

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(29) *“O you who believe! Do not eat up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.”* Allah (SWT) commands the Muslims to respect other’s life, family, property and honor and that they should not acquire each others property by means which are against the *Shrai’ah*. Instead they should benefit from the opportunities of business and trade that Allah (SWT) has allowed for them e.g. commercial transactions, trade, industry etc. But these transactions should be carried out by mutual consent of the two parties involved and not by force or other illegal methods. And Allah (SWT) says: *“And do not kill yourselves.”* This *ayah* prohibits committing suicide or killing another human being unjustly. And *“Surely, Allah (SWT) is Most Merciful to you.”* i.e. He is Most Merciful to His servants in what He commanded them.

(30) *“And whoever commits that through aggression and injustice, We shall cast him into the Fire”* i.e. whoever acquires others' property by force or injustice, commits suicide or kills someone, then as a punishment he will be thrown into Hellfire. *“And that is easy for Allah (SWT).”* This means, that although Allah (SWT) is Most Merciful to His servants yet He is also the Just, thus this will not make Him hesitate in punishing the disbelievers.

(31) *“If you avoid the great sins which you are forbidden to do, We shall pardon you your (small) sins, and admit you to a Noble Entrance.”* This is as Allah (SWT) said in another *ayah*: *“Those who avoid great sins and shameful deeds, Only (falling into) small faults, verily your Lord is ample in forgiveness..”*<sup>1</sup> These *ayat* imply that those who abstain from committing major sins and shameful deeds, Allah (SWT) will forgive their minor sins and will admit them into the place of great honor i.e. Paradise.

(32) *“And wish not for the things in which Allah (SWT) has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned”* This *ayah* indicates that Allah (SWT) has preferred some of His men over others. One of the misconceptions in modern men's mind is that men and women are equal in all aspects. This is not correct because Allah (SWT) has given men a degree over women in some aspects while women have their own responsibilities, so there should be no reason for jealousy and hard feelings between them. And they should not say that Islam teaches equality between men and women in all respects, rather they should say that Islam enjoins justice on them i.e. it gives each one that to which he or she is entitled, and they will be rewarded accordingly. For men is a portion of what they earn, and for women is a portion of what they earn. *“And ask Allah (SWT) of His Bounty. Surely, Allah (SWT) is Ever All-Knower of everything.”* i.e. instead of jealousy and hard feelings for what Allah (SWT) has given to others, one should invoke Him for His bounties and place before Him his needs. And surely He knows who deserves His bounties. One should ask Allah for his grace and He has knowledge of all things.

(33) *“And to everyone, We have appointed heirs of that left by parents and relatives.”* This *ayah* means that for every person there is a rightful heir who inherits his/her property and wealth. Similarly there will be those who will inherit what they inherited i.e. their children and relatives. *“To those also with whom you have made a pledge, give them their due portion.”* i.e. also give a share from your inheritance to those with whom you have a pledge of brotherhood i.e. friends or your Muslims brothers. And *“Truly, Allah is Ever a Witness over all things.”* Allah (SWT) bears witness to all things.

(34) *“Men are the protectors and maintainers of women, because Allah (SWT) has made one of them to excel the other, and because they spend (to support them) from their*

*wealth.*" When Islam differentiates between the two sexes, it is in the interests of both, and this is the essence of the perfect wisdom of Allah (SWT). He has given men authority and the role of being in charge or head of the household so that they take care of their women, guide them in the best possible way, and issue commands and prohibitions to his family. Just as a ruler takes care of the people, a father takes care of his children, a teacher takes care of his students and a commander takes care of his soldiers. This is because men are made superior to women i.e. superior in strength and they excel women because they are in charge of affairs i.e. by taking care of the family and spending on them. Otherwise a women's life, property and her honor is as sacred as that of men. *"Therefore the righteous women are devoutly obedient, and guard in the husbands absence what Allah (SWT) orders them to guard."* An honorable woman is obedient to Allah (SWT) and obeys her husband in which Allah has enjoined obedience i.e. treating his husband's family well and looking after his children and his wealth. And the Prophet (SAW) said: *"If I were to command anyone to prostrate to anyone other than Allah (SWT), I would have commanded women to prostrate to their husbands. By the One in Whose hand is the soul of Muhammad (SAW), no woman can fulfill her duty towards Allah (SWT) until she fulfils her duty towards her husband. If he asks her (for intimacy) even if she is on her camel saddle, she should not refuse."*<sup>2</sup> And Allah (SWT) says: *"As to those women on whose part you see ill-conduct and disobedience admonish them first, next, refuse to share their beds, and then beat them, but if they return to obedience, seek not against them means (of annoyance)."* This means that if she is at fault or is guilty of misconduct, then he should first warn and advise her. Then he should withhold conjugal relations from her and should not speak to her, until she apologizes and returns to obedience. If even that does not work, then he is allowed to hit her, but not in a painful fashion because Islam does not allow him to hit her severely that leaves bruises especially on the face. He is allowed to

