

(101) *“And among those around you of the Bedouins, there are some hypocrites, and so are some among the people of Madinah who persist in hypocrisy, you do not know them, We know them. We shall punish them twice, then they will be returned to a great torment.”* The two highest grades of the Companions (RAA) of the Prophet (SAW), were mentioned in the previous *ayah*, this *ayah* on the other hand mentions the people worst in rank i.e. the hypocrites. Allah (SWT) states that amongst the desert Arabs, there are also those who are in fact hypocrites by their words and deeds. Similarly there are some of the hypocrites amongst those who live in *Madinah*. Allah (SWT) warned and admonished them every now and then through His Prophet (SAW) but they were such who persisted obstinately in their hypocrisy. Then Allah (SWT) said that O Prophet (SAW) you do not know them for they conceal their hypocrisy, but He knows them all and thus He will punish them twice before they are returned to the great torment i.e. in the Hereafter. Here a question arises as to what does these two punishments before the *Day of Judgment* refer to. The first punishment refers to their humiliation in this world when Allah (SWT) will expose them. They were hoping for some turn of events i.e. for the Muslims to suffer a defeat, but Allah (SWT) made them victorious and exposed the hypocrites in front of the Muslims. The second refers to the chastisement of the grave that they will suffer before the *Day of Judgment*. Some of the people especially those who reject the authority of Hadith of the Prophet (SAW) have denied the reality of the punishment of the grave, but this *ayah* with a few other references from the Holy *Qur’an* point out to the truth of the punishment in the grave.

(102) *“And others who have confessed their sins, they have mixed a deed that was righteous with another that was evil. It may be that Allah (SWT) will turn towards them (in mercy). Surely, Allah (SWT) is Forgiving, Merciful.”* There are another type of people in the middle i.e. at the border line of a hypocrite and a weak Muslim. This *ayah* mentions the lower middle amongst them who because of their weak faith and laziness sometimes stumble and deviate from the right path, even though they truly have believed. They are those who confess their errors and sins to themselves and to Allah (SWT). This is the basic difference between a staunch hypocrite who

persists in his hypocrisy as mentioned in the previous *ayah* and those weak Muslims who sometimes make errors and mistakes as long as they confess their sins sincerely before their Lord and ask for His forgiveness. They have mixed deeds with some which are good while some others are bad. Allah (SWT) then said that He may pardon them and forgive their sins, for He is Forgiving and Merciful.

(103) *“Take Sadaqah (alms) from their wealth in order to cleanse them and purify them with it, and pray for them. Verily! Your prayers are a source of solace for them, and Allah (SWT) is All-Hearer, All-Knower.”* The previous *ayah* mentioned those of the Muslims who sometimes commit sins or errors because of weakness in their faith and lack of zeal. This *ayah* mentions the anti-dote for weakness of ones faith. Allah (SWT) commands His Prophet (SAW) to take *Sadaqah* from the wealth and properties of such people to cleanse them and purify them from all kinds of weaknesses in their faith and other impurities. This is why *Sadaqah* is called *Zakah* which in literally means to purify i.e. that which purifies the souls. The main cause of the hypocrisy in one’s heart is the love for wealth and riches, thus taking *Sadaqah* from it purifies his soul from the disease of *Nifaq* (hypocrisy). Along with accepting their *Sadaqah*, Allah (SWT) asked the Prophet (SAW) to pray for them and ask Him to bestow His Mercy upon them, for his prayers are indeed a source of solace for them i.e. a source of mercy and honor for them. And surely He hears the prayers of His Prophets and knows all those who deserve them.

(104) *“Do they not Know that Allah (SWT) accepts repentance from His servants and takes the Sadaqat. And Verily, Allah (SWT) is He Who accepts repentance, the Merciful?”* This is to encourage the believers to repent after they have committed any sin or error for they should be rest assured that Allah (SWT) accepts the repentance for all those who repent to Him sincerely. Although one may have made a number of mistakes, but sincere repentance erases all kinds of sins and mistakes and purifies one’s soul. Then Allah (SWT) said that he accepts *sadaqat* from them. This means that although He is *All-Sufficient*, but He takes *sadaqat* from the wealth and riches of His servants so as to cleanse them and purify them. And surely He is the Acceptor of Repentance for all those who repent and Merciful for His servants.

