

(189) *“They ask you concerning the new moons. Say: they are but signs to mark fixed periods of time in the affairs of men and for pilgrimage.”* In Arabs different kinds of superstitions and customs were connected with the phases of the moon. They also used to perform some superstitious practices and rituals as they thought that the different phases of the moon affected their fortunes. Therefore, the Arabs questioned the Prophet (SAW) about them. Allah (SWT) informed them that these phases of the moon are nothing but a calendar which help regulate some acts of worship e.g. calculating the *iddah* (i.e. the period of time for a divorced woman) and fixing the time for *Hajj* (Pilgrimage). *“It is no virtue if you enter your houses from the back.”* Another of their superstitious customs was that the Arabs, after putting the *Ihram* did not enter their houses through the regular doors, but used back entrances to get into their abodes and thought they were doing a righteous deed But Allah (SWT) warned them that your superstitious beliefs have nothing to do with virtue. Instead *“it is virtue if you fear Allah (SWT).”* i.e. the real virtue is that you follow what Allah (SWT) has commanded you to do. And Allah (SWT) says: *“Enter houses through the proper doors and fear Allah (SWT) that you may succeed and prosper.”* This *ayah* puts an end to the false belief of entering the dwellings from the back side when in a state of *Ihram*.

(190) *“Fight in the cause of Allah (SWT) with those who fight against you.”* This was the first *ayah* revealed in *Madinah* regarding fighting. When the enemies of Islam found that the light of this message was sweeping darkness from every corner, the disbelievers vowed to annihilate it. So in the way of Allah (SWT), the Prophet (SAW) and his followers were instructed to put an end to the activities of the disbelievers and fight those who wanted to destroy the true devotees of Allah (SWT) in order to stop the advancement

and progress of Allah's (SWT) religion. *"but do not exceed the limits. Allah does not like transgressors."* i.e. A Muslim should be fighting for Allah (SWT) alone and not for any other purpose and he should not transgress the limits set by Allah (SWT) and His Prophet in this connection. These prohibitions are indicated in a hadith narrated by Buraydah that Allah's Messenger (SAW) said: *"Fight for the sake of Allah (SWT) and fight those who disbelieve in Allah (SWT). Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship."* <sup>1</sup> In another hadith Allah's Messenger (SAW) also forbade killing innocent women and children.<sup>2</sup>

(191) *"And slay them wherever you catch them and turn them out from where they have turned you out."* Allah (SWT) commanded the Muslims to fight the disbelievers as they fought them and drive them out of the places from where they expelled them. *"For Fitnah (tumult and oppression) is worse than killing."* Islam means peace and advocates harmony in the human society and teaches us to tolerate and accommodate other creeds and avoid killing and destruction, but when people resort to disbelief in Allah (SWT), associate with Him partners, create mischief, hinder common believing men from Allah's (SWT) path, then this is much greater evil and more disastrous than killing. Therefore, it is lawful to use force against such disbelievers in order to restore peace and freedom for worship of Allah (SWT) and eliminate lawlessness, because Islam has no room for willful aggressors and cunning mischief-mongers. *"but fight them not at the Sacred Mosque unless they (first) fight you there, but if they fight you slay them. Such is the reward of those who are unbelievers and suppress faith."* Allah (SWT) commanded the Muslims not to fight the disbelievers in the area of the Sacred Mosque, except for self defense. It is reported in the two Sahihs that the Prophet (SAW) said : *"Allah (SWT) has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allah's*

*(SWT) decree till the Day of Resurrection. Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e. Makkah) is a sanctuary, by Allah's (SWT) decree, from now on until the Day of Resurrection. Its trees should not be cut, and its grass should not be uprooted. If anyone mentions the fighting in it that occurred by Allah's Messenger (SAW), then say that Allah (SWT) allowed His Messenger, but did not allow you."*<sup>3</sup>

**(192)** *"But if they desist Allah (SWT) is Oft-Forgiving Most Merciful."* i.e. If the disbelievers stop fighting with the Muslims and repent and accept Islam, then Allah (SWT) will forgive their sins.