hit her lightly and within certain limits only for the purpose of discipline and not for revenge or to express one's anger. If she responds and returns to obedience, then he has no right to take further action against her. And *"Surely, Allah (SWT) is Ever Most High, Most Great."* This *ayah* reminds the men to be mindful that if they deal unjustly with their wives, then Allah (SWT) will protect their wives from them and surely He The Most High will punish those who are wrongdoers. Allah (SWT) is High, Supreme.

(35) *"If you fear a breach between them, appoint arbitrators, one from his family and the other from hers; if they both wish for peace, Allah (SWT) will cause their reconciliation."* This *ayah* gives a solution for settling the disputes between a husband and his wife. If there is a dispute between a man and his wife then they should appoint two arbitrators i.e. one of the righteous men from his family and one of the righteous men from her family who try to resolve matter. Then whatever they decide, they should adhere to it, for that is good for both of them. And *"Indeed Allah (SWT) is Ever All-Knower, Well Acquainted with all things."* If they wish to be reconciled, Allah (SWT) will bring them together again. Allah (SWT) is Knowing, Wise.

(36) *"Worship Allah (SWT) and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess."* The essence of Islam is to worship Allah (SWT) alone and not associate any partners with Him because it is He alone who controls and sustains the universe. Thus we should turn to Allah (SWT) with dedicating all forms of worship whether internal or external only for Him. This includes love, glorification, hope, fear, reliance, supplication, seeking of aid, rituals of sacrifice, oaths, bowing, prostration, etc. Those who worship other than Allah (SWT) believe that although He is the

Creator, but other beings of the creation also play a role in the running of the affairs of the world. A classic example of this is the Christian concept of Trinity. Unfortunately, many of the Muslims today have also fallen prey to this kind of shirk, who often call out for help upon saints and holy men who have passed away. Secondly, in this *ayah* Allah (SWT) commands the believers to be good to their fellow creatures. He ordains that the parents, the relatives, the neighbors, the poor, the weak, the distressed, the orphans and others should all be treated with kindness. Being kind to the creatures entails being generous to them and refraining from harming them. *“Verily, Allah (SWT) does not like such as are proud and boastful”* i.e. those who think high of themselves and do not care of their fellow creatures. Allah (SWT) does not love arrogant and boastful men.

(37) *“Those who are miserly and enjoin miserliness on other men and hide what Allah (SWT) has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.”* Allah (SWT) does not like those who in their arrogance and selfishness do not spend in His cause from the bounties and favors that He has bestowed upon them such as property, wealth, skills etc. They are themselves niggardly and enjoin others to be niggardly in a way as if Allah (SWT) has not bestowed anything upon them e.g. a rich person who conceals Allah’s (SWT) bounties by living below his standard and not spending from his wealth on himself, his family or the needy. So by his appearance people think of Him as he himself is needy and poor. For such disbelievers Allah (SWT) has prepared a painful punishment in the Hereafter.

(38) *“And (also) those who spend of their wealth for the sake of ostentation and believe not in Allah (SWT) and the Last Day, and whoever takes Satan for his friend; then what an evil friend he has!”* i.e. those who spend their wealth and property only to show off to the people, and not for the pleasure of Allah (SWT), they do not

believe in Allah (SWT) nor the Day of Judgment and they have taken Satan as their companion who encourages them to be proud and boastful and eventually directs them towards Hellfire.

