

Excellence of the Holy Qur'an



by
Haji Rahim Bakhsh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Foreword by

Abu Anees Muhammad Barkat Ali

Rector, Dar-ul-Ehsan



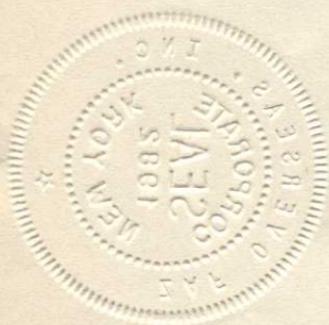
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Foreword

In the Name of Allah, Most
Gracious, Most Merciful
Behold! Allah took
The Covenant of the Prophets,
Saying: 'I give you
A Book and Wisdom;
Then comes to you
An Apostle confirming
What is with you;
Do ye believe him
And render him help?'"
Allah said: "Do you agree,
And take this My Covenant
As binding on you?"
They said: "We agree."
He said: "Then bear witness,
And I am with you
Among the witnesses."

—(Al-Qur'an 3:81)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ
لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ
ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ
لِمَا مَعَكُمْ لَتَقُولُنَّ
بِهِ وَاتَّقِ اللَّهَ إِنَّهُ طَفِيفٌ مُرْتَدِّمٌ
وَإِذْ أَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي
قَالُوا أَتُرِيدُنَا أَنْ نَمُوتَ وَأَنْ نَكُونَ مِنَ
الْمُصَدِّقِينَ

ال عمران : ٨١

The Holy Qur'an (61:6) claims that the coming of the Prophet Muhammad ﷺ had been foretold in the revealed books. The Muslim commentators have traced this forecast in the *Old Testament* (Deut 18:18) as well as in the *New Testament* (St John's Gospel 14:16; 15:26; 16:7) both of which have such words as the 'Holy Spirit' and 'Comforter' used as the direct translation of the Greek word *Paracletos* which is, in actual fact, a corrupted form of the word *Periclytos* meaning literally 'Muhammad' or 'Ahmad'. The above Verse (Al-Qur'an 3:81) has that by 'Apostle' is meant the Holy Prophet Muhammad ﷺ through whom Allah the Almighty perfected the religion of the Prophet Jesus (peace be upon him) and the other Prophets who preceded him. That is, in accordance with this Covenant the Holy Prophet Muhammad ﷺ is the Messenger of Allah the Almighty from eternity to eternity. It is in the light of this background that the author of this book has cogently struck a meaningful comparison between the important teachings of *Judaism*, *Christianity* and *Islam* thus bringing home to the reader the culmination of the Divine revelations to mankind in the shape of *Islam*. He has also commented on the anthropomorphic religious stances of *Hinduism*, *Buddhism*, *Jainism* and *Zoroastrianism* to characterise yet again *Islam* as an all-embracing Religion.

The author has taken pains to dispel, by the touchstone of the *Holy Qur'an*, the age-old misconceptions of non-Muslims on a further two counts, the concepts of *Jihad* (the Holy War) and science in *Islam*. *Firstly*, the *Jihad* literally means 'struggle' which must be undertaken to suppress the evil and emphasise the good forces within one's 'self' and to eliminate cruelty and oppression without one's 'self' in order to establish justice on the face of earth. *Secondly*, it has been clearly demonstrated that Islamic principles and the established scientific theories of today are compatible with each other. Any postulate of science that goes against the *Qur'anic* scriptures needs further corrective thought. Allah the Almighty has ordered in the *Holy Qur'an* several times to ponder over Nature. And whosoever does so, Muslim or non-Muslim, He rewards him/her because He is *Rabb-ul-'Alameen* (the Lord of the Worlds) and not *Rabb-ul-Muslemeen* (the Lord of the Muslims) alone. Who does not know that modern science had its bases laid down by Muslim scientists in the heyday of Islam – early 9th Century CE to late 12th Century CE? And we do owe a debt of gratitude to modern man for harnessing the forces of Nature to the benefit of mankind especially. As I see it, I have put it elsewhere: "*Whoever said any wise dictum, said it in confirmation to one or another order of the Holy Qur'an. The Holy Qur'an is the treasure of the wisdom of the whole Universe, and there isn't anything outside the Holy Qur'an. All the principles of success are contained in the Holy Qur'an. Whoever succeeded in the past or will succeed in the future in the world has been or will be successful only by following the Holy Qur'an*". (The Words of Wisdom Volume 1, Maqalat No 1098 and 1099, Dar-ul-Ehsan Publications, 1977). Yet, we cannot reap any benefit from the *Holy Qur'an* if we do not follow it in the light of the *Sunnah* (traditions) of our beloved Holy Prophet

It is my fervent wish that this book is read widely so that the reader himself discovers this truth as exemplified by the late author *Haji Rahim Bakhsh*. May Allah the Almighty bless him and grant his soul His nearness! *Amin!*

Finally, it is my privilege to commend *Lieutenant General Haji Iftikhar Ahmad* and *Dr Muhammad Iqbal* who have jointly worked hard to make this invaluable treatise available to the English speaking world thus promoting the Faith of *Islam*. We are grateful for permission to use the extracts from *The Holy Qur'an, Text, Translation & Commentary* by *Abdullah Yusuf Ali* (McGregor & Werner Inc., USA, 1946) and for references to other works. We also thank *Hafiz Muhammad Yusuf Sadeedi*, Pakistan Times, Lahore (Pakistan), for the Arabic calligraphy, Miss E. M. Stamper for reading the final manuscript and the Huddersfield Polytechnic Typing Pool for typing it.

Alhamdulil-Hayyoo-al-Qayyum! (All Praise to Allah Ever Living and All Prevailing)

Abu Anees Muhammad Barkat Ali,
Dar-ul-Ehsan,
Pakistan.

January 30, 1984

Introduction

*Bismillah-ir Rahman-ir Rahim!
Alhamdulillah-hay Wa Kafa Wa
Salamun 'Ala 'Ibad-hillazi
As-Tafa!*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى
عِبَادِهِ الَّذِينَ اصْطَفَى

(In the Name of Allah, the Most Gracious, the Most Merciful! Praise be to Allah, the sufficient praises, and greetings on persons who are true Muslims!)

A few years ago the explanatory notes for this book which I prepared through considerable hard work and protracted labour got lost in a burglary at *Abbottabad* (Pakistan). However, through endless search by the police a section of the notes came to hand and it is my privilege to present the same to our readers. The disjointed notes as recovered appeared hardly to be worthy of publication. The project, however, took shape as a result of my incidental meeting with *Mufti Muhammad Muslim*, the Principal of *Dar-ul-'Uloom*, Lahore (Pakistan), and President of *Majlis-il-'Ulama*. It is, because of his help that it is now possible to publish this book. Not only did he arrange for its publication but also checked its authenticity and wrote some additional foot-notes. Indeed, his advice has improved the usefulness of this book. I am indebted to him for all this.

In the end, it is my humble request to every Muslim that he takes the trouble to read this book, and this alone is my remuneration:

*I am the collyrium, a free offering for the eye
That to me remains obliged the purchaser's eye!*

I anticipate that the readers will remember the writer with a wishful prayer rather than finding faults with him, thus overlooking his educational shortcomings and forgiving him by passing over the omissions.

*Wal'uzar 'ind Karam al-Naas Maqbool!
(Forgiveness is surely prized by men
of merit!)*

والعذر عند كرام الناس

مقبول -

Haji Rahim Bakhsh

Claim of the Holy Qur'an as the Book of Divine Revelations, it's Proof and it's Universal Blessing

For several reasons the *Holy Qur'an* is superior to the holy books of other world religions. Above all, the *Holy Qur'an* itself is a witness to its truthfulness. Accordingly, the *Holy Qur'an* bases its truthfulness on its unparalleled nature as follows:

And if ye are in doubt
As to what we have revealed
From time to time to Our servant.
Then produce a *Sura*
Like thereunto;
And call your witnesses or
helpers
(If there are any) besides Allah,
If your doubts are true.
But if ye cannot—
And of a surety ye cannot—
Then fear the Fire
Whose fuel is Men and Stones,
Which is prepared for those
Who reject Faith.

—(Al-Qur'an 2:23-24)

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا
نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا
بِسُورَةٍ مِّمَّنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ
مِنْ دُونِ اللَّهِ إِنْ
كُنْتُمْ صَادِقِينَ فَإِنْ
لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ
البقرة : ٢٣ - ٢٤

The *Holy Qur'an* consists of 114 chapters, the smallest amongst them comprising three verses. The non-believers were challenged to hire the services of the learned men and brilliant poets of the day in order to compose and offer a similar chapter inclusive of such qualities if they regarded it as a human composition. Yet they would not be able to compose a single chapter, because only the human, but not the Divine, can be copied. And when they

felt unequal to this challenge, they should accept that it is the *Word* of Allah the Almighty. The whole world knows that from the time of the Prophet ﷺ until today fourteen centuries have gone by and no one has presented even a single chapter in answer to this challenge during all this time. Nor would it be possible till the *Day of Judgement*. In this connection, the *Holy Qur'an* says:

We have, without doubt,
Sent down the Message;
And we will assuredly
Guard it (from corruption).
—(Al-Qur'an 15:9)

إِنَّا نَحْنُ نُزَّلْنَا الذِّكْرَ
وَأَنَّا لَكَا فِظُونَهُ
الْعَجْمِيدُ : ٩

Even the most prejudiced would admit that, throughout the world, there is not a single book that has been free from alternatives and is as preserved as the *Holy Qur'an*. From the Prophet's (ﷺ) time till today there has never been a moment when there were not tens of thousands of people who had memorised the *Holy Qur'an* by heart. Each and every word has been guarded through Divine promise and retention in memory by the *Haffaz*. From the time of revelation till today not even a single vowel has undergone any change. Such an everlasting promise and also the keeping of it is possible only because of the Divine power and not through human agency alone.

Also, the teachings of the *Holy Qur'an* are in strict accordance with Nature, free from ambiguities and deviations, rather based on extremely strong and unshakeable foundations. As the needs of the time increase so does the need to teach the *Holy Qur'an* become more and more all-embracing. The *Holy Qur'an* claims:

Verily this *Qur'an*
Doth guide to that
Which is most right (or stable).
—(Al-Qur'an 17:9)

إِنَّ هَذَا الْقُرْآنَ يَهْدِي
لِلَّتِي هِيَ أَقْوَمُ
سُورَةُ اسْرَائِيلَ : ٩

In this book we would like to undertake and prove the above claim by comparing the relevant commandments in the *Holy Qur'an* and the other world religions thus enabling the readers to decide for themselves how far this claim is tenable.

First of all, we take up the Prophet Moses' (peace be upon him) ten well-known Commandments about the order of which the Christians and Jews themselves are doubtful as it has been reported in Oecologue published in *Encyclopaedia Britannica*, Volume VII, p125. Furthermore, the Commandments as given in Chapter 34 of *Exodus* are entirely different from the Commandments of Chapter 20. It is believed that the Commandments of Chapter 34 appertain to rituals except the first three which forbid the worship of someone other than God the Almighty. Therefore, we will examine only those Commandments which are listed in Chapter 20 of *Exodus*:

Commandments of the Holy Torah

1. He said: "I am *Yahweh* your God who brought you out of the land of Egypt, out of the house of slavery.
"You shall have no gods except me."
—(Exodus 20:1-2)

Commandments of the Holy Qur'an

And your Allah
Is One Allah:
There is no god
But He,
Most Gracious
Most Merciful.

—(Al-Qur'an 2:163)

Know therefore, that
There is no god
But Allah, . . .

—(Al-Qur'an 47:19)

Say: "I have been forbidden
To invoke those whom ye
Invoke besides Allah, — seeing
that

Clear Signs have come
To me from my Lord;
And I have been commanded
To bow (in Islam)
To the Lord of the Worlds."

—(Al-Qur'an 40:66)

Praise be to Allah,
Who created the heavens
And the earth
And made the Darkness
And the Light.
Yet those who reject Faith
Hold (others) as equal
With their Guardian-Lord

—(Al-Qur'an 6:1)

وَالْهَكْمُ لِلَّهِ وَالْحَدُّ لَدَيْهِ
إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
البقرة : ١٦٣

فَاعْلَمْ أَنَّهُ لَا إِلَهَ
إِلَّا اللَّهُ -
محمد : ١٩

قُلْ إِنِّي نُهَيْتُ أَنْ
أَعْبُدَ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ لَمَّا جَاءَ
نِي الْبَيِّنَاتُ مِنْ رَبِّي نُوَامِرًا
أَنْ أَسْلُمَ لِرَبِّ الْعَالَمِينَ -
المرمن : ٦٦

أَلْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ
وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ يَعْدِلُونَ -
الانعام : ١

In this Verse, three groups of non-believers have been condemned. *Firstly*, there are the atheists who believe that there is no Creator of all these entities, rather they evolved themselves. The fact of the matter is that the proof of *Tauheed* (the doctrine of Unity of God) and condemnation of *Shirk* (Association of others with God) and the statements and their respective recompense and punishment form a part of the *Holy Qur'an*. *Secondly*, they have been condemned who believe that there are two different creators of Dark and Light i.e. *Ihraman* and *Yazdan* respectively. *Thirdly*, the non-believers who regard these idols as God have been condemned.

Commandments of the Holy Torah: 1. He said: "I am *Yahweh* your God who brought you out of the land of Egypt, out of the house of slavery.

"You shall have no gods except me."

—(Exodus 20:1-2)

Commandments of the Holy Qur'an

Allah forgiveth not
(the sin of) joining other gods
With Him: but He forgiveth
Whom He pleaseth other sins
Than this: one who joins
Other gods with Allah,
Hath strayed far, far away
(From the Right).

—(Al-Qur'an 4:116)

Say: "He is Allah,
The One and Only;
Allah, the Eternal, Absolute;
He begetteth not,
Nor is He begotten;
And there is none
Like unto Him."

—(Al-Qur'an 112:1-4)

This is called *Sura Al-Ikhlās* or *Purity* (of Faith). It embraces the complete account of One-ness of God and its characteristics which have been, after the claim of One-ness, summed up in three Verses thus: *Firstly*, that everybody is dependent upon Him and He is Independent of everything. This is derived from the second Verse, *Allah-hussamad*. *Secondly*, that He has no parents. Nor has He any offspring. This comes from the third Verse, *Lam ya-lid Wa Lam yu-lad*. *Thirdly*, that there is nobody bearing such like qualities and grandeur as He. This assertion is based on the Verse *Wa lam ya Kulla-hu Kufuwan Ahad*. These three statements alone are the source of the oft-repeated dogma *Kalimah Tayyuba*, *La ilaha illallah*, which it has, therefore, been claimed, in *Ihya Al-'Aloom* by *Al-Ghazali* (d. 1111 CE) as the complete commentary of the *Sura Al-Ikhlās*.

Allah, the Majestic, is One,
The Eternal Lord, of decline
none.
His *Dhat* is Independent, does
Grandeur claim.
The whole Universe is
dependent upon Him.
There is no example, no
succour, as of Him
Who has no father, no son.

إِنَّ اللَّهَ لَا يَفْرِئُ أَنْ يُشْرَكَ
بِهِ وَيَفْرِئُ مَا دُونَ ذَلِكَ
لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا

النساء ۱۱۶

قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

الإخلاص: ۴

احد ذوالجلال الله
دائم الملك لازوال له
ہم آفاق سوائے او محتاج
بے نیاز ست ذات عالی او
نہ مناش بود نہ ہیج معین
پیش کے بود ووالداد

Commandments of the Holy Torah

2. "You shall not make yourself a carved image or any likeness of anything in heaven or on earth beneath or in the waters under the earth; . . . You shall not bow down to them or serve them. For I, *Yahweh* your God, am a jealous God and I punish the father's fault in the sons, the grandsons, and the great grandsons, of those who hate me; but I show kindness to thousands of those who love me and keep my commandments."

—(*Exodus 20:4-6*)

Commandments of the Holy Qur'an

Take not with Allah
Another object of worship;
Or thou (O man!) wilt sit
In disgrace and destitution.

The Lord hath decreed
That ye worship none but Him.

—(*Al-Qur'an 17:22-23*)

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ
فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا
وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا
إِلَّا إِيَّاهُ
سجى اسرآیل: ۲۲-۲۳

See how beautifully the need and appreciation of *Tauheed* and condemnation of *Shirk* has been dealt with. This is the reason why we observe it today that the followers of the religions which teach *Shirk* unequivocally are gradually attracted to *Tauheed* by amendment and reformation of such of their beliefs in order to gain a place in the society of wise men.

We took the Children of Isreal
(With safety) across the sea.

They came upon a people
Devoted entirely to some idols

They had. They said
"O Moses! fashion for us
A god like unto the gods
They have." He said:

"Surely ye are a people
Without knowledge.

"As to these folk,
The cult they are in
Is (but) a fragment of a ruin,
And vain is the (worship)
Which they practise."

—(*Al-Qur'an 7:138-139*)

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ
فَاتَّوَأْنَا عَلَىٰ قَوْمٍ يَفْكُرُونَ عَلَىٰ
أَصْنَامِهِمْ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ
إِلَهًا كَمَا لَهُمُ الْإِلَهَةُ قَالُوا لَوْ كُنَّا
قَوْمًا نَفْقَهُونَ إِنَّ هَؤُلَاءِ لَمُتَّبِعَاتُنَا
هُمُ فِيهِ وَبِطُلُوهَا كَانُوا
يَعْمَلُونَ ه
الاعراف: ۱۳۸-۱۳۹

Commandments of the Holy Torah: 2. "You shall not make yourself a carved image or any likeness of anything in heaven or on earth beneath or in the waters under the earth; . . . You shall not bow down to them or serve them. For I, *Yahweh* your God, am a jealous God and I punish the father's fault in the sons, the grandsons, and the great grandsons, of those who hate me; but I show kindness to thousands of those who love me and keep my commandments."

—(Exodus 20:4-6)

Commandments of the Holy Qur'an

Say: "Praise be to Allah
Who begets no son,
And has no partner
In (His) dominion:
Nor (needs) He any
To protect Him from
humiliation:
Ye, magnify Him
For His greatness and Glory!"
—(Al-Qur'an 17:111)

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي
لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ
شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ
لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِّرْهُ تَكْبِيرًا
بنی اسرائیل: ۱۱۱

Similarly, the *Holy Qur'an* has, at many different places, forbidden the worship of anyone except Allah the Almighty. It has not only forbidden the *Shirk* of apparent but also the hidden nature. As to the idols and statues the *Holy Qur'an* states thus:

Behold! he said
To his father and his people,
"What are these images,
To which ye are
(So assiduously) devoted?"
—(Al-Qur'an 21:52)

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا
هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ
لَهَا عَاكِفُونَ
الأنبياء: ۵۲

The *Holy Qur'an* further states:

(Abraham) said: "Do ye then
Worship, besides Allah,
Things that can neither
Be of any good to you
Nor do you harm?
"Fie upon you, and upon
The things that ye worship
Besides Allah! Have ye
No sense?"
—(Al-Qur'an 21:66-67)

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ
مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ
أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن
دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ
الأنبياء: ۶۶-۶۷

Commandments of the Holy Torah: 2. "You shall not make yourself a carved image or any likeness of anything in heaven or on earth beneath or in the waters under the earth; . . . You shall not bow down to them or serve them. For I, *Yahweh* your God, am a jealous God and I punish the father's fault in the sons, the grandsons, and the great grandsons, of those who hate me; but I show kindness to thousands of those who love me and keep my commandments."
—(Exodus 20:4-6)

Commandments of the Holy Qur'an

The *Holy Qur'an* forbids the worship of the Sun and the Moon as follows:

Adore not the Sun
And the Moon, but adore
Allah Who created them,
If it is Him ye wish
To serve.

—(Al-Qur'an 41:37)

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ
إِنْ كُنْتُمْ رَائِبِينَ تَبَدُّونَ هـ
حوال السجده : ٣٠

As is recorded in the *Old Testament* the offspring of the third and fourth generations receive punishment for the sins of the parents and grandparents. Unbeknown what exactly is stated in the unaltered *Old Testament* about this. Yet, the *Holy Qur'an*, however, states this:

Who receiveth guidance,
Receiveth it for his own
Benefit: who goeth astray
Doth so to his own loss:
No bearer of burdens
Can bear the burden
Of another: nor would We
Visit with Our Wrath
Until We had sent
An apostle (to give warning).
—(Al-Qur'an 17:15)

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ
رَسُولًا هـ
بنی اسرائیل : ١٥

Those who do wish
For (the things of) the Hereafter,
And strive therefor
With all due striving,
And have Faith –
They are the ones
Whose striving is acceptable
(To Allah).

—(Al-Qur'an 17:19)

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ
لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانُوا فِي سَعْيِهِمْ
مُشْكُورًا هـ
بنی اسرائیل : ١٩

It is clear that every individual will be responsible for his own deeds; he will not be punished because of the sins of his parents and grandparents. Nonetheless the offspring will *share* the recompense of the good deeds of its parents as a matter of grace as is stated in *Sura At-Tur* (The Mount):

Commandments of the Holy Torah: 2. "You shall not make yourself a carved image or any likeness of anything in heaven or on earth beneath or in the waters under the earth; . . . You shall not bow down to them or serve them. For I, *Yahweh* your God, am a jealous God and I punish the father's fault in the sons, the grandsons, and the great grandsons, of those who hate me; but I show kindness to thousands of those who love me and keep my commandments."

—(Exodus 20:4-6)

Commandments of the Holy Qur'an

And those who believe
 And whose families follow
 Them in Faith—to them
 Shall We join their families:
 Nor shall We deprive them
 (Of the fruit) of aught
 Of their works:
 (Yet) is each individual
 In pledge for his deeds.

—(Al-Qur'an 52:21)

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ
 ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ
 ذُرِّيَّتَهُمْ وَمَا أَلْتَهُمْ مِنْ
 عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ
 بِمَا كَسَبَ رَهِيْنٌ ۝

الطود : ٢١

The *Holy Qur'an* in Chapter *Ar-Ra'd* (The Thunder) says the following:

Those who patiently persevere
 Seeking the countenance of their
 Lord;
 Establish regular prayers; spend
 Out of (the gifts) We have
 bestowed
 For their sustenance, secretly
 And openly; and turn off Evil
 With Good; for such there is
 The final attainment
 Of the (Eternal) Home; –
 Gardens of perpetual bliss:
 They shall enter there,
 As well as the righteous
 Among their fathers, their
 spouses,
 And thier offspring:
 And angels shall enter unto them
 From every gate (with the
 salutation):
 "Peace unto you for that ye
 Persevered in patience! Now
 How excellent is the final

home!"

—(Al-Qur'an 13:22-24)

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ
 رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا
 مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
 وَدِدًّا رَوْنًا بِالْحَسَنَةِ السَّيِّئَةِ
 أُولَئِكَ لَهُمْ عِشْقَى الدَّارِ
 جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ
 صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
 وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
 عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ
 عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعَمَلِكُمْ
 عِشْقَى الدَّارِ

الرعد : ٢٢ - ٢٤

Commandments of the Holy Torah: 2. "You shall not make yourself a carved image or any likeness of anything in heaven or on earth beneath or in the waters under the earth; . . . You shall not bow down to them or serve them. For I, *Yahweh* your God, am a jealous God and I punish the father's fault in the sons, the grandsons, and the great grandsons, of those who hate me; but I show kindness to thousands of those who love me and keep my commandments."
—(Exodus 20:4-6)

Commandments of the Holy Qur'an

That is to say, the son receives the recompense for the good deeds of the parents and vice-versa. However, they are not punished for one another. Towards the end in *Sura Al-Baqara* (The Heifer), it is stated:

On no soul doth Allah
Place a burden greater
Than it can bear.
It gets every good that it earns,
And it suffers every ill that it
earns.

—(Al-Qur'an 2:286)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا أَلَيْسَ أَلَيْسَ
مَا كَسَبَتْ وَعَلَيْهَا
مَا كَسَبَتْ ط

البقرة: ٢٨٦

Commandments of the Holy Torah

3. "Honour your father and your mother so that you may have a long life in the land that *Yahweh* your God has given to you."
—(Exodus 20:12)

Commandments of the Holy Qur'an

In this respect read the following Verses of the *Holy Qur'an*:

And that ye be kind
To parents. Whether one
Or both of them attain
Old age in thy life,
Say not to them a word
Of Contempt, nor repel them,
But address them
In terms of honour.
And, out of kindness,
Lower to them the wing
Of humility, and say:
"My Lord! bestow on them
The Mercy even as they
Cherished me in childhood."
Your Lord knoweth best
What is in your hearts:
If you do deeds of righteousness,
Verily He is Most Forgiving
To those who turn to Him
Again and again (in true
penitence).

—(Al-Qur'an 17:23-25)

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ
يَبْلُغُنَّ عَلَيْكَ
عِنْدَكَ التَّكْوِينُ
هُمَا أَوْ كَالْمُفْلِقِ
لَهُمَا أَقْرَبُ وَلَا تَنْهَرَهُمَا
وَقُلْ
لَهُمَا قَوْلًا كَرِيمًا
وَاحْفَظْ لَهُمَا
جَنَاحَ الدُّلِّ
مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمَهُمَا كَمَا
رَبَّيْتَنِي صَغِيرًا
رَبُّكُمْ أَعْلَمُ بِمَا فِي
أَنْفُسِكُمْ
إِنْ تَكُونُوا صَالِحِينَ
فَنَسْتَكُنَّ
كَانَ لِلْأُولَئِينَ
عَفْوَرًا ۝١٠
بِحجرات: ٢٣-٢٢-٢٥

Commandments of the Holy Torah: 3. "Honour your father and your mother so that you may have a long life in the land that *Yahweh* your God has given to you." —(*Exodus 20:12*)

Commandments of the Holy Qur'an

In addition to the respect of parents, treatment with them with kindness and mercy and prayers for their well-being it is stated in *Sura Al-Baqara* (The Heifer) to also help them financially:

They ask thee
 What they should spend
 (In charity). Say: Whatever
 Ye spend that is good,
 Is for parents and kindred
 And orphans
 And those in want
 And for wayfarers.
 And whatever ye do
 That is good, — Allah
 Knoweth it well.

—(*Al-Qur'an 2:215*)

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ
 مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ
 وَالْأَقْرَبِينَ وَالْيَتَامَىٰ
 وَالسَّكِينِ وَابْنِ السَّبِيلِ وَمَا
 تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
 اللَّهَ بِهِ عَلِيمٌ

البقرة: ٢١٥

There is a radical difference between these respective commandments of the *Torah* and the *Holy Qur'an*. In the *Torah* respect for the parents has been enjoined and hence its worldly benefits have been recounted. In the *Holy Qur'an*, apart from respect for parents, Allah the Almighty has instructed to invoke blessings on them and to respect, honour them and good treatment and good dealings and taught the forms of supplication for them. Accordingly, it is stated further:

And We enjoined on man
 (To be good) to his parents:
 In travail upon travail
 Did his mother bear him,
 And in years twain
 Was his weaning: (hear
 The command), "Show gratitude
 To Me and thy parents:
 To Me is (thy final) goal.
 "But if they strive
 To make thee join
 In worship with Me
 Things of which thou hast
 No knowledge, obey them not;
 Yet bear them company
 In this life with justice
 (And consideration), and follow

وَوَعَيْنَا الْإِنسَانَ يُولَدِيهٖ
 حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ
 وَفِطْلُهُ فِي عَامَيْنِ أَنِ
 اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ
 الْمَصِيرُ وَإِن جَاهَدَاكَ
 عَلَىٰ أَن تُشْرِكَ بِي مَا
 لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
 تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا
 مَعْرُوفًا وَاتَّبِعْ سَبِيلَ

Commandments of the Holy Torah: 3. "Honour your father and your mother so that you may have a long life in the land that *Yahweh* your God has given to you." —(Exodus 20:12)

Commandments of the Holy Qur'an

The way of those who
Turn to Me (in love):
In the end the return
Of you all is to Me,
And I will tell you
The truth (and meaning)
Of all that ye did."

—(Al-Qur'an 31:14-15)

مَنْ أَنَابَ إِلَيَّ
الْمَرْجِعُ
فَأَنبَأَكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ

لقمن : ١٣ - ١٥

The Sura *Al-A'nkabut* (The Spider) has this to say:

We have enjoined on man
Kindness to parents: but if
They (either of them) strive
(To force) thee to join
With Me (in worship)
Anything of which thou hast
No knowledge, obey them not.
—(Al-Qur'an 29:8)

وَوَصَّيْنَا الْإِنْسَانَ
بِوَالِدَيْهِ
حُسْنًا وَإِنْ جَاهَدَاكَ
لِتُشْرِكَ
بِئِ مَالِيكَ بِهِ
عِلْمًا فَلَا تُطِعْهُمَا

العنكبوت : ٨

In the world one owes nothing more to anybody than to one's parents. Yet Allah the Almighty has a greater right over the parents than them. For instance, if they teach *Shirk*, it is imperative to refuse it. Indeed, the *Holy Qur'an* shows the most straight path!

Commandments of the Holy Torah

4. "You shall not commit adultery."

—(Exodus 20:14)

Commandments of the Holy Qur'an

Nor come nigh to adultery:
For it is a shameful (deed)
And an evil, opening the road
(To other evils).

—(Al-Qur'an 17:32)

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ
كَانَ فَنَاحِشَةً وَسَاءَ سَبِيلًا

بني اسرائيل ٣٢

NB: In other words, adultery is the most shameful act even nearing to which has been warned against. One is forbidden in order to avert any possibility of adultery. Therefore, casting of a glance on a strange woman without a religious sanction, or kissing, or embracing, and all such acts are unlawful. There are, therefore, various instructions laid down to save oneself from would-be-adultery. Consequently, it is said:

Commandments of the Holy Qur'an

Say to the believing men
That they should lower
Their gazes and guard
Their modesty: that will make
For greater purity for them:
And Allah is well-acquainted
With all that they do.

And say to the believing women
That they should lower
Their gaze and guard
Their modesty; that they
Should not display their
Beauty and ornaments except
What (must ordinarily) appear
Thereof:

—(Al-Qur'an 24:30-31)

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوٓا۟ مِنْ
اَبْصَارِهِمْ وَيَحْفَظُوٓا۟ اَرْجُو۟هُم
ذٰلِكَ اَرۡكَىٰ لَهُمۡ اِنَّ اللّٰهَ خَبِيۢرٌ
بِمَا يَصْنَعُو۟نَ ۝ وَقُلْ لِّلْمُؤْمِنٰتِ
يَغُضُّضْنَ مِنْ اَبۡصَارِهِنَّ
وَيَحْفَظْنَ اَفۡرُو۟جِهِنَّ وَلَا
يُبَيِّنُنَّ زِينَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا

التّٰر: ٣٠-٣١

NB: It is quite clear that the unlawful glances are subject to controls. The Muslim men and women are ordered to avoid lustful glances and to keep under control their emotions. In the second Verse here above it is narrated quite explicitly that He is well-aware of the misuse of eyes, the mysteries of hearts and the hidden state of intentions. As to the punishment for adultery, it will be stated later.

Commandments of the Holy Torah

5. "You shall not kill."

—(Exodus 20:13)

Commandments of the Holy Qur'an

Nor take life – which Allah
Has made sacred – except
For just cause. And if
Anyone is slain wrongfully,
We have given his heir
Authority (to demand Qisas
Or to forgive): but let him
Not exceed bounds in the matter
Of taking life; for he
Is helped (by the Law).

—(Al-Qur'an 17:33)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ
اللّٰهُ اِلَّا بِالْحَقِّ وَمَنْ
قَتَلَ مَظْلُوۡمًا فَقَدْ جَعَلْنَا
لُوۡلِيۡهِ سُلۡطٰنًا فَلَا يَرۡوۡفُ
فِي الْقَتْلِ اِنَّهٗ كَانَ مَنۡصُوۡرًا

بِخِ اسرئيل: ٣٣

Commandments of the Holy Qur'an

NB: Not only unlawful killing has been forbidden, but alongside certain other necessary orders have also been enforced. That is, **the relatives of the murdered have been empowered** to request the government for compensation but to refrain from exacting it **themselves in attaining revenge**. For instance, it is not allowed to inflict painful death on the murderer or to have punishment administered to those other than the murderer or to have some innocent person implicated with the murderer. At the same time, those in power have been ordered not to act less keenly in the administration of justice. Rather it is incumbent on every one to help inflict revenge. Even the heir is warned against killing of two in lieu of one. Nor should the murderer's son or brother be murdered if he could not be traced as it was customarily in vogue in the era of ignorance. What wonderful injunctions are these! *Subhan Allah!* (All praise be to Allah the Almighty!). It is further stated in *Sura An-Nisa* (The Woman):

Never should a believer
 Kill a believer; but
 (If it so happens) by mistake,
 (Compensation is due);
 If one (so) kills a believer,
 It is ordained that he
 Should free a believing slave,
 And pay compensation
 To the deceased's family,
 Unless they remit it freely.
 If the deceased belonged
 To a people at war with you,
 And he was a believer,
 The freeing of a believing slave
 (Is enough). If he belonged
 To a people with whom
 Ye have a treaty of mutual
 Alliance, compensation should
 Be paid to his family,
 And a believing slave be freed.
 For those who find this
 Beyond their means, (is
 prescribed)
 A fast for two months
 Running: by way of repentance
 To Allah: for Allah hath
 All knowledge and all wisdom.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا الْآخِطًا
 وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ
 رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ
 إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا
 فَإِنْ كَانَ مِنْ قَوْمٍ
 عَدُوٍّ لَكُمْ وَهُمْ مُؤْمِنٌ
 فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ
 إِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ
 وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ
 مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ
 رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ
 فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً
 مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا
 حَكِيمًا وَمَنْ يَقْتُلْ مُؤْمِنًا

Commandments of the Holy Qur'an

If a man kills a believer
Intentionally, his recompense
Is Hell, to abide therein
(For ever): and the wrath
And the curse of Allah
Are upon him, and
A dreadful penalty
Is prepared for him.

—(Al-Qur'an 4:92-93)

مَتَمِّدًا أَجْرًا فِي جَهَنَّمَ خَالِدًا فِيهَا
وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ
وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا
النَّاسِ: ٩٢-٩٣

Commandments of the Holy Torah

6. "You shall not steal."

—(Exodus 20:15)

Commandments of the Holy Qur'an

The commandments regarding adultery and stealing have been dealt with together in the following Verse of the *Holy Qur'an* for an exquisite reason:

O Prophet!
When believing women come
To thee to take the oath
Of fealty to thee, that they
Will not associate in worship
Any other thing whatever
With Allah, that they
Will not commit adultery
(Or fornication), that they
Will not kill their children,
That they will not utter
Slander, intentionally forging
Falsehood, and that they
Will not disobey thee
In any just matter, —
Then do thou receive
Their fealty, and pray to Allah
For the forgiveness (of
Their sins): For Allah is
Oft-Forgiving, Most Merciful.

—(Al-Qur'an 60:12)

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ
الْمُؤْمِنَاتُ يَبِيْعُنَكَ عَلَىٰ أَنْ
لَّا يَشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا
يُرْقِنْنَ وَلَا يُزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَادَهُنَّ وَلَا يَكْتُمْنَ بِمُهْتَمٍ
يَفْتَرِيهِ بَيْنَ أَيْدِيهِنَّ
وَأَرْجُلِهِنَّ وَلَا يَعْتَصِنَكَ
فِي مَعْرُوفٍ فَبَايِعْهُنَّ
وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِيَّاكَ
اللَّهُ غَفُورٌ رَحِيمٌ

المتحنه: ١٢

The specific propriety of this is in the fact that women are allowed to spend freely their husband's property and if they so wish there is plentiful opportunity for them to misuse or steal it. Therefore, they have been forbidden to spend extravagantly his property, apart from preserving the husband's

Commandments of the Holy Qur'an

Woe to those
That deal in fraud, —
Those who, when they
Have to receive by measure,
From men, exact full measure,
But when they have
To give by measure
Or weight to men,
Give less than due.
Do they not think
That they will be called
To account? —
On a Mighty Day,
A Day when (all) mankind
Will stand before
The Lord of Worlds?

—(Al-Qur'an 83:1-6)

وَيْسٌ لِّلْمُطَفِّفِينَ الَّذِينَ
إِذَا كَتَّالُوا عَلَى النَّاسِ
يَسْتَوْفُونَ بِهِ وَإِذَا كَانُوا
أَوْزَانُهُمْ يَخْسِرُونَ
أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ
مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ
يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
الْمُطَفِّفِينَ : ٦-١

NB: Everybody knows that wealth, women and land are all roots and bases of fights and feuds. Stealing and burglary are done only in order to obtain wealth. If adultery (fornication) and stealing stop, 75% of the crimes of the world would be reduced. This is why an exemplary punishment has been prescribed for these two crimes.

The punishment of those
Who wage war against Allah
And His Apostle, and strive
With might and main
For mischief through the hand
Is: execution, or crucifixion,
Or cutting off of the hands
And feet from opposite sides,
Or exile from the land:
That is their disgrace
In this world, and
A heavy punishment is theirs
In the Hereafter;
Except for those who repent
Before they fall
Into your power:
In that case, know
That Allah is Off-Forgiving,
Most Merciful.

—(Al-Qur'an 5:36-37)

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ
اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي
الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ
يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا
مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاؤُهُمْ
فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ
أَنْ تَقْدَرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ
غَفُورٌ رَحِيمٌ

المائدة : ٣٤-٣٦

Commandments of the Holy Qur'an

NB: Fighting against Allah the Almighty and the Prophet ﷺ, or spreading feuds and mischief on the face of earth are two terms which would embrace the acts which are inclusive of all forms and shapes such as the attacks by non-believers, evils of apostasy, robbery, dacoity, unjust murder, rebellion and criminal treason, kidnapping, false propaganda etc.

As it happens, there could be four kinds of dacoity. *Firstly*, a murder has been committed but the property has not been misappropriated. In this connection the words *In Yaqtaloon* meaning 'execution' have been used in the Verse. *Secondly*, there are those who would have committed a murder and also misappropriated property. Their punishment has been described in the word *Yasallabo* meaning 'crucifixion'. *Thirdly*, there are those who have not committed murder but only made away with the property. Their punishment is prescribed as 'cutting off of hands and feet from the opposite sides'. *Fourthly*, there are those who have neither committed a murder nor looted any property but have been engaged in frightening and threatening people with intent to initiate disorder, and thus have been arrested. Their punishment is described as 'exile from the land'. Yet, it has been, **at the same time, maintained that Allah the Almighty forgives if repentance is avowed before arrest.** But rights owed to others are not forgiven. For instance, if some property has been stolen, it must be returned. If a murder has been committed, punishment must be administered. However, the right to forgive for these crimes rests with the owner of the property and the heir to the murdered.