(105) *"And say: "Do (as you will)! Allah (SWT) will see your deeds and His Messenger (SAW) and the believers. And soon you will be returned to the Knower of the unseen and the seen. Then He will inform you of what you used to do.""* The Prophet (SAW) was asked to tell them to repent and increase their good deeds that will strengthen them in virtue and blot out their past sins. Then it was said that Allah (SWT) and His Messenger (SAW) will monitor their attitude and conduct and so will the believers as to whether they mended their ways after repentance or not. Then their final return is to Allah (SWT) Who will inform them of all their deeds.

(106) *"And others who are held in suspense for Allah's Decree, whether He will punish them or will accept their repentance. And Allah (SWT) is All-Knowing, All-Wise."* This refers to the fourth category of the people i.e. the upper middle, who although have very strong faith, but sometimes they are deceived by the cursed *Satan* and thus commit some mistakes. This *ayah* specifically refers to the three Companions (RAA) of the Prophet (SAW) namely Ka'b bin Malik (RAA), Mararah bin Ar-Rabi (RAA) and Hilal bin Umayyah (RAA) were left behind from the expedition of *Tabuk* due to laziness and their preference of comfort of their homes and not because of hypocrisy. They accepted their mistake and sincerely repented afterwards but were held in suspense for a while as to know whether their repentance has been accepted or not, and until then the Prophet (SAW) ordered His Companions (RAA) not to speak to them. Then after a period of nearly fifty days of boycott, Allah (SWT) accepted their repentance and forgave them. This will further be elaborated when we discuss the *ayat* from 117 to 119 of this surah. In the end of this *ayah* Allah (SWT) said that surely He Knows all and He is Wise in His decisions.

(107) *"And those who have set up a mosque to hurt (the cause of Islam) and to promote disbelief, and to disunite the believers, and to make it as an outpost for those who are hostile against Allah (SWT) and His Messenger (SAW) aforesaid, they will indeed swear that their intentions are nothing but good. Allah (SWT) bears witness that they are certainly liars."* This was another of the conspiracies of the hypocrites of *Madinah*. They tried to build an outpost so that to gather their men together along with their weapons and supplies to be used against the Muslims. They gave the impression to the Muslims that they

are building a Mosque. They told them that due to their laziness, they are sometimes unable to reach for the regular prayers in the nearby *Quba* Mosque, but in reality they wanted it to become a center for the hypocrites where they will consult together in making plans and plots against the Prophet (SAW) and the Muslims. They finished building their Mosque just before the battle of *Tabuk* and also went to the Prophet (SAW) and requested him to pray in that Mosque, so that Allah (SWT) bestows His blessings on it. The Prophet (SWT) told them that he will pray at the Mosque after he returns from the battle of *Tabuk*. But Allah (SWT) disapproved of this and revealed this *ayah* before the Prophet (SAW) reached *Madinah* from the expedition of *Tabuk*. Allah (SWT) informed His Prophet (SAW) that those who have built this Mosque have only done so to hurt the cause of Islam and to promote disbelief and to cause division amongst the Muslims and to make an outpost for those who are hostile towards Him and His Messenger (SAW). Then the Prophet (SAW) was told that these hypocrites will swear that their intentions are good, but Allah (SWT) Himself testifies that they are liars.

(108) *“You should never stand therein. Verily, the mosque whose foundation was laid from the first day on piety is worthier that you stand therein. In it are men who love to purify themselves. And Allah (SWT) loves those who purify themselves.”* Allah (SWT) commanded His Prophet (SAW) not to stand i.e. offer prayers, in that Mosque, for the Mosque which was founded from the very first day on piety and fear of Allah (SWT) i.e. *Quba* Mosque, is more deserving that he should stand therein and offer his prayers with the believers who love and purify themselves from all impurities and thus Allah (SWT) loves them for their cleanliness and purity.

(109) *“Is he, who has founded his building upon piety towards Allah (SWT) and His good Pleasure better, or he who founded his building on the brink of a crumbling bank, so that it crumbled with him into the Fire of Hell. And Allah (SWT) does not guide the wrong-doers.”* Allah (SWT) condemns those who built the Mosque to conceal their hypocrisy and compared them with those who laid the foundations of the blessed Mosque i.e. *Quba*, and praised them, for they laid the foundations of their Mosque on piety and His pleasure. On the other hand, the hypocrites laid the foundations of their Mosque on an undermined and shaky bank that will tumble down with

them in the fire of Hell. And surely Allah (SWT) does not guide such transgressors.