(39) *“And what loss have they if they had believed in Allah (SWT) and in the Last Day, and they spend out of what Allah (SWT) has given them for sustenance.”* i.e. if they would have believed in Allah (SWT) and the Last Day and would have spent in His cause instead of being stingy and boastful, then it surely would have been better for them in this world and in the Hereafter. *“And Allah (SWT) is Ever All-Knower of them.”* i.e. He knows those amongst them who believe in Him and the Last Day and perform righteous actions. Allah knows them all.

(40) *“Surely! Allah (SWT) wrongs not even of the weight of a speck of a dust, but if there is any good, He doubles it, and gives from Him a great reward.”* This means that Allah (SWT) is not unjust to His servants in the least degree, but He rewards them according to their deeds. If they bring any good deeds in the Hereafter then Allah (SWT) says that He will increase their reward manifold and will also give them a great reward from Him i.e. Paradise.

(41) *“How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people.”* Every Prophet of Allah (AS) will be a witness for those who believed in Him and against those who rejected Him. As Allah’s (SWT) representative he will bear witness to the fact that he conveyed His message to the people and thus there will be no possibility for excuses. Similarly Prophet Muhammad (SAW) will also be brought as a witness against those who rejected him. It is narrated by Abdullah bin Masud (RA) that Allah's Prophet (SAW) said to me: *“Recite (of the Qur'an) for me,”* I said, *“Shall I recite it to you although it had been revealed to you?”* He said, *“I like to hear (the Qur'an) from others.”* So I recited surah An-Nisa

till I reached: "How (will it be) then when We bring from each nation a witness, and We bring you as a witness against these people" Then he said, "Stop!" And behold, his eyes were overflowing with tears."<sup>3</sup> i.e. the mere fact that the Prophet (SAW) will be called as a witness against many from the Muslim *Ummah*, saddened him.

(42) "On that day those who disbelieved and disobeyed the Messenger (SAW) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah (SWT)." i.e. on the *Day of Judgment* the disbelievers will wish that the earth would open up and swallow them because of the disgrace and humiliation that they will suffer on account of their evil deeds, or they could hide their faults. But the fact is that they will not be able to conceal anything from Allah (SWT) as He knows all their deeds.

(43) "O you who believe! Approach not prayers when you are drunk until you know of what you utter." This is the second commandment concerning drinking of liquor. The first commandment regarding intoxicants was revealed in surah *Al-Baqarah*, that drinking is an evil thing, but the *ayah* did not explicitly prohibit its drinking. Some of the believers then started to refrain from it but most of them did not give it up and often prayed in a state of intoxication, because of which they committed many mistakes in the recitation of the *Qur'an* during their prayer. Afterwards Allah (SWT) revealed this *ayah* and prohibited the believers from praying or going near to the mosques in a drunken state, until they come to their senses and grasp the meaning of words they say while praying. "Nor when you are in a state of sexual impurity, except when traveling on the road, till you wash your whole body." i.e. do not enter the mosques while you are in a state of conjugal impurity until you take a bath and cleanse yourselves, but there is no harm on you if you are traveling the road. "And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with

women and you find no water, then take clean earth and rub therewith your faces and hands." This *ayah* describes the commandment of *Tayammum* i.e. dry ablution from clean earth, which may be performed in place of ablution or taking a bath on sexual impurity. If no clean water is available or if its use is harmful then this dry (with clean sand or earth) ablution (*Tayammum*) is allowed. To perform *Tayammum*, a person should strike the soil with his hands, blow into them and wipe his face and his hands up to the wrist, as is recorded by Bukhari, narrated by Ammar (RA). He said, "We became sexually impure and had no water, so we rolled in the dirt and prayed. This was mentioned to the Prophet (SAW) and he said, 'This would have been enough for you,' and he struck the earth with his hands, blew in them and then wiped his face and hands with them."<sup>4</sup> And the hadith related by Daraqutni has the following words, "It would have been enough for you to strike the ground with your hands, blow into them, then wipe your face and hands up to the elbows."<sup>5</sup> "Truly, Allah (SWT) is Ever Oft-Pardoning, Oft-Forgiving." i.e. by giving us concessions in performing His commandments such as *Tayammum*, Allah is indeed Pardoning, Forgiving.