As to the thief,
Male or female,
Cut off his or her hands:
A punishment by way
Of example, from Allah,
For their crime:
And Allah is Exalted in Power.
But if the thief repents
After his crime,
And amends his conduct,
Allah turneth to him
In forgiveness; for Allah
Is Oft-Forgiving, Most Merciful.
—(Al-Qur'an 5:41-42)

وَالسَّارِقُ وَالسَّارِقَةُ
فَأَقْطَعُ أَيْدِيَهُمَا حَبْرًا؛ يَمَّا
كَانَا كَا لَّا مِنَّا اللّٰهُ وَاللّٰهُ
عَزِيزٌ حَكِيمٌ فَمَنْ تَابَ
مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ
اللّٰهَ يَتُوبُ عَلَيْهِ إِنَّ اللّٰهَ
غَفُورٌ رَّحِيمٌ
المائدة : ٣١ - ٣٢

It has been mentioned above that during the dacoity a murder has not been committed but only the property has been plundered, then the hands and the feet from the opposite directions must be cut off. In case of stealing only the

Commandments of the Holy Qur'an

hand will be cut off. For the punishment for stealing the word *Nikalan* meaning 'example' has been used in the context. It implies that the punishment is meant to be exemplary. Wherever this would be enforced, there punishment to only a few will put the stealing to an end. The learned *Shabbir Ahmad Uthmani* (may Allah the Almighty be pleased with him) writes:

"The claimants of modern civilisation today regard these punishments as amounting to savagery. Yet, stealing is not a civilised act to them; it is, therefore, not at all possible that their civil punishment for this uncivil misappropriation may be effective. If many a thief could be civilised by use of a little savagery, the civilised people ought to be happy about the fact that this savagery is rendering help to their mission of civilisation."

In my humble opinion, punishment by cutting off of hands is like a brilliant doctor cutting off a limb that he regards as in such a bad state that, if not cut off, would endanger the patient's life. In the circumstances, cutting off the hand is blissful rather than torture to the thief. Similar is the situation of our society. If the hands of a couple of thieves in a city are cut off thus helping the citizens to lead their lives in peace and calm, would you, then, not prefer this situation? In my opinion, the consensus of views will favour this. In addition to this, cutting off of hands would stop all the poisonous effects that were to spread in the whole body as a result of induction into mind and heart of the evils of stealing by hand, thus guarding the offender himself against its fatal effects and impressions detrimental to spirituality. And the whole body is thus saved from going to Hell. In other words cutting off of an offender's hand is as useful to him as it is to others and environmental peace in general. Similar is the punishment in the case of adultery (fornication):

See the *Torah* for the punishment prescribed for adultery:

"If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman; so you shall purge the evil from Israel.

"If there is a betrothed virgin, and a man meets her in the city and lies with her, then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbour's wife; so you shall purge the evil from the midst of you."

—(Deuteronomy 22:22-24)

Commandments of the Holy Qur'an

The woman and the man
 Guilty of adultery or
 fornication, —
 Flog each one of them
 With a hundred stripes;
 Let not compassion move you
 In their case, in a matter
 Prescribed by Allah, if ye believe
 In Allah and the Last Day:
 And let a party
 Of the Believers
 Witness their punishment.

—(Al-Qur'an 24:2)

الرَّائِيَةُ وَالرَّائِي فَاجْلِدُوا
 كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ
 جَلْدَةٍ وَلَا تَأْخُذْكُمْ
 بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ
 إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا
 طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ه
 التَّوْرَةُ : ٢

Now then we shall consider the *Prophet Jesus's* (peace be upon him) commandments as reported in the *Holy Bible*: The sentences 27 to 30 from Chapter 5 of the *Book of Matthew* are reproduced here:

"You have heard that it was said, 'You should not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your organs than that your whole body be thrown into Hell. And if your right hand causes you to sin, cut it off and throw it away. It is better that you lose one of your organs than that your whole body go into Hell."

—(Matthew 5:27-30)

Here is another account to be reported from Chapter 8 of *St. John's Gospel*:

They went each to their own house, but Jesus went to the Mount of Olives. Early in the morning he came again to the temple; all the people came to him, and he sat down and taught them. The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst they said to him, "Teacher, this woman has been caught in the act of adultery. Now in the Law Moses commanded us to stone such persons. What do you say about her?" This they said to test him, that they might have some charge to bring against him. Jesus bent

Commandments of the Holy Qur'an

down and wrote with his finger on the ground. And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her." And once more he bent down and wrote with his finger on the ground. But when they heard it, they went away, one by one, beginning with the eldest, and Jesus was left alone with the woman standing before him. Jesus looked up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go and do not sin again."

—(John 8:1-11)

The present day critics propound that this fable did not exist in the original *St John's Gospel*. Someone has added it later on as is claimed in *Textual Criterion in Encyclopaedia Britannica, Volume III, p519*.

Commandments of the Holy Torah

7. "You shall not bear false witness against your neighbour."

—(Exodus 20:16)

Commandments of the Holy Qur'an

In the *Holy Qur'an* false witness is strictly forbidden. It matters little whether it is against or in favour of anyone. It is again forbidden to bear false witness even though it is meant to help one's relatives and friends, or when this is not done it is likely to cause loss to oneself. It is also forbidden to bear false witness even against the enemies. It is said:

O ye who witness!
Stand out firmly
For Allah, as witness
To fair dealing, and let not
The hatred of others
To make you swerve
To wrong and depart from
Justice. Be just: that is
Next to Piety: and fear Allah,
For Allah is well-acquainted
With all that ye do.

—(Al-Qur'an 5:9)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ
لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يُحِبُّ بَيْنَكُمْ
شَنَّانٌ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا
إِعْدِلُوا تَقْرَبُوا الْقِسْطَ وَالْقَوَا
مَ لِلَّهِ إِنَّهُ لَسَمِيعٌ عَلِيمٌ
المائدة: ٩

O ye who believe!
Stand out firmly
For justice, as witness

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ

Commandments of the Holy Torah: 7. "You shall not bear false witness against your neighbour."

—(Exodus 20:16)

Commandments of the Holy Qur'an

To Allah, even as against
 Yourself, or your parents,
 Or your kin, and whether
 It be (against) rich or poor:
 For Allah can best protect both.
 Follow not the lusts
 (Of your hearts), lest ye
 Swerve, and if ye
 Distort (justice) or decline
 To do justice, verily
 Allah is well-acquainted
 With all that ye do.

—(Al-Qur'an 4:135)

وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
 وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا
 أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ
 بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ
 أَن تَعْدِلُوا وَإِن تَلَوْا
 أَوْ تَرَضُوا فَاِنَّ اللَّهَ كَانَ
 بِمَا تَعْمَلُونَ خَبِيرًا

النساء : ١٣٥

Often people bear false witness because of friendship or enmity. Here above it is forbidden in both cases.

Commandments of the Holy Torah

8. "You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his servant, man or woman, or his ox, or his donkey, or anything that is his."

—(Exodus 20:17)

Commandments of the Holy Qur'an

The Sura An-Nisa (Of Women) of the Holy Qur'an has the following to say:

Serve Allah, and join not
 Any partners with Him:
 And do good—
 To parents, kinsfolk,
 Orphans, those in need,
 Neighbours who are near,
 Neighbours who are strangers,
 The Companions by your side,
 The way-farers (ye meet),
 And what your right hands

possess:

For Allah loveth not
 The arrogant, the vainglorious—
 —(Al-Qur'an 4:36)

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ
 شَيْئًا وَبِالْوَالِدِينَ إِحْسَانًا
 وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
 وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
 وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
 بِالْجَنِبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ
 أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
 مُخْتَارًا فَخُورًا

النساء : ٣٦

NB: Instead of coveting anything that belongs to a neighbour, it is commanded to do good to him.

Commandments of the Holy Torah

9. "Remember the Sabbath day and keep it holy. For six days you shall labour and do your work, but the seventh day is a Sabbath for *Yahweh* your God. You shall do no work that day, neither you nor your son, nor your daughter, nor your servants, men or women, nor your animals, nor the stranger who lives with you. For in six days *Yahweh* made the heavens and the earth and the sea and all that these hold, but on the seventh day he rested; that is why *Yahweh* has blessed the Sabbath and made it sacred."

—(Exodus 20:8-11)

Commandments of the Holy Qur'an

We created the heavens
And the earth and all
Between them in Six Days,
Nor did any sense
Of weariness touch Us.

—(Al-Qur'an 50:38)

وَلَمَّا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
وَمَا مَسَّنَا مِنْ لَعُوبٍ ه
ق : ٣٨

That the signs of weariness came upon the Creator according to the words of the *Holy Torah* have been negated clearly in the *Holy Qur'an*. It is narrated at another place thus:

Every day in (new) Splendour
Doth He (shine)!

—(Al-Qur'an 55:29)

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ه
الرحمن : ٢٩

Rather than *Sabbath* (Saturday) *Friday* was chosen for Muslims. Of this, it is said in the *Holy Qur'an*:

O ye who believe!
When the call is proclaimed
To prayer on Friday
(The Day of Assembly),
Hasten earnestly to the
Remembrance

Of Allah, and leave off
Business (and traffic):
That is best for you
If ye but knew!

And when the Prayer
Is finished, then may ye
Disperse through the land,
And seek of the Bounty
Of Allah: and celebrate
The Praises of Allah
Often (and without stint);
That ye may prosper.

—(Al-Qur'an 62:9-10)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ
لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَأَسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ ه فَكَذَا
قُضِيَتِ الصَّلَاةُ فَانْتَشَرُوا
فِي الْأَرْضِ وَابْتَغُوا مِنْ
فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ ه
الجمعة : ٩ - ١٠

Commandments of the Holy Torah: 9. "Remember the Sabbath day and keep it holy. For six days you shall labour and do your work, but the seventh day is a Sabbath for *Yahweh* your God. You shall do no work that day, neither you nor your son, nor your daughter, nor your servants, men or women, nor your animals, nor the stranger who lives with you. For in six days *Yahweh* made the heavens and the earth and the sea and all that these hold, but on the seventh day he rested; that is why *Yahweh* has blessed the Sabbath and made it sacred."

—(Exodus 20:8-11)

Commandments of the Holy Qur'an

How could Allah the Almighty become tired? It was not this point in view that *Friday* was commanded to be set aside specifically for worship in order to better worldly life and the Hereafter. Accordingly, it has been advised to go out in search of livelihood after Friday prayers and meditate on Allah's bounties.

Commandments of the Holy Torah

10. "You shall not utter the name of *Yahweh* your God to misuse it, for *Yahweh* will not leave unpunished the man who utters his name to misuse it."

—(Exodus 20:7)

Commandments of the Holy Qur'an

Allah will not call you
To account for what is
Futile in your oaths,
But He will call you
To account for your deliberate
Oaths: for expiation, feed
Ten indigent persons,
On a scale of the average
For the food of your families;
Or clothe them; or give
A slave his freedom.
If that is beyond your means,
Fast for three days.
That is the expiation
For the oaths ye have sworn.
But keep to your oaths.
Thus doth Allah make clear
To you His Signs, that ye
May be grateful.

—(Al-Qur'an 5:92)

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ
فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُ
كُم بِمَا عَقَدْتُمُ الْأَيْمَانَ
فَكَتَارْتُمْ إِطْعَامَ عَشْرَةِ مَسْكِينٍ
مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَمْ لَكُمْ
أَوْكُوتُمْ أَوتَحْرِيرِ رَقَبَةٍ فَمَنْ
لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ
كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا
أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

المائدة : ٥٥ : ٩٢

Commandments of the Holy Torah: 10. "You shall not utter the name of *Yahweh* your God to misuse it, for *Yahweh* will not leave unpunished the man who utters his name to misuse it." —(*Exodus 20:7*)

Commandments of the Holy Qur'an

Also, the *Holy Qur'an* has the following to say on the subject:

Allah will not
 Call you to account
 For thoughtlessness
 In your oaths,
 But for the intention
 In your hearts;
 And He is
 Oft-Forgiving,
 Most Forbearing.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فَرَفَ
 أَيَّمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ
 بِمَا كَسَبْتُمْ فَتُؤَدَّبُكُمْ وَاللَّهُ
 عَفُورٌ رَحِيمٌ
 البقرة : ٢٢٥

—(*Al-Qur'an 2:225*)

Commandments of the Holy Bible and the Holy Qur'an

Here we make references to the *Bible*. Indeed, the Prophet Jesus, peace be upon him, was a great Prophet and none of his commandments was faulty or objectionable. But we have nothing but the present-day *Bible* as a source. Therefore, whatever we pen down, it will be taken from the present-day *Bible*. Also, it must be understood that the following *Qur'anic* message confirms loud and clear that compared to all old religious books, may they be the *Torah*, the *Bible*, or any other heavenly book, commandments of the *Holy Qur'an* as revealed to the last of the Prophets ﷺ are all-embracing commandments on the life here and Hereafter. These commandments are sufficiently detailed and make up fully the deficiencies of the previous commandments that were there because of the prevailing circumstances of the time, fulfilled herein proficiently. As the teaching of the Prophet Jesus, peace be upon him, is given predominantly in Chapter 5 of the *Book of Matthew*, the same is, therefore, quoted and referred hitherto:

This day have I
 Perfected your religion
 For you, completed
 My favour upon you,
 And have chosen for you
 Islam as your religion.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
 وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
 وَرَضِيْتُ لَكُمُ الْإِسْلَامَ
 دِينًا -
 المائدة : ٣

—(*Al-Qur'an 5:4*)

Commandments of the Holy Bible

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they shall be comforted.

“Blessed are the meek, for they shall inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

“Blessed are the merciful for they shall obtain mercy.

“Blessed are the peacemakers, for they shall be called the sons of God.

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

—(Matthew 5:3-10)

Commandments of the Holy Qur’an

The true servants of Allah the Almighty have been praised in *Sura Al-Furqan* (The Criterion) of the *Holy Qur’an* thus:

And the servants of (Allah)
Most Gracious are those
Who walk on the earth
In Humility, and when the
ignorant

Address them, they say,
“Peace!”

Those who spend the night
In adoration of their Lord
Prostrate and standing;

Those who say, “Our Lord!
Avert from us the Wrath
Of Hell, for its Wrath
Is indeed an affliction grievous, —

“Evil indeed is it
As an abode, and as
A place to rest in”;

Those who, when they spend,
Are not extravagant and not
Niggardly, but hold a just

(balance)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ
عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ كَالْوَأَسَاءِ وَالَّذِينَ
يُسَبِّحُونَ لِلَّهِ مَجِيدًا قِيَامًا وَالَّذِينَ
يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا
عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا
كَانَ غَدَامًا إِنَّهَا نَهَارٌ
سَاءَتْ مَسْقَرًا وَ
مُقَامًا وَالَّذِينَ
إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ
يَقْتُرُوا وَكَانَ بَيْنَ

Between those (extremes);

Those who invoke not,
With Allah, any other god,
Nor slay such life as Allah
Has made sacred, except
For just cause, nor commit
Fornication; – and any that does
This (not only) meets

punishment,

(But) the Penalty on the Day
of Judgement will be doubled
To him, and he will dwell
Therein in ignominy, –

Unless he repents, believes,
And works righteous deeds,
For Allah will change
The evil of such persons
Into good, and Allah is
 Oft-Forgiving, Most Merciful.

And whoever repents and does

good

Has truly turned to Allah
With an (acceptable) conversion; –

Those who witness no falsehood,
And, if they pass by futility,
They pass by it
With honourable (avoidance);

Those who, when they are
Admonished with the Signs
Of their Lord, drop not down
At them as if they were
Deaf or blind:

And those who pray,
“Our Lord! Grant unto us
Wives and offspring who will be
The comfort of our eyes,
And give us (the grace)
To lead the righteous.”

—(Al-Qur'an 25:63-74)

ذَلِكَ قَوْمَاهُ وَالَّذِينَ
لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا
آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ
اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا
يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ
الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا
إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ
عَمَلًا صَالِحًا فَأُولَئِكَ
يَبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
وَمَن تَابَ وَعَمِلَ صَالِحًا
فإنَّه يَرْوِبُ إِلَى اللَّهِ
مَتَابًا وَالَّذِينَ لَا يَشْهَدُونَ
الزُّورَ وَإِذَا مَرُّوا بِاللَّعِينِ
مَرُّوا كِرَامًا وَالَّذِينَ
إِذَا ذُكِرُوا بِهَا لِيْتِ بِهِمْ
لَمْ يَخَفُوا عَلَيْهَا حَصْمًا
وَعَمِيَانًا وَالَّذِينَ
يَقُولُونَ رَبَّنَا هَبْ لَنَا
مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ

أَعْيُنٍ لَّا رَجْعَ لَهَا فَتُتَبِّحِينَ

إِمَامًا

الفرقان : ٦٣ - ٦٤

At several points in the *Holy Qur'an*, the word 'success' has been used in reference to *Momims* (the true Muslims) which conveys its meanings in explicit and clear terms. Refer to *Sura Al-Mominun* (The Believers):

The Believers must
(Eventually) win through, -
Those who humble themselves
In their prayers;
Who avoid vain talk;
Who are active in deeds
Of charity;
Who abstain from sex,
Except with those joined
To them in the marriage bond,
Or (the captives) whom
Their right hands possess, -
For (in their case) they are
Free from blame,
But those whose desires exceed
Those limits are transgressors; -
Those who faithfully observe
Their trust and their covenants
And who (strictly) guard
Their prayers; -
Those will be the heirs,
Who will inherit Paradise:
They will dwell therein
(For ever).

—(Al-Qur'an 23:1-11)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ
هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ
هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ
هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ
هُمْ لِفِرْحِهِمْ حَافِظُونَ أَلَمْ يَكُنْ
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
فِيهِمْ غَيْرُ مَكْرُمِينَ
فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ
هُمْ الْعُدُونُ وَالَّذِينَ
هُمْ لَأَمْنَتِهِمْ وَعَهْدِهِمْ
رَاعُونَ وَالَّذِينَ هُمْ عَلَى
صَلَاتِهِمْ حَافِظُونَ أُولَئِكَ
هُمْ الْوَارِثُونَ الَّذِينَ
يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا
خَالِدُونَ ط

المؤمنون : ١ - ١١

According to the *Holy Qur'an* the pious people could be the only ones who believe in Allah the Almighty, His Angels, Books and Prophets, and the Doomsday, and do good deeds. It is mentioned in Chapter 98 thus:

Those who have faith
And do righteous deeds, -
They are the best
Of creatures.

—(*Al-Qur'an* 98:7)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ أُولَئِكَ هُمْ
خَيْرُ الْبَرِيَّةِ هـ
البقرة : ٤

The pious deeds have also been pinpointed and discussed in detail at different places in the *Holy Qur'an*. The subject will be amplified if the whole index is referred to. Only those deeds are related here which will help strike the comparison with the *Holy Bible*. About the purity of hearts Allah the Almighty says:

By the Soul,
And the proportion and order
Given to it;
And its enlightenment
As to its wrong
And its right; -

Truly he succeeds
That purifies it,
And he fails
That corrupts it!

—(*Al-Qur'an* 91:7-10)

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَّا
فُجُورَهَا وَتَقْوَاهَا قَدْ
أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ
خَابَ مَنْ دَسَّاهَا هـ
البقرة : ١٠ - ٤

Further, towards the end of the Prophet Abraham's (peace be upon him) supplication, it is narrated:

“And let me not be
In disgrace on the Day
When (men) will be raised up; -

“The Day whereon neither
Wealth nor sons will avail,

“But only he (will prosper)
That brings to Allah
A sound heart.”

—(*Al-Qur'an* 26:87-89)

وَلَا تَخْزِينِي يَوْمَ يُبْعَثُونَ هـ
يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ هـ
إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ
سَلِيمٍ هـ
الشعراء : ٨٤ - ٨٩

About conciliation, it is mentioned:

But for the Grace of Allah
To thee and His Mercy,
A party of them would
Certainly have plotted
To lead thee astray.
But in fact they will only
Lead their own souls astray,
And to thee they can do
No harm in the least.

For Allah has sent down
To thee the Book and Wisdom
And taught thee what thou
Knewest not (before);
And great is the Grace
Of Allah unto thee.

In most of their secret talks
There is no good: but if
One exhorts to a deed
Of charity or justice
Or conciliation between men,
(Secrecy is permissible):
To him who does this,
Seeking the good pleasure
Of Allah, We shall soon give
A reward of the highest (value).

—(Al-Qur'an 4:113-114)

وَأَنْزَلَ اللَّهُ عَلَيْكَ
الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ
تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ
اللَّهِ عَلَيْكَ عَظِيمًا لَا
خَيْرَ فِي كَثِيرٍ مِّنْ
تَّبَجُّهِمْ إِلَّا مَنَ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ
أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا -

النساء: ١١٣-١١٤

Again Chapter 2 has this.

And make not
Allah's (name) an excuse
In your oaths against
Doing good, or acting rightly,
Or making peace
Between persons;
For Allah is One
Who heareth and knoweth
All things.

—(Al-Qur'an 2:224)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً
لِّإِيمَانِكُمْ إِن تَتَّقُوا وَتَتَّقُوا
وَتُصْلِحُوا بَيْنَ النَّاسِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ

البقرة: ٢٢٤

The Prophet Muhammad's (ﷺ) humility and austerity are referred to thus:

It is part of the Mercy
Of Allah that thou dost deal
Gently with them.
Wert thou severe
Or harsh-hearted,
They would have broken away
From about thee: so pass over
(Their faults), and ask
For (Allah's) forgiveness
For them, and consult
Them in affairs (of moment).
Then, when thou hast
Taken a decision,
Put thy trust in Allah.
For Allah loves those
Who put their trust (in Him).

—(Al-Qur'an 3:159)

فَمَا رَحْمَةً مِّنَ اللَّهِ
لَئِن لَّهُمْ لَوْ كُنْتَ فَظًا
غَيَّبَ الْقَلْبَ لِأَنْفُسًا
مِّنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ
فَإِذَا عَزَمْتَ فَتَرَكَ عَلَى
اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَكَلِّمِينَ
ال عمران: ١٥٩

Commandments of the Holy Bible

Again, the *Book of Matthew* has the following to say:

“You have heard that it was said to the men of old, ‘You shall not kill; and whoever kills shall be liable to judgement.’ But I say to you that every one who is angry with his brother shall be liable to judgement; whoever insults his brother shall be liable to the council, and whoever says, ‘You fool!’ shall be liable to the hell of fire.

“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also, and if anyone would sue you and take your coat, let him have your cloak as well; and if anyone forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you.”

—(Matthew 5:21-22, 38-42)

Commandments of the Holy Qur'an

The *Sura Ar-R'ad* (The Thunder) has the following glad tidings:

Those who patiently persevere,
Seeking the countenance of the
Lord;
Establish regular prayers; spend
Out of (the gifts) We have
bestowed
For their sustenance, secretly
And openly; and turn off Evil
With good: for such there is
The final attainment
Of the (Eternal) Home. —

—(Al-Qur'an 13:22)

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ
وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً وَيُكْرَهُونَ
بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ
عُقُوبَةُ الدَّارِ الْآخِرَةِ

الرَّعْد : ٢٢

It is apparant here above that it is far better to pay off an evil deed by a blessing rather than offering the other cheek for the cruel's slap thus encouraging him to do further evil deeds, or leaving him free to resort to his evil deeds. At another place in *Sura Ash-Shura* (The Consultation), it is said:

Those who avoid the greater
Crimes and shameful deeds.
And, when they are angry
Even then forgive;
Those who hearken
To their Lord, and establish
Regular prayer; who (conduct)
Their affairs by mutual
Consultation;
Who spend out of what
We bestow on them
For sustenance;
And those who, when
An oppressive wrong is inflicted
On them, (are not cowed
But) help and defend themselves.
The recompense for an injury
Is an injury equal thereto
(In degree): but if a person
Forgives and makes
reconciliation,
His reward is due
From Allah: for (Allah)
Loveth not those who
Do wrong.
But indeed if any do help
And defend themselves
After a wrong (done)
To them, against such
There is no cause
Of blame.
The blame is only
Against those who oppress
Men with wrong-doing
And insolently transgress
Beyond bounds through the
land,
Defying right and justice:

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ
الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا
عَضِبُوا لَهُمْ يَغْفِرُونَ وَالَّذِينَ
اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَأَمْرُهُمْ شُورَى
بَيْنَهُمْ مِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ وَالَّذِينَ
إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ
يَنْتَصِرُونَ وَجَزَاءُ سَيِّئَةٍ
سَيِّئَةٌ مِّثْلُهَا فَمَنْ
عَفَا وَأَصْلَحَ فَأَجْرُهُ
عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ
الظَّالِمِينَ وَلَمَنِ
اتَّصَرَ بِعَدُوِّهِ فَأُولَئِكَ
مَكَانُهُمْ مِمَّنْ سِوَى
إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ
يَظْلِمُونَ النَّاسَ
وَيَكْفُرُونَ فِي الْأَرْضِ

For such there will be
A Penalty grievous.
But indeed if any
Show patience and forgive,
That would truly be
An exercise of courageous will
And resolution in the conduct
Of affairs.

—(Al-Qur'an 42:37-43)

بَفَكِيرٍ الْحَوِيَّةِ
أُولَئِكَ لَهُمْ عَذَابٌ جَلِيمٌ
وَلَنْ صَبْرًا وَغَفْرًا ذَلِكَ
لِمَنْ عَزَّهُ الْأُمُورُ -
الشورى ٣٧-٣٨

Herein the wise principles to deal with evil *vis-a-vis* the human nature have been stated. A great emphasis is laid, as far as possible, on forgiveness and blessing in reply to evil. What greater emphasis could there be placed on tolerance and patience! This is said by *Shaikh Sa'di* of *Shiraz* (Iran, d. 1292 CE):

*Evil for evil is
The compensation of ease,
Yet Blessing to the offender is
Task of the brave, indeed.*

بدی را بدی سسل باشد جزا
اگر مردی آسن الی من رسا

The *Sura Hujrat* (The Apartment) offers, at certain stages, the advice for and basis of nobleness regarding the good morals:

And know that among you
Is Allah's Apostle: were he,
In many matters, to follow
Your (wishes), ye would
Certainly fall into misfortune:
But Allah has endeared
The Faith to you, and
Has made it beautiful
In your hearts, and He
Has made hateful to you
Unbelief, wickedness, and
Rebellion: such indeed are
Those who walk in
righteousness; -

A grace and favour
from Allah, and Allah
Is full of knowledge
And Wisdom.

وَاعْلَمُوا أَنِّي كُنتُمْ رَسُولَ اللَّهِ
لَرِيضِيْعِكُمْ فِي كَثِيرٍ مِّنَ
الْأَمْرِ لَعِنْتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ
إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ
فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
أُولَئِكَ هُمُ الرَّاشِدُونَ
فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً

If two parties among
The Believers fall into
A quarrel, **make ye peace**
Between them: but if
One of them transgresses
Beyond bounds against the

other,

Then fight ye (all) against
The one that transgresses
Until it complies with
The command of Allah;
But if it complies, then
Make peace with them
With justice, and be fair:
For Allah loveth those
Who are fair (and just).

The Believers are but
A single Brotherhood:
So make peace and
Reconciliation between your
Two (contending) brothers;
And fear Allah, that ye
May receive Mercy.

O ye who believe!
Let not some men
Among you laugh at others:
It may be that
The (latter) are better
Than the (former):
Nor let some women
Laugh at others:
It may be that
The (latter) are better
Than the (former):
Nor defame nor be
Sarcastic to each other,
Nor call each other
By (offensive) nicknames:
Ill-seeming is a name
Connoting wickedness,
(To be used of one)
After he has believed:
And those who
Do not desist are
(Indeed) doing wrong.

وَاللَّهُ عَلَيْهِمْ حَكِيمٌ
وَإِنْ طَافَتِ مِنَ الْمُؤْمِنِينَ
اِقْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا
فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى
الْأُخْرَىٰ فَكَاتِلُوا النَّاسِ
تَتَّبِعِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ
فَإِنْ فُتِنْتُمْ فَأَصْلِحُوا
بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ
فَصَلِحُوا بَيْنَكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا يَخْرَفُوا فَرَقٌ مِّنْ قَوْمٍ
عَلَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ
وَلَا نِكَاحٌ مِّنْ نِّسَائِهِمْ
أَنْ يَكُنْ خَيْرًا مِنْهُنَّ وَلَا
تَلْبِزُوا أَنفُسَكُمْ وَالَّذِينَ
بِالْأَلْقَابِ بِسْمِ اللَّهِ
الْفُرْقِ بَعْدَ الْإِيمَانِ
وَمَنْ لَّمْ يَتُبَّ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ

O ye who believe!
 Avoid suspicion as much
 (As possible): for suspicion
 In some cases is a sin:
 And spy not on each other
 Behind their backs. Would any
 Of you like to eat
 The flesh of this dead
 Brother? Nay, ye would
 Abhor it . . . But fear Allah:
 For Allah is Oft-Returning,
 Most Merciful.

O mankind! We created
 You from a single (pair)
 Of a male and a female,
 And made you into
 Nations and tribes, that
 Ye may know each other
 (Not that ye may despise
 Each other). Verily
 The most honoured of you
 In the sight of Allah
 Is (he who is) the most
 Righteous of you.
 And Allah has full knowledge
 And is well-acquainted
 (With all things).

—(Al-Qur'an 49:7-13)

يَا أَيُّهَا الَّذِينَ آمَنُوا
 اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ
 إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا
 وَلَا يَغْتَب بَّعْضُكُم بَعْضًا
 أَيُّبُ أَحَدِكُمْ أَن يَأْكُلَ
 لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ
 وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ
 رَّحِيمٌ يَا أَيُّهَا النَّاسُ إِنَّا
 خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَ
 جَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
 لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
 أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

الحجرات : ٤ - ١٣

Further, the *Sura Hā-Mim* or *As-Sajda* (*Hā-Mim*, the mystical letters of the Arabic alphabet at the opening of the Chapter) has the following to say:

Who is better in speech
 Than one who calls (men)
 To Allah, works righteousness,
 And says, "I am of those
 Who bow in Islam"?
 Nor can Goodness and Evil
 Be equal. Repel (Evil)
 With what is better:
 Then will he between whom
 And thee was hatred
 Become as it were
 Thy friend and intimate!

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ
 دَعَا إِلَى اللَّهِ وَعَمِلَ
 صَالِحًا وَقَالَ إِنَّنِي
 مِنَ الْمُسْلِمِينَ وَلَا تَسْتَبِيحُوا
 الْحَسَنَةَ وَلَا السَّيِّئَةَ ۚ ادْفَعِ
 بِالَّتِي هِيَ أَحْسَنُ فَأَإِذَا

And no one will be
 Granted such goodness
 Except those who exercise
 Patience and self-restraint, -
 None but person of
 Greatest good fortune.
 —(Al-Qur'an 41:33-35)

الَّذِي بَيْنَكَ وَبَيْنَهُ عُلُوقٌ
 كَاتِبَةٌ وَالْحَكِيمُ وَمَا يُلْقَاهَا
 إِلَّا الَّذِينَ صَبَرُوا وَمَا يَكْتُمُهَا
 إِلَّا الَّذِينَ عَظِيمُوهُ -
 حم السجدة: ٣٣ - ٣٥

O ye who believe!
 Devour not usury,
 Doubled and multiplied;
 But fear Allah; that
 Ye may (really) prosper.
 Fear the Fire, which is prepared
 For those who reject Faith:
 And obey Allah
 And the Apostle;
 That ye may attain mercy.
 Be quick in the race
 For forgiveness from your Lord,
 And for a Garden whose width
 Is that (of the whole)
 Of the heavens
 And of the earth.
 Prepared for the righteous. -
 Those who spend (freely),
 Whether in prosperity,
 Or in adversity;
 Who restrain anger,
 And pardon (all) men; -
 For Allah loves those
 Who do good; -
 —(Al-Qur'an 3:130-134)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا
 الرِّبَا أَضْعَافًا مُضَاعَفَةً
 وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
 وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ
 لِلْكَافِرِينَ وَأَطِيعُوا اللَّهَ
 وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ
 وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ
 وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ
 أُعِدَّتْ لِلنَّاسِ الَّذِينَ يَبْخَسُونَ
 فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِبِينَ
 الْبَيْضَ وَالْعَافِينَ عَنِ النَّاسِ
 وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
 آل عمران: ١٣٠ - ١٣٤

To these Verses I have appended the following comment in my compilation *Guldasta-e-Mu'ani* (Bouquet of Understanding). It is interesting to note that out of the compound interest one may build one house or two, put up a village, or set up a country. The usurer loses the hope of reaching Paradise and instead will dwell in Hell if he puts profits from business even to good use. Paradise is meant for those who not only refrain from usury but also spend in the way of Allah the Almighty during, what to say the time of prosperity, even in the period of adversity. And unlike the usurers who take ad-

vantage of the others' helplessness and destitution, they would, instead, try to help do away with their afflictions. If someone owes them a sum of money, or someone destitute clings to them and asks for money, they do not lose patience. Rather they overpower their anger and forgive the others' offences. And not only do they forgive the others's offences, but they also forgive what is due to them. Such benefactors are the beloved of Allah the Almighty.

One day *Hassan* (may Allah the Almighty be pleased with him)—the grandson of the Prophet Muhammad ﷺ — was sitting at dinner along with his guests. His servant came along with a bowl full of hot soup. His foot slipped off the doorway and the bowl fell and broke on *Hassan's* (may Allah the Almighty be pleased with him) head. The hot soup drenched the sacred head. As a matter of admonition, he stared at the servant who referred to the above Verse, in part, involuntarily: “*Al-Kazemeen-al-Ghaze الكاذبين الغيظ* — those who refrain anger . . .” At this *Hassan* (may Allah the Almighty be pleased with him) said: “I forget about the anger!” Continuing with the Verse, the servant said: “*Wal-Afawun Nass والافاين عن الناس* — And pardon (all) men!” *Hassan* (may Allah the Almighty be pleased with him) replied: “I have pardoned!”

The servant read the rest of the Verse whereat he ordered: “I set you free!”

Also, it is related that someone slapped the *Imam Azam Abu Hanaiifa* (d. 767 CE). At this, he said: “I can punish you, but I shall not. I have the authority to complain to the Caliph, but I shall not. It is possible that, in the morning, I may put up hue and cry before Allah the Almighty because of this intransigence but I shall not. If I were granted my recommendation on the - *Day of Judgement*, I shall not enter, nor even step inside, the Paradise without you.”

However lofty this reaction of both these leaders of the Muslim *Ummah* might appear to the worldly people like ourselves, it is in complete accord with the *Qur'anic* teaching. At another place Allah the Almighty says:

Allah loveth not that evil
Should be noised abroad
In public speech, except
Where injustice hath been
Done; for Allah
Is He Who heareth
And knoweth all things.
Whether ye publish
A good deed or conceal it
Or cover evil with pardon,
Verily Allah doth blot out
(Sins) and hath power
(In the judgement of value).

—(*Al-Qur'an* 4:148-149)

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ
مِنَ الْقُرْبِ إِلَّا مَنْ ظَلَمَ
وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا
إِنْ تَبَدُّوا خَيْرًا أَرْخَفُوهُ
تَعْمُرًا عَن سُوِّ فَإِنَّ اللَّهَ
كَانَ عَفُوفًا قَدِيرًا
النِّسَاء ١٣٨-١٣٩

As to the commandment of the *Bible* that 'give away your jacket to whosoever wants to take your shirt' and that 'do not turn your face away from someone who asks you for a loan' and so on, the *Holy Qur'an* has described:

They ask thee
 What they should spend
 (In charity). Say: 'Whatever
 Ye spend that is good,
 Is for parents and kindred
 And orphans
 And those in want
 And for wayfarers.
 And whatever ye do
 That is good, - Allah
 knoweth it well.
 —(Al-Qur'an 2:215)

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ
 قُلْ مَا أُنْفِقُ مِنْ خَيْرٍ
 فَلِلْوَالِدِينَ وَالْأَقْرَبِينَ
 وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ
 السَّبِيلِ وَمَا تَفْعَلُوا مِنْ
 خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
 البقره : ٢١٥

Further, it says:

They ask thee how much
 They are to spend;
 Say: "What is beyond
 Your needs."
 —(Al-Qur'an 2:219)

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ
 قُلِ الْعَفْوَ
 البقره : ٢١٩

At another place, it is said:

And render to the kindred
 Their due rights, as (also)
 To those in want,
 And to the wayfarer:
 But squander not (your wealth)
 In the manner of a spendthrift.
 Verily spendthrifts are brothers
 Of the Evil Ones;
 And the Evil One
 Is to his Lord (Himself)
 Ungrateful.
 And even if thou hast
 To turn away from them
 In pursuit of the Mercy
 From thy Lord which thou
 Dost expect, ye speak
 To them a word

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ
 وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
 وَلَا تَبْذُرْهُ بَذْرًا أَسْفًا
 وَلَئِن تَبَذَرْتَهُ إِنَّ رَبَّكَ
 عَلِيمٌ خَبِيرٌ
 كَانُوا إِخْوَانَ الشَّيْطَانِ
 وَلِلسَّيْطَانِ لِرَبِّهِ
 كُفْرًا
 وَإِن كُنْتُمْ فِي شَكٍّ مِنْ
 مَا نَزَّلْنَا بِهِ مِنَ الْكِتَابِ
 فَسَلِّطُوا عَلَيْهِ
 آيَاتِنَا لَعَلَّكُمْ تَعْقِلُونَ
 وَمَنْ يَتَّبِعْ الشَّيْطَانَ
 تَطَعًا فَلْيَسَّرْ لَكُمُ
 السَّبِيلَ وَكَرِهْنَا لِمَنْ
 كَفَرَ بِهِ وَأَنزَلْنَا لَهُ
 السُّلْطَانَ
 وَالشَّيْطَانَ لِيَفْتِنَهُ
 إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ
 وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لِكُلِّ
 مَشْرُوعٍ مِنْ شَأْنِهِ
 ذُرِّيَّةً مَّقْبُولَةً
 وَمَنْ يَتَّبِعِ الشَّيْطَانَ
 تَطَعًا فَلْيَسَّرْ لَكُمُ
 السَّبِيلَ وَكَرِهْنَا لِمَنْ
 كَفَرَ بِهِ وَأَنزَلْنَا لَهُ
 السُّلْطَانَ
 وَالشَّيْطَانَ لِيَفْتِنَهُ
 إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

Of easy kindness.

Make not thy hand tied
(Like a niggard's) to thy neck,
Nor stretch it forth
To its utmost reach,
So that thou became
Blameworthy and destitute.

Verily thy Lord doth provide
Sustenance in abundance
For whom He pleaseth, and He
Provideth in a just measure:
For He doth know
And regard all His servants.