**(193)** *"Fight against them until there is no more oppression and Allah's (SWT) supremacy is established."* Allah (SWT) has commanded the Muslims to fight against the disbelievers until there is no more oppression, *Shirk* (associating partners with Allah (SWT)) and mischief prevalent on the face of the earth and Allah's *Deen* becomes dominant over all other religions. As Allah (SWT) says: *"It is He Who has sent His Messenger with the guidance and the religion of truth so that he may proclaim it over all religions, much as the Polytheists may dislike it."*<sup>4</sup> The root of evil is in polytheism. The actual purpose of fighting in the way of Allah (SWT) is to dislodge Polytheism, persecution, corruption and mischief which suppress freedom and do not allow people to choose between truth and falsehood so that they may willingly believe in Allah (SWT) and follow His commandments. Further Allah (SWT) says: *"If they desist, let there be no hostility except against the oppressors."* i.e. if they stop committing shirk and making mischief than cease fighting with them and do not treat them unjustly.

**(194)** *"The Sacred month for the Sacred month and so for all things prohibited there is the law of equality."* The four sacred months are *Muharram, Rajab, Dhul-Qa'dah* and *Dhul-Hijjah*. Since the time of Abraham (AS), robbery, theft

and every kind of violence and war was prohibited during these sacred months. But Allah (SWT) said: *"If then anyone transgresses the prohibition against you, you transgress likewise against him."* i.e. if the disbelievers attack you in these Sacred months then you do the same with them and fight against them. *"But fear Allah (SWT)"* i.e. Although, you are allowed to fight against the disbelievers in self defense during these Sacred months but you should not transgress the limits set by Allah (SWT) and obey Him and fear Him only because Allah (SWT) says: *"And know that Allah (SWT) is with those who restrain themselves."* i.e. those who have *Taqwa* (Piety) and are righteous.

(195) *"And spend of your substance in the cause of Allah (SWT) and make not your own hands contribute to your destruction but do good."* This *ayah* implies that if a person does not spend in the way of Allah (SWT) especially when fighting against the enemies of Allah (SWT) then he will bring himself to destruction in this world and in the hereafter. A Man's life and his possessions are not his own. They belong to Allah (SWT). Man only holds them as a trust. He should not use them to please himself. He must spend of his wealth and possessions and even readily give his life in the way of Allah (SWT) to promote His cause. *"For Allah (SWT) loves those who do good."* *Muhsin* (derived from *ihsan*) is he who acts well, does good deeds and spends in the way Allah (SWT). Allah (SWT), therefore, says that He loves the *Muhsin* who spends in His cause and to attain His love.

(196) *"And complete the Hajj or Umrah in the service of Allah (SWT)..."* After describing fasting and Jihad, Allah (SWT) commands the Muslims to complete their *Hajj* and *Umrah* once they start their journey towards the Sacred Mosque. *"But if you are prevented (from completing it)..."* i.e. if one is not able to complete the *Hajj* because of illness or encounter with an enemy. Ath-Thawri said: *"Being prevented entails everything that harms a person"*.<sup>5</sup> *"send an offering for sacrifice such as you may find..."* i.e. If one is

prevented from completing the *Hajj* or *Umrah* then he should offer a sacrifice in the place where he is prevented, whether that is within the Sanctuary or outside, and he should give the meat to the poor in the place where he is, even if he is outside the Sanctuary. If he cannot find anyone around him, it should be taken to the poor of the Haram or to the poor around any of the villages. This is the ruling of majority of the scholars including Imam Sh'afi (RA) and Imam Malik (RA). According to the Hanafi school of thought the place of sacrifice refers to the bounds of the Holy Sanctuary, so according to them the animal should be sent for sacrifice within the boundaries of *Masjid Al-Haram*. The animals to be sacrificed include camels, cows, goats and sheeps. *"And do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his scalp (necessitating shaving) (he should) in compensation either fast or feed the poor or offer sacrifice."* Allah (SWT) has commanded the Muslims who perform *Umrah* or *Hajj*, not to shave their heads until the sacrifice has reached the Haram (Holy Sanctuary). But those who because of any illness have to shave their heads before that, then they should either fast for three days, feed the poor (six persons) or offer a sacrifice. *"and when you are in peaceful conditions (again) if anyone wishes to continue the Umrah on to the Hajj he must make an offering which he can afford."* This is known as *Hajj Tamattu'* i.e. performing *Umrah* and *Hajj* on the same journey. In the pre-Islamic era, *Hajj Tamattu'* was considered a great sin and a separate journey was to be performed for each ritual but Allah (SWT) declared this law as void and allowed those coming from abroad to perform *Hajj* and *Umrah* in the same journey, except for those who lived within the bounds of the Holy Sanctuary. Allah (SWT) also commanded the person performing *Tamattu'* to offer a sacrifice which he can easily afford. *"but if he cannot afford it then he should fast three days during the Hajj and seven days on his return making ten days in all."* For those performing *Tamattu'* who cannot afford to offer a sacrifice then they should fast for three days during the *Hajj* and