(110) *“The building which they built will never cease to be a cause of doubt in their hearts, unless their hearts are cut into pieces. And Allah (SWT) is All-Knowing, All-Wise.”* Just like cancer spreads in the body of a person if it is not treated well, so does hypocrisy in one’s soul if he does not repent and mend his ways. The meaning of this *ayah* is that those who built the Mosque to harm the Muslims have gone so far in their hypocrisy that it has become impossible to remove it from their hearts unless they are cut into pieces. And surely He knows all the actions of His servants and He is Wise.

(111) *“Verily, Allah (SWT) has purchased of the believers their lives and their properties in return for Paradise. They fight in Allah's Cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Torah and the Injeel and the Qur'an. And who is truer to his covenant than Allah (SWT)? Rejoice in the bargain which you have concluded. That is the supreme success.”* This is one of the most important verses of the Holy *Qur'an*. But, unfortunately, it no longer occupies the pivotal position in our lives, as it did in the lives of the Companions (RAA) of the Holy Prophet (SAW). This *ayah* talks about a bargain or a transaction between the believer on the one hand and Allah (SWT) on the other. In this transaction, Allah (SWT) is the purchaser and the believer is the seller. When a person has true faith it means that he has already committed himself to devote and dedicate his life, his capabilities, his energies, his resources, his possessions, and his wealth for the sake of Allah (SWT) and, in return, he is given the promise of the rewards of the Paradise in the Hereafter. It is not a cash bargain; rather it is a credit bargain. We are required to invest all that we have, including our life and property, for the cause of Allah (SWT). And what do we get in return? A promise. A word of assurance from Allah (SWT) that He will reward us in the Hereafter. This is the *baiy'ah* (pledge) between the faithful and Allah (SWT). On the basis of this *baiy'ah*, the believers are expected to fight and kill in the way of Allah (SWT) to make His *Deen* supreme and to establish the system of life as given by Him in its totality. And during the course of this conflict, when on the one hand they kill the enemies of Allah (SWT), they themselves are also killed. Then Allah (SWT) said that His promise is

true i.e. He will most certainly fulfill His promise. Thus, do not let any doubts or suspicions stop you from striving in the way of Allah (SWT) because the promise is on Him. He has made this promise thrice: in the *Torah*, in the *Injeel*, and then in the *Qur'an*. And who can be more faithful in his promise than Allah (SWT)? So rejoice and celebrate this bargain you have made with Him. What you are asked to give is so trivial and insignificant, and what you'll get is so glorious and exalted. This, indeed, is the biggest triumph, the supreme and ultimate success.

Here, we see that the verse under discussion starts with the verb *ishtra* and ends with the noun *baiy'kum*. What is the difference between the two? The first refers to simple purchasing, the second refers to the process of transaction between two parties. It was a common practice among the Arabs that in buying and selling, they would argue about the price or the quality of the merchandise, but when the deal was finally settled, they would shake hands with each other. This handshake was a symbol that the bargain has been settled, that no party can now go back on his words. This final agreement, symbolized by a handshake, is called *muba'yah*, and this, in fact, is the basis of *bai'yah*.

The important issue here is that the transaction is to take place between Allah (SWT) and the believer, but the problem is that we cannot deal directly with the Lord and Creator of the universe. It means that we need an intermediary, to mediate this transaction. Herein comes the role of the organization, of the *Ameer*, and of listening and obeying him.

Indeed it is all very simple and logical. Allah (SWT) is the buyer, and believer, the seller. In between these two was the hand of Muhammad (SAW). The real purchaser or the buyer is, of course, Allah (SWT), but the pledge of obedience and allegiance was given to Prophet Muhammad (SAW). Thus, the Holy *Qur'an* says: *“Those who swear allegiance to you (O Prophet) indeed swear allegiance to Allah (SWT); and Allah's (SWT) hand is over theirs. Then whosoever breaks the promise, breaks it to his own loss; but whosoever fulfills the promise made to Allah (SWT) will receive a great reward from Him.”*¹

But after the demise of the Prophet (SAW), this *bai'yah* or pledge was given to the *Ameer* of the Muslims i.e. the rightly guided Caliphs, then the kings and rulers etc. In all we see that the type of organization that we repeatedly come

across in the Holy *Qur'an*, and in the *Sunnah* of Prophet Muhammad (SAW) as well as in the entire thirteen hundred year's history of the Muslim *Ummah* is based on the pattern of this *bai'ayah* or "pledge of allegiance", and the only difference between the *bai'ayah* of the Prophet (SAW) and the *bai'ayah* given to any other after him is that his obedience was absolute, for a Messenger of Allah (SWT) cannot make a mistake, but as far the obedience to any other person is concerned, it will be done according within the parameters set by Allah (SWT).