—(Al-Qur'an 17:26-30)

لَهُمْ قَوْلًا مَّيْسُورًا وَلَا
تَجْعَلْ يَدَكَ مَغْلُولَةً
إِلَىٰ عُنُقِكَ وَلَا
تَبْسُطْهَا كُلَّ الْبَسْطِ
فَتَقْدُمَ مَلَمًا مَّحْسُورًا
إِنَّكَ رَبَّكَ يَبْطُلُ الرِّزْقَ
لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ
بِعِبَادِهِ خَبِيرًا بَصِيرًا
بَنِي إِسْرَائِيلَ: ٢٦-٣٠

These are the sanguine *Qur'anic* commandments. On the other hand the Christian clergies themselves are wonder-struck at the commandments attributed to the *Prophet Jesus*, peace be upon him, and are known to say that these commandments are exaggerated statements which should not be interpreted literally because no human being can practise these. I do not indulge in any discussion but simply list the *Qur'anic* commandments equivalent to these *Biblical* themes.

The *Holy Qur'an* does not describe *God* by the word 'Father' because it does engender misunderstanding of 'one Father and one Son' from which the Christian world is suffering these days. Instead all these statements have been turned down in *Sura Al-Ikhlās* (The Purity) referred to earlier on.

Commandments of the Holy Bible

Hereunder is reproduced from the *Book of Matthew* the 'Lords Prayer' that the Prophet *Jesus*, peace be upon him, taught his disciples. It opens thus:

Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil.

—(Matthew 6:9-13)

In the *Book of Luke* it is narrated thus:

“Father, hallowed be thy name.
Thy kingdom come.
Give us each day our daily bread;
And forgive us our sins,
For we ourselves forgive everyone
Who is indebted to us;
And lead us not into temptation.”

—(Luke 11:2-4)

It is interesting to note the difference in prayers. For ‘bread’ in the one the ‘daily bread’ is asked for the ‘day’ in the other. Similarly, there are further differences if one compares the two prayers.

Commandments of the Holy Qur’an

Allah the Almighty describes Himself in the following words:

Allah is He, than Whom
There is no other god;—
Who knows (all things)
Both secret and open;
He, Most Gracious,
Most Merciful.

Allah is He than Whom
There is no other god;—
The Sovereign, the Holy One,
The Source of Peace
(and Perfection),

The Guardian of Faith,
The Preserver of Safety,
The Exalted in Might,
The Irresistible, the Supreme:
Glory to Allah!

(High is He)
Above the partners
They attribute to Him
He is Allah, the Creator,
The Evolver,
The Bestower of Forms
(Or Colours).

To Him belong
The Most Beautiful Names:
Whatever is in
The heavens and on earth,
Doth declare

هُوَ اللَّهُ الَّذِي لَا إِلَهَ
إِلَّا هُوَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ
هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا
هُوَ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ
سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ
الصَّوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
يَسْبُحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
الحشر: ٢٢-٢٣

His Praise and Glory:
And He is the Exalted
In Might, the Wise.
—(Al-Qur'an 59:22-24)

The equivalent prayer of the Muslim runs as follows:

In the Name of Allah, Most
Gracious, Most Merciful
Praise be to Allah,
The Cherisher and Sustainer of
the Worlds;
Most Gracious, Most Merciful;
Master of the Day of Judgement.
Thee do we worship,
And Thine aid we seek.
Show us the straight way;
The way of those whom
Thou has bestowed Thy Grace,
Those whose (portion)
Is not wrath,
And who go not astray.
—(Al-Qur'an 1:1-7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
الَّذِي يَوْمَ
الدِّينِ إِيَّاكَ نَعْبُدُ وَ
إِيَّاكَ نَسْتَعِينُ
اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ
الصِّرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ
الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

الفاخرة: ١-٤

The reader would have observed that we do not address our Allah (God) as 'Father' rather as *Rabb-ul-'Alameen* (The Lord of Worlds). Similarly, His praise is impersonal.

Whatever is
In the heavens and
On earth, doth declare
The Praises and Glory
of Allah, - the Sovereign,
The Holy One, the Exalted
In Might, the Wise.
—(Al-Qur'an 62:1)

يُسَبِّحُ لِلَّهِ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ
الْمَلِكِ الْقُدُّوسِ
الْعَزِيزِ الْحَكِيمِ

الجمعة: ١

Further, He is praised thus:

Allah! There is no god
But He, - the Living,
The Self-Subsisting, the Eternal.
No slumber can seize Him
Nor sleep. His are all things

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ
وَلَا نَوْمٌ لِيَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُ
بِشَيْءٍ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ

In the heavens and on earth.
 Who is there can intercede
 In His presence except
 As He permitteth? He knoweth
 What (appeareth to His creatures
 As) Before or After
 Or Behind them.
 Nor shall they compass
 Aught of His knowledge
 Except He willeth.
 His Throne doth extend
 Over the heavens
 And the earth, and He feeleth
 No fatigue is guarding
 And preserving them
 For he is the Most High,
 The Supreme (in glory).

—(Al-Qur'an 2:255)

وَلَا تَدْرِي مَا فِي السَّمَوَاتِ
 وَمَا فِي الْأَرْضِ مَنْ
 ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
 بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
 يُحِيطُونَ بِشَيْءٍ مِّنْ عِندِهِ إِلَّا
 بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
 وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ
 البقرة : ٢٥٥

In the Prophet Jesus's (peace be upon him) prayer it is stated; "May your name be held holy!" If one considers it carefully, one finds how emphatic the *Holy Qur'an* has been about the holiness of Allah the Almighty. Before this, there were two, three, nay, myriads of gods worshipped, and they were regarded as partners in Divinity.

And say: "Truth has (now)
 Arrived, and Falsehood perished:
 For Falsehood is (by its nature)
 Bound to perish."

—(Al-Qur'an 17:81)

وَقِيلَ جَاءَ الْحَقُّ وَزَهَقَ
 الْبَاطِلُ إِنَّ الْبَاطِلَ
 كَانَ زَهُوتًا .
 بنى اسرائيل : ٨١

Further along what the Prophet Jesus's (peace be upon him) prayer proclaims 'yours will be done, on earth as in heaven', the *Holy Qur'an* puts it the following way:

..... The Command
 Rests with none but Allah:
 He declares the Truth
 And He is the best of Judges.

—(Al-Qur'an 6.57)

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يُقْضَى
 الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ
 اونسام : ٥٧

Islam arrived proclaiming the Divine decision that the government over the worlds, in truth, belongs to Allah the Almighty only and His Commandments must be obeyed. This was demonstrated by the Muslims of the early times. As it happened, the Prophet Jesus, peace be upon him, forecast the

good news of the coming of the Prophet Muhammad ﷺ, and he would have, at the same time, prayed, 'May yours be done on earth as it is dispensed in heaven!' This might as well as have been fulfilled during the Caliphate of the first four and the other rightly guided *Caliphs of Islam*.

Further still, his prayer reads, 'Give us today our daily bread!' In the face of this, we pray five times a day, each time praying that:

Thee do we worship,
And Thine aid we seek.
Show us the straight path
The way of those whom
Thou hast bestowed Thy Grace,
Those whose (portion)
Is not wrath,
And who go not astray.
—(Al-Qur'an 1:5-7)

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ وَلَا غَيْرِ الْمَنْصُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ۝
الفتح: ٥-٤

Allah the Almighty Himself explained as to whom these people were:

All who obey Allah
And the Apostle
Are in the company
Of those whom
Is the Grace of Allah, —
Of the Prophets (who teach)
The Sincere (lovers of Truth),
The Witnesses (who testify),
And the Righteous
(who do good).
Ah! What a beautiful
Fellowship!
—(Al-Qur'an 4.69)

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ
فَأُولَئِكَ مَعَ الَّذِينَ
أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسَنَ أَوْلِيَّكَ رَوْيَقَاةُ
النساء: ٦٩

In the Verse 'show us the straight way' (Al-Qur'an 1:5), steadfastness has been prayed for. According to Islam welfare for both the world and the Faith are desired as is made clear below:

These are men who say:
"Our Lord! Give us
(Thy bounties) in this world!"
But they will have
No portion in the Hereafter.
And there are men who say:
"Our Lord! Give us
Good in this world
And good in the Hereafter,

فَإِذَا قَضَيْنَا مِنْكُمْ مَا سَكَّوْا فَذَكِّرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۝ وَمِنْهُمْ مَنْ
يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

And defend us
From the torment
On the Fire!"

—(Al-Qur'an 2:200-201)

حَسَنَةً وَقِنَا عَذَابَ النَّارِ

سوره البقره: ٢٠٠ - ٢٠١

NB: There has been authentic books written as commentaries of *Sura Fatiha* (The Opening) of the *Holy Qur'an*. In fact, it is, on the one hand, a summary of the *Holy Qur'an*, and, on the other, an opening of the book whereby we pray for guidance. The Second Chapter begins thus:

Alif, Lam, Meem!

This is the Book

In it is guidance, sure, without
doubt,

To those who fear Allah.

—(Al-Qur'an 2:1-2)

الْحَمْدُ لِلَّهِ الَّذِي هَدَىٰ
لِلْإِسْلَامِ أُمَّةً مِّنْهُمُ

البقره: ٢-١

The Book is further described as the one meant for guidance of the pious who have also been defined in the ensuing Verses. It is certainly not a source of guidance for those whose hearts are stamped as stubborn ie. those who neither accept the truth nor see the right way. Nor can the hypocrites, who proclaim utter faith in Allah the Almighty but, in reality, refute it in the heart, seek guidance from it. The *Imam Hussain*, may Allah the Almighty be pleased with him, has analysed this truth thus:



Spiritual
Hemisphere

Corporeal
Hemisphere

Praise be to Allah, the Cherisher and Sustainer of the Worlds, Most Gracious, Most Merciful, Master of the Day of Judgement

Thee do we worship and Thine aid we seek

Show us the straight path the path
of those on whom You have
bestowed Thy grace

Those whose portion is not Thy
wrath and who go not astray Amin!

—(Al-Qur'an 1:2-7)

There are two kinds of human beings; *firstly* those whom Allah the Almighty has guided on the right path, witnessed as true Muslims and those

who are Prophets (peace be on them all), the truthful and pious, and those who constitute the general body of Muslims.

Secondly, they are the ones who either desert intentionally the right way because of which they deserve the wrath of Allah the Almighty or those who are lost away from the right way and hence called as gone astray.

It is apparant from the above diagram that **the more a person is practising of 'Thee alone we worship and Thine aid we seek'** the more deserving he would be to step into the hemisphere of spirituality. The farther away he would be from it the more he would be the one from amongst the lost and victims of the Divine wrath. May Allah the Almighty grant us all the ability to tread on the right path! *Amin!*

The *Hadith* quotes Allah the Almighty as saying: **"This chapter is apportioned equally between Me and My servants."**

What I have understood from this I have explained that in my magazine *Guldasta-e-Mu'ami* (Bouquet of Understanding) thus:

This blessed Chapter has described the *Dhat* (Person) of Allah the Almighty and four of His *Sifat* (Attributes) ie. *Rabb* (Lord), *Rahman* (Beneficent), *Rahim* (Merciful) and *Malik* (Master) of the *Day of Judgement*. Let us examine the words which can be made use of advisably and beneficially in prayer in the order given below:

الله	رَبِّ الْعَالَمِينَ	رَحْمَن	رَحِيم	مَلِكِ يَوْمِ الدِّينِ
Allah	Rabb-il-'Alameen Lord of the Worlds	Rahman The most Gracious	Rahim Most Merciful	Malik-e-Yaum-id-Din Lord of the Day of Judgement
		إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ	عِبَادِ الْغَضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
Iyyaka-Na-budu Thee do we worship	Iyya Kanas-ta'een Thine aid we seek	Ihdena-al- Sirat-al- Mustaqeem Show us the straight way	Sirat-al- Lazeen! An'amta 'Alaih-him The way of those on whom You have bestowed Thy Grace	Ghair-il- Maghdhoob-e- 'Alaih-him Wa Ladhaleen! Those whose portion is not wrath and who go not astray

The word **'Al-Hamd'** at the beginning of the Chapter is used for both gratitude and praise. When we proclaim *Faith* and *Belief* in Allah the Almighty that there is none worthy of worship except Him, how would then it be possible that we may worship someone other than Him. Therefore, to say *'Thee alone we worship'* is proper. Further, if Allah the Almighty is alone the *'Lord of the Worlds'* ie. the Nourisher from Beginning to Eternity, it is not correct, therefore, to uphold your hand stretched before someone thus asking for charity. Accordingly, one should only say *'Thee alone we ask for help'*. The words *Rahman* (the Beneficent) and *Rahim* (the Merciful) are both derived from the word *Rah'm* (Mercy). However, the word *Rahman* is general and this attribute is manifested for both a Muslim and a non-Muslim, applicable to either without any exclusive right. **The attribute of *Rahim* is particular and is manifested for true Muslims only.** As it is the case *Rahman* (Allah the Almighty) has provided through His Grace

with all kinds of human necessities. There is then no reason that He would not have made available the provisions for our guidance. This is why *Rahman* was prayed to, 'Show us the straight way'. As He is also *Rahim*, it is further prayed that He shows us 'the way of those on whom He had showered His Graces' as is stipulated in *Sirat al-Lazeena An'amta 'alaih-him*. As He is also *Malik-e-Yaumiddin*, that is He is Who has to compensate for our good or bad deeds, it is, therefore, petitioned that He may keep us safe from the path of those who earn His wrath and go astray. This is interpretative of *Ghair-il-Maghdhoob 'Alaih-him Wa Ladhaleen*. Bear in mind that *An'amta 'Alaih-him* has *Maghdhoob* opposed to it and *Ihdenassiriya-il-Mustaqaem to Dhaleen*.

Once again the Prophet Jesus's (peace be upon him) prayer has, towards its end, 'And forgive us our debts, as we have forgiven those who are in debt to us.' Here is forgiveness of debt described cogently in the *Holy Qur'an*:

O ye who believe!
 Fear Allah, and give up
 What remains of your demand
 For usury, if ye are
 Indeed believers.
 If ye do it not,
 Take notice of war
 From Allah and His Apostle:
 But if ye turn back,
 Ye shall have
 Your capital sums:
 Deal not unjustly,
 And ye shall not
 Be dealt with unjustly.

If the debtor is
 In a difficulty,
 Grant him time
 Till it is easy
 For him to repay.
 But if ye remit it
 By way of charity,
 That is best for you
 If ye only knew.

—(Al-Qur'an 2:278-280)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
 وَذُرُوا مَا بَقِيَ مِنَ الرِّبَا
 إِن كُنتُمْ مُؤْمِنِينَ فَمَا كَانَ
 لَكُمْ تَفَعُّلًا فَاذْتَرُوا حَرْبَ
 مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ
 فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ
 وَلَا تُظْلَمُونَ وَإِنْ كَانَتْ
 ذُو عُسْرَةٍ فَنَظِيقَةٌ إِلَى
 مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا
 خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
 قَائِمِينَ

البقرة: ۲۷۸-۲۸۰

Commandments of the Holy Bible

In Chapter 5 of the *Book of Matthew*, treatment to the neighbour has been described thus:

"You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father . . ."

—(Matthew 5:43-45)

Commandments of the Holy Qur'an

In addition to what has been explained already, here is another way taught in the *Holy Qur'an* how to befriend enemies:

Who is better in speech
Than one who calls (men)
To Allah, works righteousness,
And says, "I am of those
Who bow in Islam"?

Nor can Goodness and Evil

Be equal. Repel (Evil)
With what is better
Then will he between whom
And thee was hatred
Become as it were
Thy friend and intimate!
And no one will be
Granted such goodness
Except those who exercise
Patience and self-restraint, -
None but persons of
The greatest good fortune.

—(Al-Qur'an 41:33-35)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ
دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا
وَقَالَ إِنِّي مِنَ
الْمُسْلِمِينَ وَلَا تَتَّبِعِ
الْحَسَنَةَ وَلَا السَّيِّئَةَ ادْفَعْ
بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ
وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ
حَمِيمٌ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ
صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حُضُنٍ عَظِيمٍ

- حم السجدة: ٣٥-٣٣

The Prophet of Islam ﷺ devoted the whole of his life in prayers for the enemies in order to bring them to faith in Islam. To avoid making enemies and so that there is no occasion for dispute or quarrel the *Holy Qur'an* teaches:

Twice will they be given
Their reward, for that they
Have persevered, that they avert
Evil with Good, and that
They spend (in charity) out of
What We have given them.

And when they hear vain talk,
They turn away therefrom
And say: "To us our deeds,
And to you yours;
Peace be to you: we
Seek not the ignorant."

—(Al-Qur'an 28:54-55)

أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ
مَرَّتَيْنِ بِمَا صَبَرُوا وَبِذَرُوا
بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ وَإِذَا سَمِعُوا اللَّغْوَ
أَعْرَضُوا عَنْهُ وَقَالُوا
لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ
عَلَيْكُمْ لَا تَنْتَفِعِ الْجَاهِلِينَ

الفصص: ٥٤-٥٥

At another place it has this to say:

And the servants of (Allah)
Most Gracious are those
Who walk on the earth
In humility, and when the
ignorant
Address them, they say:
"Peace!"

—(Al-Qur'an 25:63)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ
عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا -

الفرة : ٦٣

Commandments of the Holy Bible

The first four sentences of Chapter 6 of the *Book of Matthew* on almsgiving in secret are reproduced here.

"Beware of practising your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

"Thus when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you."

—(Matthew 6:1-4)

Commandments of the Holy Qur'an

The *Holy Qur'an* states as follows on the subject of almsgiving in secret:

If ye disclose (acts
of) charity, even so
It is well,
But if ye conceal them,
And make them reach
Those (really) in need.
That is best for you.
It will remove from you
Some of your (stains
Of) evil. And Allah
Is well-acquainted
With what ye do.

—(Al-Qur'an 2:271)

إِنْ بُدِيَ الصَّدَقَاتِ
فَتَيْبَاتٍ وَإِنْ خَفِيَ
وَتُرْتَبَتْ فَفَقْرَاءٌ فَهُوَ خَيْرٌ
لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ
سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

البقرة : ٢٤١

Further examples which have erudite subjects that are there in the *Holy Qur'an*, invaluable to read and seek guidance from, are not reproduced here to reduce the length of the article. Rather, the readers themselves can refer to the same. The article is concluded after making reference to a few Commandments on deceit. It is said in *Sura Al-Ma'un* (Neighbourly Needs):

Seest thou one
Who denies the Judgement
(To come)?

Then such as the (man)
Who repulses the orphan
(With harshness),
And encourages not
The feeling of the indigent.

So woe to the worshippers
Who are neglectful
Of their prayers,

Those who (want but)
To be seen (of men),
But refuse (to supply)
(Even) neighbourly needs.

—(Al-Qur'an 107:1-7)

أَرَأَيْتَ الَّذِي كَذَّبَ
بِالدِّينِ فَذَلِكَ الَّذِي
يَدْعُ الْيَتِيمَ وَلَا يَحْصُرْ
عَلَىٰ طَعَامِ الْمَسْكِينِ
فَرِيكَ لِلْمُصَلِّينَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ
سَاهُونَ الَّذِينَ هُمْ يُرَوُّنَ
وَيَمْنَعُونَ الْمَاعُونَ ۝
الْمَاعُونَ: ١-٧

The Sura Al-Baqara (The Heifer) explains it further:

O ye who believe!
Cancel not your charity
By reminders of your generosity
Or by injury, — like those
Who spend their substance
To be seen of men,
But believe neither
In Allah nor in the Last Day.

—(Al-Qur'an 2:264)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ
وَالَّذِينَ كَذَّبُوا
مَالَهُمْ رِيقًا النَّاسِ
وَلَا يَمْنَعُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ
الْبَقَرَةُ: ٢٦٤

Hinduism

Teaching of the Gita

Herein, too, are narrated good thoughts. Before they are taken up, it is, however, essential to bear in mind that this book has been compiled for the populace of India only as it appertains itself to four *castes* which have been operational since time immemorial till date. This belies the fact that this book can provide guidance for the international community. Further, this classification is opposed to equality amongst humankind. The *Holy Qur'an* says:

O mankind! We created
You from a single (pair)
Of male and female,

يَا أَيُّهَا النَّاسُ إِنَّا

And made you into
 Nations and tribes, that
 Ye may know each other
 (Not that ye may despise
 Each other). Verily
 The most honoured of you
 In the sight of Allah
 Is (he who is) the most
 Righteous of you.
 And Allah has full knowledge
 And is well-acquainted
 (With all things).

—(Al-Qur'an 49:13)

خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَ
 جَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
 إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
 أَتْقَاكُمْ إِنَّ
 اللَّهَ عَلِيمٌ خَبِيرٌ
 الحجرات: ١٣

NB: All man-made castes are equal before Allah the Almighty. In His sight a pious untouchable, a true Muslim, is superior and more exalted than a hypocrite and evil-doing *Brahmin*.

Also, it enlists several gods and goddesses which is extremely difficult to accept for a strict believer in *Tauheed* (One-ness of God). Additionally, the other religions recognise that Allah the Almighty has, through His Prophets, sent His message to the people in accordance with their needs.

The *Holy Qur'an* (13:7) claims that there has always been appointed a guide for every nation. But the *Lord Krishna* states in the *Gita*:

“When evil and anarchy are on the increase I descend myself.”

This confirms a principal of *transmigration* which is, again, difficult to be acceptable to a strict believer of *Tauheed*.

Similar is the principal of *reincarnation*. When *Arjuna* gets ready for the battle, he addresses the *Lord Krishna* thus:

“I want to follow the reincarnation. Why should I kill my relations?”

The *Lord Krishna* stimulates him without giving any reason why he should fight. After all, this battle was fought for the sake of a kingdom. Later, the *Lord Krishna* says:

“Neither the murderer nor the murdered dies, only the physical body dies and the spirit lives on. Therefore, he should not worry over this.”

As is explained elsewhere, the *Holy Qur'an* has, however, reasoned out the justification of battle at the very beginning when *Jihad* (Holy War) was ordained:

To those against whom
 War is made, permission
 Is given (to fight) because
 They are wronged; – and verily,
 Allah is most Powerful
 For their aid; –

أُدِّنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ
 ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ
 لَقَدِيرٌ الَّذِينَ أُخْرِجُوا

(They) are those who have
 Been expelled from their homes
 In defiance of right, –
 (For no cause) except
 That they say, “Our Lord
 Is Allah.” Did not Allah
 Check one set of people
 By means of another,
 There would surely have been
 Pulled down monasteries,
 churches,
 Synagogues, and mosques, in
 which
 The Name of Allah is
 commemorated
 In abundant measure, Allah will
 Certainly aid those who
 Aid His (cause); – for verily
 Allah is full of strength,
 Exalted in might,
 (Able to enforce His Will).
 (They are) those who,
 If we establish them
 In the land, establish
 Regular prayer and give
 Regular charity, enjoin
 The right and forbid wrong:
 With Allah rests the end
 (And decision) of (all) affairs.
 –(Al-Qur’an 22:39-41)

مَنْ دِيَارِهِمْ يَفِيحُونَ
 إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْ
 لَادْفَعُ اللَّهُ النَّاسَ
 بَعْضَهُمْ بِبَعْضٍ لَهْدِمَتْ
 صَوَامِعُ وَبِيَعٌ وَصَلَاتٌ
 وَمَسَاجِدُ يُذَكَّرُ فِيهَا
 اسْمُ اللَّهِ كَثِيرًا وَلَيُنزِلَنَّ اللَّهُ
 مَنْ يَشَاءُ مِنَ السَّمَاءِ لِقَابًا
 عَنِيزَةً الَّذِينَ أَنْزَلْنَا
 فِي الْأَرْضِ أَتَانَا مَوَاصِلُهُ
 وَأَقْرَأُوا الزَّكَاةَ وَآمَنُوا
 بِالمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ
 وَلِلَّهِ عَاقِبَةُ الْأُمُورِ
 العج : ٣٩ - ٤١

It is apprant here above that *primarily* a war can be waged in order to safeguard one’s freedom. *Secondarily*, it can be waged when the cruel people prevent others from preaching and worship, ie. they interfere with the affairs of Faith or set barriers in the way of preaching of the Faith on Allah’s earth and refute *Truth*. *Thirdly*, the war befits those who are faithful and pious and also enjoy power and are preoccupied with the aim of setting people on the path of *good* and stopping them from *evil*.

There is a commendable fact that has been emphasised in the *Gita* which demands that a human being should discharge his duty regardless of consequences, ie. his deeds should be free from worldly motives. This noble act, a clarion call of the *Holy Qur’an*, has proscribed interference of relations and friends in the discharge of duty as is stated below:

Thou wilt not find
 Any people who believe

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ

In Allah and the Last Day,
 Loving those who resist
 Allah and His Apostle,
 Even though they were
 Their fathers or their sons,
 Or their brothers, or
 Their kindred.
 —(Al-Qur'an 58:22)

وَالَّذِينَ آمَنُوا
 مِنْ حَادِّ اللَّهِ وَرَسُولِهِ
 أَبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
 إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
 المحبالة : ٢٢

At another place it is stated thus:

O ye who believe! Take not
 For protectors your fathers
 And your brothers if they love
 disbelief above Faith:
 If anyone of you do so,
 They do wrong.

Say: If it be that your fathers,
 Your sons, your brothers,
 Your mates, or your kindred;
 The wealth that ye have gained;
 The commerce in which ye fear
 A decline; or the dwellings
 In which ye delight —
 Are dearer to you than Allah,
 Or His Apostle, or the striving
 In His cause; — then wait
 Until Allah brings about
 His Decision: and Allah
 Guides not the rebellious.

—(Al-Qur'an 9:23-24)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
 آبَاءَكُمْ وَلَا إِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
 الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَّخِذْهُمْ مِنْكُمْ
 فَأُولَئِكَ هُمُ الظَّالِمُونَ وَمَنْ
 كَانَ آبَاؤُكُمْ أَوْ أَبْنَاءُكُمْ أَوْ إِخْوَانُكُمْ
 أَوْ مَوَالِدُكُمْ أَوْ مَوَالِدُكُمْ أَوْ مَوَالِدُكُمْ
 وَعَشِيرَتُكُمْ وَأَمْوَالٌ ذَا قُرْبَىٰ مَتَّحَةً
 وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ
 تَرْضَوْنََهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
 وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرْتَبِصُوا
 حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا
 يَهْدِي الْقَوْمَ الْفَاسِقِينَ
 التوبة : ٢٣-٢٤

As to the discharging of duty the Holy Qur'an says:

Say: "Truly, my prayer
 And my service of sacrifice,
 My life and my death,
 Are (all) for Allah,
 The Cherisher of the Worlds:
 No partner hath He:
 This am I commanded,
 And I am the first
 Of those who bow
 To His Will."

—(Al-Qur'an 6:162-163)

قُلْ إِن كَلَّتِ عَلَيَّ
 وَحْيِي وَمَا فِي اللَّهِ
 رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ
 وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ
 الانعام : ١٦٢-١٦٣

NB: No Muslim should be driven into any of his jobs by the desires of his 'self'. Whatever the job, it should be undertaken for the pleasure of Allah the Almighty and should not smack of any extraneous worldly motive whatsoever.

At another place it is ordained:

And recite (and teach)
 What has been revealed
 To thee of the Book
 Of thy Lord: none
 Can change His Words,
 And none wilt thou find
 As a refuge other than Him.
 And keep thy soul content
 With those who call
 On their Lord morning
 And evening, seeking
 His Face; and let not
 Thine eyes pass beyond them,
 Seeking the pomp and glitter
 Of this life; nor obey
 Any whose heart We
 Have permitted to neglect
 The remembrance of Us,
 One who follows his own
 Desires, whose case has
 Gone beyond all bounds.
 Say, "The Truth is
 From your Lord":
 Let him who will,
 Believe, and let him
 Who will, reject (it):

—(Al-Qur'an 18:27-29)

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ
 كِتَابِ رَبِّكَ لَا مَبْدَلَ لِكَلِمَاتِهِ
 وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا
 وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ
 يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
 وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا
 تَقْدِرْ عَلَيْهِمْ قَدْرًا
 زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا
 تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ
 عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ
 كَانَ أَمْرُهُ فُرُطًا وَفِى
 الْحَقِّ مِن تَبِكُمْ
 فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ
 شَاءَ فَلْيُكْفُرْ

الكهف: ٢٤-٢٩

These Verses reveal that the people liked by Allah the Almighty are the ones who do everything purely for the sake of Allah the Almighty. And those who follow the desires of their 'selves' for the sake of worldly life are suffering from ignorance. This subject has also been dealt with as follows:

Seest thou such a one
 As taketh for his god
 His own passion (or impulse)?
 Could thou be a disposer
 Of affairs for him?

—(Al-Qur'an 25:43)

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ
 هَوَاهُ أَفَأَنْتَ تَكُونُ
 عَلَيْهِ وَكِيلًا

الفرقان: ٢٣

Elsewhere in the *Holy Qur'an* the Prophet David, peace be upon him, is commanded thus:

O David! We did indeed
 Make thee a vice regent
 On earth: so judge thou
 Between men in truth (and
 justice);
 Nor follow thou the lusts
 (Of thy heart), for they will
 Mislead thee from the Path
 Of Allah. . .

—(*Al-Qur'an* 38:26)

يَدَاؤُدَانَا جَعَلْنَاكَ خَلِيفَةً
 فِي الْأَرْضِ فَاحْكُم بَيْنَ
 النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
 الْهَوَىٰ فَيُضِلَّكَ عَنْ
 سَبِيلِ اللَّهِ ۗ
 ص: ٢٦

NB: Alas! The rulers of the day are not seen following this principle.

The *Gita* has described people as of three types; pious, good and bad. The *Holy Qur'an* has described them as follows:

Then We have given
 The Book for inheritance
 To such of Our servants
 As We have chosen:
 But there are among them
 Some who wrong their own
 Souls; some who follow
 A middle course; and some
 Who are by Allah's leave,
 Foremost in good deeds;
 That is the highest Grace.
 —(*Al-Qur'an* 35:32)

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ
 اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ
 ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ
 وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
 يُرَادِنَ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ
 الْكَبِيرُ
 فاطر: ٣٢

Elsewhere in *Sura Al-Waqia* (The Inevitable Event) the people are classed in their abode in the Hereafter as **Companions of the Right Hand**, the **Companions of the Left Hand** and those nearest to Allah the Almighty.

Towards the end, the *Gita* lays emphasis on the Faith, though it has not been explained in detail which it has been the prerogative of the *Holy Qur'an* only in as much all the conditions are laid down having first of all agreed on Faith as its basic foundation. Herein the belief in the Faith, in Allah the Almighty, His Angels, His Messengers, His Books and the Last Day has been made incumbent. Also, the true Muslims have been described thus:

Only those are believers
 Who have believed in Allah
 And his Apostle, and have

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ
 آمَنُوا بِاللَّهِ وَرَسُولِهِ نَمَّ

Never since doubted, but
 Have striven with their
 Belongings and their persons
 In the cause of Allah:
 Such are the sincere ones.

—(Al-Qur'an 49:15)

لَوِيتَ تَابًا وَجَاهِدُوا بِأَمْوَالِهِمْ
 وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
 أُولَئِكَ هُمُ الصَّادِقُونَ
 الحجرات: ١٥

NB: On the touchstone of this Verse everybody can decide for himself whether or not he deserves to be called a Muslim. Until he sacrifices his life in the path of Allah the Almighty when the occasion arises, he does not deserve to be called a true Muslim. If such an enthusiasm is engendered to day the Divine Rule would be established.

Vedas

Here we undertake to analyse the reality of the claim of the *Hindu* that the *Vedas* is a revealed book so that the people in general become aware about its truthfulness or otherwise. This is the reason why we have included discussion on them in this book. Otherwise, in the context of the comparative study of only semitic revelations, there is no scope to include it. **The Hindus have** ancient books consisting of four *Vedas*: *Rig*, *Yajr*, *Sam* and the *Atherva*. The four *Vedas* are the collection of hymns devoted to the praise of different and characteristic gods and goddesses sung by different *Rishis*. The gods of the Vedic period are:

1. *Indira* – the god of Thunder
2. *Agni* – the god of Fire
3. *Suraj* – the Sun, *Vaya* – the Air, *Jalunder* – the Water, *Vajra* – the Thunderbolt
4. *Ākash* – the Ether

Professor Bannerji of the Benaris University (India) writes in his *History of India* that although the *Mantras* or hymns were composed by some *Rishis*, the present day *Hindus* regard them as revelations. We refrain from such a discussion, but suffice it to say how could they be Divine if and when these hymns are sung in the praise of gods of fire, or air, or sun. Also, the learned Professor writes that the *Mahabharata* should be regarded the religious book by the modern *Hindus*. Primarily it contained the accounts of the battles between *Kaurus* and *Paundus*. With the help from the *Maharaja Krishnji*, the ruler of *Qanuj*, *Paundus* won victory over *Kaurus* in the battlefield of *Kashitar*. He goes on further that, afterwards, the fairly straightforward account has been made into a long story. Later, many changes have been brought about in it and new chapters added into it. Even today, there are three different versions; one in vogue in Northern India, one in Southern India, and one is the revered liturgical *Gita*, which, in fact, the *Hindus* cannot call the *Mahabharata* as it has been compiled later on: "According to the *Hindus* the dialogue that is given in the *Gita*, purported to have taken place during the battlefield, is but a book of philosophy," writes the Professor.

Buddhism

The founders of *Buddhism* and *Jainsim* have left no book. After their deaths their followers gathered together their pronouncements. There are a good number of them and well-liked sayings of the *Mahatma Buddha*. But it is generally regarded that the *Mahatma Buddha* did not believe in One God and the life Hereafter which are to Muslims the milestones of piety. It is stated that he laid a great stress on four principles:

1. *An ordeal is imperative for a human being.*

The Holy Qur'an has the following to say about this:

O thou man!
Verily thou art ever
Toiling on towards the Lord—
Painfully toiling, —but thou
Shalt meet Him.

—(*Al-Qur'an* 84:6)

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ
إِلَىٰ رَبِّكَ كَدْحًا سَمِيحٌ
الانشقاق : ٦

This means that a human being struggles in many ways. Someone bears suffering in obeisance of Allah the Almighty. Someone suffers from evil and disobedience. In other words, one is to bear toilsome labours on the path of *good* or *evil* thus meeting the Creator and receiving recompense of one's deeds. At another place it is said:

Verily We have created
Man into toil and struggle.

—(*Al-Qur'an* 90:4)

لَقَدْ خَلَقْنَا الْإِنْسَانَ
فِي كَبَدٍ
البلد : ٣

Man is occupied in toil and pain from the beginning to the end hence bears with different kinds of suffering. Sometimes, he suffers from the calamities of debt, sometimes unhappiness, and sometimes anxiety. There is no moment in life when the man might be free from all distractions, toil and suffering. The following Verse has this to say:

Thinketh he, that none
Hath power over him?

—(*Al-Qur'an* 90:5)

يَجِبُ أَنْ لَنْ يُقَدِرَ
عَلَيْهِ أَحَدٌ
البلد : ٥

It implies that when a man treads the path of such toil, labour and worship, he ought to have acquired there from humility and austerity thus performing the ordinance of his Creator. Is it that there is no such 'being', according to him, Who has this under His Control and dispenses punishment for insurrection?

2. & 3. *The principles herein assert that all suffering is because of greed and avarice. Abstinence from them alone shall bring about salvation.*

NB. This Holy Verse indicates that there is no distinction between men and women as far as treading different grades of the journey of the good are concerned. No other religion has offered this status to a woman. Despite the clear statement in this Verse some prejudiced Christians have accused Islam of having deprived woman of her soul. In fact, Islam is the Religion that has granted the woman a permanently exalted status. She has been declared as genuine heir to her parents, husband and offspring. No other religion has granted her this right. There is another objection raised that having granted the permission of four wives and having pushed her into privacy Islam has thus greatly deprived her of her rights. Further, Paradise of Islam is, God forbid, the place of enjoyment. We have, accordingly, appended a chapter at the end of the book which puts right all this criticism.

Here above Allah the Almighty has promised the abode in Heaven to ten kinds of people. The words are clear, their arrangement is from superior to the most superior, from man to woman. There is complete concordance between Islam and Faith. Allah the Almighty says:

The desert Arabs say,
 "We believe." Say, "Ye
 Have no Faith; but ye
 (Only) say, "We have submitted
 Our wills to Allah."
 For not yet has Faith
 Entered your hearts.
 But ye obey Allah
 And His Apostle, He
 Will not belittle aught
 Of your deeds: for Allah
 Is Oft-Forgiving, Most

قَالَتِ الْأَعْرَابُ آمَنَّا مَلَّ
 لَمْ تَزُمْنَا وَلَكِنْ قُولُوا
 أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ
 فِي قُلُوبِكُمْ
 الحجرات: ١٤

Merciful."

—(Al-Qur'an 49:14)

It is apparent from this that Islam (the Religion) is general and that, in comparison, *Eman* (the Faith) is particular. The word *Qaneteen* apparently and imperatively demands that Islam and its Commandments must be submitted to. This engenders the qualities which lead to the stage of *Sadiqeen* (truthful), ie. they say the same by their tongues and hearts. The *Sidq* (Truthfulness) is manifested by obedience as slander and evil creep up as a result of back-biting and telling-lies. When a human being will avoid slander and try to insist on truth, surely many dangers of the 'Self', at the thought of loss, will come to pass. At times it would be impossible to remain firm in Truth without patience. Humility and supplication are not possible without patience and calmness. Therefore, humble people are mentioned later to the patient. When humility and piety are obtained through patience and supplication, one's attention will naturally be drawn to the dependants and destitutes. He will help and support them. Therefore, the people who give away are mentioned later to the humble people. Then are mentioned those

who fast. Apparently, fasting consists of giving up one's bodily desires of food and drink from dawn to dusk, yet the exalted fasting people are those who stop their 'selves' short of everything that Allah the Almighty does not approve of. Therefore, only the fasting people can safeguard their chastity and thereafter become always and completely absorbed in Divine remembrance. In fact, these are different stages of the struggle against 'Self'. The proverb has it:

The moment of heedlessness is the moment of no belief.

Therefore, all those who are engaged in profuse remembrance have to pass through all these stages. At another place it has been commanded thus:

It is not righteousness
That ye turn your faces
Towards East or West;
But it is righteousness –
To believe in Allah
And the Last Day,
And the Angels,
And the Book,
And the Messengers;
To spend of your substance,
Out of love for Him,
For your kin,
For orphans,
For the needy,
For the wayfarer,
For those who ask,
And for the ransom of slaves;
To be steadfast in prayer,
And practise regular charity;
To fulfil the contracts
Which ye have made;
And to be firm and patient,
In pain (or suffering)
And adversity,
And throughout
All periods of panic.
Such are the people
Of truth, God-fearing.

