

(65) *“But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”* This *ayah* clearly indicates that a person cannot become a believer until and unless he refers all his decisions to Prophet Muhammad (SAW) and makes him judge in all his disputes. Then, whatever is the command of the Prophet (SAW), he should adhere to it with total submission, without any hesitation. He should not doubt the justice of his verdict and will submit to him entirely.

(66) *“And if We had ordered them (saying), "Sacrifice your lives or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith)”* This refers to the hypocrites of *Madinah* who never left their homes for fighting in the cause of Allah (SWT). At that time it was not made obligatory on them to participate in the battles against the enemies of Islam, except for the Battle of *Tabuk*. Therefore, Allah (SWT) states that even if it was made obligatory on them to leave their homes and sacrifice their lives in the battlefield for Allah’s (SWT) cause, most of them would have not submitted to the command. But if they would have done what they were commanded, then it surely would have been much better for them than disobeying the command, and that would also have strengthened their faith.

(67) *“And indeed We should then have bestowed upon them a great reward from Ourselves.”*

(68) *“And indeed We should have guided them to a Straight Way.”* i.e. if they would have submitted themselves to His commands. Allah would have bestowed on them a rich reward and guided them to straight path.

(69) *“And whoso obeys Allah (SWT) and the Messenger (SAW), then they will be in the company of those on whom Allah (SWT) has bestowed His Grace, of the Prophets, the Siddiqun (truthful), the martyrs, and the righteous. And how excellent these companions are!”* On the other hand, those who obey Allah (SWT) and His Messenger (SAW), Allah (SWT) will grant

them a very high place in the Paradise, where they will enjoy the company of the following: Firstly, His Prophets who came with the message of their Lord to enlighten the world with guidance. Second in the hierarchy are the *Siddiqun* i.e. who never deviated from the truth and are always upright and just in their dealings and who accept the truth when it is presented to them and oppose anything unfair and unjust e.g. Abu Bakr (RA), who was the first of the persons to accept Islam. The third are the Martyrs who sacrificed their lives for Allah's (SWT) cause, whether in the battlefield, by preaching Islam or by devoting one's life in Allah's (SWT) service. And then are the righteous people. Those who will enjoy the company of these people in the Hereafter will be the most fortunate and the blessed ones.

(70) *"Such is the Bounty from Allah (SWT), and Allah (SWT) is Sufficient as All-Knower."* i.e. it is only for Allah's (SWT) blessing and mercy that one will enjoy the company of such people. And He knows who is more deserving of His grace. He is sufficiently Knowing.

(71) *"O you who believe! Take your precautions, and either go forth in parties, or go forth all together."* In this *ayah* Allah (SWT) commands the believers to be ever on guard against the disbelievers by always being prepared to fight against them. Then, as the occasion may require, they should advance towards their enemy in detachments i.e. on an expedition, as the Prophet (SAW) and the Muslims did after the *Hijrah*, or they should march all together in full formation.

(72) *"There is certainly among you he who would linger behind."* This is the conduct of the hypocrites. They not only used to stay behind and not join others who fought for Allah's cause, but also would discourage the believers from joining *Jihad*. *"If a misfortune befalls you, he says, "Indeed Allah (SWT) has favored me in that I was not present among them."* If the Muslim army faced some temporary trials or were defeated by their enemy, the hypocrites would rejoice on their defeat and would consider it as Allah's (SWT) mercy and favor upon them that they did not join the Muslims for *Jihad*; otherwise they too would have suffered defeat.

(73) *"But if a bounty comes to you from Allah (SWT), he would surely say - as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success.""* On the other hand, whenever the Muslim army returned victorious, along with the booty that Allah (SWT) bestowed on them, the hypocrites who stayed behind wished they would have been with them so that they could gather the worldly benefits and take possession of their share from the booty. This is because they do not have any love or friendship for the believers and their only aim and objective is the enjoyment and benefits of this world.

(74) *"Let those (believers) who exchange the life of this world for the Hereafter fight in the Cause of Allah (SWT), and whoso fights for the Cause of Allah (SWT), and is killed or gets victory, We shall bestow on him a great reward."* Those who are ready to sacrifice their lives and their worldly desires to attain Allah's (SWT) pleasure, are the ones who deserve to fight in the way of Allah (SWT). Further, Allah (SWT) encourages the believers for *Jihad* for His cause and guarantees them either martyrdom, in which case He will admit them to Paradise or He promises them victory over their enemies, so that they can enjoy whatever reward and booty they have gained.

