

(101) *“O you who believe! Ask not about things which, if made plain to you, may cause you trouble.”* Allah (SWT) forbids His servants from asking unnecessary and useless questions for which if answer is sought, it might be difficult for them to adhere to it and they will be sorry afterwards that they had asked the question. It is also recorded in a hadith that Prophet (SAW) said: *“Allah (SWT) has ordained some obligations, so do not ignore them; has set some limits so do not trespass them; has prohibited some things, so do not commit them and has left some things without rulings, out of mercy for you, not that He forgot them, so do not ask about them.”*¹ *“But if you ask about them while the Qur'an is being revealed, they will be made plain to you.”* i.e. if you ask questions about things which are not yet revealed or you have been forbidden from asking them, then these things will be made plain to you by His revelation. *“Allah (SWT) has forgiven that, and Allah (SWT) is Oft-Forgiving, Most Forbearing.”* i.e. Allah (SWT) has forgiven those who asked such questions before this prohibition, and surely He is Forgiving and Most-Forbearing.

(102) *“Before you, a community asked such questions, then on that account they became disbelievers.”* i.e. these people also put such unnecessary questions to their Prophets, and when they were given answers, it made it so difficult for them that they rejected the answers and consequently became disbelievers.

(103) *“Allah (SWT) has not instituted things like Bahirah or a Sa'ibah, or a Wasilah or a Ham. But those who disbelieve invent lies against Allah (SWT), and most of them have no understanding.”* A *Bahirah* was a she-camel whose milk was spared for the idols and no one was allowed to milk it, while a *Sa'ibah* was a she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it. The third kind of animal devoted for their false gods was *Wasilah*, a she-camel set free for idols because it has given birth to a female camel at its first delivery and then again gives birth to a she-camel at its second delivery. As for the *Ham*, it was a male camel freed from work for their idols, after it had finished a number of copulations assigned for it.

All these animals were liberated in honor of idols as practiced by pagan Arabs in the pre Islamic era.

(104) *"And when it is said to them: "Come to what Allah (SWT) has revealed and unto the Messenger (SAW)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance."* In this *ayah* Allah (SWT) states that when the disbelievers are asked to follow His religion and follow His commandments and those of His Prophet (SAW), they say that we will only follow our forefathers who worshipped idols and their following is enough for us. So Allah (SWT) asks them: will they still follow their forefathers and imitate their practices even when they know that those whom they follow had no knowledge and guidance?

(105) *"O you who believe! Guard your own souls."* This means that O Muslims take care of your own souls i.e. perform righteous deeds as much as you can and fear Allah (SWT) by abstaining from all kinds of sins and evil deeds which He has forbidden while performing good deeds that He has ordained for you. But this does not mean that people should only take care about themselves and stop enjoining good and forbidding evil to others, rather it is an obligation on every Muslims as the Messenger of Allah (SAW) once said: *"If the people witness evil and do not change it, then Allah (SWT) is about to send His punishment to encompass them²."* *"If you follow the right guidance, no hurt can come to you from those who err."* i.e. those who stray from the right path cannot affect those who follow the right guidance. Then Allah (SWT) said: *"The return of you all is to Allah (SWT), then He will inform you about (all) that which you used to do."* i.e. always be mindful of the fact that your final goal is to Allah (SWT), who will show you the truth of all that you used to do.

(106) *"O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the prayer, (then) if you are in doubt, let them both swear by Allah (SWT) (saying): "We wish not*

for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allah (SWT), for then indeed we should be of the sinful." Allah (SWT) commands His servants to take two just witnesses for their final will. They should be from amongst the Muslims and should be men of honor and integrity. But if a person is traveling through a land and suddenly death comes upon him and he does not find any Muslims to be witnesses for his final will then he has the option to take two non-Muslim witnesses, preferably from amongst the People of the Book. If the beneficiary has any doubts in their truthfulness or integrity then he should detain them after prayers in the mosque and they should testify that they will not sell this testimony for any price, even if it is their own relative and they will not hide or distort, which they have witnessed before Allah (SWT), for if they do so then they will be counted among the sinful.

(107) "If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allah (SWT) (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers."

This *ayah* states that if the two witnesses are found guilty of distorting the testimony or stealing from the wealth of the beneficiary, then oaths are taken from two of the nearest rightful owners as witnesses in their place. These two should also swear by Allah (SWT) and affirm that their testimony is truer than the other two and that they have not transgressed from the truth, for if they do so, then they will be counted among the evil-doers and will be punishable by Allah (SWT).

(108) "That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths."

This procedure has been mentioned to eliminate the chances of false evidence, so that the witnesses offer their testimony in truth or at least they have fear that their testimony can be abrogated, so they are not tempted to steal anything or hide the truth. *"And fear Allah (SWT) and listen. And Allah (SWT) does not guide those who are transgressors."* i.e. always be mindful of Allah (SWT) and

be obedient to Him, for He does not give guidance to those who are disobedient transgressors.

(109) *"On the Day when Allah (SWT) will gather the Messengers together and say to them: "What was the response you received? They will say: "We have no knowledge, verily, only You have all the knowledge of the unseen.""* On the *Day of Resurrection*, all the Messengers of Allah (SWT) will be gathered in His presence and they will be asked about the response of their nations to their teachings. The Messengers in their humbleness and out of respect to Allah (SWT) will reply that O our Lord we have no knowledge compared to your infinite knowledge and you perfectly know what our people believed in and what they hid in their breasts as we only saw what was visible thereof, for it is only You who know all that is hidden and all that they revealed.