(44) "Have you not seen those who were given a portion of the book, purchasing the wrong path, and wish that you should go astray from the Right Path." This refers to the Jews as already mentioned in surah *Al-Baqarah*. They have purchased error for themselves by concealing what Allah (SWT) has revealed to them, and because of their arrogance and jealousy they also wish that Muslims abandon what has been revealed to them by Allah (SWT) and thus stray from the right path.

(45) "Allah (SWT) has full knowledge of your enemies, and Allah (SWT) is Sufficient as a Protector, and Allah (SWT) is Sufficient as a Helper." i.e. He knows those who want the believers to abandon their faith and turn away from their religion.

And He is sufficient for the believers, as a Protector and Helper, against their enemies.

(46) *"Among those who are Jews, there are some who displace words from (their) right places and say: "we hear and we disobey," and "Hear, may you hear nothing." And Ra'ina with a twist of their tongues and as a mockery of the religion. And if only they had said: "We hear and obey", and "look at us", it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few."* We already commented upon the attitude of the Jews with the Prophet (SAW) in ayah 104 of surah *Al-Baqarah*. When they met the Prophet (SAW), they would greet him with twisted expressions. They would say to him 'Ra'ina' which means 'O our Shepherd', and when Allah's Messenger (SAW) recited Allah's (SWT) ayat to them, they would say 'We have heard' and in a low voice 'We do not obey' and when they wanted Prophet's (SAW) attention they would say 'Hear' and would add 'May you hear nothing'. On the other hand, Allah (SWT) says that if they had obeyed Him and His Messenger (SAW) and would have said: 'We hear and we obey' and 'look upon us', then it would surely had been better for them in this world and in the Hereafter. But all of them except a few disbelieved, and thus incurred the wrath of Allah (SWT) upon themselves.

(47) *"O you who have been given the Scripture! Believe in what We have revealed, confirming what is with you" i.e. believe in the Qur'an, which is revealed to Prophet Muhammad (SAW) with truth, and it has come confirming the truth of the previous scriptures. "Before We obliterate faces and turn them backwards or curse them as We cursed the Sabbath-breakers. And the Commandment of Allah is always executed."* Allah (SWT) commands the People of the Book to believe in His revelations and His Messenger (SAW), and warns them that if they disbelieve then He will disfigure their faces and turn them to their backs, as was the fate of those who broke their covenant to observe the

sanctity of *Sabbath* Day and thus Allah (SWT) punished them and turned them into monkeys. And He always does what He wills. What Allah ordains shall definitely be accomplished.

(48) *“Verily, Allah (SWT) forgives not that partners should be set up with him in worship, but He forgives anything else to whom He pleases, and whoever sets up partners with Allah (SWT) in worship, he has indeed invented a tremendous sin.”* Shirk (associating partners with Allah (SWT)) is the most heinous of all sins in the sight of Allah (SWT), which He will not forgive except for those who sincerely repent afterwards. But He may forgive the sins committed other than shirk. But this does not mean that if we refrain from shirk then we are free to indulge in other crimes; rather this is just to emphasize and make us aware what a terrible sin shirk is.

(49) *“Have you not seen those who claim sanctity for themselves. Nay - but Allah (SWT) sanctifies whom He pleases”* The *Jews* claimed that they are the chosen people and the most beloved to Allah (SWT), but the truth is that He knows their true reality and He purifies whom He wishes. *“And they will not be dealt with injustice even equal to the thread of a date-stone.”* i.e. they will be rewarded according to their deeds and no injustice will be done to any of them even in the least bit.

(50) *“Look, how they invent a lie against Allah (SWT), and enough is that as a manifest sin.”* This refers to the false statements of the *Jews*, like ‘the fire of the Hell cannot harm us but only for a few days’ or ‘we are the chosen ones’ i.e. they fabricated lies against Allah (SWT) which in itself is a major sin. Inventing falsehoods about Allah is a most grievous sin.