seven days when he gets back home making ten days in all. He should fast before the '*Day of Arafah*' (9<sup>th</sup> of Dhul-Hijjah) but if he cannot then he can also fast during the '*Days of Tashriq*' (11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> of Dhul-Hijjah). "*This is for those whose household is not in (the precincts of) the Sacred Mosque.*" i.e. the residents of the area of Haram (*Makkah*) are not allowed to do *Tamattu*'. "*And fear Allah (SWT) and know that Allah (SWT) is strict in punishment.*" Allah (SWT) warns those who do not obey His commandments and commit what He has prohibited. So one should have fear of Him and know that He is stern in retribution.

(197) "*Pilgrimage (Hajj) is in the appointed months.*" *Shawwal, Dhul-Qad'ah* and the first ten days of *Dhul-Hijjah* are the well known months and the *Ihram* for *Hajj* can only occur during these months and is not allowed before that. "*If anyone undertakes that duty therein let there be no obscenity or sexual relations nor wickedness nor wrangling in the Hajj.*" Allah (SWT) has legislated certain restrictions on a person in the state of *Ihram*. A person who assumes *Ihram* for *Hajj* or *Umrah* is not allowed to have sexual intercourse with his wife or even conversation which may stimulate sexual desire. Further he should also refrain from disobedience of Allah (SWT) by committing any of the prohibitions and from quarrelling with his Muslim brothers. "*And whatever good you do be sure that Allah (SWT) knows it.*" i.e. If they do righteous deeds and obey Allah's (SWT) commandments and refrain from what He has prohibited then He will surely reward them on the *Day of Resurrection*, as He knows everything. "*And take a provision with you for the journey.*" i.e. to plan and carry sufficient provisions for the journey so as not to become destitute and be a burden on others. "*but the best of provisions is Taqwa (righteousness). So fear Me O' men of understanding!*" i.e. If the men of understanding desire increase in provision, here and in the Hereafter, then they should excel in humbleness, obedience and *Taqwa*.

(198) *"It is no crime in you if ye seek of the bounty of your Lord (during Pilgrimage)"*  
There was another misconception in the pre-Islamic era that they did not like to conduct business activities during the days of Hajj. But Allah (SWT) removed this misconception and allowed persons performing *Hajj* to conduct businesses in order to earn their livelihood. *"Then when you pour down from (Mount) Arafat celebrate the praises of Allah (SWT) at the Sacred Monument"*  
Between *Arafat* and *Mina* there is a place called *Muzdalifah* where Prophet Muhammad (SAW) offered a long prayer. Since then it has become a Sacred monument and the pilgrims are commanded in this *ayah* to follow the example of their Prophet (SAW). *"and celebrate His praises as He has directed you even though before this you went astray."* Allah (SWT) reminds the believers of the favors he bestowed upon them by teaching them the rituals of *Hajj* and guiding them and surely they were in error before this guidance came to them i.e. the *Qur'an*.

