents, they will be punished. And if the children adopted the right way, and showed no slackness in rendering the parents' lawful rights either, but the parents ill-treated them only for the reason that they did not join them in their deviation, they will not be able to escape Allah's punishment."

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

14. (And We have enjoined upon man) the reference here is to Sa'd Ibn Abi Waqqas (concerning his parents) that he should be dutiful to them. (His mother beareth him) in her womb (in weakness upon weakness) and hardship upon hardship, the more the child grows in her womb the harder it is for her, (and his weaning is in two years. Give thanks unto Me) through believing in My divine Oneness and by obeying Me (and unto thy parents) by looking after them. (Unto Me is the journeying) your destination and the destination of your parents.

15. (But if they strive with thee to make thee) if they want or command you to (ascribe unto Me as partner that of which thou hast no knowledge) that it is My partner while you know that it is not My partner, (then obey them not) regarding idolatry. (Consort with them in the world kindly) with kindness and beneficence, (and follow the path of him who repenteth unto Me) the religion of him who betakes himself to Me and obeys me, i.e. Muhammad (pbuh). (Then unto Me will be your return) and the return of your parents, (and I shall tell you what ye used to do) of good or evil.

Tafsir Ibn Katheer (701 – 774 H):

And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you have no knowledge of, then obey them not. Unto Me is your return and I shall tell you what you used to do.

Allah commands His servants to be dutiful to parents, after urging them to adhere to belief in His Tawhid, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him. Allah says:

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.") (17:23-24) Although Allah orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

(but if they strive to make associate with Me, which you have no knowledge of, then obey them not.) meaning, if they are idolaters, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allah will reward you for your kindness towards them and your patience in adhering to your religion. It is Allah Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allah says:

(And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.) In his Tafsir of this Ayah, At-Tirmidhi recorded that Sa'd said: "Four Ayat were revealed concerning me -- and he told his story. He said: "Umm Sa'd said: 'Did Allah not command you to honor your parents By Allah, I will not eat or drink anything until I die or you renounce Islam.' When they wanted to feed her, they would force her mouth open. Then this Ayah was revealed:

(And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.)" This Hadith was also recorded by Imam Ahmad, Muslim, Abu Dawud and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih.

Prayer and Arrogance

Surah 31 Verse 17 to 19

Students' Notes

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

وَاقْصِدْ فِي مَشْيِكَ وَاخْفُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Yusuf Ali (1872 – 1953):

17. "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

18. "And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.

19. "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."

Sayyid Abul Ala Maududi (1903 – 1979):

(And Luqman²⁷ had said:) "My son, even if a thing be equal to a grain of mustard seed and hidden in a rock, or in the heavens, or in the earth, Allah will bring it forth.²⁸ He is Knower of subtleties and is All-Aware. O my son. establish the Salat, enjoin good, forbid evil and bear with fortitude every affliction that befalls you.²⁹ These are the things which have been strictly enjoined.³⁰ And do not speak to the people with your face turned away,³¹ nor walk proudly. on the earth, for Allah does not love any self-conceited, boastful person.³² Be moderate in your gait,³³ and lower your voice, for the most disagreeable of all voices is the braying of the asses."³⁴

²⁷The other admonitions of Luqman are being narrated here to imply that like the basic beliefs, the teachings pertaining to morals that the Holy Prophet is presenting, are not anything new in Arabia.

²⁸That is, "Nothing can escape Allah's knowledge and His grasp. A seed in the rock may be hidden for you, but it is known to Allah. A particle in the heavens may be very distant for you, but for Allah it is very near. A thing lying in the layers of the earth may be lying in darkness for you but for him it is in full light. Therefore, you cannot do anything good or bad, anywhere or any time, which may remain hidden from Allah. He is not only aware of it, but when the time for accountability comes, He will place before you a full record of each act of yours. "

²⁹In this there is a subtle allusion to this that whoever will enjoin good and forbid evil, will inevitably have to face and undergo afflictions and hardships in the world.

³⁰Another meaning can be: "These are things which require courage and resolution. To rise for the reformation of the people and to brave the hardships of the way cannot be the job of a mean-spirited and cowardly person."

31Tusa'ir in the original is from se 'ar. a disease in the camel's neck clue to which it keeps its face turned to one side. The idiom implies the attitude of a person who shows arrogance and vanity, turns his face away and treats others with scant respect.

32Mukhtal in the original implies a person who has an over-high opinion of himself, and fakhur is the one who boasts of his superiority over others. A man becomes haughty and arrogant and vain in his gait only when he is puffed up with pride, and wants that others should feel his superiority.

33According to some commentators it means this: 'Walk neither fast nor slow but at a moderate pace :'' but the context shows that here the pace or the rate of walking is not the question. There is nothing morally wrong with a fast or a slow pace in itself, nor can there be a rule made for it. When a man is in a hurry. he has to walk fast, and there is nothing wrong if one walks slow when walking for pleasure. Even if there is a standard for the moderate pace, it cannot be made a law for every person at all times. What is actually meant by this is to reform the state of the self under which a person walks haughtily. The haughtiness and arrogance of a person inevitably manifests itself in his gait and style of walking, which shows the state of his mind and also the cause of his pride and haughtiness. Wealth, authority, beauty, knowledge, power and such other things cause a man to become proud and vain, and each of these gives him a special style of gait. Contrary to this, manifestation of humility in the gait is also the result of one or the other morbid mental state. Sometimes the hidden conceit of the self of a man takes on the form of ostentatious humility, piety and godliness and this is shown by his gait; and sometimes man really feels so embittered by the frustrations of the world that he adopts a sick man's gait. What Luqman means to say is this: "Avoid these states of the mind and self and walk the gait of a simple, honest and noble person, which neither shows any vanity and haughtiness nor weakness nor ostentatious piety and humility."