It is also appropriate to mention here that *Tanzeem-e-Islami* has also been established on the basis of *bai'ayah*. The oath of allegiance for joining *Tanzeem-e-Islami* is derived from an authentic tradition which gives us the details of the pledge that was given to Prophet Muhammad (SAW), by the visitors from *Yathrab*, on the occasion of the second *bai'ayah* of *Aqabah*. My contention is that this tradition contains the whole method and procedure of how to establish *Hizbullah*, a revolutionary party with the exclusive purpose of making Islam dominant as a politico-socio-economic order. If you are trying to organize a party in order to perform at social level, at community level, or at welfare level, then you can have any type of loose organization. But a revolutionary party, by its very nature, requires extra-ordinary discipline and internal cohesion. This can only be achieved if the party is organized on the basis of *bai'ayah*.

(112) *"Those who repent, who worship Him, who praise Him, who keep away from worldly comforts, who bow down, who prostrate themselves, who enjoin what is right and forbid what is wrong, and those who keep Allah's bounds. And give glad tidings to the believers."* This *ayah* details the nine qualities of those from whom Allah (SWT) has purchased their souls for Paradise. The first quality described of such people is that whenever they commit an error or sin, they repent to their Lord sincerely. Then the *ayah* stated that they are those who worship Allah (SWT) alone, obey Him in total devotion and praise Him all the time. Another of their quality described here is that they keep away from worldly comforts. The Arabic word used here i.e. *Saaihoon*, was taken as an act of worship in the Christian religion before the advent of Islam. It meant leaving home for the sake of Allah (SWT) i.e. monasticism. But Islam prohibited this practice and it was replaced by fasting, since it also deprives a person of worldly enjoyments for a limited period of time. Another of their qualities is that they bow and prostrate before Allah (SWT)

i.e. offer their regular prayers, and they always enjoin others what is right i.e. what Islam has ordained, and forbid them from what is wrong i.e. what Allah (SWT) has prohibited for His servants. The ninth quality of such believers described in this *ayah* is that they observe the limits prescribed by Allah (SWT) and also stand guard to them i.e. by advising others about what He has allowed for them and what He prohibited from. In the end the believers with the above mentioned qualities were given the good news of a supreme success.

(113) *“It is not for the Prophet (SAW) and those who believe to ask Allah's (SWT) Forgiveness for the idolaters even though they be near relatives, after it has become clear to them that they are the companions of the Fire.”* In this *ayah* Allah (SWT) prohibits His Messenger (SAW) and the believers from asking forgiveness for those who associated partners with Him and died in that state even if they were their near relatives, after it had become clear to them that they will be the dwellers of Hellfire.

(114) *“And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he is an enemy to Allah (SWT), he disowned him. Verily Abraham (AS) was tender hearted, forbearing.”* In the previous *ayah* Allah (SWT) prohibited His Prophet (SAW) and the believers from asking forgiveness for the polytheists even if they be their relatives. This put some confusion among the Muslims as they thought that if Prophet Abraham (AS) was allowed to invoke Allah (SWT) for his father's forgiveness, who was an idolator, then why cannot others? The answer was given in this *ayah* that Abraham (AS) only invoked Allah (SWT) for his father's forgiveness because of the promise that he had made to him. This promise is mentioned in *ayah* 47 of surah *Maryam*, where Abraham (AS) said that he will pray for his father's forgiveness, but it was only conditioned by certain things, and as soon as it became clear to him that his father is not going to believe, he disassociated himself from him. And surely Abraham (AS) was a very tender-hearted and compassionate person.

(115) *“And Allah (SWT) will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allah (SWT) is the All-Knower of everything.”* In this *ayah* Allah (SWT) said that He does not leave any one in error after He had guided them to the right path until He makes clear to them what they

should be avoiding. At first it was not made clear about the believers asking Allah (SWT) for their parent's forgiveness if they are idolators, but the above *ayah* clarified for them about not seeking forgiveness for the idolators, even if they be parents. And surely He knows everything.

(116) *"Verily, to Allah (SWT) belongs the sovereignty of the heavens and the earth, He gives life and He causes to die. And besides Allah (SWT) you have neither any protector nor any helper."* i.e. The sovereignty of the heavens and the earth belongs only to Allah (SWT) and it is He Who gives life or puts someone to death, and surely there is for you no protector or helper besides Him.