(199) *"Then pass on at a quick pace from the place whence it is usual for the multitude so to do and ask for Allah's (SWT) forgiveness."* The *Quraish* before Islam used to remain in the Sanctuary near *Muzdalifah* and did not proceed to *Arafat* with other people because they said that 'it is below are dignity to go to *Arafat* like other people as we are the custodians of the *Ka'bah*'. But Allah (SWT) commanded His Prophet (SAW) and his followers to stand at *Arafat* with other people and then proceed from there. They were also commanded to ask for Allah's (SWT) forgiveness for the wrong things you have been committing. *"For Allah (SWT) is Oft Forgiving Most Merciful."*

(200) *"So when you have accomplished your holy rites celebrate the praises of Allah as you used to celebrate the praises of your fathers or with far more heart and soul."* Before the advent of Islam the Pagans, after performing the rituals of *Hajj* would gather in assemblies at *Mina* and praise their forefathers and remember their deeds which is against the spirit of *Hajj*. *Hajj* is for the glory of

Allah (SWT) and not for praise of the self or the forefathers. Therefore, Allah (SWT) commanded them to give up such traditions and instead glorify Him and praise Him far more than they used to praise their forefathers. *"There are men who say: "Our Lord! give us (Your bounties) in this world!" but they will have no portion in the hereafter."* In this *ayah* Allah (SWT) criticizes the people who only supplicate to Him for worldly goods and wealth, ignoring the affairs of the Hereafter. But Allah (SWT) says that if you only supplicate for the good things in this world then you would lose the higher things in the Hereafter, the best of which is the Paradise.

(201) *"And there are men who say: "Our Lord! give us good in this world and good in the hereafter and defend us from the torment of the fire!"*" In this *ayah* Allah (SWT) praises His servants who supplicate to Him for the good of this life as well as in the next which include safety from the torment of hellfire, Paradise and easy questioning and evaluation on the Day of Reckoning.

(202) *"To these will be allotted the share of what they have earned and Allah (SWT) is swift in reckoning."* i.e. Our good or bad deeds go before us for the judgment of Allah (SWT) and they will be witnesses for or against us. So whatever a person sends forth, he will surely find it with Allah (SWT) and surely He is quick in taking account. In short, our spiritual account is mounting up, both on the debit and credit side. In worldly accounts our profits and losses may be delayed. But in Allah's (SWT) book, there is no delay. Our actions go before us.

(203) *"Celebrate the praises of Allah (SWT) during the Appointed Days."* The Appointed days are the 'Days of *Tashriq*' (i.e. 12<sup>th</sup>, 13<sup>th</sup> and 14<sup>th</sup> of *Dhul-Hijjah*.). Allah (SWT) commands the believers to praise Him and glorify Him during these days in chanting His *Dhikr* and supplicating to Him. *"but if anyone hastens to leave in two days there is no blame on him and if anyone stays on there is no*

*blame on him if his aim is to do right.*" It is optional for the Pilgrims to leave in the second day or to extend their stay and leave on the third day. The real thing that matters is not the number of days they stay at Mina but whether they have spend those days in remembering Allah (SWT) or indulging in other matters. *"Then fear Allah (SWT) and know that you will surely be gathered before Him."* The true believer should always remember Allah (SWT), safeguarding himself with full awareness of His laws and knowing for certain that all shall be gathered before Him on the Day of Judgment.

(204) *"There is the type of man whose speech about this world's life may dazzle you and he calls Allah (SWT) to vouch for what is in his heart."* In this *ayah* Allah (SWT) describes the characteristics of a hypocrite. They are the people who use religion in order to gain worldly benefits as it is in their own selfish interest to do so. For them it is not divinely ordained right and wrong that matters, they just go by what makes a favorable impression on the listener. They have no problem in painting a glowing picture on the outside, despite the fact that in their hearts they hide the wickedness of wolves and thus lack true sincerity. And in order to show their sincerity to the believers they call Allah (SWT) as their witness about what is in his heart; but Allah (SWT) says: *"yet is he the most contentious of enemies."* i.e. he alters the truth and is the most quarrelsome of all. So in fact he is the deadliest of Muslim's opponents.

(205) *"When he turns his back his aim everywhere is to spread mischief through the earth and destroy crops and cattle."* There is bound to be a dichotomy between the words and the actions of the hypocrites and double-faced people. Their words are empty and fabricated and contradict their own deeds and they spread mischief everywhere destroying the crops and livestock whenever they get an opportunity. *"But Allah (SWT) does not love mischief."* i.e. Allah (SWT) does not like people with these characteristics of a hypocrite.