لَيْسَ الْبِرَّانَ تَوَلَّوْا وَجْهَكُمْ
قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
الْبِرَّانَ اٰمَنَ بِاللهِ وَالْيَوْمِ
الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ
وَالرَّسُوْلِ ۗ وَاَقَامَ الْمَالَ
عَلٰى حُجَّتِهِ ذَرَعَ الْقُرْبٰى وَالْيَتٰمٰى
وَالْمَسٰكِيْنَ وَاَبْنَ السَّبِيْلِ
وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ
وَاَقَامَ الصَّلٰةَ وَاٰتٰى الزَّكٰوةَ
وَالْمُوْمِنُوْنَ يَعٰهَدُوْهُمْ اِذَا عٰهَدُوْا
وَالصَّٰبِرِيْنَ فِي الْبَآسِآءِ وَالصَّرٰءِ
وَحِيْنَ الْبَآسِ ۗ اُولٰٓئِكَ
الَّذِيْنَ صَدَقُوْا وَاُولٰٓئِكَ
هُمُ الْمُتَّقُوْنَ -
البقرة: ١٧٧

—(Al-Qur'an 2:177)

We have appended the following notes to the above excerpts in our *Bouquet of Understanding*. Praise be to Allah the Almighty! What an explicit Verse is this! The words in the blissful Verse are arranged in three different ways:

1. *Conditions of Faith*: It is the rallying of belief in One God, ie. Allah who is the Real Ruler not in this world alone but also in the Next where we have to

present ourselves to Him, face to face. Allah the Almighty sends His Books i.e. Commandments through Angels to the Prophets who, in turn, help reach these Commandments to others.

2. There are people who help financially the needy, the near relations, the orphans, the destitutes, etc. In this regard the word pattern in the Verse progresses from the high to the low.

3. There are people who remain steadfast in bearing with their afflictions, of destitution, hunger, depression, hardship and time of self-examination. Herein the words are progressively from low to the high in order to depict the endurance of afflictions.

At the end the Verse has it that there are people who are, in truth, the pious people. The *Holy Qur'an* has, in fact, laid a great deal of stress on good deeds and truthful speech. Also, it is emphasised that only the servant of Allah the Almighty, who is awe-inspired by Him, fears Allah the Almighty. This alone will help create the enthusiasm to fulfil the commandments and shun sin. And the insurgent who bears no fear of Allah the Almighty what discernment would he have about obedience and sin? This is the reason the *Holy Qur'an*, during every command or prohibition, directs one to fear Allah the Almighty. For example:

Help ye one another
In righteousness and piety,
But help ye not one another
In sin and transgression
Fear Allah: for Allah
Is strict in punishment.

—(*Al-Qur'an* 5:3)

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ۝

المائدة : ٣

The *Mahatma Buddha* has also commanded to observe certain things:

1. No animal should be killed
2. One should not take what is not given to him
3. One should not tell a lie
4. One should not drink alcohol
5. One should not commit adultery
6. One should not eat an unpalatable food at night
7. One should not wear a garland or any scent
8. One should sleep on a mat spread on ground

The first command is such that it does warrant some comments because it also implies the meat food. The act is indeed practically forbidden if it involves unjust murder or the needless destruction of animal life. That no live animal should be slaughtered in any case is against Nature and her Laws. The big fish eat the small fish in the sea and that is what its life is dependent upon. How would it be likely and disallowed as man also eats it per need. It occurs to me that prohibitions on killing of such living creatures, which was in a way

based on kindness, were most probably laid down at the time when people did not know that the water we drank also contained living organisms or that the plants or vegetables we ate were also living and possessed the feelings of sorrow and security.

Let us consider the eating of meat. Take goat or sheep, for instance, they are slaughtered or even killed daily not in thousands but hundreds of thousands throughout the world, but their numbers do not dwindle. They ever breed and rear. If the sheep and goats are not killed, their numbers would increase so much that there would hardly be any vegetation and food visible anywhere. There would be no vegetable to eat. Only in a few days time the animal life-savers would have their lives endangered for lack of food. You are also aware that the sheep have also the disease whereby they all begin to die at once. The more they would die the more the diseases would spread and the more the carnivores would be bred to devour them. Furthermore, there will be no one to eradicate carnivores hence they would further flourish. One can well imagine oneself the evil results that will ensue.

The same rationale is applicable in the case of cows and water-buffaloes, though they occur in smaller numbers than sheep and goats. There is no reason why they would be worshipped. Allah the Almighty has made man a meat-eater as is apparent from his teeth and stomach. In many cold climate countries the people are dependent upon meat alone for no vegetable grows there. Accordingly, mankind has been permitted to eat meat so that they could spend their transitory life in some comfort and ease thus fulfilling the aims for which Allah the Almighty has created them. It is clearly said in the *Holy Qur'an*:

It is He Who hath created for
you
All things that are on earth.
—(*Al-Qur'an* 2:29)

هُوَ الَّذِي خَلَقَ
لَكُمْ مِمَّا فِي الْأَرْضِ جَمِيعًا
البقرة: ٢٩

NB: Also, according to Buddhism, a person adopts some other form of life after death. But as Buddhism holds spirit as nonentity, their concept of reincarnation, therefore, is somewhat different from that of Hindus. Nor do the Buddhists believe in the Last Day of Resurrection. His resurrection is that the dead meets complete annihilation.

I can safely claim that a man cannot follow completely the path of truthfulness and piety until and unless he believes in the fact that he would be answerable about and accountable for his deeds to God Almighty in the Hereafter.

Zoroastrianism

Our personal view about Zoroaster is that he was one who believed in the unity of God. However, it is generally regarded nowadays that, according to his teaching, there existed two gods; the god of good called *Yazdan* and the god of

evil called *Ihriman*. If this is the real situation of his teaching, it does not warrant much discussion. The *Holy Qur'an* says:

If there were, in the heavens
And the earth, other gods
Besides Allah, there would
Have been confusion in both!
But glory to Allah,
The Lord of the Throne:
(High is He) above
What they attribute to Him!

—(*Al-Qur'an* 21:22)

لَرَكَّاتٍ فِيهِمَا إِلَهٌ إِلَّا
اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ
رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ
الأنبياء: ٢٢

NB: This is, indeed, a strong reason in favour of *Tauheed*. Suppose there were two gods; if one of them wanted something to be done, could the other have no power to stop him? If he could, the other would certainly be regarded weak and inferior. If he could not stop, the other would certainly be regarded as more powerful and superior. In the circumstances, none of them would be fit to be god.

The followers of *Zoroaster* worship fire these days. You can judge it for yourself as to how far it would be possible to worship statues and fire which we make ourselves. The fire will be put out if it has not the fuel added for a moment.

The truth is that every religion, in the beginning, was based on the Oneness of Godhead. Allah the Almighty has sent the messengers who passed on glad tidings and warned every nation against gloom. But people have always amalgamated their views with the principles of One-ness of Godhead. And these religions underwent changes into unidentifiable entities. As was the Will of Allah the Almighty, the followers of all the world religions lost their Divine scriptures, changed their teachings knowingly. Consequently, Allah the Almighty, through His Grace and Mercy, revealed upon His beloved ﷺ the holy scriptures which is not only preserved in the chests of the believers, but also in writing without any changes even in dots or characters. The *Holy Qur'an* has this to narrate:

We have, without doubt,
Sent down the message
And we will assuredly
Guard it (from corruption).

—(*Al-Qur'an* 15:9)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ
وَإِنَّا لَهُ لَحَافِظُونَ
الحجر- ٩

Allah the Almighty has said in *Sura Hā-Meem*:

And, indeed, it is a Book
Of exalted power

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ
ذِي قُوَّةٍ لَا يَأْتِيهِ

No falsehood can approach it
 From before or behind it:
 It is sent down
 By One Full of Wisdom,
 Worthy of all praise.
 —(Al-Qur'an 41:41-42)

الْبَاطِلُ مِنْ أَيْدِيهِ
 وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ
 مِنْ حَكِيمٍ حَمِيدٍ -
 سورة السجدة: ٣١-٣٢

The Sura *Al-Qiyamat* (the Resurrection) has the following to say:

It is for Us to collect it
 And to promulgate it:
 But when We have
 Promulgated it, follow thou
 Its recital (as promulgated):
 Nay more, it is
 For Us to explain it
 (And make it clear):
 —(Al-Qur'an 75:17-19)

إِنَّا جَمَعْنَاهُ
 فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ
 ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتَهُ
 القيمة: ١٤-١٩

The *Holy Qur'an*, the like of which the world is unable to present and the preservation of which Allah the Almighty has taken on Himself, was revealed to the Prophet Muhammad ﷺ, who himself was unlettered, could not read or write as is explained in Sura *Ankabut* (The Spider):

And thou wast not (able)
 To recite a Book before
 This (Book came), nor art thou
 (Able) to transcribe it
 With thy right hands:
 In that case, indeed, would
 The talkers of vanities
 Have doubted.
 Nay, here are Signs
 Self-evident in the hearts
 Of those endowed with
 Knowledge:
 And none but the unjust
 Reject Our Signs.
 —(Al-Qur'an 29:48-49)

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ
 مِنْ كِتَابٍ وَلَا تَخُطُّهُ
 بِيَمِينِكَ إِذْ أَلْمَزْنَاكَ
 الْمُبْطِلُونَ بَلْ هُمْ
 آيَاتٌ بَيِّنَاتٌ فِي
 صُدُورِ الَّذِينَ أُوتُوا
 الْعِلْمَ وَمَا يُحَدِّثُ الْبَاطِلُونَ
 إِلَّا الظَّالِمُونَ -

At another place it is said:

But when Our clear Signs
 Are rehearsed unto them,

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ

Those who rest not their hope
 On their meeting with Us,
 Say: "Bring us a Reading
 Other than this, or change this."
 Say: "It is not for me,
 Of my own accord,
 To change it; I follow
 Naught but what is revealed
 Unto me: If I were
 To disobey my Lord,
 I should myself fear the penalty
 Of a Great Day (to come)."
 Say: "If Allah had so willed,
 I should not have rehearsed it
 To you, nor would He
 Have made it known to you.
 A whole life time before this
 Have I tarried amongst you:
 Will ye not then understand?"

—(Al-Qur'an 10:15-16)

قَالَ الَّذِينَ لَا يُؤْمِنُونَ
 لِقَاءَنَا إِنَّا نَبِيْرٌ
 هَذَا آيَاتُ اللَّهِ وَمَا يَكُوْنُ
 لِيَ أَنْ أُوَدِّعَهُ مِنْ لِقَائِي
 نَفْسِيْ إِنِّيْ أَسْمِعُ الْأَمْوِيْحَى
 الْإِنِّيْ أَخَافُ أَنْ عَصَيْتُ رَبِّيْ
 عَذَابَ يَوْمٍ عَظِيْمٍ وَسَلَّمَ
 شَاءَ اللَّهُ مَا تَلَوْتُمْ عَلَيْهِمْ
 وَلَا دَرَكُمْ بِهِ قَدَّ لَيْتُ فَنَكَّرُ
 مِنْ قَبْلِهِ أَفَلَا تَعْقِلُوْنَ
 عَمَس : ١٥ - ١٦

In these Verses attention is specially drawn to two facts. *Firstly*, if I am sinful and am addicted to false statement, I shall not succeed. The success the Prophet ﷺ had in the teeth of opposition from the opponents is as clear as the day. *Secondly*, attention is drawn to the faultless life of the Prophet ﷺ before his Prophethood. Even the non-believers called him *El-Amin*. The Prophet ﷺ had no extraneous benefit or motive attached in dissemination of the *Holy Qur'an*. The *Sura Al-Najm* (The Star) has the following:

Nor does he say (aught)
 Of (his own) Desire.
 It is no less than
 Inspiration sent down to him:

—(Al-Qur'an 53:3-4)

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ
 إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ
 النجم : ٣ - ٣

In *Sura At-Tur* (The Mount), it is said:

Or do they say,
 "He fabricated (the Message)?"
 Nay, they have no faith!
 Let them then produce
 A recital like unto it, -
 If (it be) they speak
 The Truth!

—(Al-Qur'an 52:33-34)

أَمْ يَمُرُّونَ تَقْوَلَهُ بَلْ
 لَا يَذُرُونَ فَلْيَأْتُوا بِحَدِيثٍ
 مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ
 الطور : ٣٣ - ٣٣

In the same *Sura*, it is further stated:

Or is it that thou
Does ask for a reward,
So that they are burdened
With a loss of debt?

—(*Al-Qur'an* 52:40)

أَمْ سَأَلْتَهُمُ أَجْرًا قَبْلَهُ
مِنْ مَقْرَمٍ مُنْقَلَبٍ ۚ
الطُّور: ٤٠

When they felt helpless to answer this, they called the Prophet ﷺ insane sometimes and poet at others, and sometimes they said that he learnt from others and narrated the same with his own tongue. At the time, there were three groups of people, the Jews, the Christians and all the non-believers of Arabia. All three have been mentioned in the *Holy Qur'an*. Who was this non-Muslim and how could he teach him against his own faith? It was an allegation through and through. After all where did that person go and why could he not be traced?

To name a person is easy enough. After all it should be based upon some facts. The *Holy Qur'an* has this in *Sura Al-Qalam* (The Pen):

Nun. By the Pen
And by the (Record)
Which (men) write, —
Thou art not,
By the grace of the Lord,
Mad or possessed.
Nay, verily for thee
Is a Reward unfailing:
And thou (standest)
On an exalted standard
Of character.
Soon wilt thou see
And they will see,
Which of you is afflicted
Afflicted with madness.
Verily it is thy Lord
That knoweth best,
Which (among men)
Hath strayeth from His Path:
And He knoweth best
Those who receive
(True) Guidance.

—(*Al-Qur'an* 68:1-7)

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ
مَا أَنْتَ بِنِعْمَةِ رَبِّكَ
بِمَجْنُونٍ ۚ وَإِن
لَكَ لَآجْرًا غَيْرَ مَمْنُونٍ ۚ
وَإِنَّكَ لَعَلَّخُ لَقِي
عَظِيمٍ ۚ فَسَبِّحْهُ وَبِصْرٍ
بِأَيْسَرِ الْفَتَنِ ۚ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ۚ
القلم: ١-٧

Hereafter the historical account of these sacred Verses shall be given. Suffice it to say now that the enemies' allegations have been dismissed on two counts. *Firstly*, how could there exist the facts of clearly wise and sane import in the speech of an insane person. There is never ever any coherence and flow in the speech and deeds of a mad man. *Secondly*, the Prophet's ﷺ speech and deed are the silent commentary of the *Holy Qur'an*. Also, an expansive office would be needed in order to explain the exalted character of the Prophet ﷺ. The same chapter has towards its end the following to say:

And the Unbelievers
 Would almost trip thee up
 With their eyes when they
 Hear the Message; and they
 Say: "Surely, he is possessed!"
 But it is nothing less
 Than a Message
 To all the worlds.

—(Al-Qur'an 68:51-52)

وَأَن يَكَادُ الَّذِينَ كَفَرُوا
 لِيُزِلْقُواكَ بِأَبْصَارِهِمْ
 لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ
 إِنَّهُ لَمَجْنُونٌ وَمَا هُوَ
 إِلَّا ذِكْرٌ لِلْعَالَمِينَ
 القلم: ٥١-٥٢

The *Sura Alf-Lam-Rā* or *Al-Hujr* (The Rocky Tract) has that the enemies called the holy Prophet ﷺ insane.

They say: "O thou to whom
 The Message is being revealed!
 Truly thou art mad (or
 possessed)!"
 —(Al-Qur'an 15:6)

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ
 عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ
 الحجر: ٦

In answer the following is the statement:

We have, without doubt,
 Sent down the Message;
 And We will assuredly
 Guard it (from corruption).
 —(Al-Qur'an 15:9)

إِنَّا نَحْنُ نُنزِّلُ الذِّكْرَ
 وَإِنَّا لَهُ لَحَافِظُونَ
 الحجر: ٩

What an exalted promise and how beautifully it has been fulfilled! In this connection, the learned *Shabbir Ahmad Uthmani's* commentary is copied here:

"Your criticism and allegation and attribution of insanity to the bearer of the *Holy Qur'an* (68:51) cannot at all influence the *Holy Qur'an* and its bearer. Remember the words 'We are the sender of this *Holy Qur'an* and We alone bear the responsibility to protect it!' It will reach, without alteration of a

single phrase or vowel, the four corners of the globe with the same grandeur and excellence as was there prevalent when it was revealed. And it will be preserved and protected against all sorts of corruptions, literal and liturgical. The time will take turns, but its principles and commandments will never change. However progress the realm of knowledge, literature and linguistic enrichment may make, but the *Holy Qur'an* will never ever find itself impoverished and corrupted in its principles, its miraculous meanings and reading. The nations and kingdoms will try to suppress and embellish its voice, but they will not help lose its single dot or dash. The Divine promise, in its excellence, about the protection of the *Holy Qur'an* has been fulfilled so literally and so wondrously that the most prejudiced and proud opponents bowed their heads down. Muir writes: "As far as we know there is hardly a book in the world that would have remained protected against every corruption through 12 Centuries."

Another European critic writes: "We believe in the *Qur'an*, the actual words from the mouth of Muhammad (ﷺ) as Muslims do regard it as the Word of God."

The events reveal that at all times a great many learned men whose exact number is known only to Allah the Almighty have protected the teaching, the meaning and wonders which are difficult to be rationalised. The *Qaris* have chanted it rhythmically. The *Hafaz* have protected its words and text so that from the time of revelation till today not a single vowel could change. Some have counted the sections of the *Qur'an*, some have counted the Verses, some disclosed the number of letters and so on, some have enumerated the vowels and dots. There has never been a moment in time which could be pinpointed, when there have not been hundreds of thousands of persons who have memorised the *Holy Qur'an* by heart. Just consider how extremely difficult it is to help an eight to ten year old Indian/Pakistani lad memorise two to three sections of a magazine in his mother tongue. Yet he could recite fluently such a big book in a foreign tongue and full of similes. In a gathering, if a great scholar-*Hafiz* misses any word or mispronounces, a child-*Hafiz* will correct him; there will be prompters from four corners. It is not possible that they would let the reciting *Hafiz* persist in the error. This is the organisation and protection for the memorisation of the *Holy Qur'an* that was observed during the time of the Prophet ﷺ. This is what is pointed at in *Wa Inna Lahu la Hafizun* thus cautioning the non-believers.

There are various facets of its comprehensiveness and meaningfulness. We feel content in quoting only a couple of examples related to the subject we have already dealt with. The *Sura Al-Nahal* (The Bee) has the following to offer:

Allah commands justice, the
doing

Of good, and liberality to kith
And kin, and He forbids
All shameful deeds and injustice
And rebellion: He instructs you,
That ye may receive admonition.
—(Al-Qur'an 16:90)

إِنَّمَا اللَّهُ يَأْمُرُ بِالْعَدْلِ
وَالْإِحْسَانِ وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يُبَيِّنُ لَكُمْ
أَنَّكُمْ تَدْرِكُونَ
النحل : ٩٠

To this the learned *Shabbir Ahmad Uthmani* has appended the following note in his commentary.

“The *Holy Qur'an* has been described as *Tabiyanan al-Lekulle Sah'un* (explaining all things!)”

The above Verse is an example in its support. *Ibn Masud*, may Allah the Almighty be pleased with him, says: “Allah the Almighty has put together each and every statement on good and evil in this Verse. That is, there is no belief on good and evil character, intention, deed and affair that is not included in here as an order or prohibition.”

Some scholars have written that were there no other Verse in its proof, the above Verses would have stood in good stead. This is why the rightly guided Caliph *Umar bin Abdul Aziz* set up an example for the *Ummah* by including it in the sermon for the *Friday Congregational Prayers*. There is a need of a concrete book to be written that extols the comprehensiveness of this Verse. All the same, a little understanding can be derived in as much as three injunctions that have been ordered in this Verse; justice, good and liberality to kith and kin.

Justice means that a man has his beliefs, deeds, conduct, affairs and aspirations, all of one's needs, in the scales of moderation and justice and no pan of the scales is unbalanced because of excess or paucity. Justice is not to let slip its hand in its dispensation with even the hardest of enemies. His apparent and hidden both are same. He should not like for the brother what he does not like for himself.

Good to others means that a man, himself good and a blessing personified, should do all good to others. High above the stage of justice and equity, he adopts graciousness and sweet temperament and, discharging his duty, steps forwards.

He should combine justice with forbearance and maintain a strong belief that Allah the Almighty sees who does good, and the recompense of blessing is blessing.

Both these characteristics, justice and blessing, in other words, amount to accord, just treatment and doing good to one's self, to everyone, near and distant, friend and enemy. However, the relations that Nature has bonded must not be shrugged aside. Sympathy with relations and goodness towards them and blessing to them should be of a degree somewhat higher than that meant for the strangers.

The recompense of kindness is the eternal good which should be proffered to relations and non-relations relatively. That is, reference to blessing is accompanied by a particular reference to the near relatives, but warning at the same time that though justice and equity are to be dispensed impartially yet, in the case of good and blessing, it should be dispensed to a greater extent and profusion to relatives than to the strangers. Inattention to the distinction of ranks, in fact, amounts to forgetting about the established laws of Nature. Now then, a wise person can decide, in the light of the universality of these three words, whether any of the natural good, blessing or good deeds in the world have been left outside the scope of these three principles.

Even the items which are forbidden are three. They are shameful acts, injustice and rebellion. This is because the human being has three powers which if used untimely and incorrectly would engender all misfortunes and evils. They are the animal ie. sex power, devilish mental power and tyrannical power.

Most probably shameful acts mean the deeds which point towards excessive sex and animality. Injustice is the antonym of good fame ie. the unreasonable deeds which the praiseworthy nature and intellect frown upon. And the angelic power of reason becomes oppressed by the mental devilish power.

The third entity is rebellion, ie. setting upon insurgence thus breaking the limits; following cruelty and intransigence to run after and devour like carnivores; and usurping unjustly the others' animal property, and honour etc. All these evils come to pass because of misuse of authority and through tyranny. Consequently the Verse has the following warning that unless a man controls these powers thus helping the power of reason and intellect rule, he cannot be regarded as civil and noble.

Consider another short Chapter *Al-Asar* (Time through the Ages) of the *Holy Qur'an*:

By (the Token of)
Time (through the Ages),
Verily Man
Is in loss,
Except such as have Faith,
And do righteous deeds,
And (join together)
In the mutual teaching
Of Truth, and of
Patience and Constancy.

—(*Al-Qur'an* 103:1-3)

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي
خُسْرٍ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَتَوَصَّوْا بِالْحَقِّ
وَتَوَصَّوْا بِالصَّبْرِ
العصر: ١-٣

The learned *Shabbir Ahmad Uthmani* has appended to it the following footnote:

“Time is the entity by which one swears. This also includes one's life span which is regarded as a precious capital in seeking perfection and bliss. Other-

wise, one swears by the time of *Asar* (afternoon) prayer which is the peak transaction period in the world of business and is of superior significance in the eyes of Islamic Law so much so that the Prophet ﷺ has commended in the *Hadith* thus:

"Whoever missed his Asar Prayer, he, in fact, had all his household plundered."

Or one swears by the time of our Prophet ﷺ when the light of the exalted Messengership and the *Caliphate of Rashidins* sparkled to the full.

What more loss would then it be than losing every moment of the business investment that is called precious life-capital like the ice seller. If one has not performed during this opportune time a task that would put right the past life, nay, that becomes eternal and immortal capital, useful for always, there is, then, no limit to the loss.

Study the history of time and ponder over the events of your life. A little thought would reveal that those who did not consider their end and regardless of the future spent time merely in idle pursuits, how unsuccessful, disillusioned, wasted and outcast they became!

The man ought to value time and not waste the precious moments of the cherished life in heedlessness, mischief, amusement and pleasure. The time that is spent fervently in gaining nobleness, excellence, and the traits of grace and perfection is especially the precious time when the sun of messengership is enlightening the world, beating with its full light. If the moments are spent in heedlessness and sin, then take it that there could be no greater loss to him than this. Therefore, the fortunate and exalted people are only those who struggle to help make mortal life everlasting and meaningless life beneficial. And regarding the best moments and good opportunities as a bounty they try to engage themselves fervently in blessed pursuits and gaining of perfection. And they are the people who are remembered in the first part of the third Verse.

The man needs to follow four determinants in order to avoid loss.

Firstly, he should rally his belief in Allah and His Messenger and act upon their Commandments and promise firm belief in all that concerns life here or Hereafter.

Secondly, this belief should not be confined merely to his heart and mind but be demonstrated in his actions, and his practical life should reflect the belief of his heart.

Thirdly, one should not be content with one's individual reformation and welfare, but one should bear in sight the collective benefits of the nation and *Ummah*. When the Muslims meet, they should, by way of their sayings and deeds, appreciate the true faith and truthfulness in all matters.

Fourthly, everyone should advise and counsel each other that all sorts of ordeals in the case of truth, in the correction of individuals or nations and tolerance of all that is against nature must be borne with complete patience and steadfastness. The foot must not tremble on the path of good deeds.

The lucky ones who would manifest the above four qualities and follow

others constantly, their names will remain eternally alive on the pages of history. And the active ones who leave some signs as to the good deeds that remain eternally, they will always increase the recompense thereof, (in this world and thereafter). In fact, this short *Sura* is the summary of the whole of Religion and Wisdom. The *Imam Shaf'i* has promised this truly that if this *Sura* alone was revealed, it would have been sufficient for the guidance of wise people. When two Muslims amongst the ancestors of the past met each other and parted thereafter, they recited this *Sura* at the time of parting.

Nowadays the followers of *Ghandi* are all praise for his teaching of non-violence and Truth. But when you think over it closely, you will find that these two principles of his are only a small fragment of the principles of the *Sura*. Belief will surely be based on Truth. And non-violence is an aspect of patience. According to the *Holy Qur'an*, everybody is not only required to rally faith in Truth and practise patience, but also help Truth to reach others and bear all trouble with complete patience and steadfastness encountered in the transmission of Truth.

However one must remember that to Arabs there is nothing like patience, humility and civility which, in fact, is the way of life of the weak and downtrodden, yet is the base of power and determination. This is much used in Arab conversation. It has also been well-explained by the *Imam Hamid-ud-Din Frahi* in his commentary of the *Sura Asar* and patience by making reference to the *Holy Qur'an*:

And to be firm and patient,
In pain (or suffering)
And adversity,
And throughout
All periods of panic.
—(*Al-Qur'an* 2:177)

وَالصَّابِرِينَ فِي الْبَأْسَاءِ
وَالصَّغَارِ وَحِينَ الْمَبَاسِ
البقره : ١٧٧

There are three occasions mentioned in this Verse when patience must be exercised ie. in adversity, sickness and war. In reality, these three alone are the fountain head of all afflictions and excesses.

Unless a man bears the atrocities inflicted by people, becomes oblivious of their mistakes and is accustomed to forgiveness, he cannot muster real power in his body as has been explained in the *Holy Qur'an*.

But indeed if any
Show patience and forgive,
That would truly be
An exercise of courageous will
And resolution in the conduct
Of affairs.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ
ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ
الشورى : ٤٣

—(*Al-Qur'an* 42:43)

That is, patience, in reality, is not at all equivalent to *Ahinsa* (non-violence) of today; it is far superior. Further along is given another example of its comprehensiveness and deep thought in *Sura Tin* or *The Fig*.

By the Fig
And the Olive,
And the *Mount*
Of *Sinai*,
And this City
Of Security, -
We have indeed created man
In the best of moulds,
Then do We abase him
(To be) the lowest
Of the low, -
Except such as believe
And do righteous deeds:
For they shall have
A reward unailing.
Then what can,
After this, contradict them;
As to the Judgement
(To come)?
Is not Allah
The wisest of Judges?

—(Al-Qur'an 105:1-8)

وَالَّتَيْنِ وَالرَّيْثِينَ وَطُورِ سِينَةَ
وَهَذَا الْبَلَدِ الْأَمِينِ
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي
أَحْسَنِ تَقْوِيمٍ ثُمَّ رَدَدْنَاهُ
أَسْفَلَ سَافِلِينَ إِلَّا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
فَمَا يَكْذِبُكَ بَعْدُ
بِالدِّينِ أَلَيْسَ
اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

التين : ١-٨

The seventh Verse herein could be translated differently, such as: “O non-believer of the Divine mission! what will encourage you to contradiction of the Day of Judgement after all these reasons?” In this *Sura*, the miraculous arrangement of words of the *Holy Qur'an* is a wonderful example. The first Verse is *Wattine Wazzatune*; the second, *Wa Tur-e-Sineena*; the third, *Wa Hazal Baladil Ameen*. These brief Verses depict so wondrously the history of the Arab countries that, if one ponders a little, one will be amazed.

1. *Geographical Order*: *Kaab*, may Allah the Almighty be pleased with him, writes that *Wattin* means the Mosque in Damascus and by *Zatune*, the *Bait-al-Maqdas*. If one travels to Syria, one comes across Palestine where there is the *Bait-al-Maqdas* followed by *Sinai* where there is the *Mount* and then the Isles of Arabia where there is the place of security ie. *Makka Muazzama*.

2. *Historical Order*: The Verse also contains a definite historical order. The Arabian countries are honoured that they are the descendants of the Prophet Abraham whose two sons, *Ishmeal* and *Isaac*, may Allah the Almighty bless them all, are well-known. The Prophet Isaac remained in the city of Damascus in Syria with his father and all their descendant Prophets resided there. Only the Prophet Joseph, the great grandson of the Prophet Abraham,

may Allah the Almighty bless them both, was sold in Egypt because of the animosity of his brothers, and he died there. And the Prophet Moses and Aaron were his descendants. When they brought their followers from Egypt, they died in the *Sinai* because their followers had not the strength to conquer and enter Syria in the life time of the Prophet Moses. Then the Prophets David and Solomon rose in *Bait-al-Maqdas* followed by the Prophet Jesus, the last link in the chain of Prophethood, who was via his mother the descendant of the Prophet Abraham.

The Prophet Abraham's other son, the Prophet Ishmael, peace be upon them both, settled in Arabia. *Ais* who was the Prophet Jacob's brother also settled with his uncle the Prophet Ishmael in Arabia and so also with the descendants of the Prophet Abraham through his wife *Qatura*.

Reminding the Arabs of their own history in these three brief Verses, it was made known that only those who amongst the tribes believed and performed good deeds reaped the fruit of success. It was revealed in here that the Ruler of the rulers will certainly bless with success those Muslims who rally belief.

As the Prophet Abraham, peace be upon him, became Prophet in Syria, Allah the Almighty, accordingly, mentioned the name of this country and then the *Mount of Sinai* where two of the exalted Prophets from amongst his descendants discharged the duties of teaching and messengership. Last of all the name of Arabia has been mentioned, the place where the Last Prophet ﷺ happened to come.

3. *Herein there is also a set of climatic and wordly order:* The country of Syria is very green and many good fruits are found there especially the fig and olive. The *Mount of Sinai* is referred to thus:

Also a tree springing
Out of Mount Sinai,
Which produces oil,
And relish for those
Who use it for food.

—(Al-Qur'an 23:20)

وَشَجَرَةً تَخْرُجُ مِنْ مَبْنِ طُوًى
سِينَاءَ تَنْبُتُ بِالذَّهْنِ
وَصَيْغٍ لِّلْأَكْلِيِّينَ -
الرَّحْمٰنُ : ٢٠

As to *Makka Makarrama*, the *Holy Qur'an* says this from the mouth of the Prophet Abraham, peace be upon him:

"O our Lord! I have made
Some of my offspring to dwell
In a valley without cultivation,
By Thy Sacred House."

—(Al-Qur'an 14:37)

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ
ذُرِّيَّتِي بَرَادٍ غَيْرِ ذِي
رِزْقٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ -
إِبْرٰهِيْمَ : ٣٧

Just see that first of all the most cultivated land is described, then the less cultivated, and so on the place where no cultivation is ever done.

4. Yet the order of the Verse is somewhat different, from inferior to the superior, as far as *good* and *blessing* are the criteria.

The *Sura Bani Israel* of the Holy *Qur'an* describes *Bait-al-Maqdas Al-Aqsa Mosque* as has also been referred to above.

Glory to (Allah)
Who did take His Servant
For a journey by night
From the Sacred Mosque
To the Farthest Mosque,
Whose precincts We did
Bless, - in order that We
Might show him some
Of Our signs:

—(*Al-Qur'an* 17:1)

سُبْحَانَ الَّذِي أَسْرَى
بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَارَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا
بَنِي إِسْرَائِيلَ : ١

That is, it is the blessed country; *firstly*, it is green; *secondly*, many Prophets came to that place. The *Sura Nazi'at* (Those Who Tear Out) mentions the Mount thus:

Behold, thy Lord did call
To him in the sacred valley
To *Tuwva*.

—(*Al-Qur'an* 79:16)

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ
الْمُقَدَّسِ طُوًى
الْمُنْعَمِ : ١٦

The *Sura Al-Imran* has the following words about *Makka Makarrama* to say:

The first House (of worship)
Appointed to men
Was that at *Bakka*:
Full of blessing
And of guidance
For all kinds of beings.

—(*Al-Qur'an* 3:96)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ
لِلنَّاسِ لِلَّذِي بَكَّةَ
مُبْرَكًا وَهُدًى لِّلْعَالَمِينَ
الْعَمَل : ٩٦

First of all the *Al-Aqsa Mosque* and the *Mount of Sinai* are described, then *Makka Makarrama* is related as a blessed City and the light of guidance for the whole of mankind. This is indeed a great excellence.

5. There is a grading of worship of these places of worship pointed out in these Verses. The first place of worship is *Makka Makarrama*. It is the place

of worship from the very first day. After this the Prophets Moses and Aaron and their followers worshipped at the *Mount of Sinai* and its suburbs. Then the Prophet David, peace be upon him, laid the foundation stone of *Al-Aqsa Mosque* in *Bait-al-Maqdas* or *Jerusalem*. The Prophet Solomon, peace be upon him, completed its construction. Afterwards the Prophet Zechariah's Mosque was built in Damascus. The people then devoted themselves to the birth place of the Prophet Jesus, peace be upon him. After long last Allah the Almighty declared *Makka Makarrama* for the whole Universe the *Kaaba*, the House of God and the direction for prayers.

Did the Prophet Jesus (peace be upon him) have a Fragment of Divinity?

The *Holy Qur'an* says:

They do blaspheme who say:
Allah is one of three
In a Trinity: for there is
No god except One Allah.
—(*Al-Qur'an* 5:76)

لَمَّتَدَّ كَفَرًا الَّذِينَ قَالُوا
إِنَّ اللَّهَ ثَلَاثٌ مِثْلَهُ
وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ
الأنعام: ٥٦

The *Sura Kahf* (The Cave) has the following to state:

Further, that He may warn
Those (also) who say,
"Allah has begotten a son":
No knowledge have they
Of such a thing, nor
Had their fathers. It is
Grievous thing that issues
From their mouths as a saying:
What they say is nothing
But falsehood!
—(*Al-Qur'an* 18:4-5)

وَيُنذِرَ الَّذِينَ قَالُوا
اتَّخَذَ اللَّهُ وَلَدًا وَمَا لَهُمْ
بِهِ مِنْ عِلْمٍ وَلَا إِلَهَ إِلَّا اللَّهُ
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ
أَفْوَاهِهِمْ أَنْ يَقُولُوا
إِلَّا كَذِبًا ۝ الكهف: ٤-٥

The *New Testament* (The Bible) currently in use has nothing in it to the effect that the Prophet Jesus (peace be upon him) would have regarded himself as *Ibn Allah* (the son of God) meaning as it did later literally, or his followers would have used this word in the current sense. They regarded him as one of the human beings. Of this the *New Testament* states:

Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?

—(*Mark* 6:3)

It further states:

And Jesus said to them: "A Prophet is not without honour except his own and among his own kin and in his own house."

—(Mark 6:4)

The *Gospel*, according to *Mark*, throws further light on the subject:

And his mother and his brothers came; and standing outside they sent to him and called him. And a crowd was sitting about him; and they said to him: "Your mother and your brothers are outside, asking for you." And he replied; "Who are my mother and my brothers?" And looking around on those who sat about him, he said: "Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother."

—(Mark 3:31-35)

If the Prophet Jesus, peace be upon him, felt about himself as God or son of God, he would not have used the above language.

It has already been stated in the life of the Prophet Jesus (peace be upon him) the way the books of the *New Testament* were incorporated in the *Bible*. According to *John's Gospel*, the Prophet Jesus (peace be upon him) is *Ibn Allah* (the son of God), an essential Logos that existed initially with God acquiring, later on, the Form of Jesus. According to *St. Paul*, he was eternally God, All-Ruling, who resided in Heavens and he descended to Earth intentionally having cut short his grandeur—*Encyclopaedia Britannica, Volume 5, p632*. For this *St. Paul* is called the Second Founder of Christianity. This leads to the question whether *Jesus* (peace be upon him) or *St. Paul* should be followed—*Encyclopaedia Britannica, Volume 17, p393*—and this alone has led the Christian World into sectarian divisions. It is necessary to elaborate this point by a discussion on a few of the sects. In fact this forms a part of *Sura Al-Kahf* (The Cave) which is essentially reproduced here. Of the time of the *Companions of Kahf* there were some Christians who denied the Divinity of the Prophet Jesus (peace be upon him), but worshipped only one God as is in vogue even today amongst the followers of the sect called *Unitarians*. Incidentally, until 1813 CE, it was an offence according to the British Law to reject the doctrine of *Trinity of Godhead*. However, as early as February 26, 1939, it has been claimed by *Harveyday* in *Sunday Statesman* that there were, more or less, four hundred sects in Britain alone and everyone of them believed to be on the right lines.

There is another sect known as *Ariaasur* founded by *Arius*, an inhabitant of Alexandria, who died in 335 CE. He believed that God Almighty, the One, created before everything else, the Prophet Jesus (peace be upon him) from nothing which suggests that the Prophet Jesus (peace be upon him), however superior to others he may be, is the creation and not the Creator. *Arius* was the disciple of *Luscian*, a presbyter of Antioch, who was tortured to death by the mainstream Christians. *Luscian* believed that the Ultimate Logos ie. God

Almighty, adopted the human form in Jesus; He manifested Himself as the spirit of a human being, thus divesting Jesus, the human being, of Divinity. According to *Luscian* who was *Paul of Samosata's* pupil, Jesus was neither a perfect man nor the complete Divine. He regarded that Mary gave birth to a human being rather than the Logos. Jesus who was a human being became God instead of God becoming a human being. But the general belief of the *Paul of Samosata's* sect is that God Almighty said to an angel to be born of the body of a woman thus giving him the title of *Ibn Allah*, the son of God. They did not believe that the Prophet Jesus (peace be upon him) was born of the Virgin Mary. This sect had similar thoughts as were those of *Adoptionism* founded by *Theodotos*. He laid the foundation of a sect in Rome and he claimed that Jesus was a human being and that when he was baptised, he was drenched with the sacred spirit through and through and God Almighty made him His adopted son thus lifting him to the status of Divinity.

