

(111) *“And whoever commits sin, he commits it only against himself.”* i.e. no one shall bear the burden of another and every soul will be responsible for its own deeds. *“And Allah (SWT) is Ever All-Knowing, All-Wise.”*

(112) *“And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.”* The following few *ayah* refer to a hypocrite of *Madinah* who stole the armour of a Muslim and hid it in the house of a *Jew*. When the theft was detected, the hypocrite put the blame on the *Jew*, who asserted that he was innocent of the crime. But the relatives of the hypocrite pleaded his case before the Prophet (SAW) and tried to prove his innocence. Afterwards Allah (SWT) revealed this *ayah* and the case was decided against the hypocrite. He shall bear the guilt of calumny and gross injustice.

(113) *“Had not the Grace of Allah (SWT) and His Mercy been upon you, a party of them would certainly have made a decision to mislead you”* Allah (SWT) criticizes the relatives and the tribe of the accused who argued with the Prophet (SAW) and tried to shield the guilty of their own clan. They tried to deceive the Prophet (SAW) and misrepresented the case so as to mislead him and get the judgment in their favor. And Allah (SWT) says that they surely would have misguided you O Prophet (SAW), if His grace and mercy was not with you to save you from their mischief. *“But (in fact) they mislead none except their own selves, and no harm can they do to you in the least.”* i.e. even if they would have had the decision made in their favor, still they would themselves be the guilty ones in the sight of Allah (SWT) and not the Prophet (SAW), because they were the real culprits who deceived the Prophet (SAW) to get a wrong judgment. *“Allah (SWT) has sent down to you the Book, and the Wisdom, and taught you that which you knew not.”* i.e. Allah (SWT) revealed the *Qur’an* and the Wisdom i.e. the Prophet’s (SAW) *Sunnah*, to Prophet Muhammad (SAW), and taught him the knowledge of the previous Books. *“And Ever Great is the Grace of Allah (SWT) unto you.”* Allah's goodness to the Prophet (SAW) has been great indeed.

(114) *“There is no good in most of their secret talks save (in) him who orders charity, or kindness or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah (SWT), We shall give him a great reward.”* Allah (SWT) commands His servants not to hold secret counsels amongst themselves of vain talk and disobedience, rather they should exhibit openness in their actions and consultations except for three things, non-obligatory charity (*Sadaqah*), good and righteous deeds which Allah (SWT) has ordained and bringing conciliation between two parties. Islam permits secrecy for these kinds of acts and Allah (SWT) promises rich rewards for such persons provided that they were done only for the pleasure of Allah (SWT) and not for worldly benefits.

(115) *“And whoever disobeys and opposes the Messenger (SAW) after the right path has been shown clearly to him, and follows other than the believers way.”* This *ayah* also refers to the hypocrites who because of jealousy and arrogance, developed hatred and enmity towards the Prophet (SAW). These hypocrites have many characteristics, the worst and most serious of which is disbelief in Allah (SWT) and His Messenger (SAW). Although outwardly they appear to be following the Prophet (SAW) and pretend to be with the believers, but inwardly they are with the disbelievers and oppose the Messenger of Allah (SAW) whenever they get an opportunity. Allah (SWT) warns them of His punishment against being hostile to His Prophet (SAW) or opposing the believers of his *Ummah*, after the truth and the guidance i.e. the *Qur’an*, has been made clear to them. And He says: *“We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.”* i.e. those who contradict the *Qur’an* and the *Sunnah* or what is agreed upon by the *Ummah* of Muhammad (SAW)¹, deviate from the right path and thus Allah (SWT) increases them in their deviation and they will be the inmates of Hellfire. Allah will cast them into hell: a dismal and terrible end.

(116) *“Verily! Allah (SWT) forgives not (the sin of) setting up partners in worship with Him, but He forgives sins other than that whom he pleases”* This *ayah* has already been commented upon in *ayah* 48 of this surah. It has been repeated again to emphasize the gravity of the sin of associating partners with Allah (SWT). *“And whoever sets up partners in worship with Allah (SWT), has indeed strayed far away.”* i.e. the one who commits shirk has deviated far from the right path and truth.

(117) *"They invoke nothing but female deities besides Him, and they invoke nothing but Satan, a persistent rebel!"* This refers to the pagan Arabs who invoked female deities like *Lat*, *Uzza* and *Manat* besides Allah (SWT). They also claimed that the angels are Allah's (SWT) daughters and they worshipped them. But in reality they invoked none other than the Satan, who made these sins seem good and fair in their sight. They worship none but a rebellions devil (Satan) whom Allah has cursed.