(206) *"When it is said to him "Fear Allah" he is led by arrogance to (more) crime."* i.e. when the hypocrites who deceive through their speech and words are asked to fear Allah (SWT) and mend their ways, they out of their pride and egotism increase in their arrogance and refuse to adhere to the truth. That is to say, vanity carries them off to sin and they persist in misdemeanors. *"Enough for him is Hell, an evil bed indeed (to lie on)!"* i.e. Hellfire is enough for the hypocrite as a punishment-a horrible resting place indeed.

(207) *"And there is the type of man who would sell himself to earn the pleasure of Allah (SWT)."* After describing the characteristics of a hypocrite Allah (SWT) mentions the qualities of a *Momin* (true believer). Allah (SWT) states that a believer is the one who is ever ready to sacrifice his life and his possessions to attain the pleasure of Allah (SWT). This *ayah* includes every *Mujahid* <sup>6</sup> in the way of Allah (SWT) as Allah (SWT) states in another *ayah*: *"Indeed Allah (SWT) has purchased from the believers their persons and their wealth and in return has promised them paradise, they fight in the cause of Allah (SWT) and slay and are slain. This is a true promise which is binding on Him mentioned in Torah, the Injeel (Gospel) and the Qur'an, and who is truer in fulfilling his promise than Allah. Rejoice, therefore, in the bargain which you have made, and that is the supreme triumph."* <sup>7</sup> Further Allah (SWT) says: *"and Allah (SWT) is compassionate to His servants."* i.e. to such believers who endeavour to find favor with Allah (SWT).

(208) *"O' you who believe! Enter into Islam whole-heartedly"* Allah (SWT) commands the believers to surrender and submit with perfect belief and deep conviction i.e. to obey Allah's (SWT) commandments and refrain from its prohibitions without any consideration for one's own interests and

reservations. But one who accepts and practices Islam only to the extent that it does not clash with one's everyday life does not enter into Islam whole-heartedly. *"And follow not the footsteps of the Satan, for he is an open enemy to you."* i.e. Avoid what Satan commands you to do as he invites people to become the dwellers of Hellfire because of his enmity towards the children of Adam (AS). Satan is indeed mans sworn enemy.

(209) *"If you falter after clear signs have come to you."* i.e. if you deviate from the religion when Allah (SWT) has already sent clear signs and miracles, the greatest miracle of them being this *Qur'an*. *"Then keep in mind that Allah (SWT) is Mighty, Wise."* i.e. Allah (SWT) has total authority and might to punish the criminals and He is Wise in His decisions.

(210) *"Are they waiting for Allah (SWT) to come down to them in the shadow of clouds, along with the angels."* Meaning what else are those who doubt Allah's (SWT) religion waiting for, but that Allah (SWT) Himself should appear, along with all the angels. i.e. on the *Day of Judgment*. *"And make His decision known."* At that time there will be no more chance left for the disbelievers and even if they believe in Allah (SWT) when they see Him with their own eyes and the angels then their belief and submission will be of no use to them because that will be the time of final Judgment and verdict. As Allah (SWT) says: *"Ultimately all matters will be presented to Allah (SWT) for decision."* To Allah (SWT) shall all things return.

(211) *"Ask the Children of Israel how many clear signs We have given them."* The *Children of Israel* were shown many great signs by Allah (SWT). Yet, most of them disobeyed His commandments and ignored His favors and preferred their own whims and fancies over the guidance. *"Anyone who tampers with the boon of Allah (SWT) after it has come to him, should know that Allah (SWT) is strict in retribution."* Allah (SWT) favored the *Children of Israel* over

other nations and provided them with provision and wealth and showed them the straight path but they changed Allah's (SWT) favors by being ungrateful and by preferring disbelief over true guidance. Verily Allah (SWT) will severely punish all those who disobey Him.

(212) *"The life of this world is alluring to those who reject faith and they scoff at those who believe."* The disbelievers accumulate all the worldly splendors in this life and amass wealth but refrain from spending it in the way of Allah (SWT). Instead they look down upon the true believers and scoff at them for spending their lives and wealth in the way of Allah (SWT) to earn His pleasure and remain bereft of things of worldly importance. *"But the righteous will be above them on the Day of Resurrection."* i.e. the disbelievers may be enjoying the worldly pleasures in this transitional period but on the *Day of Resurrection* it will be the faithful who will be exalted and in the highest ranks, while the disbelievers will be humiliated terribly. *"for Allah (SWT) bestows His abundance without measures on whom He wills."* i.e. Allah (SWT) provides sustenance to whomever He wishes without any count or measure in this world and in the Hereafter.