There is a long story of their differences. Briefly, the Christian community held a general meeting in 431 CE at a place called *Nicaea* that was the country of *Ashab-e-Kahf* (The Companions of the Cave). During the conferences held at *Nicaea* and *Constantinople* by Christians, it had been resolved that Jesus was human as well as God at the same time. The meeting in 431 CE was called to re-examine it. But it was not announced how Jesus could be human and God at the same time. A monk of great repute at *Constantinople* said that Jesus was God all right but he could not be God and human both together. He further claimed that Jesus's body should be regarded light through and through wherein God resided. Further, as God cannot be born by a womb, to claim that Mary gave birth to Jesus is absurd. The inhabitants of Alexandria who had *Cyril* as their leader believed it completely that Jesus had both the Divinity and humanity combined in him. This belief is often termed as *monophysite*. The *Patriarch Nestorius* thought the King would support this belief but the Council at *Nicaea* in 431 CE decided that the *Patriarch* believed incorrectly. *Nestorius* had forbidden people to call Mary the mother of God, because God could not be born of the body of a woman. The same Council had, however, decided that Mary also had the Divine status hence called the Divine Mother. This controversy did not end, it went on. Once again a meeting was called in 449 CE at the same place; and still another in 453 CE again at *Nicaea*. The *Reverend Gryches* of *Constantinople* and *Cyril* of *Alexandria* were of the same opinion. They agreed that Jesus was both human and divine.

A priest, who was the pupil of *Nestorius*, said in 430 CE that no one shall address Mary as the Mother of God because she was only human. It was impossible that God were to be born of a woman's stomach. All Christians from Iran, the Arab world and the East, most probably all, adhered to this belief. *Cyril*, who was the Bishop of *Alexandria*, regarded that divinity and humanity had merged together in the person of Jesus thus the soul and body were disciplined together. This is nearly what is called as *monophysitism* which is of two kinds. One is attributed to *Suevens* who thought that divinity and humanity in Jesus existed separately but when both of them amalgamated, a

power resulted therefrom, the Power of Will. *Suevens* has put great emphasis on human weaknesses in order to prove that his body was created just as ours were. And it was subject to ageing as were ours. Some of the followers advanced similar reasons about Jesus's spirit. The other sect is related to *Julian* who regarded that when divinity and humanity were put together, it had such characteristics engendered that they rendered its human nature unsusceptible to sinning and ageing. There were some other followers who thought that when Logos adopted the human form, the human body was annihilated thus rendering humanity into divinity. There were still others who were called *Adirphorists* and believed that there was no dividing line between human and divine nature of Jesus: "In fact, the whole human kind is likewise. All human beings and God are from the same source." Afterwards, the Council that met in Chalcedon in 451 CE rejected the decisions of the *Phasus* Council and agreed on the idea that when humanity and divinity merged together in Jesus one neither absorbed nor changed the other. These powers came into being because it was taken for granted that Jesus had in him some divinity.

The reader may say that I have not said anything about the principle of salvation in Christianity. Suffice it to say on the subject that in *Encyclopaedia Britannica*, Volume 5, p637, *Chriolony*, having shown dissatisfaction over the principles of Trinity, Divinity and Salvation, wrote thus:

"Christianity had undergone many changes, but its spirit has survived, the spirit, firstly to worship your God with heart and soul, and love your neighbour as yourself. Secondly, the Christians address God Almighty as 'Our Father'. Thirdly, mould your heart in accordance with the heart of Jesus."

It is appropriate to mention that the Prophet Jesus (peace be upon him) borrowed the first belief/practice from the *Torah* as is apparent from *St Luke's Gospel*:

And behold, a lawyer stood up to put him to the test, saying "Teacher, What shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself said to Jesus, "And who is my neighbour?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half-dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise, a Levite when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he

was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he sat him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the inn-keeper, saying, "Take care of him; and whatever more you spend, I will repay you when I come back. Which of these three do you think proved neighbour to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

—(Luke 10:25-37)

You can see that in it there is nothing like salvation implied. Nor did Jesus ever teach it. The *Holy Qur'an* has clear guidance in as much as:

Namely, that no bearer
Of burden can bear
The burden of another.

—(Al-Qur'an 53:38)

أَلَا تَرَ وَآزِرَةً وَّزَرَ أُخْرَىٰ
التَّحْمِيلُ: ٣٨

Coming back to the second comment made, it is not significant to address someone as 'father'. We, the Muslims, far exceed and address Him as *Rabb-ul-'Alameen* (Lord of the Worlds) which glorifies Him for ever.

Thirdly, what was the real teaching of Jesus? The sum total of the correct answer to this is the lynch pin of *Tauheed* (One-ness of Godhead). What he taught has also been reported in the *Holy Qur'an* as follows:

Verily Allah is my Lord
And your Lord: Him
Therefore serve ye: this is
A Way that is straight.

—(Al-Qur'an 19:36)

وَإِلَٰهَ رَبِّكَ
وَرَبَّكُمْ فَاعْبُدْهُ هَذَا
صِرَاطٌ مُسْتَقِيمٌ
مَرِيَمُ: ٣٦

As to the love for God, the *Holy Qur'an* states:

Yet there are men
Who take (for worship)
Other besides God,
As equal (with God):
They love them
As they should love God
But those of Faith are
Overflowing in their
Love for God.

—(Al-Qur'an 2:165)

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن
دُونِ اللَّهِ أُنْدَادًا يُحِبُّونَهُمْ
كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا
أَشَدُّ حُبًّا لِلَّهِ
البقرة: ١٦٥

The believers are enjoined to emulate the Prophet ﷺ thus:

Ye have indeed
In the Apostle of Allah
A beautiful pattern of (conduct)
For anyone whose hope is
In Allah and the Final Day,
And who engages much
In the praise of Allah.
—(Al-Qur'an 33:21)

لَقَدْ كَانَ لَكُمْ فِي
رَسُولِ اللَّهِ اسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُو اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا ۗ

الاحزاب: ۲۱

What is the model that the Prophet ﷺ has proffered to us which we must copy. The Prophet ﷺ has been commanded thus:

Say: "Truly, my prayer
And my service of sacrifice,
My life and my death,
Are all for God,
The Cherisher of the Worlds
No partner hath He:
—(Al-Qur'an 6:162)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي
وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ ۚ
الانعام: ۱۶۲

This is the kind of love of God. May Allah the Almighty bless us all with the ability for this! *Amen!*

Another point of discord which has been the basis of conflict amongst Christians was the Church and State. There has been a fight between the two over the centuries – *Outlines of European History Part I and II* by A. S. Grant. This contains a long account, but I shall refer only to a small section. The author describes in the first volume at page 109 that the Roman Empire had, in the Third Century, taken the turn that the Church and State could not get along with each other; one's victory was the other's defeat. Some rulers tried to wipe out the Church and the others did not pay any attention to Christianity. At long last Emperor *Constantine* wanted to seek help from Christianity and as it has been described elsewhere, he took charge of the council of churches even though he himself was not a Christian. Further along at page 117, he narrates how a serious rift as to what relationship Jesus has with God reared its head amongst Christianity. According to the author, the life in its entirety was deeply influenced by these disputes for three centuries. In 394 CE Christianity was agreed to be the State Religion of the Roman Empire and places of worship of other religions were rampaged. In 476 CE the Western part of the Roman Empire was conquered by the non-believers. When the non-believers also took over Rome, the Bishop of Rome took the

opportunity to become the Pope. The *Pope Gregory the Great* laid the foundation of the Church State. This rule was, in fact, confined to Rome. In the meantime Islam also spread and it also began to fight against the Roman Empire.

The third entity that had by far the largest influence was monarchy. And the monarchy was the most powerful form of rule by Italian Locobods. Although they had accepted Islam, yet, in the eyes of the Pope, they were children of the devil. The Pope could not bear to see any other government besides his own. In 750 CE another religious movement called the *Idol Breakers* started from near Rome. This resulted, mainly, because of the Muslim influence—see *ibid* p144—this movement succeeded until 785 CE. But afterwards, the *Princess Irene* suppressed it. An important event took place in 751 CE that Church played a major part in winning over the kingdom for *Pippin*. Because of this they had to hand over some one third of the country to the Pope which accrued to him a share in the government of Italy. Thereafter the Pope was not only a religious and spiritual leader but also the ruler of the country. This sowed the seeds of their disputes with the latter Roman kings. *Gregory the Great* went as far to say that the Pope had the right to overthrow the kings and was their ruler too.

Further along from page 166 the author has described (from 1077 to 1268 pages comprising Chapters 10, 11 and 12) the disputes that took place between the Pope and the kings. The *Pope Innocent III* went to the extent: “The Pope is the vicegerent of Jesus and the successor to Peter. He is the intercessor between the man and God, lesser in status to God and higher to man. He can succour everybody, but nobody can succour him.” According to this, Jesus not only bestowed upon Peter the rule of the Church but also the entire world. Refer to Chapter 13 where at pages 191-192 it is described how the French Government was established. And the First Crusade has been narrated.

In Chapter 14, the accounts of the other Crusades have been given. The first order of *Friars the Franciscans*, was founded in the early thirteenth Century by *S. Frances*: it claimed that the Church men should mix with people and live austere lives. Until 13th Century CE the Church had tremendous authority. It is also worth mentioning that when *Otto I* was appointed King with help from the Pope, the Pope’s prestige enhanced more than ever before even though many parts of the state ruled by the Pope had been taken over by Muslims. But when *Frances* began to rule and *Philipp IV* became King in 1285 CE he gave a serious blow to the prestige and authority of the Pope so much that *Boniface VIII* imprisoned the Pope and insulted him a great deal. Ever since the Pope has been subservient to the State. *Henry VIII*, more or less, offered the same treatment to the Church in England. The Pope *Boniface* is the one who declared that, for the salvation of everyone, it is necessary that he should be subservient to the Roman Pope. At another occasion, he said: “I am the King, the real King, and the ruler of the Kings of the World.”

When the French rule ended the *War of Hundred Years* spread and from 1346 to 1356 and from 1305 to 1373 the Pope's residence was in *Avignon* instead of Rome, and this period is regarded as the time of the Pope's imprisonment.

In 1338 another calamity befell that when *Gregory IX* died, instead of one Pope two were selected and this issue persisted until 1417 CE. After this many Christian conferences were held in order to solve the religious disputes amongst Christians. But the disputes aggravated until the time of people like *Dante* were born. Italy then had acquired the Greek knowledge and two major parts of the World yet unknown to Europe were discovered. *Columbus* and *Marcopolo* are the names worth mentioning. *Grant* has ended the first part of the European History at this juncture of new discoveries which beset changes in the thinking of the people. After a short period of time *Kapler* and *Galileo* propounded new principles of solar system thus turning away the peoples' attention.

Now I finish this section at this point and begin the next Chapter with the description of latter disputes which took place because of *Martin Luther* and others, the *Qur'anic* scriptures which will throw light on all issues, and story of the Christian kingdoms and how they fared or will fare.

The wars usually result in victory or defeat; one wins and the other loses. It is not understood that the vanquished is in the wrong and victor in the right, though followers of the right win in the long run during the war of right and wrong. But, for some time, the followers of the wrong may overpower those in the right. Therefore victory and defeat are no measure for any party's falsehood or righteousness. Nor have I taken to the pen with this view in mind as far as Islamic battles are concerned. But despite the non-conducive circumstances and lack of facilities, it is extremely difficult to forecast beforehand that a weak and helpless protagonist, because of divine help and its own truthfulness and righteousness, will overcome a powerful and nationalistic foe with large armies and equipped with all sorts of material strength. The opponent, despite the worldly armament, may decline in status day by day as a result of its opposition to the truth. All this is clear. It may become difficult to suppress the voice of truth despite fierce opposition. The opponent would face disappointment. That all this happens is then the clear proof of the truthfulness of the weak and helpless and the Divine help accompanied to him.

Whatever we write about the Islamic battles, it has this belief percolating through and its observation makes every truth loving to submit to the justice of Islam and truthfulness of the Prophet Muhammad ﷺ .

*And my success (in my task)
Can only come from Allah,
the Sublime, the Tremendous.*

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ .

The Early Battles of Islam

It is important to explain an interesting point here before embarking upon the accounts of the battles of Islam. Some historians think that when the Prophet ﷺ along with a few of his followers migrated from *Makka Makar-rama* to *Medina Manawwara* and formulated a small society, they set out to fight battles in order to impose and spread their *Faith*. The fact of the matter is, however, that the Prophet ﷺ did not fight battles with this point in view. Nor did he achieve the latter success because of the battles.

The starters of battles were the unbelievers themselves, and they were by far more powerful than the Muslims. Apparently, they ought to have played a dominant role, but circumstances proved quite the opposite. It follows, therefore, that the real reason of the circumstances as they came to pass were the prophecies that the Prophet ﷺ was made aware of. It had been stated in them that the success of theirs and their Faith was an undeniable reality, may it be by one means or another.

As the unbelievers themselves began the warlike hostilities, they were therefore, a means of success of the believers granted by Allah the Almighty. And all outward preparations of the unbelievers remained ineffective.

The *Holy Qur'an* is full of this sort of forecast. However, it is sufficient to explain a couple of *Verses* to bring home this point. The *Sura Al-Muzzammil* (Folded in Garments) which is the second or third Chapter in the order of the *Qur'anic* revelations has ordered the Prophet ﷺ about wakefulness at night and so on:

O thou folded
In garments
Stand (to pray) by night,
But not all night, -
Half of it, -
Or a little less,
Or a little more;
And recite the Qu'ran
In slow, measured rhythmic

tones.

—(*Al-Qur'an* 73:1-4)

يَا أَيُّهَا الْمَرْمَلُ فَمِ الْيَلِ
إِلَّا فَكَيْلًا يُصَفِّهُ أَوْ انْقُصْ
مِنْهُ قَيْلًا أَوْ زِدْ عَلَيْهِ
وَرَمِّلِ الْقُرْآنَ تَرْتِيلًا
الْمَرْمَلُ : ٣-١

Further, it states in the *Verses* 10 and 11 thus:

And have patience with what
They say, and leave them
With noble (dignity).
And leave Me
(Alone to deal with)
Those in possession of
The good things of life,
Who (yet) deny the Truth,
And bear with them
For a little while.

—(Al-Qur'an 73:10-11)

وَأصبر على ما يقولون
وَأْمُرْهُمْ بِجَمِيلِهِ
وَذُرْنِي وَالْكَاذِبِينَ
أُولِي النِّعْمَةِ وَمَهَلُكُمْ
قَلِيلًا - التور: ١٠-١١

The *Verses* 15 and 16 run as follows;

We have sent to you,
(O men)! an apostle,
To be a witness concerning you,
Even as We sent
An apostle to Pharaoh.
But Pharaoh disobeyed
The apostle; so We
Seized him with
A heavy punishment.

—(Al-Qur'an 73:15-16)

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا
شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا
إِلَى فِرْعَوْنَ رَسُولًا فَعَصَى
فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ
أَخْذًا رَئِيمًا
المزمل: ١٥-١٦

It is obvious that after a short relaxation, Allah the Almighty meant also to deal firmly with (the Pharaoh) afterwards. In the meantime the means of their destruction were put together. Remember that a year after the first commandment, the Prophet ﷺ was ordered that it was not then essential to stand in worship for the half or two thirds of the night. Instead men were to recite as much of the *Holy Qu'ran* as was conveniently possible. Even the reasons of convenience were also made clear, one of them being that some of the worshippers were to be the warriors in the way of Allah the Almighty; eg:

He knoweth that ye are
Unable to keep count thereof,
So He hath turned to you
(in mercy): read ye
Therefore, of the Qu'ran
As much as may be
Easy for you. He knoweth
That there may be (some)
Among you in ill health;
Others travelling through the
land,

عِلْمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ
عَلَيْكُمْ فَاقْرَأُوا مَا تيسَّرَ
مِنَ الْقُرْآنِ عَلِيمًا أَنْ سَيَكُونُ
مِنْكُمْ مَرْضَىٰ وَآخَرُونَ
يَضُرُّونَ فِي الْأَرْضِ يَسْتَعِينُونَ

Seeking of Allah's bounty;
 Yet others fighting
 In Allah's Cause. Read ye
 Therefore, as much of the Qu'ran
 As may be easy (for you).
 —(Al-Qur'an 73:20)

مِنْ فَضْلِ اللَّهِ وَآخِرُونَ
 يُكَاتِبُونَ فَيَسِيلُ اللَّهُ
 مَا فَرَّقُوا مَا تَيَسَّرَ مِنْهُ لَا
 التَّمِيزُ ٢٠

The above revelation came to pass a year after the conferment of prophethood. Three to four years afterwards, the *Sura Ar-Rome* was revealed. Herein the domination of Rome after a few years of her defeat at the hands of the believers was told in advance and fulfilled at the right time thus proving the truthfulness of Islam and the victory of Muslims over non-believers. Accordingly, it is said:

Alif Lam Meem!
 The Roman Empire
 Had been defeated –
 In a land close by;
 But they, (even) after
 (This) defeat of theirs,
 Will soon be victorious –
 Within a few years.
 With Allah is the Decision,
 In the Past
 And in the Future
 On that Day shall
 The Believers rejoice –
 With the help of Allah.
 He helps whom He will,
 And He is Exalted in Might,
 Most Merciful.

الْعَرَبِ الرُّومِ لَانِي اَدْفِ
 الْاَرْضِ وَهُمْ مِنْ اَبْعَدِ
 عَلَيْهِمْ سَيِّفُ لَنْ لَانِي بَصِغِ
 سِنِينَ لِلَّهِ الْاَمْرُ مِنْ قَبْلِ
 وَمِنْ بَعْدِ وَيَوْمَئِذٍ يُفْرِحُ
 الْمُؤْمِنُونَ لَانِي بِنَصْرِ اللَّهِ يَبْصُرُ
 مَنْ يَتَّوۡبُ وَهُوَ الْعَزِيزُ
 الرَّحِيمُ
 الرُّومِ ١-٥

—(Al-Qur'an 30:1-5)

As the learned *Shabbir Ashmad Uthmani* has reported in the footnotes to the *Holy Qur'an* the incidents regarding this *Verse*, it is only appropriate to copy the same directly. The learned commentator says:

"*Bizuh* means that within nine years the Romans will dominate, because *Bizuh*, in both the lexicon and the *Hadith*, has been used for the period of three to nine years. In these *Verses*, the *Holy Qur'an* has an amazing prediction which is also a wonderful reason of its truthfulness. As it happened, the two most powerful kingdoms of the time, the Persian and the Roman, were at war with each other from time immemorial. The chain of wars between them spread from 603 CE until long after 620 CE.

"Then, in accordance with the Divine predictions, the Holy Prophet ﷺ was born in 570 CE and forty years afterwards, he received the

prophethood in the year 609 CE, and further hostilities between the Persians and Romans began in 610 CE. During this period of time the unbelievers started hostilities at the announcement of prophethood by the Holy Prophet ﷺ. These hostilities offered to the readers an interest in the war news about the contending parties. The Persian fire worshipping *Magians* regarded the unbelievers of *Makka Makarrama* nearer to them than the Roman Christians, who were, as the people of the Book, regarded as Muslims' friends or, at least, near friends. When the news of the Persian victory came in, the *Makkan* unbelievers were well-pleased. And they took it as an omen of their own success against Muslims and had pleasant hopes. The Muslims also felt quite shocked that the Christians, the people of the Book, were defeated at the hands of the fire worshipping *Magians* and the Muslims were ashamed at the jeers of *Makkan* unbelievers.

“At last in 614 CE when the Holy Prophet ﷺ was 45 and the sacred prophethood five years old, during the rule of *Khusro Pervaiz* ie. *Ke-Khusro the Second*, the Persians inflicted on Romans a fatal and decisive defeat. The countries of Syria, Egypt and Asia Minor etc all slipped from Roman control. The Persian army forced *Hiraclius the Caesar of Rome* to take refuge in Constantinople, and even the Roman capital was endangered. The Persian conquerors also made away with the Christians' most sacred cross from the *Bait al-Maqdas*. The power of the Emperors of Rome was completely wiped out. Outwardly, there seemed no signs of resurgence of Rome and of freedom from the Persian power.

“Seeing these developments, the *Makkan* unbelievers ridiculed profusely. They started jeering at Muslims, building up their courage and raising their hopes so much that some unbelievers said to *Abu Bakr Siddique* (may Allah the Almighty be pleased with him), ‘Today our Iranian brothers have defeated your Roman brothers. Tomorrow we will also wipe you out likewise.’ At this, quite contrary to the outwardly means and organisation, the *Holy Qur'an* made a fleeting announcement.

Alif Lam Meem!

The Roman Empire

Has been defeated –

In a land close by;

But they, (even) after

(This) defeat of theirs,

Will soon be victorious –

Within a few years.

—(Al-Qur'an 30:1-4)

الْمَرَّةَ فِي بَضْعِ سِنِينَ
 لِلَّهِ الْأَمْرُ مِنْ قَبْلُ
 وَمِنْ أَفْعَادٍ يُفْعَرُ
 الْمُؤْمِنُونَ ۝

الروم: ۴-۱

“At the strength of this prediction *Abu Bakr Siddique* (may Allah the Almighty be pleased with him) staked a bet with some unbelievers – it was not forbidden to put on such a bet at the time – that if the Romans did not regain power in so many years, I will give to you one hundred camels. Contrariwise, you will hand over one hundred camels to me.

“Earlier on *Abu Bakr Siddique* (may Allah the Almighty be pleased with him) meant from *Bizuh Sanine* fewer years than nine that were agreed in the bet, but the Prophet ﷺ explained it to be nine in the light of the lexicon. Here *Hiraclius*, the Emperor of Rome, had made up his mind to regain his lost power and also put up an offering that if he conquered Persia, he would walk on foot from *Hamas* to pay his homage to holy shrines at *Blia* (Bait al-Maqdas).

“Now look at the works of Allah the Almighty! In accordance with the *Qur’anic* prediction and within nine years ie. exactly a year after Migration on the anniversary of the *Battle of Badr* when Muslims, through the Grace of Allah the Almighty, were celebrating and rejoicing at the conquest and success over the *Makkan* unbelievers, they heard the news of the Roman (the people of the Book) victory which they had, through the Grace of God Almighty, over the Iranian *Magians*. They were extremely happy. And there the *Makkan* unbelievers suffered further loss of property and prestige.

“Having observed the truthfulness of the wonderful and truthful predictions, many people accepted Islam and *Abu Bakr Siddique* (may Allah the Almighty be pleased with him) received from the *Makkan* unbelievers his one hundred camels which the Prophet ﷺ ordered to be given away in charity.

So it is those who believe
 In him, honour him,
 Help him, and follow the Light
 Which is sent down with him, -
 It is they who will prosper.
 —(Al-Qur’an 7:157)

فَالَّذِينَ آمَنُوا بِهِ
 وَعَدَّرُوهُ وَنَصَرُوهُ
 وَاتَّبَعُوا النُّورَ الَّذِي
 أَنْزَلْنَا مَعَهُ أُولَئِكَ
 هُمُ الْمُفْلِحُونَ

الاعراف: ١٥٤

“Also, it is appropriate to mention here that having been wonder-struck and impressed upon about the truthfulness of this soul-inspiring prediction, the famous *Gibbon*, the author of *The Decline and Fall of the Roman Empire*, an history of 1250 years, writes:

“‘Sitting on the fence of these two great Empires, the East was studying carefully yet happily the day to day progress in their struggle to destroy each other. And right at the time when Persia was reaping continuous victories, it dared predict that in a few years time victory and success will cast its shadow on the Roman flag.’

“When this prophecy was made, no other prophecy could be considered beyond understanding more than this, because *Heraclius’* 12 years reign (610 CE – 622 CE) had shown that the Roman Empire would soon crumble to pieces.

Also, the *Sura Zumar* (The Crowds) has this to state:

Say: "O ye
My servants who believe!
Fear your Lord:
Good is (the reward)
For those who do good
In this world.
Spacious is Allah's earth!
Those who patiently persevere
Will truly receive
A reward without measure!"

—(*Al-Qur'an* 39:10)

قُلْ يُعْبَادِ الَّذِينَ
أَمَرُوا اتَّقُوا رَبَّكُمْ الَّذِينَ
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا
حَسَنًا نَّوَارِضُ اللَّهِ وَاسِعَةً إِنَّمَا
يُرِي الصِّرَاطَ أَجْرَهُمْ
بِغَيْرِ حِسَابٍ
الترجمہ: ۱۰

NB: No doubt they will bear many sufferings during their migration and so also practise patience in various untoward and unworthy circumstances. But the recompense of patience, it must not be forgotten, will also be immense. The worldly sufferings on its face are meaningless. Consider carefully, how Allah the Almighty has, in these *Verses*, given the good news of success of the seekers of truth in the long run and how this has come to pass at appropriate times.

Briefly, they were a few companions who, helpless against the oppression of the unbelievers of *Makka Makarrama*, at the first instance migrated to *Ethiopia* which was ruled by a Christian king. But the Makkans did not spare them even there. They tried to oppress them there, but Allah the Almighty protected them. In the meantime, two tribes of *Aaus* and *Khazra* – who were later on renowned by the honourable title of *Ansars* of *Medina Manawwara*, known as *Yathrib*, began to accept Islam. Afterwards, all of the companions migrated to *Medina Manawwara* in ones and twos. The treatment the *Ansars* offered to the migrants has no parallel, nor shall there ever be any, throughout the world. They have been praised in *Sura Al-Hashr* (The Gathering) thus:

But those who,
Before them, had homes
(In Medina)
And had adopted the Faith, –
Show their affection to such
As came to them for refuge,
And entertain no desire,
In their hearts for things
Given to the (latter),
But give them preference
Over themselves, even though
Poverty was their (own lot).

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ
مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ
هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ
فِي صُدُورِهِمْ حَاجَةً مِّمَّا
أَوْتُوا وَيُؤْتُونَ عَلَى
أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

And those saved from
The covetousness of their own
Souls, – they are the ones
That achieve prosperity.

—(Al-Qur'an 59:9)

وَمَنْ يُؤْتِكُمْ شَيْخًا نَفْسِهِ فَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ -
الحشر - ٩

At long last, the eighty companions in *Ethiopia* joined the others at *Medina Manawwara*. Thus Allah the Almighty fulfilled His promise of their victory to the migrants. He provided the refugees with the best abodes, better than their own houses, livelihoods better than before and the honour superior to the one before. Above all they conquered those who drove them out of their houses, became the rulers of the world and leaders of the pious. When almost all Muslims went over to Medina, the enemies got alarmed that they would muster strength. Accordingly, the enemies of the Faith, through mutual consultation, planned to murder the Prophet ﷺ. Towards the end of the night they besieged the Prophet's (ﷺ) house in order to murder the Prophet ﷺ when he would come out for his morning prayers. But as he was kept safe by protection of Allah the Almighty, he bade *Ali* (may Allah the Almighty be pleased with him) to lie in his own bed instead. He himself came out uttering 'cast aside, the devils' and went over to *Abu Bakr Siddique* (may Allah the Almighty be pleased with him), and they both set off to *Medina Manawwara*. And the unbelievers did not realise what had happened till late in the morning. In fact this was the greatest miracle by him. The *Holy Qur'an* states it thus:

Remember how the Unbelievers
Plotted against thee, to keep
Thee in bonds, or slay thee,
Or get thee out (of thy home).
They plot and plan,
And Allah too plans,
But the best planner
Is Allah.

—(Al-Qur'an 8:30)

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ
كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ
وَيْمُكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

الانفال: ٣٠

They were planning and Allah the Almighty was counter-planning against them. As Allah the Almighty is the best of planners, He overpowered everybody. And the Prophet ﷺ along with *Abu Bakr Siddique* (may Allah the Almighty be pleased with him) came out of *Makka Makarrama*, and four miles outside they took refuge in the *Cave of Thur*. It was then that the enemies came to know about the Prophet's (ﷺ) departure from the house. When they forced their way into the house, they found out that the Prophet ﷺ was not present and instead *Ali* (may Allah the Almighty be pleased with him) lay in his bed. They set out in search of the the Prophet ﷺ, and tracing the footsteps they chased and reached the entrance of the *Cave*. But Allah the Almighty blinded them as they did not see anything

inside the Cave. In this situation, *Abu Bakr Siddique* (may Allah the Almighty be pleased with him) felt a little anxious. The Prophet ﷺ confirmed and assured him to bear trust in Allah the Almighty which has been described in the *Holy Qur'an* in the following words:

If ye help not (your Leader),
 (It is no matter): for Allah
 Did indeed help him:
 When the Unbelievers
 Drove him out: he had
 No more than one companion:
 They two were in the cave,
 And he said to his companion,
 "Have no fear, for Allah
 Is with us": then Allah
 Sent down His peace upon him,
 And strengthened him with
 forces
 Which ye saw not, and humbled
 To the depths the word
 Of the Unbelievers.
 But the Word of Allah
 Is exalted to the heights:
 For Allah is Exalted in Might,
 Wise.
 —(Al-Qur'an 9:40)

إِلَّا تَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ
 إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
 ثَانِي اثْنَيْنِ إِذْ هُمَا فِي
 الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ
 لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
 فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
 وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا
 وَجَعَلَ الْقَلِمَةَ آلَ الدِّينِ
 كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ
 هِيَ الْعُلْيَا وَ
 اللَّهُ عَزِيزٌ حَكِيمٌ
 التوبه: ٢٠

The words *innallah-ha ma'ana* manifest that the the Prophet ﷺ and his companion both would remain protected against the enemies' attack. Consequently, it so happened. The Prophet ﷺ and *Abu Bakr Siddique* (may Allah the Almighty be pleased with him) both died their natural death at the Divinely appointed times. And the other *Caliphs of Rashidins* were murdered as was prophesied by the the Prophet ﷺ at the *Mount of Uhud*. Unsuccessful the enemies gave up the chase and returned. Then three days after the Prophet ﷺ had left the Cave for *Medina Manawwara*, the following good news was broken to him as a forecast:

Verily He Who ordained
 The Qur'an for thee, will bring
 Thee back to the Place
 Of Return.
 —(Al-Qur'an 28:85)

إِنَّ الَّذِي فَرَضَ
 عَلَيْكَ الْقُرْآنَ لَرَأَيْكَ إِلَى
 مَعَادٍ الْقَصص: ٨٥

That is, at the time the good news of the conquest of *Makka Makarrama* was broken, it was also disclosed in the following revelation wherein the Prophet ﷺ was ordained to migrate that he would return to *Makka Makarrama*:

Say: "O my Lord!
Let my entry be
By the Gate of Truth
And Honour, and likewise
My exit by the Gate
Of Truth and Honour;
And grant me
From Thy Presence
And authority to aid (me)."
And say: "Truth has (now)
Arrived, and Falsehood perished:
For Falsehood is (by its nature)
Bound to perish."
—(Al-Qur'an 17:80-81)

وَقُلْ رَبِّ اَدْخِلْنِيْ مَدْخَلَ
صِدْقٍ وَّاَخْرِجْنِيْ مَخْرَجَ
صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ
سُلْطٰنًا نَّصِيْرًا وَقُلْ جَاءَ
الْحَقُّ وَزَهَقَ الْبٰطِلُ
اِنَّ الْبٰطِلَ كَانَ زَهُوْقًا
بَنِيْ اِسْرٰئِيْلَ : ٨٠ - ٨١

All three facts were happily fulfilled. This supplication was, in fact, a wonderful forecast that was made when, apparently, there were no signs that the Truth would prevail. In other words, the *Holy Qur'an* echoed glad tidings to the true Muslims and arrived trampling over the falsehood. Take it, therefore, that the truth dominated and the falsehood was banished from not only *Makka Makarrama* but also from Arabia. It is reported in the *Hadith* that when the Prophet ﷺ entered *Makka Makarrama* as a conqueror, there were some 360 statues all around the *Kaaba*, the House of God. He struck some with a stick, pointed at some, and they fell whilst he uttered the following Verses:

And say: "Truth has (now)
Arrived, and Falsehood perished:
For Falsehood is (by its nature)
Bound to perish"
Say: "The Truth has arrived,
And Falsehood neither creates
Anything new, nor restores
Anything."
—(Al-Qur'an 17:81, 34:49)

قُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبٰطِلُ
اِنَّ الْبٰطِلَ كَانَ زَهُوْقًا
بَنِيْ اِسْرٰئِيْلَ : ٨١
قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ
الْبٰطِلَ وَمَا يُعِيدُهٗ
مَسٰٓءِ : ٣٩

Simultaneously, each statue fell flat, thus fulfilling the *Qur'anic* prophecy. As to the second forecast, it was announced that the unbelief that had run away from *Makka Makarrama* would never ever return. *Alhamdulillah-hay 'Ala Zaleka* (God be praised for this).

The unbelievers did not allow the Prophet ﷺ peace at *Medina Manawwara*. In spite of all this, he did not take to arms first. Yet, the unbelievers attacked Muslims whenever they had the opportunity to do so. Previously, the Muslims were enjoined to follow the following Commandment:

O ye who believe! seek help
With patient perseverance
And Prayer: for Allah is with
those
Who patiently persevere.
—(Al-Qur'an 2:153)

يَا أَيُّهَا الَّذِينَ آمَنُوا
اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ
البقرة : ١٥٣

Herein, it is pointed out that with help from patience and prayers, all problems will be made easy. Also, it is pointed out – it will be described later – that even during the *fiyah* (the Holy War), they are required to work hard. At long last, Muslims were also permitted to wage a Holy War. Initially, it was limited to self-defence only. But after the *Battle of Ahzab* that took place in the year 4 AH the battle for offensive began as is shown in *Sura Al-Hajj* (The Pilgrimage):

To those against whom
War is made, permission
Is given (to fight) because
They are wronged; – and verily,
Allah is most Powerful
For their aid; –
(They are) those who have
Been expelled from their homes
In defiance of right, –
(For no cause) except
That they say, “Our Lord
Is Allah.” Did not Allah
Check one set of people
By means of another,
There would surely have been
Pulled down monasteries,
churches,
Synagogues, and mosques, in
which
The Name of Allah is
commemorated
In abundant measure. Allah will
Certainly aid those who
Aid His (cause); – for verily
Allah is full of Strength

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ
ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ
لَقَدِيرٌ وَالَّذِينَ كَفَرُوا
مِن دِيَارِهِمْ يَفِيضُونَ
إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا
دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَّهَدَمَتِ مَنَاجِدَ وَبِيعَ
وَصَلَوَاتُ وَمَسَاجِدُ يُذَكَّرُونَ
فِيهَا اسْمُ اللَّهِ كَثِيرًا وَ
لَيَنْصُرَنَّ اللَّهُ مَن
يَتَّصِرُ بِهِ إِنَّ اللَّهَ لَقَوِيٌّ
عَزِيزٌ وَالَّذِينَ كَفَرُوا
عَزِيزَةٌ لِّلَّذِينَ كَفَرُوا

Exalted in Might,
 (Able to enforce His Will).
 (They are) those,
 If we establish them
 In the land, establish
 Regular prayer and give
 Regular charity, enjoin
 The right and forbid wrong:
 With Allah rests the end
 (And decision) of (all) affairs.
 —(Al-Qur'an 22:39-41)

فِي الْأَرْضِ آتَمُوا
 الصَّلَاةَ وَآتُوا الزَّكَاةَ وَ
 آمُرُوا بِالْمَعْرُوفِ وَنَهَرُوا
 عَنِ الْمُنْكَرِ لِلَّهِ عَاقِبَةُ
 الْأُمُورِ
 الحج : ٣٩ - ٣١

The blessings of these holy Verses are far beyond enumeration. If there were not this law of resistance and defence, the miscreants who are numerous at all times, would wipe out all traces of good, all the holy monuments and memorials. As it has been said, the oppressed were permitted to defend themselves and their Faith. If permission to wage Holy War were not given and the oppressed were not allowed to wreak vengeance for cruelty inflicted on them and to root out aggression, the works of Faith and Ummah (The Muslim Nation) would have been disturbed as were all worldly jobs put to an end so much so that there would have been left none to recount the Name of Allah the Almighty. Nor would the places that are built for the worship of Allah the Almighty have been spared. Herein, Allah the Almighty has linked everything by reasons and means; for instance, agricultural produce is dependent upon rainfall and rainfall on clouds. Similarly, safeguard of Religion and the followers is intertwined with the Holy War.

It is obvious from the holy Verse that the *Jihad* is conditional, to be resorted to by the oppressed in order to drive away the cruel and *not at all* to convert people to Islam by force or take over countries. Conversion by force has been forbidden in the Holy Qur'an: *La Ikra Fiddeen* (There is no compulsion in Faith — Al-Qur'an 2:256).

Initiative in war is also intended to safeguard the right of self-determination and the natural right of freedom of religious belief. It is not waged to conquer land and to sate the greed of superiority. Along with this, two to three more forecasts were made:

....., and verily,
 Allah is Most Powerful
 For their aid.
 —(Al-Qur'an 22:39)

وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ
 لَقَدِيرٌ
 الحج : ٣٩

That is, Muslims were told that they should not worry over their destitution and helplessness. Allah the Almighty could make them overpower the worldly armies and empires. Secondly, He spoke about their grandeur thus:

(They are) those who,
 If We establish them

الَّذِينَ إِنَّمَا كُنَّا مِنْهُمْ

In the land, establish
 Regular prayer and give
 Regular charity, enjoin
 The right and forbid wrong:
 With Allah rests the end
 (And decision) of (all) affairs.

—(Al-Qur'an 22:41)

الْأَرْضِ أَتَامُوا الصَّلَاةَ
 وَآتُوا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ
 وَنَهَوْا عَنِ الْمُنْكَرِ ط
 الحج : ٣١

Therefore, Allah the Almighty granted them sovereignty of the earth thus fulfilling the forecast word for word. At the same time the objective of the lawful rule was also made clear. The procedure the Muslims should follow in government is to establish regular prayer, ie. link their relationship with Allah the Almighty, to give away *Zakat* (compulsory charity) regularly which will do away with poverty, to enforce the rule of law in fulfilment of the Will of Allah the Almighty, to stop people from evil and, instead, to encourage people to strive in discharging good deeds which would bring round the good Will of Allah the Almighty and to stay away from the deeds which are displeasing to Allah the Almighty. These are the principles the practice of which would engender the atmosphere of peace and amity.