(75) *"And what is wrong with you that you fight not in the Cause of Allah (SWT), and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.""* When Prophet Muhammad (SAW) migrated to *Madinah* along with his companions (RAA), some of the poor Muslims did not migrate because they did not have the means to travel to *Madinah*, neither could they defend themselves from the persecution of the *Quraysh*. This group of Muslims including helpless children men and women prayed to Allah (SWT) to send for them a helper and save them from the oppressors. Therefore, Allah (SWT) encourages the believers in this *ayah* to fight for His cause and deliver the oppressed Muslims from their horrifying state.

(76) *"Those who believe, fight for the Cause of Allah (SWT), and the infidels fight for the cause of Taghut. So fight you against the friends of Satan; Ever feeble indeed is the plot of Satan."* Whenever there is a revolutionary movement, the society is polarized into two

groups viz., *Hizbullah* (Allah's party) and *Hizbushaitan* (party of Satan). Those who believe in Allah (SWT) and the Last Day and fight in His way to attain His pleasure are from His party. On the other hand, those who disbelieve in Allah (SWT) and fight for the forces of evil are the friends of Satan. So Allah (SWT) commands the believers of His party to fight against the party of Satan. Surely the devils' cunning is weak indeed.

(77) *"Have you not seen those who were told to hold back their hands (from fighting) and perform prayer, and give Zakat, but when the fighting was ordained for them, behold! a section of them fear men as they should fear Allah (SWT) or even more than that. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah (SWT), and you shall not be dealt with unjustly even equal to the fiber of a date-stone."* Before the *Hijrah* the Muslims were being persecuted and tortured by the *Quraysh* in *Makkah*, and the Muslims demanded Prophet Muhammad (SAW) to give them permission to fight back. Instead of retaliation, they were commanded to observe patience and purify themselves by means of Prayer and *Zakat*. But afterwards, when the commandment to fight was revealed, the hypocrites within them showed cowardice and feared their enemies i.e. the *Quraysh*, as they should have feared Allah (SWT) or even more than that, and they wished that the order of *Jihad* in the cause of Allah (SWT) be delayed, so that they enjoy the temporary things of this life for a few more days. On the other hand, Allah (SWT) says that those who have *Taqwa* will be admitted to Paradise in the Hereafter and no one will be wronged on that Day even in the least bit, as everyone will be rewarded according to what they earned in this life.

(78) *"Wheresoever you may be, death will overtake you even if you are in fortified towers!" And if some good reaches them, they say, "This is from Allah (SWT)," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allah (SWT)," so what is wrong with these people that they fail to understand any word."* Firstly, the hypocrites are being reminded that even if you do not join *Jihad*, you will still taste death and nothing will save you from it even if you built strong and high fortresses. Secondly, Allah (SWT) admonishes them for their wrong attitude towards the

Prophet (SAW). Whenever Allah (SWT) gave them success and victory, they became happy and said that this is from Allah (SWT). But when Allah (SWT) tested them with some calamity or they suffered defeat, then they would blame the holy Prophet (SAW) for that, without accepting the responsibility for themselves. The truth, on the other hand, is that everything is from Allah (SWT) and He decides and decrees whatever He wills, but they do not understand.

(79) *“Whatever of good reaches you is from Allah (SWT), but whatever of evil befalls you, is from yourself.”* i.e. whatever success or victory you enjoy is from Allah (SWT) alone, but whatever loss you suffer is due to your own actions and errors. *“And We have sent you as a Messenger to mankind”* i.e. Prophet Muhammad’s (SAW) duty is only to convey the message and instructions from Allah (SWT) to the people and he is not answerable for their wrong actions and evil deeds. *“And Allah (SWT) is Sufficient as a Witness.”* This means that Allah (SWT) is a witness that Muhammad (SAW) has conveyed the message he was entrusted with. Allah is (your) all-sufficient witness.

(80) *“He who obeys the Messenger (SAW), has indeed obeyed Allah (SWT), but he who turns away, then we have not sent you as keeper over them.”* This *ayah* again emphasizes the importance of following the *Sunnah* of Prophet Muhammad (SAW) in all aspects of life and criticizes those who turn away from his *Sunnah*.

(81) *“They say: “We are obedient,” but when they leave you, a section of them spend all night in planning other than what you say. But Allah (SWT) records their nightly plots.”* This again refers to the attitude of the hypocrites who declared their obedience when they were in Prophet’s (SAW) presence, but as soon as they left him, some of them met secretly at night and planned against what he had said. But they are ignorant of the fact that Allah (SWT) knows everything and He warns them that He records all their plots, which will be shown to them in the Hereafter. *“So turn aside from them, and put your trust in Allah (SWT). And Allah (SWT) is Ever All-Sufficient as a Disposer of affairs.”* i.e. ignore them and forgive them and do not fear them. Instead have faith and trust in Allah (SWT) who is sufficient for you as a Helper and Protector.