(213) *"Mankind was one single nation and Allah (SWT) sent Messengers with glad tidings and warnings and with them He sent the Book in truth to judge between people in matters wherein they differed."* Allah's (SWT) *Deen* is one. Yet men differ among themselves, each interpreting the divine religion his own way, so that it may fit in the way they themselves see it. In this way different sects, all claiming allegiance to one divine religion, came into existence. But in the beginning there was only one *Deen* and humans began their life in full light of divine truth. When Allah (SWT) created Adam (AS), He showed him the right path i.e. Islam, and all were one community. But after Adam (AS), people started to sway away from the right path and developed difference of opinion among themselves. Therefore, Allah (SWT)

sent His Messengers to proclaim the truth on earth and gave them the Divine Books so as to judge between the people who differed. *“But the People of the Book after the clear Signs came to them did not differ among themselves except through selfish contumacy and envy of one another.”* Allah (SWT) showed the Jews and the Christians clear signs and miracles, yet they disputed among themselves on various accounts and remained attached to their self-generated interpretations of the religion. They say that why should we accept what is taught to us by another when we have a perfectly good religion of our own. This behavior causes them to deny the truth and makes them proud and prejudiced. *“Allah (SWT) by His Grace guided the believers to the truth concerning that wherein they differed. For Allah (SWT) guides whom He wills to the straight path.”* While the people of the Book disputed each other over the matters of religion, Allah (SWT) guided the Ummah of Prophet Muhammad (SAW) to the truth by His leave and knowledge. And He guides from among His creations to whom He wills towards the right path of Islam.

(214) *“Do you think that you shall enter Paradise without any trials as came to those who passed away before you?”* i.e. the only way to enter Paradise is through tests and trials in the real vicissitudes of life. This involves much pain, sorrow, suffering and self-sacrifice like the trials suffered by the nations before this Ummah. *“They encountered suffering and adversity and were so shaken in spirit that even the Messenger and those of faith who were with him cried: “When (will come) the help of Allah (SWT)?””* i.e. they were made subject to such tremendous trials and hardships that they invoked Allah (SWT) for help and relief from the suffering. And Allah (SWT) says: *“Ah! verily the help of Allah (SWT) is (always) near!”*

(215) *“They ask you what they should spend (in charity). Say: Whatever you spend that is good is for parents and kindred and orphans and those in want and for wayfarers.”*

Islam encourages the believers to spend in the way of Allah (SWT). Every Muslim must follow the divine commandments as to how the bounties of Allah (SWT), given to him, should be shared with other needy Muslims and strive for the everlasting reward. This *ayah* also tells us the order in which charity should be given. First, in the list, are the parents, then the kinsfolk, the orphans, the needy and then the wayfarer. *“And whatever you do that is good Allah (SWT) knows it well.”* i.e. Allah (SWT) knows whatever one performs of the good works and He will reward them according to their deeds.

(216) *“Fighting is prescribed for you and you dislike it.”* In this *ayah* Allah (SWT) made it obligatory for the Muslims to engage in Jihad against the enemies of Allah (SWT) but people disliked it i.e. it was heavy on their hearts. *“But it is possible that you dislike a thing which is good for you and that you love a thing which is bad for you. But Allah (SWT) knows and you know not.”* i.e. one might consider something to be good yet it is not beneficial for him and he might dislike something which in fact is for his own good because of the limited knowledge he has but Allah (SWT) has all knowledge and He knows what is good for His bondsmen and what is not beneficial for them.