Listen carefully, how the falsehood is annihilated! It is not intended here in this book to outline the complete history of the battles of Islam. Instead, it is aimed to narrate those events in the light of the *Holy Qur'an* which would testify well the truthfulness of the *Holy Qur'an* and its recipients (Muslims). When the the Prophet ﷺ and his companions (may Allah the Almighty be pleased with them) came to *Medina Manawwara* and the *Ansars* (Helpers) offered them refuge, all the Arabs agreed to fight against them all at once. At long last, Muslims were permitted to undertake *Jihad* (the Holy War). It is given in the commentary by *Ibn Harair* that the very first Verse that was revealed in connection with war was as follows:

Fight in the Cause of Allah
 Those who fight you,
 But do not transgress limits;
 For Allah loveth not

transgressors.

—(Al-Qur'an 2:190)

وَمَا تَلَوْا فِي سَبِيلِ اللَّهِ
 الَّذِينَ يَمَاتُلُونَكُمْ
 البقرة : ١٩٠

In the year 2 AH, a trading caravan of the unbelievers went to Syria. Generally, the historians have reported that Muslims came out of Medina to plunder the *Quraishite* caravan on their return journey. As it happened, they could not lay their hands on the caravan which escaped unlooted. On the other hand a full discussion on this subject has been dealt with in *Seerat-un-Nabi* (the Biography of the the Prophet ﷺ) by *Shibli*, Volume I, p28, Note 339, and it has been revealed that the historians have reported it incorrectly. Also, I myself have reached the same conclusion. And I will explain some of the events in my own manner and style.

The fact of the matter is that the unbelievers and infidels of *Makka Makar-rama* made difficult the lives of the the Prophet ﷺ and the small number, as it was, of his companions (may Allah the Almighty be pleased with them all). On the other hand, the believers were constantly reassured that success would, eventually, be theirs. We enumerate a few examples here below:

Already has our Word
 Been passed before (this)
 To Our Servants sent (by Us),
 That they would certainly
 Be assisted
 And that Our forces, –
 They surely must conquer.
 So turn thou away
 From them for a little while,
 And watch them (how
 They fare), and they soon
 Shall see (how thou farest!)
 –(Al-Qur'an 37:171-175)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا
 لِعِبَادِنَا الرُّسُلِ
 أَنَّهُمْ لَهُمُ النَّصْرُ
 وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ
 فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ
 وَأَبْصُرْ لَهُمْ نَفْسًا يَبْصُرُونَ
 الصفات: ١٤١-١٤٥

Say: “No reward do I ask
 Of you for this (Qur'an),
 Nor am I a pretender.
 “This is no less than
 A Message to (all)
 The Worlds.
 “And ye shall certainly
 Know the truth of it (all)
 After a while.”
 –(Al-Qur'an 38:86-88)

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن
 أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ
 إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
 وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ
 حِينٍ
 ص: ٨٦-٨٨

Say: “O my people!
 Do whatever ye can:
 I will do (my part):
 But soon will ye know –
 “Who it is to whom
 Come a Penalty
 Of ignominy, and on whom
 Descends a Penalty that abides.”
 Verily We have revealed
 The Book to thee
 In Truth, for (instructing)
 Mankind.

قُلْ يَقَوْمِ اعْمَلُوا عَلَيَّ
 مِمَّا تَنصَحُونَ لِي وَأَمِلْ صَوْلَاتِي
 فَكُلُّكُمْ لِي أُوْتِي حِسَابِي
 عَذَابَ الْمُجْرِمِينَ
 وَجَعَلْنَا الْقُرْآنَ كِتَابًا
 لِّتذَكَّرَ بِهِ أُولُو الْأَلْبَابِ
 إِنَّا أَنزَلْنَاهُ عَلَيْكَ

He, then, that receives guidance
Benefits his own soul:
But he that strays
Injures his own soul.
Nor art thou set
Over them to dispose
Of their affairs.

—(Al-Qur'an 39:39-41)

الْكِتَابَ لِلنَّاسِ
بِالْحَقِّ فَمَنِ اهْتَدَى
فَلِنَفْسِهِ وَمَنْ ضَلَّ
فَاتَّمَا يَضِلُّ
عَلَيْهَا وَمَا أَنْتَ
عَلَيْهِمْ بِوَكِيلٍ ۝

الزمر : ٣٩-٤١

We will, without doubt,
Help our apostles and those
Who believe, (both)
In this world's life
And on the Day
When the Witnesses
Will stand forth.

—(Al-Qur'an 40:51)

إِنَّا لَنُصِّرُ رُسُلَنَا
وَالَّذِينَ آمَنُوا فِي
الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ ۝

المرمن : ٥١

We did, indeed, send
Before thee, apostles
To their (respective) peoples,
And they came to them
With Clear Signs: then,
To those who transgressed,
We meted out Retribution:
And it was due from Us
To aid those who believed.

—(Al-Qur'an 30:47)

وَلَقَدْ أَرْسَلْنَا مِنْ
رُسُلٍ إِلَى الْقَوْمِ
فَمَا أَتَوْهُمْ بِالْبَيِّنَاتِ
فَكَانَتْ قَسَمًا مِنَ
الَّذِينَ أَجْرَمُوا وَكَانَ
حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ۝

الرؤم : ٤٧

See how these prophecies were fulfilled, by whatever means, at their appointed times. But there is, indeed, no doubt that the means of success accumulated naturally and inevitably. And despite the apparently unsuitable circumstances, success and victory came to hand of the Prophet (ﷺ) of Allah the Almighty.

At long last, in the year 2 AH the time of victory reached, the good news of which had been proffered in *Sura Ar-Rum* that has been mentioned above. The same event has been explained in *Sura Al-Anfal* (The Spoils of War) thus:

Just as thy Lord ordered thee
Out of thy house in truth,
Even though a party among
them
The Believers disliked it,
Disputing with thee concerning
The truth after it was made

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ
بَيْتِكَ بِالْحَقِّ وَارْتَابَ
فَرِيقًا مِنَ الْمُؤْمِنِينَ
لَكَرِهْتَهُمْ لِيُجَادِلُوكَ فِي الْحَقِّ

Manifest, as if they were
 Being driven to death
 And they (actually) saw it.
 Behold! Allah promised you
 One of two (enemy) parties,
 That it should be yours:
 Ye wished that the one
 Unarmed should be yours,
 But Allah willed
 To justify the Truth
 According to His words,
 And to cut off the roots
 Of the Unbelievers; -
 That He might justify
 And prove Falsehood false,
 Distasteful though it be
 To those in guilt.

—(Al-Qur'an 8:5-8)

بَعْدَ مَا بَيَّنَّ كَاتِمًا
 يُسَافِرُونَ إِلَى الْمَوْتِ وَهُمْ
 يَنْظُرُونَ وَإِذِ يَعِدُكُمُ اللَّهُ
 إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ
 وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّكْرِ
 تَكُونَ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ
 يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ
 دَابِرَ الْكَافِرِينَ لِيُحِقَّ الْحَقَّ وَ
 يُبْطِلَ الْبَاطِلَ وَلِكَلِمَةٍ الْجَهِيمِ

الافعال: ٥-٨

At the time a trading *Quraishite* caravan was returning from Syria. There was merchandise of all sorts that belonged to different people. The false news spread in *Makka Makarrama* that Muslims were coming out to plunder the caravan. This aggravated the anger of the *Quraish*. The Prophet ﷺ summoned the Companions (may Allah the Almighty be pleased with them all) and explained to them the whole story.

To sum up, on *12th Ramdhan al-Mubarak 2 AH*, the Prophet ﷺ along with 313 brave men set out of the city. The *Quraishites* had already set off from *Makka Makarrama* with all their arms and ammunition. They had the troops of one thousand. *Atba*, who was the most honoured and rich man of *Makka Makarrama* led the troops. When the *Quraish* reached near the place of *Badr*, they found out that *Abu Sufiyan's* caravan had escaped danger. Nevertheless, the *Quraishites* were restless to go to war. They had been described in the *Holy Qur'an* thus:

And be not like those
 Who started from their homes
 Insolently and to be seen of men,
 And to hinder (men)
 From the path of Allah.

—(Al-Qur'an 8:47)

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا
 مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ
 النَّاسِ وَيَصُدُّونَ عَن
 سَبِيلِ اللَّهِ

الافعال: ٤٧

These words in the Verse would not have been used if the *Quraishites* had come out only to defend the trading caravan. Contrariwise, they had, in fact, set out to attack *Medina Manawwara* thus announcing and demonstrating their muscle power and, thereby, checking the advance of Islam. This is why Allah the Almighty has termed it as pride, insolence and an obstacle in the path of Islam.

Despite their deficiencies, helplessness and destitution, Allah the Almighty granted victory to Muslims as has been mentioned earlier and so also in the Verse given below.

Allah had helped you
At *Badr*, when ye were
A contemptible little force;
Then fear Allah; thus
May ye show your gratitude.
—(*Al-Qur'an* 3:123)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ
أَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تَشْكُرُونَ
ال عمران : ١٢٣

Many a miracle took place during this battle as it is described in *Sura Al-Imran*.

“There has already been
For you a Sign
In the two armies
That met (in combat):
One was fighting in the Cause
Of Allah, the other
Resisting Allah; these saw
With their own eyes
Twice their number.
But Allah doth support
With His aid whom He pleaseth.
In this is a warning
For such as have eyes to see.”
—(*Al-Qur'an* 3:13)

قَدْ كَانَ لَكُمْ آيَةٌ فِي
فِئْتَيْنِ الْتَقَتَا فَمَنْ تَقَابَلُوا
فِي سَبِيلِ اللَّهِ وَأَخْرَجَ
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأَى
الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ
مَنْ يَشَاءُ إِنْ فِي ذَلِكَ لَعِبْرَةٌ
لِالَّذِينَ أَلْبَسُوا

ال عمران : ١٣

Each party saw the other small in numbers as has also been narrated in *Sura Al-Anfal* (The Spoils of War):

And remember when ye met,
He showed them to you
As few in your eyes,

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَمْتُمْ
فِيْ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّكُمُ فِي

And He made you appear
As contemptible in their eyes:
That Allah might accomplish
A matter already enacted:
For to Allah do all questions
Go back (for decision).

—(Al-Qur'an 8:44)

أَعْيُنُهُمْ لِيَفْضِيَ اللَّهُ أَمْرًا
كَانَ مَفْعُولًا وَإِلَى اللَّهِ
تَرْجِعُ الْأُمُورُ
الأنفال: ٤٤

In fact, the unbelievers were three times the number of Muslims, yet they appeared to Muslims only double the number. Therefore, they were a small number of people as has been mentioned in *Sura Al-Anfal*. And Muslims were already a small force. Another miracle was shown during the battle. When the battle warmed up, the Prophet Muhammad ﷺ threw a handful of pebbles towards the unbelievers. With the Divine help the small particles off the flints reached the eyes of every unbeliever and they all began to rub their eyes. At the time, Muslims put up an attack. Accordingly, many unbelievers remained inactive which fact has been echoed in the *Holy Qur'an* thus:

It is not ye who
Slew them; it was Allah:
When thou threwest (a handful
Of dust), it was not
Thy act, but Allah's
In order that He might
Test the Believers
By a gracious trial
From Himself: for Allah
Is He Who heareth
And knoweth (all things).
That, and also because
Allah is He Who makes feeble
The plans and stratagems
Of the Unbelievers.

—(Al-Qur'an 8:17-18)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ
قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ
الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ذَلِكَ
وَأَنَّ اللَّهَ مُوهِبٌ
كَيْدِ الْكَافِرِينَ
الأنفال: ١٧-١٨

After this victory the unbelievers were cautioned. And this warning, in itself a forecast, was also fulfilled:

(O Unbelievers!) if ye prayed
For victory and judgement,
Now hath the judgement
Come to you: if ye desist
(From wrong), it will be
Best for you: if ye return

إِنْ تَسْتَفْتِحُوا فَتُدْحَا
كُمُ الْقِتْحُ وَإِنْ تُنْتَهُوا فَهُوَ
خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا

(To the attack) so shall We.
 Not the least good
 Will your forces be to you
 Even they were multiplied:
 For verily Allah
 Is with those who believe.

—(Al-Qur'an 8:19)

فَدَّوَلْنَا قُوتَنَا عَنْكُمْ
 فَتُكْمُكُمْ شَيْئًا وَلَا تُوَكَّدُ
 وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ
 الأنفال : ١٩

After perusal of these Verses, you would have observed that first of all the unbelievers were given a warning that they should stay away from fighting lest they were treated likewise. At the same time, Muslims were warned that they must obey the Commands of Allah the Almighty and His Prophet ﷺ. You will notice that a year after the *Battle of Badr* a big number of *Makkan* unbelievers attacked *Medina Manawwara* and straightaway occupied the meadows of *Medina Manawwara*.

The Prophet ﷺ consulted Muslims whether the battle be fought from inside or outside *Medina Manawwara*. The Prophet ﷺ wanted to fight inside *Medina Manawwara*. But at the insistence of a few enthusiastic Muslims, it was decided to fight the battle outside *Medina Manawwara*. All the same, the Prophet ﷺ along with a small troop of men set out from *Medina Manawwara*. The hypocrites returned enroute thus lessening the Muslims numbers still further. The scene of the battle was drawn at the *Mount of Uhud*, situated at a distance of three miles from *Medina Manawwara*. The Prophet ﷺ deployed a troop of fifty men, who were well-versed in the art of archery, at a pass in the rear of his troops which entailed a possible attack by the enemy from behind and ordered them to stay there irrespective of their victory or defeat. After the battle that lasted for a short while, the unbelievers withdrew and although the enemy was in greater numbers than Muslims', Muslims went in pursuit of them. At this the troop of fifty men who were strictly ordered to stay at their post there at the pass, moved from their position and joined in the chase. This resulted in *Khalid bin Walid*, who had not accepted Islam as yet, taking this opportunity and attacking from the rear. The scattered Muslim force was besieged from both sides. They began to escape. The Prophet ﷺ called: "Come to me, O the servants of Allah, I am the Messenger of Allah!" Muslims began to be drawn towards him and the enemy also found out where he was. Again, the enemies of Islam attacked the Prophet ﷺ in a big number. He received a wound and fell down. The full account of this battle is given in *Sura Al-Imran*. This is the time when Muslims received this message from Allah the Almighty.

So lose not heart,
 Nor fall into despair:
 For ye must gain mastery
 If ye are true in Faith.

—(Al-Qur'an 3:139)

وَلَا تَهِنُوا وَلَا تَحْزَنُوا أَنْتُمْ
 الْأَعْلَىٰ إِنْ كُنْتُمْ
 مُؤْمِنِينَ
 آل عمران : ١٣٩

The learned *Shabbir Ahmad Uthmani* (may Allah the Almighty bless his soul) has appended the following footnote in commentary to the above:

“These Verses were revealed in connection with the *Battle of Uhud*. When the Muslim warriors were struck by wounds and they saw in front of them decapitated corpses of their chivalrous companions, the Prophet ﷺ also wounded by the enemies and scene of apparently complete and utter defeat, the Voice of Allah the Almighty (*Al-Qur’an* 3:139) was heard amongst this crowd who were shattered by intransigence and disappointment and laziness which they suffered from hardship in the combat with the enemies of Allah the Almighty. It is not in the habit of a true Muslim to sit grief-stricken by accidents and calamities. Beware! Even today you walk in honour and grace that resulted from ordeals which they suffered from the support of right and many and various sacrifices. And surely the victory shall eventually be yours. You will be victorious in the long run provided you remain straight in the path of Belief and steadfastness. And bearing complete faith in the Divine promise do not retreat by even a single step from the obedience to the Messenger ﷺ and from the *Holy War*.”

This Divine clarion call put together the broken hearts and breathed a new life into the crumbled bodies. Consequently, the unbelievers, who had apparently overpowered them earlier on, could not bear the second thrust by the wound-stricken holy warriors, and the enemy fled away from the battlefield. It has been described above that the Prophet ﷺ had consulted the companions before setting out from *Medina Manawwara* for the *Battle of Uhud* and their consultation had somewhat horrific results. Despite this, the Prophet ﷺ was commanded to consult his companions. At the same time the Commandment conveyed forgiveness to the erring companions. The Verse is as follows:

It is part of the Mercy
Of Allah that thou dost deal
Gently with them.
Wert thou severe
Or harsh-hearted,
They would have broken away
From about thee: so pass over
(Their faults), and ask
For (Allah’s) forgiveness
For them; and consult
Them in affairs (of moment).
Then, when thou hast
Taken a decision,
Put thy trust in Allah.
For Allah loves those
Who put their trust (in Him).

—(*Al-Qur’an* 3:159)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ
أَنْتَ لَهُمْ رَءُوفٌ رَّحِيمٌ
فَظَنَّا غَلِيظَ الْقَلْبِ
لَا نَفْضُوا مِنْ حَوْلِكَ أَبَدُ
عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَ
شَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى
اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ
الْأَعْرَابُ ١٥٩

The usefulness of this consultation became apparent during the *Battle of Ahzab* (The Confederates) which is also called the *Battle of the Trench*.

When the Believers saw
The Confederate forces,
They said: "This is
What Allah and His Apostle
Had promised us, and Allah
And His Apostle told us
What was true." And it
Only added to their faith
And their zeal in obedience.

—(Al-Qur'an 33:22)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ
قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ
إِلَّا إِيمَانًا وَتَسْلِيمًا
الاحزاب ٢٢

This is the event concerning the *Battle of Ahzab*. The story goes that five years after the *Hijrah*, or two years after the *Battle of Uhud*, the Jews, the offspring of the tribe of *Nazir*, were driven out of *Medina Manawwara*. They wandered all over amongst every tribe and finally manipulated and encouraged the tribe of *Quraish* and other Arab tribes and thereafter attacked *Medina Manawwara*. They consisted of at least a troop of 22000 men. The Jews of the tribe of *Bani Quraiza*, who possessed a fort situated in the East of *Medina Manawwara* and had already entered into a peace treaty with Muslims, also assisted the attacking troops. The Muslims consisted of 3000 individuals in all which also included a big number of hypocrites who, at one false excuse or another, left the battlefield. The Prophet ﷺ consulted his companions. At last a trench on the side which was feared to be prone to attack was dug at the suggestion of *Salman Farsi* (may Allah the Almighty be pleased with him). It was extremely cold weather. For one month the contending armies faced each other across the intervening trench. During this period of time many miracles were manifested of the Prophet ﷺ.

Towards the end, Allah the Almighty sent along an extremely fearful wind that blew sand granules and stone particles into the faces of the unbelievers. There was no way to get to food and drink. The horses got free and escaped. The troops became worried. At this, *Abu Sufiyan*, who then commanded the enemy army, ordered the withdrawal. They returned aimless.

A miracle is reported of the Prophet ﷺ whilst they dug the trench. They came across a rock which did not break despite hard efforts by the companions. When the Prophet ﷺ was informed about this, he came along, took the pick in his hand and, reciting *Bismillah-ir Rahman-ir Rahim* (In the name of Allah the Most Compassionate, the Most Merciful), struck a blow. It gave a lightning flash. At this, the Prophet ﷺ said: "The palaces of Syria were visible, and soon Allah the Almighty will grant you this kingdom."

At the second blow, it gave a lightning flash, and he remarked again: "I saw the palaces of Iran." "Allah the Almighty will grant you the kingdom of Iran," he gave the good news.

At the third blow, the stone broke to pieces, and again he gave the good news: "Even the kingdom of the Yemen has been conquered. Allah the Almighty will also grant this."

The conquest of *Bait al-Maqdas* is well-known. The *Archbishop* there told Muslims: "If your Caliph, ie. *Umar* (may Allah the Almighty be pleased with him) comes here in person, we will recognise him and hand over, without resorting to a fight, the keys of the city to him. And the Caliph of the time himself could write the treaty."

Accordingly, *Umar*, (may Allah the Almighty be pleased with him), the Second Caliph of Islam, came to *Bait al-Maqdas* from *Medina Manawwara* and took over the possession of *Bait al-Maqdas*. Iran and Syria were also conquered during the Caliphate of *Umar* (may Allah the Almighty be pleased with him). The Caliph came to know of the killing of *Rustom* in 14 AH. This was the war, the news of which the Caliph *Umar* (may Allah the Almighty be pleased with him) went out of *Medina Manawwara* daily to hear about. One day, the Caliph *Umar* (may Allah the Almighty be pleased with him) saw that a camel rider was coming along towards the city. He asked him the war situation. He replied: "Allah the Almighty has defeated utterly the Iranian forces."

The Caliph *Umar* (may Allah the Almighty be pleased with him) walked along with the camel rider asking him all along about the war news. When the camel rider saw that near *Medina Manawwara* everybody greeted *Umar* (may Allah the Almighty be pleased with him) and congratulated him, he said: "O *Amir al-Momeneen* (The Leader of Muslims)! Why did you not tell me that you were *Amir al-Momeneen Umar* (may Allah the Almighty be pleased with him)?"

He replied: "This alone was right!"

This was the state of simplicity of the person who was the most powerful of *Khusros* and *Caesars*.

Rustom, who has been mentioned above, had brought, along with his army, a good number of elephants. Yet, his plans did not work. At long last, he was killed in the battlefield. In the years 21-22 AH, *Yazdgard the Third*, the Emperor of Iran, gathered together a large army and came to face Muslims. But he was badly defeated in the *Battle of Nihavand* and deserting the battlefield, he escaped from his country.

A short while after, although *Isphandiyar* fought against Muslims at *Ray*, yet he was also defeated and taken prisoner. *Yazdgard* reached *Balkh* via *Isphahan*, and finally *Marw*. At last he was killed in the same territory during the Caliphate of *Uthman the Third Caliph of Islam* (may Allah the Almighty be pleased with him). In other words, after the *Battle of Nihavand*, the Iranian Empire was conquered absolutely.

The account of the *Companions of the Elephant* is given in the following Verses of the *Holy Qur'an*.

Seest thou not
 How thy Lord dealt
 With the Companions
 Of the Elephant?
 Did he not make
 Their treacherous plan
 Go astray?
 And He sent against them
 Flights of Birds,
 Striking them with stones
 Of baked clay.
 Then did He make them
 Like an empty field
 Of stalks and straw,
 (Of which the corn)
 Has been eaten up.

—(Al-Qur'an 105:1-5)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
 بِأَصْحَابِ الْفِيلِ أَلَمْ
 يَجْعَلْ كَيْدَهُمْ فِي سَفَاهٍ
 وَرَأْسَهُمْ فِي الْيَأْسِ
 وَجَعَلَ آلَهُمْ خَيْبًا
 مِمَّا حَسَبُوا يَوْمَئِذٍ
 فَجَعَلَهُمْ كَصَفِيفٍ
 لِمَا كَانُوا يَكْسِبُونَ
 الفيل : ١-٥

The brief account of the *Companions of the Elephant* is that *Abraha* was ruler of the *Yeman* appointed by the *Emperor of Ethiopia*. The whole of Arabia used to go to *Makka Makarrama* for pilgrimage. *Abraha* built a magnificent Christian Church in the name of Christianity at *Sana'* in order to divert people from *Makka Makarrama* to *Sana'*. The Arabs opposed it. *Abraha* got infuriated over this and attacked the *Holy Kaaba*. He set off with heavy troops with the intention to level the *Holy Kaaba* to ground. But with the Divine help swarms of small birds flew from sea and dropped small pebbles at the troops. Many of them were killed there and then. And those who escaped, died after great ordeals.

Some say that this incident took place 50 days before the birth of the Prophet ﷺ. And some say that he was born on the day of attack. This was a Divine sign of his coming which made it amply clear that the Christians would not be able to dismantle the *Holy Kaaba*. The other big power of the time was the *Iranians* who have been described earlier on. They also set out against Muslims as the *Companions of the Elephant* did. Allah the Almighty destroyed and wiped out completely their *Keed* (intrigues or manipulations) during the time of the Holy Prophethood. This is proved through the knowledge of chronometry:

K (ك) = 20
 ee (ع) = 10
 d (د) = 4

 Keed (كيد) = 34

The total comes to be 34, the lunar year which is equivalent to $34 - 1 = 33$ year of the solar calendar. It is, therefore, calculated that the *Battle of Nihavand* took place in 21 AH or 642 AD ($33 + 609 = 642$ AD; 609 being the year of the initiation of the Holy Prophethood) — *Rise, Decline and Fall of Caliphate* by Sir W Muir, p174.

As to the Yemen situation, it was partly conquered by *Khalid bin Walid* during the time of the Prophet ﷺ. Yet restlessness continued. Eventually this was brought to an end.

Long before the *Battle of Ahzab* when the united Arab tribes and Jews attacked *Medina Manawwara*, the Prophet ﷺ had warned all Muslims against this misfortune. So when the attack was launched, the Muslims bore in their hearts firmer belief about his truthfulness than they had it before when this sign came to be known with references to its descriptions in the above Verse of *Sura Al-Ahzab* which is reproduced here once again:

When the Believers saw
The Confederate forces,
They said: "This is
What Allah and His Apostle
Had promised us, and Allah
And His Apostle told us
What was true." And it
Only added to their faith
And their zeal in obedience.
—(*Al-Qur'an* 33:22)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ
فَكَرُّوا لَهَا ذَمًّا وَعَدْنَا
اللَّهُ وَرَسُولَهُ وَصَدَقَ اللَّهُ
وَرَسُولُهُ وَمَا زَادَهُمْ
إِلَّا إِيمَانًا وَتَسْلِيمًا
الاحزاب : ٢٢

Having lost all hope the enemy gave up the siege. Then Allah the Almighty recounted His blessing to the Muslims thus:

O ye who believe!
Remember the Grace of Allah,
(Bestowed) on you, when
There came down on you
Hosts (to overwhelm you):
But We sent against them
A hurricane and force
That ye saw not.
But Allah sees (clearly)
All that ye do.
—(*Al-Qur'an* 33:9)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا
نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ
وَجُنُودٌ فَارْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَمْ تَرَوْهَا وَلَا
كَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا
الاحزاب : ٩

After this the Prophet ﷺ said: "The enemies of the Faith will, hereafter, not be able to attack like this. Rather, we will overwhelm them." Consequently, the *Holy Qur'an* confirmed it thus:

As to those who turn
(For friendship) to Allah,
His Apostle, and the (Fellowship
Of) Believers, – it is
The Fellowship of Allah
That must certainly triumph.
—(Al-Qur'an 5:59)

وَمَنْ يَتَرَكَ اللَّهَ وَرَسُولَهُ
وَالَّذِينَ آمَنُوا فَات
حَبَابَ اللَّهِ هُمُ الْفَائِزُونَ
المائدة: ٥٩

The events of this Battle are described in *Sura Al-Ahzab* (The Confederates) thus:

And those of the people
of the Book who aided
Them – Allah did take them
Down from their strongholds
And cast terror into
Their hearts, (so that)
Some ye slew, and some
Ye made prisoners.
And He made you heirs
Of their lands, their houses,
And their goods,
And a land which
Ye had not frequented
(Before). And Allah has
Power over all things.
—(Al-Qur'an 33:26-27)

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ
مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَّاصِيمٍ
وَقَذَفَ فِي قُلُوبِهِمُ
الرَّجَبَ فَرِيقًا نَّفَتُورًا
وَمَا سَرَوْنَ فَرِيقًا فَمَا أَوْرَثَكُم
أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ
وَأَرْضًا لَمْ تَطُورُهَا وَكَانَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا
الاحزاب: ٢٦-٢٧

The other land where you had not set your feet before referred to here above was the land of Kheybar which was granted to Muslims two years after the *Battle of Ahzab*.

Firstly, it was said that Allah the Almighty did not draw Muslims into any battle and, through His Power, sent along the storm of wind and waves of angels which caused the unbelievers to be daunted and disconcerted thus making them run away. Secondly, the Jews, who lived towards the East of *Medina Manazwara* and had a peace treaty with Muslims, are described further along. As is described, they broke the treaty and got ready to help the unbelievers of *Makka Makarrama* so much so that they wanted to launch a cowardly attack on Muslim women. However, *Safia* (may Allah the Almighty bless her son) fought back courageously. When the *Qurayshite*

unbelievers were helpless and consequently retreated, the *Bani Quraiza* went right to their strong fort. When the Prophet ﷺ got free from the *Battle of Ahzab* and was busy bathing, the *Archangel Gabriel* (peace be upon him) came and said: "Allah the Almighty has ordered to attack *Bani Quraiza*."

Therefore, the Muslim troops besieged their forts. The seige lasted for twenty four hours. At long last they could not bear it, agreed to come out on their own accord and appointed *Sa'd bin Mu'az* to pass judgement. He decided in the light of the *Torah* which resulted in the death of many hundred of Jews. The Muslims occupied their possessions and property. There is a detailed discussion on the subject available in the Jewish history.

The Prophet ﷺ distributed amongst the refugees the land situated near *Medina*. He further promised to give them the land on which they had not even stepped as yet. This was the land of *Kheybar* which came into the hands of Muslims two years after this event. Again its description would be found in the Jewish history. Some historians claim that this reference meant the land of *Makka Makarrama* and some of them have even included in it the Persian and Roman empires. We propose to discuss the conquest of *Kheybar* and *Makka Makarrama* later on.

The *Battle of Ahzab* had proved that even the united Arab force was not able to destory Islam as it was helped through invisible Divine succour and also assistance to Muslims and their numbers were fast increasing. When, about a year after this battle, the *Hajj* time was nearing, the Prophet ﷺ dreamt that he was performing this 'Umra (the minor pilgrimage) at *Makka Makarrama* in peace and security. In the year 6 AH, he along with 1400 of his companions set out towards *Makka Makarrama* without any arms or armours. When they reached the place of *Hudaibiyah* which was away from *Makka Makarrama* by a stage, the Prophet's (ﷺ) she-camel sat down on her own. The Prophet ﷺ stopped there. On the other side the *Quraish* gathered and decided to impede the Prophet's (ﷺ) entry to *Makka Makarrama*. Finally, messengers went to and fro, but the *Quraish* refused to let them perform the pilgrimage. *Uthman* (may Allah the Almighty be pleased with him), later the Third Caliph of Islam, was sent along as an ambassador to the people of *Makka Makkarrama* where he had good influence. The *Quraish* put him under house arrest and it was rumoured that *Uthman* (may Allah the Almighty be pleased with him) had been killed. At this the Prophet ﷺ administered an oath to the companions to defend Islam regardless of danger to their lives, and despite the fact that Muslims were small in number and had no arms. Yet, they had a firm belief in victory and protection from Allah the Almighty. When the *Quraish* came to know of it, they sent along their ambassador to settle the terms of the peace treaty. At long last the treaty was drawn in writing. The provisions of the treaty revealed that the Muslims had entered the treaty as weak partners. Nevertheless, there were many hidden blessings in it about which people did not know then. One of the conditions laid down was that the Muslims would perform the 'Umra the following year. When they returned, the *Sura Al-Fat-h* (The Victory) was revealed. It began as follows:

Verily We have granted
Thee a manifest Victory:
That Allah may forgive thee
Thy faults of the past
And those to follow;
Fulfil His favour to thee;
And guide thee
On the Straight Way;
And that Allah may help
Thee with powerful help.

—(Al-Qur'an 48:1-3)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيُغْفِرَ لَكَ
اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ
وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ
صِرَاطًا مُسْتَقِيمًا وَيَنْصُرَكَ
اللَّهُ وَنَصْرًا عَزِيزًا
الفتح : ١ - ٣

Further, it went on to state:

Verily those who plight
Their fealty to thee
Do not less than plight
Their fealty to Allah:
The Hand of Allah is
Over their hands.
—(Al-Qur'an 48:10)

إِنَّ الَّذِينَ يَبِيعُونَكَ
إِنَّمَا يَبِيعُونَ اللَّهَ
يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
الفتح : ١٠

Later the scriptures mentioned those who did not accompany the Prophet
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

The desert Arabs who
Lagged behind will
Say to these:
“We were engaged in
(Looking after) our flocks
And herds, and our families;
Do thou then ask
Forgiveness for us!”
They say with their tongues
What is not in their hearts.
—(Al-Qur'an 48:11)

سَيَقُولُ لَكَ الْمُخَلَّفُونَ
مِنَ الْأَعْرَابِ شَفَعْنَا
أَمْوَالَنَا وَأَهْلُونَ فَاسْتَفْعِلْنَا
يَقُولُونَ يَا سَنِّبْهُمْ مَا لَيْسَ
فِي قُلُوبِهِمْ
الفتح : ١١

The theme continued thus:

Those who lagged behind
(Will say), when ye (are
Free to) march and take
Booty (in war): “Permit us
To follow you.” They wish
To change Allah's decree:

سَيَقُولُ الْمُخَلَّفُونَ إِذَا
انطَلَقْتُمْ إِلَى مَفَاظِمَ
لِتَأْخُذُوا مَا كُنْتُمْ تَأْخُذُونَ

Say: "Not thus
Will ye follow us:
Allah has already declared
(This) beforehand": then they
Will say, "But ye are
Jealous of us." Nay,
But little do they understand
(Such things).

Say to the desert Arabs
Who lagged behind: "Ye
Shall be summoned (to fight)
Against a people given to
Vehement war: then shall ye
Fight, or they shall submit.
Then if ye show obedience,
Allah will grant you
A goodly reward, but if
Ye turn back as ye
Did before, He will punish
You with a grievous Penalty."

No blame is there
On the blind, nor is
There blame on the lame,
Nor on one ill (if he
Joins not the war):
But he that obeys Allah
And His Apostle, -(Allah)
Will admit him to Gardens
Beneath which rivers flow;
And he who turns back,
(Allah) will punish him
With grievous Penalty.

—(Al-Qur'an 48:15-17)

فَتَّبِعْكُمْ يَرْثُكُمْ وَأَنْ
يُبَدِّلُوا كَلِمَ اللَّهِ فِى
لِسَانِكُمْ كَذِبًا لَكُمْ
قَالَ اللَّهُ مِنْ قَبْلِ
بَلْ تَخْتَدُّونَا بِلْ كُنُوفِ
يَفْقَهُونَ إِلَّا قَلِيلًا قُلْ
لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
سَتَدْعُونَ إِلَى قَوْمٍ
أُولِي بَأْسٍ شَكِيهِ
تُقَاتِلُونَهُمْ أَوْ يُقَاتِلُوكُمْ
فَإِنْ تَطِيعُوا
يُرِثْكُمْ اللَّهُ أَجْرًا
حَسَنًا وَإِنْ تَوَلَّوْا
كَمَا تَوَلَّيْتُمْ مِنْ
قَبْلُ يُعَذِّبْكُمْ
عَذَابَ الْإِيمَانِ

الفتح: ١٥-١٤

The statement continued:

Allah's Good Pleasure
Was on the Believers
When they swore Fealty
To thee under the Tree:
He knew what was
In their hearts, and He
Sent down Tranquillity
To them, and He rewarded

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
إِذْ يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ
فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ
السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ

Them with a speedy Victory;
 And many gains will they
 Acquire (besides): and Allah
 Is Exalted in Power,
 Full of Wisdom.

Allah has promised you
 Many gains that ye shall
 Acquire, and He has given
 You these beforehand; and
 He has restrained the hands
 Of men from you; that it
 May be a Sign for
 The Believers, and that
 He may guide you
 To a Straight Path;

And other gains (there are),
 Which are not within
 Your power, but which
 Allah has compassed; and Allah
 Has power over all things.

—(Al-Qur'an 48:18-21)

فَتَحَا قَرِيبًا وَمَفَانِمَ
 كَثِيرَةً يَأْخُذُ وَنَهَاءَ
 وَكَانَ اللَّهُ عَزِيزًا
 حَكِيمًا وَعَدَّكُمْ اللَّهُ
 مَفَانِمَ كَثِيرَةً تَأْخُذُونَهَا
 فَعَجَلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِي
 النَّاسِ عَنْكُمْ وَلِتَكُونَ
 آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيكُمْ
 صِرَاطًا مُسْتَقِيمًا ۗ وَآخِرَى
 لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ
 اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ
 شَيْءٍ قَدِيرًا ۝
 الفتح : ١٨ - ٢١

At the beginning of the last section of this Chapter, the theme was concluded thus:

Truly did Allah fulfil
 The vision for His Apostle:
 Ye shall enter the Sacred
 Mosque, if Allah wills,
 With minds secure, heads
 shaved,
 Hair cut short, and without fear.
 For He knew what ye
 Knew not, and He granted.
 Besides this, a speedy victory.
 It is He Who has sent
 His Apostle with Guidance
 And the Religion of Truth,
 To proclaim it over
 All religion: and enough
 Is Allah for a Witness.

—(Al-Qur'an 48:27-28)

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ
 الرُّبُوبِيًّا بِالْحَقِّ ۖ جَاءَ تَدْخُلُونَ
 الْمَسْجِدَ الْحَرَامَ إِنِ شَاءَ اللَّهُ
 آمِنِينَ ۖ لَا مَحْلِفِينَ
 ۗ رُوَّسَكُمْ وَمُقَصِّرِينَ ۚ
 لَا تَخَافُونَ فَعَلِمَ
 مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
 دُونِ ذَلِكَ فَتْحًا
 قَرِيبًا هُوَ الَّذِي أَرْسَلَ

رَسُولُهُ يَا هُدَاةَ وَدِينِ
 الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
 كُلِّهِ وَكَفَى بِاللَّهِ
 شَهِيدًا ۝
 الفتح : ٢٤-٢٥

I have referred earlier on to a few Verses before this Holy Chapter *Al-Fat-h*. The following prophecies could be derived from them:

Firstly, it was disclosed that the Prophet ﷺ was to receive an extraordinary help from Allah the Almighty which was to be revealed later.

Secondly, Allah the Almighty was happy over Muslims embracing Islam and He promised them a victory soon after. After returning from Medina, the Prophet ﷺ was ordered to attack *Kheybar* where lived the treacherous Jews who had broken their word and encouraged *Makkan* non-Muslims to attack *Medina Manawwara*. After a short period of time, all the Jewish forts fell. Its full account is given in *Sura Al-Hashr* (The Gathering). In this context, there are two more things worth mentioning:

- (i) The Prophet ﷺ was told that those who were not present at the *Treaty of Hudaibiyah* would also request participation in the conquest of *Kheybar* in order to share the booty. But he was not to grant permission. And it did happen likewise.
- (ii) They were, at the same time, assured that they could set their minds at rest by being told that they were to be called to fight against a very strong tribe who would, eventually, embrace Islam. This tribe was either that of *Musailma the Liar*, or *Hawaizan*, or peoples of Iran, or Rome, or Kurdistan. It is proved by history that it did happen accordingly.

Thirdly, it was revealed:

And other gains (there are),
 Which are not within
 Your power, but which
 Allah has compassed.

—(*Al-Qur'an* 48:21)

وَأُخْرَى لَمْ تَقْدِرُوا
 عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا
 الفتح : ٢١

That is, it refers to the conquest of *Makka* which would be discussed later.

Fourthly, in accord with the true dream they, along with the Prophet ﷺ God willing, entered the *Masjid al-Haram*. Accordingly, the people performed their 'Umra the following year and stayed at *Makka Makarrama* for only three days.