(51) *“Have you not seen those who were given a portion of the Scripture.”* i.e. the *Jews*. *“They believe in sorcery and Taghut.”* As mentioned in surah *Al-Baqarah*,

the word *Taghut*, refers to the forces of evil which rebel against Allah (SWT). In other words, all that turns one away from the path of Allah (SWT) and leads him into the evil of Satan is *Taghut*. As is the case in a non-Islamic state which does not govern according to the laws legislated by Allah (SWT). "*And say to the disbelievers that they are better guided as regards the way than the believers.*" The *Jews* in their arrogance even considered the polytheists better guided than the Muslims, even though they knew that the polytheists associate partners with Allah (SWT) and do not believe in His Oneness like the Muslims.

(52) "*They are those whom Allah (SWT) has cursed, and he whom Allah (SWT) curses, you will not find for him (any) helper.*" These are they on whom Allah (SWT) has laid His curse. He who is cursed by Allah (SWT) has none to help him.

(53) "*Or have they a share in the kingdom? Then in that case they would not give mankind even a speck on the back of a date-stone.*" Allah (SWT) criticizes the *Jews* for their miserly attitude, that if they were given a portion in the governance of the kingdom of the heavens and the earth, they would have not given anything to the mankind.

(54) "*Or do they envy men for what Allah (SWT) has given them of His Bounty? Then We had already given the family of Abraham (AS) the Book and the Wisdom, and conferred upon them a great kingdom.*" This is also in reference to the *Jews*, that why do you envy Prophet Muhammad (SAW) and his followers for the kingdom and leadership that Allah (SWT) has bestowed on them, as he is also from the progeny of Abraham (AS), to whom We promised the kingdom and guidance of this world. Therefore, He preferred His Messenger and his followers over all other nations, gave them the divine Book and Wisdom and elevated them to the rank of the new Muslim *Ummah*, a position previously held by the *Children of Israel*. And He gave them the

leadership as was given to the children of Abraham (AS), such as given to the Prophets David (AS) and Solomon (AS) among his progeny.

(55) *“Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).”* i.e. there were some Jews who believed in Prophet Muhammad (SAW) and followed him, like Abdullah bin Salam (RA), but others turned away from him even though they knew from their knowledge of the previous scriptures that he was a true Messenger of Allah (SAW). For their disbelief in Allah (SWT) and His Messenger (SAW), hell is a sufficient punishment for them.

(56) *“Surely! Those who disbelieved in Our revelations, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.”* i.e. they will be thrown in the Hellfire which will burn their skins. But no sooner will their skins be burnt and their flesh roasted that it will be replaced by new skins so that their pain and suffering does not decrease. It is reported that Abdullah ibn Umar (RA) said (regarding this *ayah*): *“When their skin is burned, they will be given another skin in replacement, and this skin will be white as paper.”*<sup>25</sup> This is one of the great miracles mentioned in the holy *Qur’an*, which have only recently been discovered. At first, it was thought that the sense of feeling and pain was only dependent on the brain but recent advancement in the science of medicine made it possible for the scientists to be able to prove that there are pain receptors present in the skin which make a person feel pain and if they are destroyed then he will not feel anything. Therefore, whenever the fire will burn the skin of a disbeliever, a new skin will be given to him so that he feels pain continuously. *“Truly, Allah (SWT) is Ever Most Powerful, All-Wise.”* Allah (SWT) is Mighty, Wise.

(57) *“But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have*

*purified spouses and We shall admit them to shades wide and ever deepening.*" In the previous *ayat* Allah (SWT) described the attitude of the disbelievers and that they will be the inmates of Hellfire. Here Allah (SWT) mentions the residents of the Paradise i.e. those who believe in Him and His Messenger (SAW) and perform righteous deeds. Therein Allah (SWT) will bestow on them His blessings and they will reside in it forever. Allah (SWT) will admit them to a cool shade.

### **Foot Notes**

- [1] Surah An-Najm (53) : 32.
- [2] Ibn Majah 1 : 1853.
- [3] Sahih Bukhari 6 : 106.
- [4] Sahih Bukhari 7 : 337, Musnad Ahmed 4 : 265.
- [4] Darqutni.
- [5] At-Tabari 8 : 485.