The taste of the Holy Prophet's great Companions in this regard can be judged from a few instances. When Hadrat Umar once saw a man walking with his head hung down, he shouted out to him, saying, "walk with your head raised up. Islam is not sick. "He saw another person walking like a weak, sick man, and said, wretch! Do not sully our religion! " Both these incidents show that in the sight of Hadrat 'Umar religious piety did not at all require that one should walk cautiously. like the sick man and show undue humility by one's gait. Whenever he saw a Muslim walking such a gait, he would have the apprehension that it would misrepresent Islam and would depress the other Muslims. A similar incident was once met with by Hadrat 'A'ishah. She saw a person walking as if run down and exhausted. She asked what was the matter. It was said, 'He is one of the reciters of the Qur'an (i e a person who remains engaged in reciting and teaching the Qur'an and in worship).' At this she said, 'Umar was the chief of the reciters of the Qur'an, but as it was he would walk with a firm foot, and he would speak with force and strength, and he would give a good beating if he had to.' (For further explanation. see E.N. 43 of Bani Isra'il and E.N. 79 of Al-Furqan).

34This does not mean that one should always speak in a low voice and should never raise one's voice. By citing the braying of the asses, it has been clearly indicated what son of the tone and voice in speech is meant to be discouraged. One kind of lowness and loudness"roughness and softness, of the rove and voice is that which is needed under natural and genuine requirements. For example, when speaking to a man close at hand, or to a small group of the people, one would speak in a low voice, and when speaking to a man at a distance or to a large number of the people, one would inevitably have to speak loudly. Similar is inevitably the difference in tones depending on the occasion and situation. The tone of praise has to be different from the tone of condemnation. and of the expression of goodwill from that of indignation. This thing is in no way objectionable. Nor does the admonition

of Luqman imply that one should always speak in a soft and low voice and tone regardless of the occasion and requirement. What is objectionable is that one should shout oneself hoarse and produce a voice like the ass's braying in order to bully and debase and browbeat the other person."

Tanwir Al Miqbas Min Tafsir Ibn Abbas (620 – 687 CE) (3 years before Hijri – 84 H):

17. (O my dear son! Establish worship) perform the prescribed prayer (and enjoin kindness) through the profession of Allah's divine Oneness and beneficence (and forbid iniquity) idolatry and foul words and deeds, (and persevere whatever may befall thee) throughout. (Lo! That) i.e. enjoining good and forbidding evil; it is also said that this refers to steadfastness (is of the steadfast heart of things) of the best and most resolute of things.

18. (Turn not thy cheek in scorn towards folk) do not turn your face away from people out of pride and haughtiness towards them; it is also said that this means: do not belittle the poor among Muslims, (nor walk with pertness the land) displaying hubris and pretentiousness. (Lo! Allah loveth not each braggart) in his walk (boaster) about the blessings of Allah.

19. (Be modest in thy bearing and subdue your voice) lower your voice and do not be sharp-tongued. (Lo! The harshest of all voices) He says: the most odious and evil of all voices (is the voice of the ass).

Tafsir Ibn Katheer (701 – 774 H):

(17. "O my son! Perform the Salah, enjoin the good, and forbid the evil, and bear with patience whatever befalls you. Verily, these are some of the important commandments.") (18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster.") (19. "And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses.")

He said: (O my son! If it be (anything) equal to the weight of a grain of mustard seed,) means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

(Allah will bring it forth.) means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions -- if they are good, he will be rewarded and if they are bad he will be punished. This is like the Ayat:

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything) (21:47).

(So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.) (99:7-8) Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allah will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth. Allah says:

(Verily, Allah is Subtle, Well-Aware.) meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.

(Well-Aware.) even of the footsteps of an ant in the darkest night. Then he (Luqman) said:

(O my son! Perform the Salah,) meaning, offer the prayer properly at the appointed times.

(enjoin the good, and forbid the evil,) meaning, to the best of your ability and strength.

(and bear with patience whatever befalls you.) Luqman knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

(Verily, these are some of the important commandments.) means, being patient when people cause harm or annoyance is one of the most important commandments.

(And turn not your face away from men with pride) means, 'do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,' as it says in the Hadith:

(... even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allah does not like boasting.)

(nor walk in insolence through the earth.) means, 'do not be boastful, arrogant, proud and stubborn. Do not do that, for Allah will hate you.' So he said:

(Verily, Allah likes not any arrogant boaster.) meaning, one who shows off and admires himself, feeling that he is better than others. And Allah says:

(And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.) (17:37). We have already discussed this in detail in the appropriate place.

The Command to be Moderate in Walking

(And be moderate in your walking.) means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

(and lower your voice.) means, do not exaggerate in your speaking and do not raise your voice unnecessarily. Allah says: (Verily, the harshest of all voices is the braying of the asses.) Mujahid and others said, "The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allah. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allah said: (It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.)

The Advice of Luqman

This is very useful advice, which the Qur'an tells us about Luqman. Many other proverbs and words of advice were also narrated from him, some examples of which we will quote below, as basic principles: Imam Ahmad recorded that Ibn `Umar said, "The Messenger of Allah said:

(Luqman the Wise used to say: when something is entrusted to the care of Allah, He protects it.) It was narrated that As-Sari bin Yahya said: "Luqman said to his son: 'Wisdom puts the poor in the company of kings.'" It was also narrated that `Awn bin `Abdullah said: "Luqman said to his son: 'O my son! When you come to a gathering of people, greet them with Salam, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allah, join them, but if they speak of anything else, then leave them and go to another group'."