Fifthly, it was foretold that what to say about the conquest of *Kheybar* or *Makka Makarrama*, the Islam would prevail on all religions:

It is He Who has sent
His Apostle with Guidance
And the Religion of Truth,
To proclaim it over
All religion: and enough
Is Allah for a Witness.

—(Al-Qur'an 48:28)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظَاهِرَهُ عَلَى الدِّينِ
وَكَفَىٰ بِاللَّهِ شَهِيدًا ه
الفتح : ٢٨

Here in the above Verse the word *La yaz har* denotes a period of time which will be discussed later. Also, it explained who the Messenger was; i.e. the Prophet ﷺ, and praised the companions. All this will, God willing, be explained in reference to the word *Muhammad* (ﷺ) and its origin. What better proof of the Divine nature of the *Holy Qur'an* could there be than this!

About one and three quarter years after the *Treaty of Hudaibiyah*, the *Makkans* broke it. The Prophet ﷺ began preparation to attack *Makka*. A Muslim gentleman named *Hatib Ibn Abi Balta'* wanted this news to be passed on to *Makkans* via a lady, but Allah the Almighty informed the Prophet ﷺ in the nick of time and the woman was arrested on the way, the account of which is found in the *Sura Al-Mumtahina* (The Woman to be Examined). The Prophet ﷺ, however, forgave her remarking at the same time: "You want friendship with those who are your deadly enemy!" The most interesting and worth remembering is the following glad tiding:

It may be that Allah
Will grant love (and friendship)
Between you and those whom
Ye (now) hold as enemies:
For Allah has power
(Over all things); and Allah is
Oft-Forgiving, Most Merciful.

—(Al-Qur'an 60:7)

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ
وَبَيْنَ الَّذِينَ عَادَيْتُمْ
مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ
وَاللَّهُ غَفُورٌ رَحِيمٌ
المتحنته :

NB: The history proved that it happened likewise. The Prophet ﷺ set off to *Makka* along with 10,000 pious companions and the enemies of Islam became over-awed by the Muslim troops and surrendered, and victory came to hand without any battle. At this the Prophet ﷺ asked a group of the offenders: "What treatment do you expect from me in the face of your deeds?"

They all replied: "You are a generous brother, the son of a generous brother!"

Out of the goodness of his heart, the Prophet ﷺ granted a general amnesty and said at the same time what the Prophet Joseph (peace be upon him) had said to his brothers: "There is no calamity to befall you today!" This resulted in the whole Arabian peninsula embracing Islam, thus knitting the

inhabitants together in the same relationship.

After the *Treaty of Hudaibiyah*, about 4-5 months before setting off to *Makka*, he sent out invitations to all the rulers in the neighbourhood and invited them to accept Islam. A letter was sent out to the ruler of *Basr* by hand of *Haris* (may Allah the Almighty be pleased with him). When he reached the place called *Manta* near the Syrian border, *Shurjail* who was the commander of the province appointed by the *Caesar of Rome* arrested and murdered him for nothing. The Prophet ﷺ despatched an expedition headed by *Zaid bin Hartha* (may Allah the Almighty be pleased with him) to punish this *Ghassanide* Chief. He ordered that if *Zaid* were killed during the expedition, *Ja'far bin Abi Talib* would be the leader; if he were also killed, then *Abdullah bin Rawah* would be the leader, and if he were also killed, the expedition would choose the leader they liked. When the battle started, it came to pass exactly this way. At last Muslims appointed *Khalid bin Walid* as their leader. He won victory and earned the title of *Saifullah* (the Sword of Allah).

NB: As you will know only *Zaid* amongst all the companions (may Allah the Almighty be pleased with him) is mentioned in the *Holy Qur'an*. *Zaid bin Hartha* was an Arab of a noble descent. A cruel man kidnapped him at an early age, enslaved and sold him in the market of *Makka*. The honourable lady *Khadijah* (may Allah the Almighty be pleased with her) bought and presented him to the Prophet ﷺ after a few days. When he grew up and set out on a trading errand, he passed by, during the journey, his ancestral place, and his relatives came to know of it. At last his father, his uncle and his brother visited the Prophet ﷺ and asked for him to be handed over to them for a compensation. The Prophet ﷺ said: "There is no need of any compensation. You are most welcome to take him with you if he so wishes." They enquired from *Zaid*. At this *Zaid* said: "I do not want to leave the Prophet ﷺ. He holds me dearer than his own children." The Prophet ﷺ set him free and he began to be called the Prophet's (ﷺ) adopted son. During this period of time the following Verse was revealed:

Call them by (the names)
Of their fathers: that is
Juster in the sight of Allah,
But if ye know not
Their father's (names, call
Them) your Brothers in Faith,
Of your *Maulas*.

—(*Al-Qur'an* 33:5)

ادْعُوهُمْ لِآبَائِهِمْ
هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ
لَمْ تَعْلَمُوا آبَاءَهُمْ
فَاعْتَرِفُوا بِالذِّنْبِ
وَمَوَالِيكُمْ

الاحزاب : ٥

From the very time of this revelation, he was addressed as *Zaid bin Hartha* instead of *Zaid bin Muhammad* (ﷺ) as he was previously known. His father might have chosen his name *Zaid*, but how could he know that he would be a close companion of the Prophet ﷺ. His name testifies

chronometrically to his date of death thus: 7, 10; 4, 21 = زيد, 21. *Zaid* was killed during the 21st year of the Prophethood i.e. 8 AH.

As only *Zaid* is mentioned in the *Holy Qur'an* from amongst the companions (may Allah the Almighty be pleased with him), so is mentioned the greatest enemy *Abu Lahab's* name from amongst his enemies:

Perish the hands
Of the Father of Flame!
Perish he!

No profit to him
From all his wealth,
And all his gains!

Burnt soon will he be
In a Fire
Of Blazing Flame!

His wife shall carry
The (crackling) wood –
As fuel! –

A twisted rope
Of Palm-leaf fibre
Round her (own) neck!

—(Al-Qur'an 111:1-5)

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا

كَسَبَهُ سَيَصِلَىٰ نَارًا ذَاتَ

لَهَبٍ ۚ وَامْرَأَتُهُ حَمَّالَةَ

الْحَطَبِ ۚ فِي جِيدِهَا

حَبْلٌ مِّن مَّسَدٍ

الْهَب: ١-٥

Some commentators regard *Tabbit Y-da* as a formula of supplication and found from the portion *Tab* that the supplication were met with. But I agree with the above translation in English as it reflects the Urdu translation of the *Sura Lahab* as given in the commentary by the learned *Hamid-ud-Din Frahi*.

The Prophet's (ﷺ) uncle *Abdul Uza* and his wife were his worst enemies. As he was a man of radiant red complexion he had his nickname as *Abu Lahab*. And he was known by this name and also for his enmity that need not be described here. When his enmity exceeded all limits, Allah the Almighty gave news of his destruction in these Verses.

It happened, at the outset of the *Battle of Badr*, in which he did not participate and instead, he sent along *'Aas bin Hisham bin Mughaira* who owed four thousand Dirhams to him. But he was helpless to pay off because of his straitened circumstances. In fear of losing his own life *Abu Lahab* bought *'Aas's* life in lieu of the debt and save the money owed to him. And he sent him to the battlefield of *Badr* as his deputy. The Arab *'Awan* and *Ansar* are known as *Yad*.

When the remaining men came back from the *Battle of Badr* where many of his comrades and aides (*'Awan*) were killed, *Abu Lahab* asked *Abu Sufriyan* for an account of the Battle. He replied: "There was fear and awe prevailed upon us. Some warriors were seen riding dappled horses between the earth and sky. Afterwards the *Medimites* killed or tied whomsoever they wished. *Abu Rafa'*, who was the the Abbas's slave, said that those horse riding warriors were the angels."

At this *Abu Lahab* got infuriated, lifted him up, threw him flat on ground, sat on his chest and beat him. Seven days after, *Abu Lahab* got smallpox whereupon his sons deserted him and he gave up the ghost. Nobody moved him till his body putrified. The same room was pulled down on him. The date of his death and so also his comrades' was given in the word *Y-da* which chronometrically has the total figure of 15 (ie. Y,10; d,4; and a,1 = Y - da, 15) which was the 15th year of Prophethood and year 2 AH after migration. Consequently, the 15th year of Prophethood is regarded as highly important because two greatest enemies of Islam, *Abu Jahl* and *Abu Lahab* both, died during this year. Also, the *Battle of Badr* is the most magnificent event of the history of Islam. There are also other yet different dates given for this Battle.

The prophecy of this *Sura* was fulfilled thus:

1. *Abu Lahab* felt helpless to come face to face in the battlefield. He did not lift his sword and avoided coming to the battlefield.
2. Many of his aides were killed.
3. *Abu Lahab* did not put his money to his use. Contrariwise, he spent his money to buy a slave to fight in the battle thus trying to save his life which he could not do either.
4. Along with the destruction of his power and grandeur, he also died.
5. As he was extremely jealous of the progress of the Prophet ﷺ, the Lord of the Worlds also inflicted an exemplary punishment on him. No doubt he will be the food for Hell fire. This means that a person will receive a recompense or punishment in accordance with his deeds. This is why he is described by his *alias* which means 'he will shortly be burnt in a fire of blazing flame.'

The prophecy was fulfilled most aptly and so also the date of the event could be derived from the word *Y-da* as illustrated above.

As described above, during the *Battle of Manta, Zaid, Ja'far and Abdullah bin Rawah* were all killed and victory came to *Khalid's* hands. In order to wreak vengeance, the ruler of *Ghassan* himself gathered together a big army and also sought help from *Heraclius*, the Emperor of Rome, who sent along some 40,000 men and himself made up his mind to follow. Briefly, the Christian forces gathered at the border of *Syria*. The news came in that *Medina Manarwara* was about to be invaded. The Prophet ﷺ found it desirable to check the Christian forces at the Syrian border. The Prophet ﷺ informed generally the tribes inviting them to join the Muslim troops in order to encounter the *Heraclius's* forces. Although the summer crops were ripe to be harvested and, as usual, the hypocrites also interfered, an army of 30,000 troops gathered round.

When the Muslim troops reached the fountain of *Tabuk* at the border of *Syria*, they rested. Hearing this news, *Heraclius* retreated out of fear. The Christian troops and the Emperor of *Ghassan* also scattered at the news of Muslim troops. Consequently, the Christian rulers agreed to the payment of

Jizya (the per capita protection tax). This journey has been described in detail in *Sura At-Tauba* (The Repentance):

Fight those who believe not
In Allah nor the Last Day
Nor hold that forbidden
Which hath been forbidden
By Allah and His Apostle,
Nor acknowledge the Religion
Of Truth, (even if they are)
Of the People of the Book,
Until they pay the Jizya
With willing submission,
And feel themselves subdued.
—(Al-Qur'an 9:29)

تَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ
وَلَا يُحَرِّمُونَ مَا
حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا
يَدِينُونَ دِينَ الْحَقِّ مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ
التوبة: ٢٩

Further along, it states:

Gain would they extinguish
Allah's Light with their mouths,
But Allah will not allow
But that His Light should be
Perfected, even though the
Unbelievers

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ
بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ
إِلَّا أَنْ يَتِمَّ نُورُهُ وَلَوْ
كَرِهَ الْكَافِرُونَ هُوَ
الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَلَوْ
كَرِهَ الْمُشْرِكُونَ
التوبة: ٣٢-٣٣

May detest (it).
It is He Who hath sent
His Apostle with Guidance
And Religion of Truth,
To proclaim it
Over all religions,
Even though the Pagans
May detest (it).
—(Al-Qur'an 9:32-33)

NB: The *Holy Qur'an* has also been termed as *The Light*.

So it is those who believe
In him, honour him,
Help him, and follow the Light
Which is sent down with him,-
It is they who will prosper.
—(Al-Quar'an 7:157)

فَالَّذِينَ آمَنُوا بِهِ
وَعَزَّزُوا وَنَصَرُوا
وَاتَّبَعُوا النُّورَ الَّذِي

أَنْزَلَ مَعَهُ الْوَالِيكَ
هُوَ الْمُفْلِحُونَ

الاعراف: ١٥٤

Furthermore, it has been explained quite clearly in *Sura An-Nur* (The Light) thus:

Allah has promised, to those
Among you who believe
And work righteous deeds, that
He
Will, of a surety, grant them
In the land, inheritance
(Of power), as He granted it
To those before them, that
He will establish in authority
Their religion – the one
Which He has chosen for them;
And that He will change
(Their state), after the fear
In which they (lived) to one
Of security and peace:
They will worship Me (alone)
And not associate aught with Me
If any do reject Faith
After this, they are
Rebellious and wicked.
So establish regular Prayer
And give regular Charity;
And obey the Apostle;
That ye may receive mercy.
Never think thou
That the Unbelievers
Are going to frustrate
(Allah's Plan) on earth:
Their abode is the Fire, –
And it is indeed
An evil refuge!

—(Al-Qur'an 24:55-57)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا
مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ
لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى
لَهُمْ وَيَكْبِتُ لَهُمْ مِنَ بَعْدِ
خَوْفِهِمْ أَمَّا يَعْبُودُونَ
الَّذِينَ لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ
هُمُ الْفَاسِقُونَ وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ
تُرْحَمُونَ لَا تَحْسَبَنَّ
الَّذِينَ كَفَرُوا مُعْجِزِينَ
فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا
وَلَيْسَ الْبَصِيرُ

النور: ٥٥-٥٤

The learned *Shabbir Ahmad Uthmani* has appended the following footnote to this Verse of the *Holy Qur'an*:

“That the people of the Prophet’s (ﷺ) time who were the most pious and the perfect followers of the Prophets’ (ﷺ) practice would be endowed with the Kingdom of Earth after the Prophet (ﷺ) and that he would assign them with the task of establishment on Earth the Religion of Islam which Allah the Almighty liked the most could be interpreted from the word *Istakhlaf*. And this points to the fact that they (these rulers) would not be like other rulers of the world. Rather, they, as the heir-apparent of the Prophet (ﷺ), would proclaim the Kingdom of Heaven on Earth, lay the foundations of the True Religion, establish His Rule on Land and Sea. This would be the time when Muslims would not be awe-stricken by non-believers. Instead, they would absorb themselves in worship of their Creator completely content. The world would be in peace through and through. The outstanding characteristic of these honourable and worthy servants would be to worship purely and squarely the One and Only God. It would not even smack of the least *Shirk*. There would not be even a trace of the hidden *Shirk*. They would be the servants of the One and Only God, fear Him only, pin their hopes on Him only, trust on Him only, live and die in accordance with His Will only and will not let anybody’s fear or awe to come near them. Nor would they care for anybody’s happiness and unhappiness. Praise be to Allah the Almighty that this promise was also fulfilled by the first four Caliphs, may Allah the Almighty be pleased with them all. The whole world observed with open eyes that every letter of this magnificent prophecy was fulfilled.”

The History of Islam has also spoken about this promise of Caliphate the dates of events which have been proved chronometrically from the *Qur'anic* words.

After the conquest of *Makka Makarrama*, the Arab tribes embraced Islam continuously. On the day of *5th Zeqaid 10 AH*, the Prophet (ﷺ) left *Medina Manawwara* for *Hajj* (the Pilgrimage) of the *Holy Ka'aba*. Later, he himself performed and taught others the rituals of the *Hajj*. He delivered a *Khutba* (Sermon) at the *Mount of 'Arafat*. Herein he incanted the praise of and gratitude to Allah the Almighty and offered advice on multifarious matters. He said: “As long as you hold fast to the *Holy Qur'an* and *Sunnah*, you will not go astray.” Prior to this he also informed them that he did not expect to be with them at that place the following year. He spoke during his sermon as one bidding farewell. Accordingly, this *Hajj* was known as *Hajj'at-ul-Wida'*. The Prophet (ﷺ) was still at *Makka Makarrama* when the following Verse was revealed:

This day have I
 Perfected your religion
 For you, completed
 My favour upon you,

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ
 وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

And have chosen for you
Islam as your religion.
—(Al-Qur'an 5:4)

وَرَضِيْتُ لَكُمْ الْإِسْلَامَ
دِينًا
المائدة : ٤

The men of insight knew that when the Faith had been perfected, the Prophet's demise was near at hand. Consequently, he died in the month of *Rabi al-Awwal* 11 AH thus bidding goodbye to this transitory world:

: "To Allah
We belong, and to Him
Is our return".
—(Al-Qur'an 2:156)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
البقرة : ١٥٦

When the Prophet ﷺ went over to *Medina Manawwara*, the Arab non-believers came to him in crowds and embraced Islam. Finally this revelation came down in *Medina Manawwara*.

When comes the Help
Of Allah, and Victory,
And thou dost see
The People enter Allah's
Religion
In crowds,
Celebrate the Praises
Of thy Lord, and pray
For His Forgiveness:
For He is Oft-Returning
(In Grace and Mercy).
—(Al-Qur'an 110:1-3)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ
فِي دِينِ اللَّهِ أَفْوَاجًا
فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ
تَوَّابًا
النصر : ١-٣

Take it, therefore, that the aim of Prophethood and birth which amounted to perfection of the Faith and introduction of the exalted Caliphate had taken place. The time to set out on the journey to the Hereafter was near on hand. The attention had to be directed from the life here to the Hereafter. And it was the time meant to pray for forgiveness for him and for his *Ummah* (the Muslim Nation). The above Chapter of the *Holy Qur'an* was revealed last in his life. The Prophet ﷺ and the Companions (may Allah the Almighty be pleased with them all) recognised that the task that had been assigned to him in the world had been accomplished. The journey to the Hereafter had approached. It is related in the history that when *Abu Bakr Siddique*, who later on became the First Caliph of Islam, heard this Chapter, he wept. When enquired, he replied: "The job the Prophet ﷺ had in the world has been performed, and this is the information about the last journey."

As to the *Jihad* (the Holy War), the late *Maulana Shibli* writes in his commentary: "Islam has rendered *Jihad*, which is apparently an act of savagery, as such a sacrosanct and an exalted task that it became the most superior worship. The object of *Jihad* was declared to deliver the oppressed of cruelty and to stop the cruel from oppressing the weak."

To those against whom
War is made, permission
Is given (to fight) because
They are wronged; - and verily,
Allah is most Powerful
For their aid; -

(They are) those who have
Been expelled from their homes
In defiance of right, -
(For no cause) except
That they say, "Our Lord
Is Allah."

—(*Al-Qur'an* 22:39-40)

أُوذِيَ الَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظُلُمَاءٌ
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ
الحج: ٣٩-٤٠

"The kingdoms were constantly in the grip of evil and feuds. People could not live in peace and security. *Jihad* was meant to wipe out feuds and establish peace.

And fight them on
Until there is no more
Tumult or oppression.

—(*Al-Qur'an* 8:39)

وَتَاتِلُوهُمْ حَتَّىٰ
لَا تَكُونَ فِتْنَةٌ
الأنفال: ٣٩

"Those who did not believe in Allah the Almighty and recompense and punishment, and, therefore, regarded all sorts of cruelty and oppression permissible and had no sense of distinction between what was forbidden and what was allowed, were to be overcome through *Jihad* thus making it their duty to deliver the oppressed of their cruelty."

Fight those who believe not
In Allah nor the Last Day,
Nor hold that forbidden
Which hath been forbidden
By Allah and His Apostle.

—(*Al-Qur'an* 9:29)

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ
وَلَا يُحَرِّمُونَ مَا
حَرَّمَ اللَّهُ وَرَسُولُهُ
التوبة: ٢٩

It was not meant that, through conquest and occupation of land in the Holy War, the conqueror be benefited from money, property and government. Rather, it was meant to instruct people to worship, work hard, help the destitute, enjoin good and forbid evil.

(They are) those who,
 If We establish them
 In the land, establish
 Regular prayer and give
 Regular charity, enjoin
 The right and forbid wrong.
 —(Al-Qur'an 22:41)

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي
 الْأَرْضِ أَتَامُوا الصَّلَاةَ وَآتَوُا
 الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ
 وَنَهَوْا عَنِ الْمُنْكَرِ
 الْحَجَجِ: ٣١

The money and property that came to hand by the conquest of a country belonged to the conqueror who spent it to his own comfort. The men of influence in the court also benefited in accordance with their status. The *Holy Qur'an* has, contrariwise, proclaimed its use thus:

And know that out of
 All the booty that ye
 May acquire (in war),
 A fifth share is assigned
 To Allah, — and the the Apostle,
 And to near relatives,
 And the wayfarer.
 —(Al-Qur'an 8:41)

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ
 شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ
 وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
 وَالْيَتَامَىٰ وَالسَّائِلِينَ
 وَأَبْنِ السَّبِيلِ
 الْأَنْفَالِ: ٣١

Jihad was not only declared worship in reality but also apparently. The warriors (*Mujahideen*) were enjoined to remember Allah the Almighty at the right times during the battle:

O ye who believe,
 When ye meet a force
 Be firm and call Allah
 In remembrance much
 (and often)
 That ye may prosper
 —(Al-Qur'an 8:45)

يَا أَيُّهَا الَّذِينَ آمَنُوا
 إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا
 وَاذْكُرُوا اللَّهَ كَثِيرًا
 لَّعَلَّكُمْ تُفْلِحُونَ
 الْأَنْفَالِ: ٣٥

At another place the learned *Shabbir Ahmad Uthmani* writes: “War is the worst scene of the acts of human beings. And the battle of Arabs was a scene of utter cruelty, oppression, butchery, cunning, apathy and savagery. Yet it was the miracle of Prophethood that *Jihad* was free from all these misdeeds and was made into a sacred day of the human being. Killing of women, old folks, children, new born babies, slaves, and female servants was totally forbidden.”

—(Jihad, Sahih Muslim)

During the battles the Prophet ﷺ strictly forbade the killing of women whenever he saw the corpse of a woman. Before the advent of Islam it

was quite usual to arrest the enemy, tie him to something and shoot arrows at him or kill him with the sword. They called it *Sabr* in Arabic. The Prophet ﷺ laid a great stress on keeping, in all circumstances, the promise that is made.

NB: Suffice it to reproduce one example here. During the *Treaty of Hudaibiyah*, *Abu Jandal* came all chained. He showed the scars on the body that had resulted from the oppression in prison by the *Quraishites*. The Prophet ﷺ said: "Yes, but it has been agreed with the *Quraish* that any Muslim who escaped *Makka Makarrama* would be returned to the *Quraish*." At this *Abu Jandal* cried bitterly and spoke to Muslims passionately thus infusing indignation amongst them till they were greatly moved; *Umar*, may Allah the Almighty be pleased with him, became desperate and went to the Prophet ﷺ time and again to convince him otherwise. But the value of keeping the promise was far superior to these impending dangers. *Abu Jandal* had to go back with his feet chained.

They treated roughly the prisoners of war. And it was likewise amongst all the nations. With regard to prisoners of war, the Prophet ﷺ emphasised that they should not be tortured in any way. When he handed over to the companions those arrested during the *Battle of Badr*, he warned them lest they should face shortage of food and drink. Accordingly, the companions themselves lived on dates and fed the prisoners on bread. When Allah the Almighty described in the *Holy Qur'an* the qualities of His most honoured servants, He also spoke about them thus:

And they feed, for the love
Of Allah, the indigent,
The orphan, and the captive.
—(*Al-Qur'an* 76:8)

وَيُطْعِمُونَ الطَّامِعِينَ
حُبَّهُمْ مَسْكِينًا وَيَتِيمًا
وَأَسِيرًا -
الذَّمس : ٨

It is narrated in the collection of the *Hadith* by *Abu Daud* that a man enquired of the Prophet ﷺ : 'A man wants to wage Jihad in the path of Allah the Almighty, but also wants some worldly profit thereof.'

He replied: "He will reap no recompense whatever."

People found it a rather strange reply. They sent men to enquire about this time and again. They did not believe that the Prophet ﷺ would have said so. At long last when he said the same thing a third time, that is, 'he would not reap recompense', people believed it then.

The *Holy Qur'an* has the word *ghanimat* describe booty of war meaning the 'worldly wealth'. And madness and greed for this was looked down upon. When people picked booty before it was allowable to do so during the *Battle of Badr*, the following Verses were revealed in order to turn people away from the worldly desires as has been explained by some commentators:

Ye look
On the temporal goods

تُرِيدُونَ عَرَضَ الدُّنْيَا

Of this world; but Allah
 Looketh to the Hereafter.
 —(Al-Qur'an 8:67)

وَاللَّهُ يُرِيدُ الْآخِرَةَ
 الْأَنْفَالُ : ٦٧

As Muslims went against this during the *Battle of Uhud*; some of them suffered because of this. They discarded combating the disbelievers and engaged themselves in amassing booty. The following was revealed then:

Among you are some
 That hanker after this world
 And some that desire
 The Hereafter.
 —(Al-Qur'an 3:152)

مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا
 وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ
 آل عمران : ١٥٢

Despite all these explanations and warnings, Muslims suffered during the *Battle of Hunain* in 8 AH, because they wanted to pillage wealth and property. This is the reason why the Prophet ﷺ took pains to explain this issue over and over again.

The man enquired of the Prophet ﷺ thus: "A person wages *Jihad* for the sake of wealth, another for fame and still another to manifest his chivalry. Whose *Jihad* would be regarded as performed in the cause of Allah the Almighty?" The Prophet ﷺ replied: "It is the man who fights in order to exalt the *Word* of Allah the Almighty."

This teaching helped to eliminate the desire for wealth which men covet in their hearts. And thereafter *Jihad* was meant to exalt the *Word* of Allah the Almighty as has been explained above.

A'bad ar-Rahman (the servant of Allah the Compassionate) has the following as his succinct quality:

Nor slay such life as Allah
 Has made sacred, except
 For just cause.
 —(Al-Qur'an 25:68)

وَلَا يَقْتُلُونَ
 النَّفْسَ
 الَّتِي حَرَّمَ اللَّهُ
 إِلَّا بِالْحَقِّ
 الفرقان : ٦٨

Could the Faith that entertains such commandments as these order the unlawful killing of anybody or even sponsor such views as would engender mischief? Therefore, if any Muslim succumbs to or has perpetrated in the past such an act, he himself should be held responsible for this. It would have, indeed, no authority from the Faith.

In the face of the above, let us attend to the *Book of Deuteronomy*:

"When you draw near to a city to fight against it, offer terms of peace to it. And if its answer to you is peace and it opens to you, then all the people who are in it shall do forced labour for and shall serve you. But if it makes no peace with you, but makes war against you, then you shall besiege it; and the Lord your God gives into your hands you shall put all its males to the sword,

but the women and the little ones, the cattle and everything else in the city, all its spoil, you shall take as booty for yourselves; and you shall enjoy the spoil of your enemies, which the Lord your God has given you. Thus you shall do to all the cities which are very far from you which are not the cities of the nations here. But in the cities of these peoples that the Lord your God gives you for an inheritance, you shall save alive nothing that breathes, but you shall utterly destroy them.”

—(Deuteronomy 21:10-17)

Now let us examine a few commandments of the *Yajr Veda* which are copied here from the tract *Ved* by *Swami Dayanand*:

1. We will thrust into the mouth of a lion those against whom we bear enmity or those who bear enmity against us.
—(Yajr Veda 19:15)
2. We will thrust into the gun-like mouth that fires water and billows air those against whom we bear enmity or those who bear enmity against us.
—(Yajr Veda 19:15)
3. We will thrust into the mouths of blood thirsty carnivores those against whom we bear enmity or those who bear enmity against us.
—(Yajr Veda 19:15)
4. We will push them whom we hate, or cross, or who torture us into the mouths of witches thus torturing them as mouse is in the mouth of a cat.
—(Yajr Veda 65:66)
5. O’ the strong and the wise, devastate completely the food stores and workshops of the lightning enemy and beat them with force.
—(Yajr Veda 13:13)
6. We will thrust into the mouth of a lion whoever is harmful and whosoever we oppose or whoever bears enmity against us.
—(Yajr Veda 15:15)
7. We will have them killed by the witches whom we bear enmity against or who bears enmity against us.
—(Yajr Veda 15:16)
8. O’ the statesman, burn in fire the enemies who oppose the religion (of Hinduism). O’ the majestic wiseman, burn him who encourages our enemies by hanging him upside down like a wood splint.
—(Yajr Veda 13:12)
9. O’ the strong, O’ the enlightened and the learned! may we the fiery creatures and lost of senses completely follow you, the pretty sensible.
—(Yajr Veda 26:11)

Do compare the above commandments with the commandments of the *Holy Qur’an*, ponder over them deeply and seek lesson from this.

See how the paths differ
From hither to thither!

بین تفاوتِ اہ از کجاست تا بہ کجا

You are aware that the Prophet ﷺ started his life as an orphan. But at the time of his death he was the ruler of Arabia. His rule was such that his

shield had been pawned with a Jew for 30 Dirhams just before his death. He could not retrieve it because whatever he received he spent in the way of Allah the Almighty. He left behind him a sword, suit of armour, a mule and a small land holding. Even about these items he had ordered them to be given away in charity. Indeed this rule was not for any personal gain. Presenting Islam in practice he meant to demonstrate how a human being should order his whole life during the periods of orphanage, destitution, prosperity, kingship, and spread conquest and military command in order to win the pleasure of Allah the Almighty:

Say: "O men! I am sent
Unto you all, as the Apostle
of Allah."

—(Al-Qur'an 7:158)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي
رَسُولٌ مِّنْ اللَّهِ إِلَيْكُمْ جَمِيعًا
الاعراف: ١٥٨

Accordingly, the Prophet ﷺ set the examples of exemplary character for the whole of the world. This is why he became renowned by the title of *Rahmatun'il-'Alameen* (Mercy to the Worlds). And Allah the Almighty has revealed the *Holy Qur'an* being the *Dhikr-il-'Alameen* (Guidance for the Worlds).

The above mentioned events clearly tell that the matchless success the Prophet ﷺ enjoyed was not possible but because of the definite Divine help. If one studies carefully events of the whole life of our Holy Prophet ﷺ, it seems to be a complete miracle. Despite this the critics object that the miracles which are narrated in the traditions, *Hadith*, and attributed to the Prophet ﷺ are false though there could be no more positive evidence than the above to prove its authenticity. The critics base their objections which are completely inept in view of the following Verses which are reproduced from Chapter *Bani Israel*:

They say: "We shall not
Believe in thee, until thou
Cause a spring to gush
Forth for us from the earth
"Or (until) thou have
A garden of date trees
And vines, and cause rivers
To gush forth in their midst,
Carrying abundant water:
"Or thou cause the sky
To fall in pieces, as thou
Sayest (will happen), against us,
Or thou bring Allah
And the angels before (us)
Face to face;
"Or thou have a house

وَقَالُوا لَنْ نُّؤْمِنَ بِكَ حَتَّى
تَفْجُرَ لَنَا مِنَ الْأَرْضِ
يَنْبُوعًا أَوْ تَكُونَ لَك
جَبَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ
تَفْجُرُ فِيهَا الْأَنْهَارُ جَلالها
تَفْجِيرًا ۗ
أَوْ تُسْقِطَ السَّمَاءَ كَمَا
زَعَمْتَ عَلَيْنَا كِفَا
أَوْ تَأْتِيَكِ بِاللَّهِ وَالْمَلَكَةِ

Adorned with gold,
Or thou mount a ladder
Right into the skies.
No, we shall not even believe
In thy mounting until thou
Send down to us a book
That we could read.”
Say: “Glory to my Lord!
Am I aught but a man, -
An Apostle?”
—(Al-Qur'an 17:90-93)

تَبَيَّنَّا لَكَ أَوْ يَكُونُ لَكَ
بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْتُقِ
فِي السَّمَاءِ لَوْ أَنَّ نَادٍ مِّنَ
رُفُقَيْكَ حَتَّىٰ تَنْزِلَ
عَلَيْنَا كِتَابًا تَقْرَأُهُ قُلُوبٌ سَمِعَتْ
رَبِّي هَلْ كُنْتَ إِلَّا بَشَرًا مَّرْسُولًا
بَنِي إِسْرَائِيلَ ٩٠-٩٣

The critics do not seem to examine it in the context of the Verse preceding to the above:

Say: “If the whole
Of mankind and Jinns
Were to gather together
To produce the like
Of this Qur'an, they
Could not produce
The like thereof, even if
They backed up each other
With help and support.”
—(Al-Qur'an 17:88)

قَدْ لَبِثَ أَجْمَعَتِ الْإِنْسُ
وَالْجِنُّ عَلَىٰ أَن
يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ
لَا يَأْتُونَ بِشَيْءٍ وَكُ
كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا
بَنِي إِسْرَائِيلَ : ٨٨

Furthermore, consider the very first Verse of this Chapter and find it for yourself the invalidity of these objections:

Glory to (Allah)
Who did take His Servant
For a journey by night
From the Sacred Mosque
To the Farthest Mosque
(Jerusalem)
Whose precincts We did
Bless, - in order that We
Might show him some
Of Our Signs: for He
Is the One Who heareth
And seeth (all things).
—(Al-Qur'an 17:1)

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ
لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيكَ
مِنَ الْآيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ
الْبَصِيرُ -
بَنِي إِسْرَائِيلَ : ١

The journey from *Makka Makarrama* to *Bait al-Maqdas* (*Al-Qudus Ash-Sharif*) is called *Isra* and from *Bait al-Maqdas* to *Sidrat al-Muntaha*, the *Mi'raj*—see the details in my book *Tuhfa-e-Mi'raj Sharif* (Gifts of the Holy Ascension to Heaven).

When the disbelievers expressed their doubts about the journey to *Bait al-Maqdas*, the Prophet ﷺ told that he had seen such a *Makkan* caravan on the way which fact was certified later. The disbelievers also asked about the circumstances of the *Bait al-Maqdas*. About this the *Hadith* has that Allah the Almighty displayed miraculously to the Prophet ﷺ the map of *Bait al-Maqdas* whereby he could explain completely the circumstances thus putting the enemies to shame and insult. Some of them did rally their faith to Islam.

The above Verses indicate that the disbelievers were shown a few signs of the truthfulness of the Messenger (ﷺ) of Allah the Almighty but they did not embrace Islam despite that. And how could they believe if they were requesting miracles only for a test! When these signs were fulfilled and, more often than not, the disbelievers did not accept the Faith, they received punishment for their misdemeanours. Here also if the disbeliever would not have been comforted after they saw the miracles asked by them they would have been punished, which would not have been appropriate in the context of the holy Prophet (ﷺ) being Blessing for all in Worlds and against Divine Worship. The questions were posed by the disbelievers, not to accept the Faith, instead to ridicule it.

The account of the test miracles is given in the questions to the Prophet Moses (peace be upon him) in Chapter *Bani Israel* (The Children of Israel):

To Moses We did give
 Nine clear signs:
 Ask the Children of Israel:
 When he came to them,
 Pharaoh said to him:
 "O Moses! I consider thee,
 Indeed to have been
 Worked upon by sorcery!"
 Moses said: "Thou knowest
 Well that these things
 Have been sent down by none
 But the Lord of the heavens
 And the earth as eye-opening
 Evidence, and I consider thee,
 Indeed, O Pharaoh, to be
 One doomed to destruction!"
 So he resolved to remove them

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ
 آيَاتٍ بَيِّنَاتٍ فَسْأَلَ بَنِي
 إِسْرَائِيلَ إِذْ جَاءَهُمْ نِفَاكُ
 لَّهُ فِرْعَوْنُ وَإِنِّي لَأَظُنُّكَ
 يَٰمُوسَىٰ مَسْحُورًا فَقَالَ
 لَقَدْ عَلِمْتَمَا أَنزَلْتَهُ
 هَؤُلَاءِ مِنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ
 بِصَافِرَاتِ الْغَيْثِ لَأَظُنُّكَ
 مَكْرُوهًا فَارَادَ أَنْ يَنْفِرَهُمْ

From the face of the earth:
But We did drown him
And all who were with him.
—(Al-Qur'an 17:101-103)

مِنَ الْأَرْضِ فَأَعْرَضْنَا
رَمَتْ مَعَهُ جَمِيعًا
بنی اسرائیل: ۱۰۱-۱۰۳

The account is exemplified further:

We sent down the (Qur'an)
In Truth, and in Truth
Has it descended: and We sent
Thee but to give Glad
Tidings and to warn (sinners).

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْنَاهُ
أَرْسَلْنَاكَ إِلَّا مِبْرَاءً لِّرَبِّكَ وَتَمَنَّا أَنْ نَفْقَهُ كَلِمَاتَهُ
عَلَى النَّاسِ عَلَى مَكْنٍ وَتَزَلَّاهُ

(It is) a Qur'an
Which We have divided
(Into parts from time to time),
In order that thou mightest
Recite it to men
At intervals: We have
Revealed it by stages.

تَنْزِيلًا قَدْ آمَنَّا بِهِ أَوْلَا
فَرِيقَاتٍ الَّذِينَ آتَيْنَاهُمُ
مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ
يَخِرُّونَ لِلْآدَاتِ حَبَدًا
وَيَهْرُونَ سُبْحَانَ
رَبِّنَا إِنَّكَ
وَعَدُ رَبِّنَا لَمَفْعُولًا

Say: "Whether ye believe
In it or not, it is true
That those who were given
Knowledge beforehand, when
It is recited to them,
Fall down on their faces
In humble prostration":
And say: "Glory
To our Lord! Truly
Has the promise of our Lord
Been fulfilled!"

بنی اسرائیل: ۱۰۵-۱۰۸

—(Al-Qur'an 17:105-108)

The sum total of the accounts is that those who did not submit to Faith and bear belief in the life Hereafter would not embrace Faith at the fulfilment of test miracles. Even the Prophet Jesus (peace be upon him) refused to perform test miracles – see the *Book of Matthew*:

"Then some of the scribes and Pharisees said to him, 'Teacher, we wish to see a sign from you.' But he answered them, 'An evil and adulterous generation seeks for a sign; but sign shall be given to it except the sign of the Prophet Jonah.' "

—(Matthew 12:38-39)

The request for test miracles has been dealt with in the *Holy Qur'an* in several ways:

If they saw every one
Of the Signs, not they
Will believe in them.

—(Al-Qur'an 6:25)

وَأَنْ يَرَوْا كُلَّ آيَةٍ
لَا يُؤْمِنُوا بِهَا
الْأَنْعَامُ : ٢٥

It has been further discussed in the following Verse:

They say: "Why is not
A Sign sent down
To him from his Lord?"
Say: "Allah has certainly
Power to send down a Sign:
But most of them
Understand not."