(117) *"Allah (SWT) has indeed turned in Mercy to the Prophet (SAW), and the Muhajirun and the Ansar who followed him in the time of hardship, after the hearts of a party of them had nearly swerved, then He turned towards them in Mercy. Surely, to them He is Gracious, Merciful."* Allah (SWT) has declared that He had turned in Mercy and Compassion to His Prophet (SAW) and the *Muhajirun* and the *Ansar*, for they followed their Messenger (SAW) in all times of distress and hardships. This refers to the expedition of *Tabuk*, where they suffered a great hardship. There was intense heat and scarcity of water and were also short on food and supplies but they obeyed their Prophet (SAW) on every step, except for a party of them who nearly deviated from the truth because of great distress and hardship. But Allah (SWT) turned towards them in Mercy and gave them firmness in their religion. And surely, He is very Gracious and Merciful for His servants.

(118) *"And the three whose case was held in suspense, until for them the earth, vast as it is, was straitened for them and their souls became shrunk upon them, and they knew for certain that there is no refuge from Allah except in Him. Then, He accepted their repentance, that they might repent. Verily, Allah is the Acceptor of repentance, the Merciful."* This again refers to the case of the three Companions (RAA) that we already referred to in *ayah* 106. They were Ka'b bin Malik (RAA), Mararah bin Ar-Rabi (RAA) and Hilal bin Umayyah (RAA) who were left behind from the expedition of *Tabuk*. Soon afterwards they repented to Allah (SWT) and admitted their mistake when the Prophet (SAW) came back from *Tabuk*, but their case was held in suspense till this *ayah* was revealed in which Allah (SWT) forgave them and also described their state during

the period of their boycott by Muslims. The Prophet (SAW) forbade the Muslims to speak to them thus keeping away from them so much so that they were not allowed to even return their greetings. Thus it was said that the earth with all its vastness seemed constrained to them and their souls seemed to close upon them, for this very life suddenly seemed to be harsh on them and death appeared better than life. The boycott was very hard on them for no one was even prepared to talk to them e.g. Ka'b bin Malik (RAA) said that during this boycott whenever He greeted the Prophet (SAW), he did not reply and turned his face to the other side and that even the dearest of his relatives like Abu Qatadah (RAA), would not reply to his greetings. They certainly learned their lesson and came to know that there is no refuge from Allah (SWT) except in Him and thus He forgave them and turned to them in Mercy. For surely He is the Acceptor of repentance of His servants and the Most Merciful.

(119) *"O you who believe! Fear Allah (SWT), and be with the truthful ones."* In this ayah the Muslims are being advised to fear Allah (SWT) alone and one way to achieve that is to have the company of those who are truthful i.e. in their words and in their conduct.

(120) *"It was not befitting for the people of Madinah and for those around them of the desert Arabs that they should stay behind Allah's Messenger (SAW) nor should they prefer their lives to his life. That is because there afflicts them neither thirst nor toil, nor hunger in the way of Allah (SWT), neither they take any step which angers the disbelievers nor gain from an enemy but a righteous deed is written to their credit. Surely, Allah (SWT) wastes not the reward of the good-doers."* Here Allah (SWT) admonishes those who stayed behind the battle of Tabuk, that it is not proper for the people of the Madinah and those who are around it i.e. the Bedouins, to stay behind from taking part in Jihad with the Messenger (SAW) nor should they prefer their own lives over his life i.e. they sought to save their own lives by not joining him for the expedition. This is because all the hardships that they will suffer in the way of Allah (SWT) will be written to their credit as a good deed, for surely He does not let the reward of the *Muhsineen* (good-doers) go in vain.

(121) *“Nor do they spend anything, small or great nor do they cross any valley, but it is recorded for them, that Allah (SWT) may reward them with the best of what they used to do.”* All their acts and deeds during *Jihad* will be written to their credit and they will surely be rewarded much better than what they used to do.