(217) *“They ask thee concerning fighting in the Prohibited Month. Say: “Fighting therein is a grave offence, but graver is it in the sight of Allah to prevent access to the path of Allah to deny Him to prevent access to the Sacred Mosque and drive out its members. Tumult and oppression are worse than slaughter.”* A group of Muslims under the leadership of Abdullah bin Jahsh (RA) killed one of the disbelievers of *Quraysh*, at the place of *Nakhlah*. The Muslims thought that it was the thirtieth of *Jamad uth-Thani*, the month before *Rajab*, but the new moon had already been sighted the evening before and it was the first day of *Rajab*. Now, *Rajab* is counted among the sacred months, and

Arabs considered it a great sin fighting in these months. Therefore, the polytheists started accusing the Prophet (SAW) and his Companions (RA) because of this violation. Allah (SWT) affirms the sanctity of the holy months in this *ayah* but He says that making mischief in the land, denying Him, debarring others from His path and oppression are far more greater crimes than fighting in the Sacred month. So as a matter of fact idolatory is worse than carnage. *"Nor will they cease fighting you until they turn you back from your faith if they can"* i.e. the disbelievers did not cease fighting with the Muslims in the Sacred months, instead they prevented them from visiting the *Ka'bah* and turned them out of their houses, and tormented them with extreme forms of cruelty, in their efforts to force Muslims to forsake their faith. And Allah (SWT) says: *"And if any of you turn back from their faith and die in unbelief their works will bear no fruit in this life and in the Hereafter, they will be Companions of the Fire and will abide therein"* i.e. those who were weak in faith, could not bear the pressure and lost their faith in Allah (SWT). So Allah (SWT) says that those who turned their backs and died in that state, will be the losers in this life and in the Hereafter and their abode will be Hellfire forever.

(218) *"Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah (SWT) they have the hope of the Mercy of Allah (SWT)."* On the other hand, Allah (SWT) describes the characteristics of the believers who were persecuted, exiled and struggled for Allah's (SWT) sake but still remained devoted to Allah (SWT) through all torment and oppression in the hope of His Mercy and Pleasure. And Allah (SWT) says: *"and Allah (SWT) is Oft-Forgiving Most Merciful."* Those who are sincerely devout and struggle and fight for the cause of Allah (SWT), may hope for Allah's (SWT) mercy. Allah (SWT) is Forgiving and Merciful.

(219) *"They ask you concerning wine and gambling. Say: "In them is great sin and some profit for men; but the sin is greater than the profit.""* This was the first injunction concerning intoxicants and gambling but it did not explicitly prohibit them until the ayat in surah *An-Nisa* and surah *Al-Maidah* were revealed on this subject. The ayah continues, *"They ask you how much they are to spend; say: "What is beyond your needs.""* i.e. Allah (SWT) is encouraging the believers to spend in His way whatever one can spare i.e. after fulfilling one's own needs and of his family and relatives. *"Thus Allah (SWT) makes His Signs clear to you, in order that you may consider."* i.e. Allah (SWT) has made His revelations clear for all to understand, so that one might reflect upon this worldly life and the Hereafter.

(220) *"(Their bearings) on this life and the Hereafter. They ask you concerning orphans. Say: "The best thing to do is what is for their good, if you mix their affairs with yours they are your brethren, but Allah (SWT) knows the man who means mischief from the man who means good.""* The Companions (RA) asked the Prophet (SAW) about the properties of the orphans getting mixed up with their properties, so this *ayah* was revealed and Allah (SWT) commanded them to do what is best in the orphans interest sincerely and allowed them to join their food with that of the orphans but still Allah (SWT) warned them at the same time that He knows those whose intent is to cause mischief and those who mean good for the orphans. *"And if Allah (SWT) had wished He could have put you into similar difficulties."* i.e. if Allah pleased, He could afflict you. So to deal justly with them is best. And *"He is indeed Exalted in Power, Wise"*

## Foot Notes

[1] Sahih Muslim 3 : 1357.

[2] Sahih Muslim 3 : 1364.

[3] Fath Al-Bari 6 : 327 , Sahih Muslim 2 : 986-987.

[4] Surah Saff (61) : 9.

[5] Ibid.

[6] The root of *mujahedeen* is J-H-D (ج-ه-د), meaning "effort" in general; however, the particular verb stem of J-H-D from which both *jihad* and *mujahid* are derived means "to exert effort against" or "to struggle". *Mujahid* is

originally, therefore, someone who struggles but in the *ayah* mentioned (9 : 111), a mujahid refers to a fighter or a warrior, fighting in the way of Allah (SWT) i.e. *Qitaal fi Sabilillah*.  
[7] Surah Taubah (9) : 111.