(110) *"When Allah (SWT) will say: "O Jesus, son of Mary! Remember My Favor to you and to your mother when I supported you with the Holy Spirit."* On the *Day of Resurrection*, Allah (SWT) will remind His Prophet Jesus (AS) of the favors and blessings that He bestowed on him and his mother. He created Jesus (AS) miraculously without father and exalted her mother, purified her and chose her above the women of all nations and strengthened them and supported them with angel Gabriel (AS). *"So that you spoke to the people in the cradle and in maturity."* Jesus (AS) spoke to the people from his cradle defending his mother when they accused Mary (AS) of being unchaste and he also spoke to them when he reached his maturity. Refer to *ayah* 46 of surah *Al-Imran* for further comments on this *ayah*. *"And when I taught you the Book, the Wisdom, the Torah and the Injeel (Gospel)."* Allah (SWT) gave Jesus (AS) the knowledge of writing and Wisdom and also that which was given to Moses (AS) along with the knowledge of *Injeel*. *"And when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission."* Further Allah (SWT) will remind him of His favors to him and the miracles that he performed by His permission. For further

comments on this *ayah*, refer to *ayah* 49 of *Al-Imran*. *"And when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic.""* The Children of Israel rejected Jesus (AS), accused him of being a magician and tried to crucify him, even though he showed them clear miracles by Allah's leave. Therefore, Allah (SWT) saved him from their plots and raised him up to heavens.²

(111) *"And when I put in the hearts of the disciples to believe in Me and My Messenger."* *Hawarieen* refers to the disciples of Jesus (AS) who believed in him and followed his teachings. Allah (SWT) states that He inspired these disciples to have faith in Him and His Messenger. Thus *"They said: "We believe. And bear witness that we are Muslims.""* i.e. we have believed and have submitted ourselves to Allah's obedience.

(112) *"Remember when the disciples said: "O Jesus, son of Mary (AS)! Can your Lord send down to us a table spread (with food) from heaven?" Jesus (AS) said: "Fear Allah (SWT), if you are indeed believers.""* The disciples requested Jesus (AS) for yet another miracle and asked to supplicate to His Lord to send down a table spread with food for them. In reply Jesus (AS) asked them to have fear of Allah (SWT) and do not make such requests, instead show gratitude to Him for the provisions that He has provided you with, if you are true believers.

(113) *"They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses.""* i.e. they asked Jesus (AS) for the miracle so that to reassure their hearts and to be stronger in faith. This is as Abraham (AS) said: *"My Lord! Show me how you give life to the dead." He (Allah (SWT)) replied: "Have you no faith in this?" Abraham said: "Yes! But I ask this to reassure my heart."*⁴

(114) *"Jesus, son of Mary (AS), said: "O Allah (SWT), our Lord! Send us from heaven a table spread that there may be for us - for the first and the last of us - a festival and a sign from*

You; and provide us sustenance, for You are the Best of sustainers." Prophet Jesus (AS) fulfilled the request of his disciples and supplicated to Allah (SWT) to send them a table spread with food, so that his followers will take this day as a festival and a sign from Him. Further he prayed to Allah (SWT) to give them the best of provisions, for surely He is the best of Providers.

(115) *"Allah (SWT) said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the mankind."* i.e. It has been the *sunnah* of Allah (SWT) that whenever a nation disbelieves after they have been shown clear signs and miracles by Him, they are inflicted with severe punishment. Thus Allah (SWT) states that whosoever disbelieves after there descends a table spread from the heavens then they will certainly suffer a severe torment in this life and in the Hereafter.

(116) *"And (remember) when Allah (SWT) will say: "O Jesus, son of Mary (AS)! Did you say unto men: 'Worship me and my mother as gods besides Allah (SWT)?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my heart though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen."* On the *Day of Resurrection* Allah (SWT) will take Jesus (AS) to account about the false doctrines that his followers invented about him, his mother and Allah (SWT). Prophet Jesus (AS) will disclaim any knowledge of these things attributed to him and will glorify his Lord with all due humbleness and submissiveness.

(117) *"Never did I say to them aught except what You did command me to say: "Worship Allah, my Lord and your Lord." And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things."* Jesus (AS) further acknowledges that he was mortal, and that his knowledge was limited like that of a mortal, and he taught his followers the true teachings of Monotheism and commanded the *Children of Israel* to worship Allah (SWT) alone, besides whom none is worthy of worship.

(118) *"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."* i.e. Allah (SWT) does whatever He Wills and He is able to do all things. He is the Creator and Master of everything and He punishes whoever He wishes and pardons whoever He likes in His perfect Wisdom.

(119) *"Allah (SWT) will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah (SWT) is pleased with them and they with Him. That is the great success."* This is the proclamation of the good news of Paradise for those who always followed the truth, and also the pleasure of Allah (SWT), the greatest success indeed.

(120) *"To Allah (SWT) belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things."* To Allah belongs the control over the heavens and the earth and all that they contain. He has power over all things.

Foot Notes

[1] Sahih Al-Bukhari 4623.

[2] Musnad Ahmed 1: 5.

[3] Cf. Surah An-Nisa(4): 157.

[4] Surah Al-Baqarah (2): 260.