(122) *“And the believers should not go all forth. Why does not a group of every section of them go forth, that they may obtain understanding of their Deen, and that they may warn their people when they return to them, that they may be aware.”* This *ayah* has been misinterpreted by some of the translators and commentators, for they said that it was revealed for the believers that they should not go all together for fighting, leaving the Prophet (SAW) alone, for a group should stay behind and learn knowledge from him and when others come back from the battle, they pass it on to them. But the most preferred view is that this *ayah* is not about joining *Jihad*, for at that time joining the expedition of *Tabuk* was obligatory on every one and there was no reason for leaving a party of the believers behind in *Madinah*. This view is also preferred by Abu Hayyan² (RAA) who said in his exegesis of the *Qur’an*, *Al-Bahr Al-Muhit*, that this *ayah* was revealed about the desert Arabs. This actually was a solution to the problem that arose at that time of educating the desert Arabs who as we read in the previous *ayat*, seldom got a chance to see the Prophet (SAW) or to be in the company of his Companions (RAA) because they lived far off from *Madinah* and it was not possible for them to come all together to learn and understand their *Deen*. Thus, they were commanded that a group of every tribe of theirs should come to *Madinah* and learn their *Deen* from the Prophet (SAW) and his Companions (RAA). Then they should return and educate the common people of their regions and warn them against Allah’s punishment.

(123) *“O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah (SWT) is with those who fear Him.”* This *ayah* constitutes the gist of this *surah*. It was mentioned earlier in this *surah* that the revolutionary struggle of the Prophet (SAW) was two-fold i.e. for the Arabian peninsula in particular and for all of the mankind in general. Thus when the Prophet (SAW) finished fighting with the idolators of the Arabian peninsula, he started fighting the People of the Scriptures and those around them when Allah

(SWT) revealed this *ayah* and commanded the believers to put to rout the enemy from within and from their immediate neighborhood. Thus we see that the Prophet (SAW) himself made preparations to fight against the Romans, who were finally defeated along with the fire worshippers of Persia in the reign of the first Caliph, Abu Bakr As-Siddique (RAA). The believers were also asked to be hard on their opponents, for otherwise they would continue to suffer afflictions hurled upon them by their enemy. In the end, Allah (SWT) encouraged the believers that they should know that He is with those who are pious and fear Him alone.

(124) *"And whenever a surah is revealed, there are some of them who say: "Which of you has this increased in faith?" As for those who believe, it has increased their Faith, and they rejoice."* This refers to the hypocrites who whenever a surah was revealed to the Prophet (SAW), would ask the believers sarcastically as how much this surah has increased them in faith. Thus, Allah (SWT) answered them the believers are surely strengthened in faith when they listen to His revelations and they rejoice over.

(125) *"But as for those in whose hearts is a disease, it will add impurities to their existing impurities, and they die while they are disbelievers."* On the other hand, these hypocrites who have a disease of *Nifaq* in their hearts, when they listen to the revelations of Allah (SWT), it adds to their disbelief and filth and they die as disbelievers. This is as Allah (SWT) stated in surah *Al-Baqarah*: *"He causes many to go astray with it (Qur'an) and guides many with it."*³

(126) *"Do they not see that they are tried every year once or twice? Yet, they do not repent, nor are they admonished."* i.e. even these hypocrites are put to trial every now and then, still they persist in their hypocrisy and do not repent nor learn a lesson from their trials.

(127) *"And whenever a surah is revealed, they look at one another (saying): "Does any one see you?" Then they slip away. Allah (SWT) has turned away their hearts because they are a people who understand not."* This was the behavior of the hypocrites whenever a surah was revealed to Prophet Muhammad (SAW), they would look around and when no one was watching, they slipped away from there, thus, turning away from the

truth. This is because Allah (SWT) said that He has turned away their hearts from the truth and thus they do not understand.

(128) *“Verily, there has come unto you a Messenger (SAW) from amongst yourselves. It grieves him that what afflicts you. He is greedily solicitous for you, (and) for the believers he is most kind and merciful.”* Allah (SWT) informs the believers that indeed the advent of Prophet Muhammad (SAW) is a great blessing from Allah (SWT) for them. He has sent to them a Messenger (SAW) from within them who is grievous if any affliction or calamity touches them and is greedily solicitous over them that they may be rightly guided, and is very kind and merciful to them.

(129) *“But if they turn away, say: "Allah is sufficient for me. There is no God except He. In Him I put my trust and He is the Lord of the Mighty Throne.”* i.e. O Prophet (SAW) if they give no heed, then you say to them that verily Allah (SWT) alone is sufficient for me and I am not in need of any protection and help other than Allah (SWT) except Whom there is no God, for I have put my whole trust in Him and He is the Lord of the Mighty Throne.

Foot Notes

[1] Surah Al-Fath(48):10.

[2] Abu Hayyan was a great scholar of exegesis of Qur’an. He died in Egypt in the year 745 A.H (1344 C.E). His exegesis is called as Al-Bahr Al-Muhit.

[3] Surah Al-Baqarah(2): 26.