(118) *"Allah (SWT) cursed him. And he (Satan) said: "I will take an appointed portion of your servants."* This is what Satan said when Allah (SWT) cursed him and threw him out of the Paradise. He vowed that he will mislead Allah's (SWT) servants from worshipping Him and will take them to Hellfire.

(119) *"Verily, I will mislead them, and surely, I will arouse in them false desires."* i.e. he misguides them by creating false desires in them and making them delay their repentance with false hopes like the *Jews* say that we are the chosen ones, therefore, Allah (SWT) will forgive our sins, no matter how great they are. *"And certainly, I will order them to slit the ears of cattle"* the pagan Arabs used to slit the ears of the camel that was spared for their idols as a symbol so that no one touches them or uses their milk. *"And indeed I will order them to tamper with Allah's creation"*. This *ayah* should be a stern warning for those men and women who are prepared to go to any extreme, even imitating each other or changing the nature created by Allah (SWT), to achieve their so called 'perfect look' or to fulfill their false desires. This includes changing one's appearance against the nature created by Allah (SWT), like men and women imitating each other e.g. men shaving their beards and wearing jewelry and women dressed up like men, or by making tattoos etc. *"And whoever takes Satan as a protector or helper instead of Allah (SWT), has surely suffered a manifest loss."* These false desires are a deception from the Satan who gives them false hope of his help and protection. But the matter of fact is that whoever makes the Satan his helper and protector other than Allah (SWT) then, surely he has lost everything. Such a person ruins himself beyond redemption.

(120) *“He (Satan) makes promises to them, and arouses in them false desires; and Satan's promises are nothing but deceptions.”* i.e. he makes promises to them only to deceive them and make them stray from the right path. The Satan makes promises and stirs up in them vain desires only to deceive them.

(121) *“The dwelling of such (people) is Hell, and they will find no way of escape from it.”* i.e. those who were deceived by Satan and followed him instead of Allah (SWT), shall find no refuge. Hell shall be their home.

(122) *“But those who believe and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow, to dwell therein forever. Allah's (SWT) Promise is the Truth, and whose words can be truer than those of Allah (SWT).”* After mentioning the punishment of the followers of Satan in the previous *ayah*, Allah (SWT) here mentions the promised reward for those who have firm belief in Him, obey His commandments and perform righteous deeds. Such is the true promise of Allah: and whose is a truer word than Allah's.

(123) *“It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah (SWT).”* In this honorable *ayah* Allah (SWT) warns the Muslims as well as the People of the Book that their salvation does not depend on their false desires and wishful thinking, rather they will be judged in accordance with their deeds. This indicates that just proclaiming oneself to be a Muslim does not guarantee Paradise, rather it is earned by obeying Allah (SWT) and His Messenger (SAW) and performing righteous deeds according to what He has commanded. But those who do evil, will suffer the consequences, unless Allah (SWT) bestows upon them His mercy and forgives them.

(124) *“And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (SWT), such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.”* Here Allah (SWT) mentions the reward of those of His servants, whether male or female, who have firm belief in His Oneness i.e. do not associate any partners with Him in His Lordship or in

His Worship, and perform righteous deeds according to what He has commanded them. They shall enter Paradise and shall not suffer the least injustice.

(125) *“And who can be better in religion than one who submits his face (himself) to Allah (SWT); and he is a good-doer and follows the religion of Abraham (AS), the upright.”* This *ayah* describes the characteristics of a true believer of Allah’s (SWT) religion. They are those who submit their whole self to Allah (SWT) i.e. follow His religion of Islamic monotheism with utmost dedication and firm faith, perform good deeds and follow the faith of Abraham (AS) *Hanifa* i.e. the upright one. *“And Allah (SWT) did take Abraham (AS) as a friend.”* This is the highest degree of closeness to Allah (SWT) that one can reach i.e. attaining the level of becoming His *Khalil*, the highest degree of love. Allah chose him to be his friend.

(126) *“And to Allah (SWT) belongs all that is in the heavens and all that is in the earth. And Allah (SWT) is Ever Encompassing all things.”* i.e. Allah (SWT) has total authority over everything and He does whatever He wants. He has knowledge of all things.

From the following discourse we return to the main theme of this surah which deals with the moral and social reforms of the Islamic society.

(127) *“They ask your legal instruction concerning women, say: Allah (SWT) instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions and yet whom you desire to marry.”* This refers to the *ayah* 3 of this surah in which Allah (SWT) commands His servants not to marry female orphans under one’s care without giving dowry to them or if they fear that they cannot be just to them. *“And (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allah (SWT) is Ever All-Aware of it.”* Allah (SWT) also reminds the believers regarding the poor and helpless children and to deal justly with the orphans. Surely, He is watching all what they do and He will reward them accordingly.