(82) *“Do they not then consider the Qur’an carefully? Had it been from other than Allah (SWT), they would surely have found therein much contradictions.”* The main cause of the deviation of the hypocrites from the right path is that they do not ponder on this *Qur’an*, because they did not believe that it is from Allah (SWT). Therefore, they are being admonished to use their reason and objective judgement, for they will surely come to the conclusion that the *Qur’an* is a book from Allah (SWT), free from all human conjectures and discrepancies and if it would have been from any other than Allah (SWT) then it would have many inconsistencies in it.

(83) *“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger (SAW) or to those charged with authority among them, the proper investigators would have understood it from them (directly).”* In this *ayah* Allah (SWT) commands the Muslims to refrain from spreading rumors from unreliable sources before investigation. In times of war, the hypocrites of Madinah and the enemies of Islam would spread rumors and unreliable news to frighten and cause needless harm to the Muslims. Thus Allah (SWT) warns such mischief makers and commands them to refrain from spreading rumors. Instead they are commanded to report any news coming from unknown sources to the Messenger (SAW) or those of you who are in authority. So that they would investigate it and draw the right conclusions. *“Had it not been for the Grace and Mercy of Allah (SWT) upon you, you would have followed Satan, save a few of you.”* i.e. it is Allah’s (SWT) grace and mercy that He protects the Muslims from the plots and schemes of their enemies, otherwise they too would have followed the footsteps of Satan except a few of them.

(84) *“Then fight in the Cause of Allah (SWT), you are not held responsible except for yourself”* Allah (SWT) commands His Prophet (SAW) to fight for the cause of Allah (SWT), even if you are not accompanied by any one. And do not be concerned about those who do not join you to fight in Allah’s way as you will only be held responsible for yourself and not for their deeds and actions. This was also the case of the followers of Prophet Moses (AS), when he asked his people to fight in Allah’s (SWT) cause and recapture the holy lands occupied by the enemies of Allah (SWT).

But they refused to fight and thus Moses (AS) said: *"O my Lord! I have no control over anyone except myself and my brother. Please, set us apart from these disobedient people."*<sup>1</sup> Further Allah (SWT) commands His Prophet (SAW): *"And incite the believers (to fight)"* i.e. urge the believers to fight along with you for the cause of Allah (SWT). *"It may be that Allah (SWT) will restrain the evil might of the disbelievers. And Allah (SWT) is Stronger in Might and Stronger in punishing."* i.e. Allah (SWT) will overthrow the might of the disbelievers by giving strength and courage to the Muslims to defend Islam. And surely Allah's Might and power is stronger and His punishment is much greater and effective.

(85) *"Whosoever mediates in a good cause will have the reward thereof, and whosoever mediates in an evil cause will have a share in its burden."* i.e. whoever intercedes or recommends for a good cause, he will have his share in its blessings, but those who intercede for an evil cause, they will have their share of punishment in the Hereafter. This *ayah* also strictly warns the Muslims not to intercede on behalf of those who support a bad cause even if they are their friends or relatives. *"And Allah (SWT) is Ever All-Able to do everything."* i.e. He is a witness over everything and He controls all things.

(86) *"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally."* According to this *ayah* and the *Sunnah* of the Prophet (SAW), if a Muslim greets his brother he should return the greeting equally which is an obligation on him, but it is recommended to say a better greeting e.g. if a Muslim greets his brother by saying, *Assalam-o-Alaikum* (Peace be upon you), he should return the greeting equally by repeating the same words or greet him with a better greeting and say, *Assalam-o-Alaikum-wa-Rahmatullahi* (Peace and Blessings be upon you). As far as the non-Muslims are concerned, the *Sunnah* of the Prophet (SAW) clearly indicates that a Muslim should not initiate the greeting with them, but if they greet the Muslims, then they should return the greeting politely and respectfully without adding anything to it. And *"Certainly, Allah (SWT) is Ever a Careful Account Taker of all things."* Allah (SWT) keeps count of all things.

(87) *“Allah! There is no god but Him. Surely, He will gather you all together on the Day of Resurrection about which there is no doubt.”* i.e. He is the only Lord of the whole creation who has no partner whatsoever. He Sustains the whole universe and He will gather all mankind on the *Day of Resurrection* which is surely to come. *“And who is truer in statement than Allah (SWT).”* i.e. His statement that the *Day of Judgment* has to come and there is no doubt about it.

#### **Foot Notes**

[1] Surah Al-Maidah (5) : 25.

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All amendments done by Nadeem