(128) *“And if a woman fears cruelty or desertion on her husband's part, there is no offence on them both if they make terms of peace between themselves; and making peace is better.”* In ayah 34 of this surah, Allah (SWT) mentioned the necessary measures taken by men against those of their wives from whom they fear disobedience. Here steps are mentioned for a woman to protect her rights if she feels desertion from her husband and fears that he might divorce her. In this case it is allowed for her to forfeit all or part of her dowry as a concession to her husband, so that he would keep her and not divorce her. *“And human inner-selves are swayed by greed.”* i.e. these concessions are made keeping in view the greedy and selfish nature of man. *“But if you do good and keep away from evil, verily, Allah (SWT) is Ever Well-Acquainted with what you do.”* Allah (SWT) encourages the believers to be good and just to their wives even if they do not appear attractive to them anymore. Surely, He knows all your actions and will reward you accordingly.

(129) *“You will never be able to do perfect justice between wives even if it is your ardent desire.”* As mentioned earlier, one of the conditions for polygamy is equal and just treatment for one's wives i.e. in terms of providing the material things for them. But as far as justice in terms of love is concerned, this ayah indicates that the husband is not held accountable for that, and it is not required of him because he has no control over it. *“So do not incline too much to one of them, so as to leave the other hanging.”* i.e. do not lean towards one wife by giving her more of your time and provision, while leaving the other as in suspense i.e. neither divorced nor married. *“And if you do justice, and do all that is right and fear Allah (SWT) by keeping away from all that is wrong, then Allah (SWT) is Ever Oft-Forgiving, Most Merciful.”* i.e. fear Allah (SWT) and do justice with your wives as much as you can and if there are any shortcomings on your side that are unavoidable then Allah (SWT) will surely forgive you.

(130) *“But if they separate.”* Although divorce is, of all things permissible, the most hateful to Allah (SWT), yet if there is a breach between husband and wife and they think that there is no other way for them to live in peace together, then they are allowed to separate by divorce. *“Allah (SWT) will provide abundance for everyone of them from His Bounty. And Allah (SWT) is Ever All-Sufficient for His creatures*

need, All-Wise." i.e. if the spouses separate by divorce then Allah (SWT) will provide each one of them from His limitless bounties by giving him a better wife and her a better husband. And surely He provides for His servants whatever He wills from His own abundance and He is Munificent, Wise.

(131) *"And to Allah (SWT) belongs all that is in the heavens and on the earth."* i.e. everything in the heavens and the earth and what is in between them is under His authority. *"And verily, We have directed the people of the Book before you, and to you (O Muslims) that you (all) fear Allah (SWT), and keep your duty to Him."* i.e. Allah (SWT) has enjoined on the Muslims what was enjoined on the People of the Book before them, that they should have *Taqwa* of Allah (SWT), worshipping Him alone and obeying His commandments and instructions revealed to His Prophet (SAW). *"But if you disbelieve, then unto Allah (SWT) belongs all that is in the heavens and on the earth, and Allah (SWT) is Self-sufficient, Worthy of all praise."* i.e. if you do not follow these instructions, you cannot do any harm to Him in the least because everything belongs to Him and He never stands in need of His creations. He is Self-sufficient and Praiseworthy.

(132) *"And to Allah (SWT) belongs all that is in the heavens and all that is in the earth. And Allah (SWT) is Ever All-Sufficient as a Disposer of affairs."* This *ayah* is repeated again and again to emphasize the fact that Allah (SWT) is the Sovereign of the universe and everything is under His authority. He provides provision to anyone He wills, but He Himself is in need of none. Allah is believers' all-sufficient guardian.

(133) *"If He wills, He can take you away, O people, and bring others. And Allah (SWT) has the power to do this."* i.e. if you do not obey Him and follow His instructions then He is surely able to remove you from your position of leadership and as a vicegerent in this world and replace you by others. This He has power to do.

(134) *"Whoever desires a reward in this life of the world, then with Allah (SWT) is the reward of this worldly life and of the Hereafter. And Allah (SWT) is Ever All-Hearer, All-Seer."* This means, if you desire the transitory goods of this world instead of the eternal bliss in the Hereafter then Allah (SWT) will give you what you desire. But if you

obey Him and ask Him for both, then He will surely suffice for you and reward you in this world and in the Hereafter, as with Him are both the rewards. He is Hearing, Seeing.

Foot Notes

[1] This is called *Ijma* (consensus), which means to agree upon something. *Ijma* is considered the third proof of *Shari'ah* after the *Qur'an* and the *Sunnah*.