—(Al-Qur'an 6:37)

رَفَتَ لَوْلَا نَزَّلَ عَلَيْهٖ
آيَةً مِنْ رَبِّهِ قُلْ إِنَّ
اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ
آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
الْأَنْعَامُ : ٣٧

The request for test miracles can be met on two grounds. *Firstly*, it should compel them to embrace Faith. This has its own danger that an individual will lose the natural freedom of thought and action. *Secondly*, if the miracles are not overwhelmingly convincing, they would lead to the original doubts and suspicions. This has been explained in the *Holy Qur'an* thus:

They swear their strongest
Oaths by Allah that if
A (special) Sign came
To them, by it they would
Believe. Say: "Certainly
(All) Signs are in the power
Of Allah: but what He
Wishes you (Muslims)
To understand is
That (even) if a (special) Sign
Comes, they will not believe."

We (too) shall turn
To (confusion) their hearts
And their eyes, as they
Refused to believe
In the first instance:
We shall leave them
In their tresspasses,

وَأَسْمَأُ بِاللَّهِ جَهْدَ آيْمَانِهِمْ
لَئِنْ جَاءَتْهُمْ آيَةٌ
لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا
الْآيَاتُ عِنْدَ اللَّهِ وَمَا
يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ
لَا يُؤْمِنُونَ وَنَقَلِبُ أَقْدَانَهُمْ
وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا
بِهَا أَوَّلَ مَرَّةٍ وَنَدْرُهُمْ

To wander in distraction.

—(Al-Qur'an 109-110)

فِي طُغْيَانِهِمْ
يَهْتَبُونَ

الانعام: ١٠٩-١١٠

Hereabove the references to the *first sign* may be taken to point to the following Verse:

The Hour (of Judgement)

Is nigh, and the moon

Is cleft asunder.

But if they see

A Sign, they turn away,

And say: "This is

(But) transient magic."

They reject (the warning)

And follow their (own) lusts

But every matter has

Its appointed time.

—(Al-Qur'an 54:1-3)

اقْتَرَبَتِ السَّاعَةُ وَانْتَشَقَّ

الْقَمَرُ وَإِن يَّرَوَا آيَةً

يَعْرِضُوهَا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ

وَ كُلُّ أَمْرٍ مُّتَقَدِّرٌ

عِنْدَ رَبِّنَا

Warning against request miracles has been explained as follows:

"Nay," they say, "(these are)

Medleys of dreams! – Nay,

He forged it! – Nay,

He is (but) a poet!

Let him then bring us

A Sign like the ones

That were sent to

(Prophets) of old!"

(As to those) before them,

Not one of the populations

Which We destroyed believed:

Will these believe?

—(Al-Qur'an 21:5-6)

بَلْ قَالُوا أَضْغَاثُ

أَحْلَامٍ بَلْ افْتَرَاهُ

بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا آيَةً

كَمَا أُرْسِلَ الْأَوْلُونَ

مَا آمَنَتْ قَبْلَهُمْ مِنْ

قَرِيَّةٍ أَهْلَكْنَاهَا أَفَهُمْ

يَوْمِنَا

الأنبياء: ٥-٦

The nations before were revealed the requested signs. Seeing these they did not accept Faith. Therefore, they were destroyed in accordance with the custom of Allah the Almighty. If *Makkan* disbelievers had their requests met with, they were not, even then, to accept Faith. Consequently, they were to be destroyed like the others before them. Yet, it was not meant to bring about their complete annihilation. Contrariwise, the Divine Will suffered to endure them for a length of time as was later proved that after the conquest of *Makka*,

all Arabs embraced Islam. And rather they were destroyed, they became the pioneers and leaders of the world. That apparently they were not going to accept the Faith as said above has been described as follows:

And, when they see
A Sign, turn it
To mockery,
And say, "This is nothing
But evident sorcery!
—(Al-Qur'an 37:14-15)

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ
وَمَا تَأْتِيهِمْ هَذِهِ إِلَّا سِحْرٌ
مُّبِينٌ
الصَّفَّاتُ: ١٣-١٥

Despite that, the Prophet ﷺ performed myriads of miracles as the disbelievers posed ever new questions:

Say those without knowledge:
"Why speaketh not Allah
Unto us! Or why cometh not
Unto us a Sign?"
So said the people before them
Words of similar import.
Their hearts are alike.
We have indeed made clear
The Signs unto any people
Who hold firmly
To Faith (in their hearts).
—(Al-Qur'an 2:118)

وَقَالَ الَّذِينَ لَا
يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا
اللَّهُ أَوْ يَأْتِيَنَا آيَةً
كَذَلِكَ قَالَ الَّذِينَ
مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ
لَمَّا نَهَتْ قُلُوبَهُمْ
قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ
يُؤْمِنُونَ -
البقرة: ١١٨

The word *Ayat* in the above Verse should be taken to mean the *sign* but not the Verses of the *Holy Qur'an*. This is because there were not one verse but several which were revealed to them. How come they requested another! Accordingly, the word *Ayat* meant the Divine signs ie. the miracles. This is further corroborated by the following Verse:

There has already been
For you a Sign
In the two armies
That met (in combat):
One was fighting in the Cause
Of Allah, the other
Resisting Allah.
—(Al-Qur'an 3:13)

وَمَا كَانَ لَكُمْ آيَةٌ فِي
فِتْنَتِي إِلَّا الْقِتَافَةُ
تُكَاتِبُكَ فِي سَبِيلِ اللَّهِ
وَأُخْرَى كَافِرَةٌ تَزُولُ
مِنْهُمْ
ال عمران: ١٣

There was a miracle performed during the *Battle of Badr*:

It is not ye who
Slew them; it was Allah:
When thou threwest (a handful)
(Of dust), it was not
Thy act, but Allah's
In order that He might
Test the Believers
By a gracious trial
From Himself: for Allah
Is He Who heareth
And knoweth (all things).

—(Al-Qur'an 8:17)

فَلَوْ تَفَتَّلْتُمْهُمْ لَكُنتَ
اللَّهِ قَتَلَهُمُ وَمَا رَمَيْتَ
إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى
وَيُسَبِّحُ الْمُؤْمِنِينَ مِنْ بَلَاءٍ
حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
الأنفال : ١٧

Does miracle help to acquire the wealth of Faith? The reply is as follows:

The Unbelievers say: "Why
Is not a Sign sent down
To him from his Lord?"
Say: "Truly Allah leaveth,
To stray whom He will,
But He guideth to Himself
Those who turn to Him
In penitence, -

—(Al-Qur'an 13:27)

وَيَقُولُ الَّذِينَ كَفَرُوا
لَوْلَا أَنْزَلْنَا عَلَيْهِ آيَةً مِنْ
رَبِّهِ قُلْ إِنَّكَ اللَّهُ
يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي
إِلَيْهِ مَنْ أَنْابَ إِلَى
الرعد : ٢٧

That is, until a man turn to Allah the Almighty, he does not enjoy the good fortune of conversion to Faith. Nor does a miracle benefit him as is made known in the following *Qur'anic* text:

If there were a Qur'an
With which mountains were
moved,
Or earth were cloven asunder,
Or the dead were made to speak,
(This would be the one!).
But, truly, the Command is
With Allah in all things!
Do not the Believers know,
That, had Allah (so) willed,

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ
الْجِبَالُ أَوْ قُطِعَتْ بِهِ
الْأَرْضُ أَوْ كَلِمَةٌ مِنْ رَبِّي
بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَلَمْ
يَأْتِئْسِبِ الَّذِينَ آمَنُوا أَنَّ

He could have guided
 All mankind (to the Right)?
 But the Unbelievers, – never
 Will disaster cease to seize
 Them for their (ill) deeds,
 Or to settle close to their homes,
 Until the promise of Allah
 Come to pass, for, verily,
 Allah will not fail
 In His promise.

—(Al-Qur'an 13:31)

لَوْ شَاءَ اللَّهُ لَهَدَى النَّاسَ
 جَمِيعًا وَلَا يَزَالُ الَّذِينَ
 كَفَرُوا نُصِيبُهُمْ بِمَا
 صَنَعُوا وَرِعَايَاتِنَا لَشَدِيدٌ
 قَرِيبًا مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ
 وَعَدْلَهُ إِنَّ اللَّهَ لَا يُخْفِي الْأَسْرَارَ

الرعد : ٣١

Warning against the test miracles, Allah the Almighty promised to show the Signs of His Power continually until the victory of *Makka*. And so He did, thus certifying the Prophethood for the following reasons:

And it was never the part
 Of an apostle to bring a Sign
 Except as Allah permitted
 (Or commanded). For each
 period
 Is a Book (revealed).

—(Al-Qur'an 13:38)

وَمَا كَانَ لِرَسُولٍ أَنْ
 يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ
 لِكُلِّ آجَلٍ كِتَابٍ

الرعد : ٣٨

Further, He said:

Man is a creature of haste:
 Soon (enough) will I show
 You My Signs: then
 Ye will not ask Me
 To hasten them!
 —(Al-Qur'an 21:37)

خُلِقَ الْإِنْسَانُ مِنْ
 عَجَلٍ سَأُرِيكُمْ آيَاتِي
 فَلَا تَسْتَعْجِلُونِ

الأنبياء : ٣٧

It is hoped that the above would suffice, for Allah the Almighty does control His guidance.

The Holy Qur'an and Modern Science

The *Holy Qur'an* is the Divine revelation which is meant for the guidance of humankind in order that the human being, as he treads on the *straight* path, improves upon and caters for his life here and Hereafter, and ends up as triumphantly successful. **Science** aims at the study of nature and creations of Allah the Almighty. Therefore, the purpose here is to observe both the Divine revelations and the signs of Nature to see if there is any conflict between the works of Nature and the Divine revelations. However, the conflict with the Divine revelations will arise only if haphazard stipulation is at work. The *Holy Qur'an* states:

.....: truly
Fancy can be of no avail
Against Truth.
—(*Al-Qur'an* 10:36)

إِنَّ الظَّنَّ لَا يُغْنِي
مِنَ الْحَقِّ شَيْئًا
يونس : ٣٦

Nonetheless, the *Holy Qur'an* has enjoined all to acquire knowledge of the Universe as it has been pointed out from *Sura Yunus* by the late learned *Tantavi* of Egypt in his magazine:

Say: "Behold all that is
In the heavens and on the
earth."
—(*Al-Qur'an* 10:101)

قُلْ أَنْظُرُوا مَاذَا فِي
السَّمَوَاتِ وَالْأَرْضِ
يونس : ١٠١

The late *Tantavi* has put forward the following comments: "Herein above it is ordered to see things over. And seeing does not mean that a bird's eye view is cast and that is it. This is possible for any person. Nor does a single glance prove fruitful. Therefore, seeing here means something different. It means seeing with the inner eye and, having made use of the mental faculties,

Those who do not seek knowledge of the Universe and are always doubtful and suspicious have been referred to in the following Verses:

Seest thou not that
 Allah sends down rain
 From the sky? With it
 We then bring out produce
 Of various colours.
 And in the mountains
 Are tracts white and red,
 Of various shades of colour,
 And black intense in hue.
 And so amongst men
 And crawling creatures and
 cattle,
 Are they of various colours.
 Those truly fear Allah,
 Among His Servants,
 Who have knowledge,
 For Allah is Exalted in Might,
 Off-Forgiving.

—(Al-Qur'an 35:27-28)

الْقُرْآنَ اللَّهُ أَنْزَلَ
 مِنَ السَّمَاءِ مَاءً
 فَأَخْرَجْنَا بِهِ نَبَاتٍ
 مُخْتَلِفًا أَلْوَانًا وَمِنَ الْجِبَالِ
 جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ
 أَلْوَانًا وَعَرَابٌ سَوَّادٌ
 وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ
 كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ
 مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ
 اللَّهَ عَزِيزٌ غَفُورٌ
 فاطر: ٢٤-٢٨

NB: Herein, by a learned man it is not meant only one who is conversant with the knowledge of *Fiqh* (Islamic Jurisprudence), but one who has in addition to complete Faith also the knowledge of the signs of Nature. Because, Faith is but attestation by heart of what is understood calmly and serenely, with no doubts and suspicions. All along, the *Holy Qur'an* has explained clearly what perception is required to study the signs of Nature:

Behold! In the creation
 Of the heavens and the earth,
 And the alternation
 Of Night and Day, -
 There are indeed Signs
 For men of understanding, -
 Men who celebrate
 The praises of Allah,
 Standing, sitting,
 And lying down on their sides,
 And contemplate
 The (wonders of) creation
 In the heavens and the earth,
 (With the thought):

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
 وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
 لِأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ
 اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ
 جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
 السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا
 خَلَقْتَ هَذَا بَاطِلًا

“Our Lord! not for naught
Hast Thou created (all) this!
Glory to Thee! Give us
Salvation from the Penalty
Of the Fire.”

—(Al-Qur'an 3:190-191)

سُبْحَانَكَ فَتِنَا عَذَابَ النَّارِ
ال عمران : ١٩١ - ١٩٠

In other words, all the signs of wisdom which are apparent throughout the world amount to what has been described by Allah the Almighty as follows:

Who hath created,
And further, given
Order and proportion;
Who hath ordained laws,
And granted guidance.

—(Al-Qur'an 87:2-3)

الَّذِي خَلَقَ فَسَوَّىٰ وَالَّذِي
قَدَّرَ فَهَدَىٰ
الاعلىٰ ٣-٢

The fact of the matter is that although the scientists observe a set pattern and order in operation in the Universe and find no apparent reason behind, even then they shun the praise due to the Creator. Recently, a book called *New Physical Science* has been published at Lahore (Pakistan). It contains articles by many eminent scientists; one appertains to the Sun by *Sir H S Jones* who writes at page 3:

“The solar system today manifests a specific regularity. The Sun, all the planets which are in motion about the Sun, and all the small planets which rotate about those planets move about in a similar fashion. Even their orbits are level with one another. These regularities prove beyond any doubt that the solar system is not an accidental phenomenon. Contrariwise, there is a specific source of this system which has been a subject of several whims.”

You can well imagine how this scientist has carefully avoided the name of the Creator, Allah the Almighty. This warrants one's immediate attention to *Sura 'Araf*:

Our Guardian Lord
Is Allah, Who created
The heavens and the earth
In six Days, and is firmly
Established on the Throne
(Of authority): He draweth
The night as a veil
O'er the day, each seeking
The other in rapid succession:
He created the Sun,

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي
الَّيْلَ النَّهَارَ يَطْبَعُهُ حَسْبُنَا
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ

The Moon, and the stars,
 (All) governed by laws
 Under His Command.
 Is it not Him to create
 And to govern? Blessed
 Be Allah, the Cherisher
 And Sustainer of the Worlds!

—(Al-Qur'an 7:54)

مَخْرَبٍ بِأَمْرِ
 إِلَهِ الْخَلْقِ وَالْأَمْرِ بَارِكُ
 اللَّهُ رَبُّ الْعَالَمِينَ
 الاعراف: ٥٣

The learned *Shabbir Ahmad Uthmani* (may Allah the Almighty bless his soul) has, whilst writing about 'soul', also described the 'creation' and 'command'. His comments are reproduced here in his own words: "Command and creation have been put separately which bring home that to Allah the Almighty these two entities – the 'command' and the 'creation' – are totally separate from each other. We can well understand the differences between the two by examining them with reference to the related Verses. *Firstly*, He proclaimed:

Our Guardian Lord
 Is Allah, Who created
 The heavens and the earth
 In six Days

—(Al-Qur'an 7:54)

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
 فِي سِتَّةِ أَيَّامٍ -
 الاعراف: ٥٣

This points towards 'creation' followed by the description 'and is firmly established on His Throne – Al-Qur'an 7:54' which recounts the Grandeur of the Almighty, He has said:

.....He draweth
 The night as a veil
 O'er the day, each seeking
 The other in rapid succession:
 He created the Sun,
 The Moon, and the stars,
 (All) governed by laws
 Under his Command.

—(Al-Qur'an 7:54)

يَقْنِي أَيْلَ النَّهَارِ
 يَطْلُبُهُ حَيْثُ وَالشَّمْسِ
 وَالْقَمَرِ وَالسُّجُومِ -
 الاعراف: ٥٣

That is, He keeps these creations in operation on a definite and firm organisation which can be termed 'deliberate planning' and 'definition'. And they are the essential determinants of 'Command'. In other words, take it that the world is like a big factory which has big machines set in, some weaving

cloth, some grinding flour, some printing books, some providing electricity to the city and some running fans. Every machine has many sections and cogs which are moulded specifically and mounted in accordance with the aims and functions of the machine. Then all the cogs are put together thus fitting the whole machine in one piece. Electric current is then passed through from the main source to all machines individually. In a split second the silent and stationary machines are put to the kind of motion they are designed to generate and hence operate accordingly. The current puts every machine and its parts to a motion specific to its structure. Whatever small or large amount of current is put through to the light bulbs, it adopts the same state and colour. This example explains that the preparation of the skeleton of the machine, exact manufacture of its cogs and parts, its appropriate fitting are a part of one set of operations and electric current through it is another set of actions. The current is essentially required to set the machine in motion. Similarly take it that Allah the Almighty, first of all, created all machines in the heaven and the earth which are termed as the 'creation'. He created every part, big and small, in accordance with the assessment which is termed as 'destiny' — *Faqaddara taqdira* (and ordered them in due proportions—*Al-Qur'an* 25:2). He put all parts together thus installing the machine which is termed as 'shapes'—*Khalagna kun summa sawarna* (and We created but the shapes—*Al-Qur'an* 7:11) All these functions are of the category of 'creation'. Now it was desired to put the machine into the work for which it was meant. At long last the current of the Divine 'command' was passed in order to get the machine going. Most probably it is derived from the Names of Allah the Almighty—*Al-Khaliq-ul-Bari-ul-Massawwaro!* (He is the Creator, the Evolver, the Bestower of Forms—*Al-Qur'an* 59:24). So the command 'go on' is passed and straightaway it is done accordingly. He has spoken about this Divine Command thus:

Verily, when He intends
A thing, His Command is,
"Be," and it is!
—(*Al-Qur'an* 36:82)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا
أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ
يس : ٨٢

At another place, it has been said:

He created him from dust,
Then said to him; "Be!"
And he was.
—(*Al-Qur'an* 3:59)

خَلَقَهُ مِنْ تَرَابٍ ثُمَّ
قَالَ لَهُ كُنْ فَيَكُونُ
ال عمران : ٥٩

This reveals that whatever context the subject of *Kun fa ya kun* has been expressed in the *Holy Qur'an*, it has generally been after the reference to the 'creation' and 'bring out first.' This makes one think that the euphorism of 'Kun' as addressed to the 'creation' must be for deliberation and definition. *Wallah-o 'Alim Bith-Thawab!* (And Allah knows best!).

The scientists have not reached any conclusion about the philosophy of life. They accept that it is as difficult to answer this question as it is difficult to answer the question 'what is life'. In English the question 'how did life begin' is, therefore, as unanswerable as 'what is life'.

The fact of the matter is that when a person does not want to accept anything he can offer as many excuses as he wishes. How well the *Holy Qur'an* has explained it!

He is the Sustainer
Of Heavens and Earth and
All this is in between -
If you but believe.

—(Al-Qur'an 44:7)

رَبِّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا إِنَّ كُنُودُ
مُؤْمِنِينَ
الدُّخَانُ ٤٤

For some time now people's attention has been drawn to two of the books by *Darwin: The Origin of Species* and *The Descent of Man*. These days it is claimed that *Darwin* was not an atheist. *Sir Arthur Keith* says that *Darwin* or *Lamarck* thought that the human being descended from the monkey through the process that took complete one million years to develop. This monkey has been of the chimpanzee kind. There was a species that existed between the human being and the chimpanzee. That is, they both had a common species with common grandparents. Contrariwise, Professor *Wertermhoen* believes that the monkey has evolved from the human being. In 1938 CE *Robert Brown* discovered a corpse that had resemblance to the human species than the monkey. This spoiled the whole theory that had been worked out by *Darwin*. He has been contradicted on many other counts.

It is also appropriate to point it out here that when man loses control of a belief, he is caught up in many different doubts. For example, Allah the Almighty says:

Blessed be He
In Whose hands
Is Dominion:
And He over all things
Hath Power.

—(Al-Qur'an 67:1)

بَارَكَ الَّذِي سِيَدِ الْمَلَكُوتِ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
الْمَلِكُ : ١

However, the old philosophers advance their opinion that if and when God Himself was imponderable, how could He have created something that was a measureable complex later? Accordingly, they propound the theory that God, first of all, created the first firmament which contained only sparsely the space elements. Thereafter, He created the second firmament and so on. Here is the chart given below. Some people called the firmament as intellect—(See *Akhlaq-i-Nasiri*).

DIAGRAM

First Firmament

Second Firmament

Third Firmament

Fourth Firmament

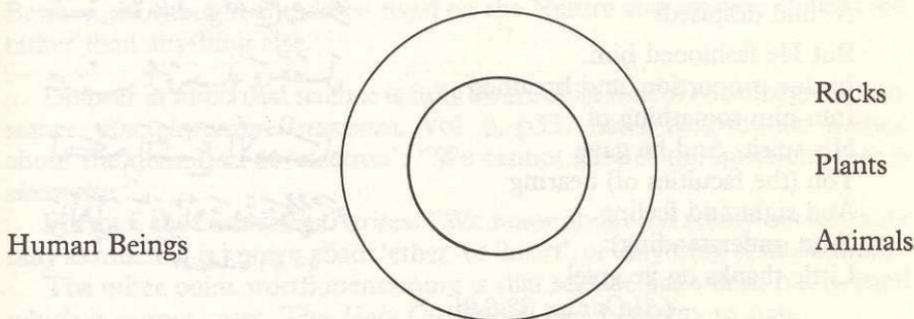
Fifth Firmament

Sixth Firmament

Seventh Firmament

Eighth Firmament

Ninth Firmament – Herein the spatial existence was little and the compound entities had the probability of coming into existence.



They thought that after the ninth firmament, the rocks were created first, then the plants, the animals and mankind with a common border line species that possessed common characteristics, laid in between the consecutive species. For example, they considered that the palm tree represented such a species between plants and animals. In addition to some features, it was claimed that if the top of a palm tree was cut off, the tree trunk died just as an animal would if its head were chopped off. Furthermore, if there were no male palm tree near to the female palm tree, the tree did not bring forth any fruit. Similarly, the monkey was an example of a species between the animal and the man.

The other philosophers said that first of all Allah the Almighty created angels, then matter either followed by one after the other, the rocks, the minerals, the plants, the animals and finally man. Man progresses gradually and finally joins the angels. The fact of the matter is that the world encompasses such a gradation and organisation that, seeing it, the philosophers have been mistaken.

Man is made of clay with the *Ruh* (Spirit) breathed in by Allah the Almighty as is explained below:

Such is He, the Knower
Of all things, hidden
And open, the Exalted
(In Power), the Merciful;
He Who has made
Everything which He has

created

Most Good: He began
The creation of man
With (nothing more than) clay,
And made his progeny
From a quintessence
Of the nature of
A fluid despised:

But He fashioned him
In due proportion, and breathed
Into him something of
His spirit. And he gave
You (the faculties of) hearing
And sight and feeling
(And understanding):
Little thanks do ye give!

—(Al-Qur'an 32:6-9)

ذٰلِكَ عَلِمُ الْغَيْبِ وَالشَّهَادَةِ
الْعَزِيزِ الرَّحِيمِ الَّذِي أَحْسَنَ
كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ
خَلْقَ الْإِنْسَانِ مِنْ
طِينٍ ثُمَّ جَعَلَ
نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ
ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ
مِن رُّوحِهِ وَجَعَلَ
لَكُمْ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

السجدة: ٦ - ٩

The same spirit remains alive after the physical death. But those who die as martyrs have the following glad tidings:

Think not of those
Who are slain in Allah's way
As dead. Nay, they live,
Finding their sustenance
In the Presence of their Lord;
They rejoice in the Bounty
Provided by Allah:
And with regard to those
Left behind, who have not
Yet joined them (in their bliss),
The (Martyrs) glory in the fact
That on them is no fear
Nor have they (cause) to grieve.

—(Al-Qur'an 3:169-170)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي
سَبِيلِ اللَّهِ أَمْوَاتًا - بَلْ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ
لَمْ يَكُنْ لِحُكْمِ اللَّهِ مِنْ خَلْقِهِ
أَلَّا يَخْرَفَ عَلَيْهِمْ وَلَا هُمْ يَخْزَنُونَ

الاعملن: ١٦٩ - ١٧٠

On the other hand it has also been observed that without proper understanding of certain scientific principles, the simple language of the *Holy Qur'an* has been subjected to critical analyses. Here below we reproduce some examples in this connection the understanding of which will bring home clear as daylight the authenticity of the *Holy Qur'an* through the signs in the scrolls of Nature.

This world is not at all without any aim and purpose. It is not possible that for an unlimited period of time this went on and on without any reason and wisdom. Having reached this stage of thought and insight, they plunge deep down into the praise and exaltation of Allah the Almighty. This is the stage that enables them to understand the elements thus setting on their tongues once again the formulas of repentance: "You are indeed Holy! Save us from the torture of fire!"

NB: This is why it is narrated in some *Hadith* that the thought of a moment is better than the worship overnight; nay, worship for the whole year. Beware, the thought should be fixed on the Nature and creation etc. of God rather than anything else.

Do bear in mind that science is fully aware of its lack of knowledge. For instance, *Encyclopaedia Britannica*, Vol. 8, p337 has a contribution written about the definition of 'electron': "We cannot answer the question what is *electricity*."

Further, the contributor writes: "We know about the reality of electricity only as much as is known about 'ether' or 'heart', or 'anything of the World'."

The other point worth mentioning is that science has a limit put to itself which it cannot cross. The *Holy Qur'an* has the following to state:

Glorify the name
Of the Guardian-Lord,
Most High,
Who hath created,
And further, given
Order and proportion;
Who hath ordained laws,
And granted guidance.

—(Al-Qur'an 87:1-3)

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
الَّذِي خَلَقَ فَسَرَّهُ
وَالَّذِي قَدَّرَ فَهَدَى
الاعلى : ١ - ٣

He has, in these Verses, stated His complete power which if discussed would warrant a complete book. For the moment, we propose to discuss only 'creation' and 'determination'. Firstly, He has stated: "(He is) Who hath created, and further, given order and proportion." Now science has admitted its helplessness that it cannot create anything, but only change its form. For instance, water is rendered into steam, or cooled to freeze, or absorbed into

earth. Similar is the case with everything of the world. Nobody can create anything. This is ordained by Allah the Almighty that one thing is dependent upon the other. The heat is derived from the Sun, the clouds from water, water and wind encounter each other, the wind carries clouds on its shoulders. When the evaporated water is lifted into the atmosphere, it condenses into water when it reaches the cold region of the sky thus falling on to the dry earth and becoming the means of rearing of creatures, the animals and the plants. All in all, you will see all the existence inter-linked, the inferior entity dependent upon the superior one. The superior benefits the inferior. Or the inferior receives help and aid from the superior. When this is the arrangement and appearance of our existing system of the world, it can be comprehended that the other worlds would be similar and their system would be governed by similar constitution and procedure. The same Holy Creator created everything, made them into something organised and then assigned everything its function.

We return to write on 'determination'. Everything compound is made up of two or more elements. For example water is made up of hydrogen and oxygen. They are called elements and up to the present time over one hundred have been discovered. Matter consisted of the smallest final entity called a 'molecule' which bears all the characteristics of the matter from which it is derived. Later on it was discovered that even the molecule was made up of atoms which did not bear the characteristics of the molecule. Atom is derived from *Atomus* which means 'indivisible'. At long last, it has been discovered that the atom contains electrons which, the scientists agree, carry a negative charge and spin rapidly around a small centre called a nucleus which consists of protons, each with a positive charge, and a specific number of neutrons.

NB: As you are aware there are two types of electric wires, the negative and the positive, which meet to create light or motion. The scientists today have reached the conclusion that everything is composed of these three to four entities mixed in each thing in a proportion different from the other's and bearing characteristics different from one another. Accordingly, water, stone, fire, light, animals etc. are composed of only these three items ie. electrons, protons and energy or radiation.

Take a definite volume of hydrogen and the same volume of oxygen – with everything else being equal – you will notice that oxygen is 16 times heavier than hydrogen. Therefore, hydrogen is allotted number 1 as it is the lightest of everything else; carbon number 12 as it is 12 times heavier than hydrogen. All in all, the structure of everything in the world has a definite quantity of its compound elements which does not alter. And different compositions of the same result in water, stone, fire, plants, animals etc. Previously, it was thought that matter was indestructable which is true even today, but it has also been proved that matter can be converted into energy. That is, everything is composed of and arranged in definite masses. The Creator has created them and numbered them too. This is why *Al-Razi* (may Allah be pleased with him) has said in his commentary:

“Understand that when Allah the Almighty commanded to affirm ‘the Glory of the Guardian-Lord, the Most High’, the questioner, in fact, confessed that the praise of Allah, the Most High, was proffered only if the mystic experience was received and proved as well. Of this Allah the Almighty has said:

Who hath created,
And further, given
Order and proportion;
Who hath ordained laws,
And granted guidance.

—(Al-Qur’an 87:2-3)

الَّذِي خَلَقَ نَسْفَةً
وَالَّذِي قَدَّرَ فَهْدَىٰ
الاعلى : ۲-۳

That is, all these deeds belong to Allah the Almighty. The Sura An-Nur (The Light) has this:

Seest thou not that Allah
Makes the clouds move
Gently, then joins them
Together, then makes them
Into a heap?—then wilt thou
See rain issue forth
From their midst. And He
Sends down from the sky
Mountain masses (of clouds)
Wherein is hail: He strikes
Therewith whom He pleases
And He turns it away
From whom He pleases.
The vivid flash of His lightning
Well-nigh blinds the sight.

—(Al-Qur’an 24:43)

الْمُتَرَاتِكِ اللَّهُ يُرْجِي
سَعَابًا تَمُّ يُؤْتِنُ بَيْنَهُ
تَمُّ يُجْعَلُهُ رُكَّامًا فَتَرَى
الْوَدْقَ يُخْرَجُ مِنْ خِلَالِهِ جُورًا
يُنْزَلُ مِنَ السَّمَاءِ مِنْ
جِبَالٍ فِيهَا مِنْ مَاءٍ
فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيُصْرِفُهُ
عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ
يَذْهَبُ بِالْأَبْصَارِ
النور : ۳۳

As the mountain of hail cannot be seen because of the long intervening distance, the commentators have generally been making conjectures. The fact of the matter is that they have, by and large, made a mistake in the meaning of the word ‘jabl’. Not only the lay-commentators but even the experts in physics suffer from the same misunderstanding. It would be clear from *Dr Ghulam Jilani Barq’s Two Qur’ans* wherein he has raised objection to the commentator and has reproduced with slight changes in words and meaning this particular part from the commentary of the *Holy Qur’an* by his respected friend *Pir Ghulam Warris*, Professor of Physics at Government College Hoshiarpur, India:

“The reality of the situation is that this Verse has been a puzzle to understand. The scientific discoveries have helped to explain it. *Jabbal* is the plural of *Jabl* which means mixing of clay with water. The experts in the phenomenon of rain have manifested that rainfall is impossible without the dust particles. Every drop of water is formed with the help of the dust particle. Accordingly the meanings of the Verse would be as follows:

“And Allah the Almighty sends down the drops, which are mixed with dust, from the heights of sky.”

—(*Two Qur’ans*, p286)

At the end he rewrites the translation of this Verse in the light of these commentaries thus:

“Do you not ponder that Allah the Almighty drives clouds near one another. The drops get closer to each other because of the electric current. And then drops mixed with acid ooze out of clouds. And Allah the Almighty sends down from the heights of sky such drops on to the earth. Consequently, they are made with help from the dust particles. In accordance with the Divine Will rain falls at some places and not at others. It is well known that lightning may deprive eyes of sight.”

—(*Two Qur’ans*, p287)

You will notice that whereas this commentary has dealt with all words, it has not touched the word *min baradin*. Nor has it been mentioned in the translation. Now we will examine the commentary of the word *Jabbal* in the *Biyān al-Qur’an* by *Maulvi Muhammad Ali* of Lahore as given in his footnotes at p1257. “*Jabbal* means *Sahab*, the cloud, and *min jabbal fee ha* means ‘the mountain like hails’. And *jabbal* means the profusion of clouds as it has been used to signify the same profusion in Arabic poems; for example, it is commonplace to say ‘mountain of gold’ or ‘mountain of knowledge’. This again means abundance. Alternatively, it translates: ‘He sends mountain like hail from big clouds’. Another meaning of *min jabbal fee ha* is ‘something that is created by Allah the Almighty’ though this interpretation has been rejected in the commentary *Ruh al-Mu’ani* on the grounds that it does not bear the lexicon meaning. Yet in the lexicon *Lisan al-Arab*, the quotation of *Thaalāh* is reported to maintain that *jablatan* means the ‘creation’, its plural being *jabbal* as is used in the example *Ajan Allah jabbala-hu*, may Allah the Almighty disguise his creation (ie. stultify him!)”

One can well imagine how the learned *Maulvi* has avoided the real meanings of the word and has entered into the realm of parable. Even then he has not done it to any satisfaction.

In actual fact the holy Verse means *barad ba fateheen* (the creation of hail). The word ‘*min*’ occurs in the verse three times. The *Hafiz Ibn Kasir* has stated the application of some grammarians that the first *min* is of *min as-Sama* which is the place, the sky as it is meant, where the creation of hail takes

place. The second *min* is *min jabbal* wherein are pinpointed the regions which are definitive, but not the sky as a whole. Therefore, *min jabbal fee ha* means 'from mountains in the sky'. The third *min* is *min barad* which defines as to what those mountains are. Obviously, they are the *mountains like hail*. The translation is therefore: "And they descend from the mountains of hail in the sky."

The question arises as to why such clouds have been named as *jabbal*. And the *Holy Qur'an*, though it has been narrated by the tongue of the Holy Prophet ﷺ is, in actual fact, the Word of Allah the Almighty, revealed to the Holy Prophet ﷺ. Therefore, there is no scope for anything against natural phenomena occurring therein.

The creation of hail has been described in the *Encyclopaedia Britannica* thus:

"Hail is frozen rain drops though hailstones are frequently much larger than any single rain drop which could be formed by any means. Rising convection currents; consequent upon some local instability of the atmosphere, result firstly in a heavy cloud usually cumulus nimbus in type and then in raindrops, which are carried upwards and freeze in the cooling air during descent the hailstone receives another cooling of water which may be frozen during a subsequent ascent of the storm."

—(Cf Vol II)

According to the *Webster Dictionary* Nimbus means 'a mountainous cloudy mass or condensed vapours from which fall showers of rain, snow, sleet or hail'. To scientists hail comes from the clouds which are in the shape and appearance like mountains on earth. The word *cumulus* means 'a massive cloud form occurring in the middle cloud region having a flat base and circular outlines piled up like a mountain.'

You have by now noticed from these explanations that the *Holy Qur'an* having used the word *jabbal* for hail clouds, has opened up the reality, and there could be no better words than these. Also, it uses such words in its expression as have explained this reality further. The use of the word *Yu'allif* means bringing one cloud nearer to the other thus piling up a heap of them. Then the expression *summa ya'al rakaman* - means placing of one fold on the top of another just as the stones are piled one on the top of another and so on. Further still, it explains *min jabbal fee ha min barad* (these are not the mountains of stone but of hail). Had commentators known the above facts, they would not have conjectured the way they have done.

It would be interesting to elucidate another point. The above Verse is followed by the one given below:

The vivid flash of His lightning
Well-nigh blinds the sight.

—(Al-Qur'an 24:43)

يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ

بِالْأَبْصَارِ

النور: ٢٣

The conjunctive pronoun in the word *barqeh* points to the cloud which bears a proper gender. This explains a lot more about another fact—that clouds do generate lightning. Admittedly, scientists believe that lightning is produced as a result of two negatively and positively charged clouds or a positively charged cloud and the negatively charged earth. The *Holy Qur'an* explains it thus:

It is He Who doth show you
The lightning, by way
Both of fear and of hope:
It is He Who doth raise up
The clouds, heavy
With (fertilising) rain!
Nay thunder repeateth His
praises,
And so do the angels, with awe
He flingeth the loud voiced
Thunderbolts, and therewith
He striketh whomsoever He will.
—(Al-Qur'an 13:12-13)

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ
خَوْفًا وَطَمَعًا وَمِمَّا يُنبِئُ السَّحَابَ
الثَّقَالَ وَيُبْرِجُ الرَّعْدَ
بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ
خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ
فَيُصِيبُ بِهَا مَنْ يَشَاءُ
الرَّعْدُ : ١٢ - ١٣

It has been explained in the Verse that lightning and current are produced from the heavy clouds which are, in turn, frightening as well as profitable to the humankind.

NB: In my humble opinion the clause

وَيُسْرِجُ الرَّعْدَ بِحَمْدِهِ
الرَّعْدُ : ١٣

and the word *Al-Sawaiq* (الصواعق) here are referred to in order to put right a sort of *shirk* (partnership with God). During olden times it was regarded that a deity of a minor god controlled lightning. This is why the word *Al-Sawaiq* has its equivalent as 'thunderbolt' in English usage. 'Bolt' means an arrow or a lance and thunderbolt as such meant that the minor god or deity threw an arrow or a lance thus generating the lightning and current. Another kind of *shirk* has also been alleviated. Lightning was regarded as a premonition of some coming event. For example, if lightning came to pass on Sunday, it was thought that a big man would die and on Monday it was taken for the death of a woman, on Tuesday it brought about good harvest, and on Wednesday it meant murder, on Friday the war hostilities began and on Sunday the epidemics spread. *George III* of England did not put an end to this superstition until 1783 CE and during a period of lightning bells were rung in the churches.

Additionally, it has been made clear in the following Verses from the *Holy Qur'an*:

And among His Signs
He shows you the lightning,
By way both of fear
And of hope, and He sends
Down rain from the sky
And with it gives life to
The earth after it is dead.

—(Al-Qur'an 30:24)

وَمِنْ آيَاتِهِ يُرِيكُمْ
الْبَرْقَ خُرْحًا وَطَمَعًا
وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً
فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا ۗ
الرَّحْمٰنُ : ٢٤

Yet another principle has been depicted in this holy Verse. That is, the lightning, current and rain enliven the dead earth. Here a passage from *Every Day Book of Facts*, p84, is reproduced. It states: "Lightning is both enemy and friend; friendly because rain brings down to earth millions of tonnes of nitrogen which serves as manure on earth." This is why it has been stated in the *Holy Qur'an* as *fear* and life giver to the earth after it has been dead. You can well imagine how modern science and research demonstrate the reality and truthfulness of the *Holy Qur'an*. It is enemy because lightning burns enormous woods. It has been estimated that lightning and hailstones together cause damage throughout the world worth 600-700 million pounds. During one year alone lightning killed 73 people, wounded 973, destroyed 779 buildings and damaged 537. The states of both greed and fear have been well illustrated in this phenomenon.

Now turn to another example: The *Sura Ar-Rahman* (The Merciful) has the following to state:

He has let free
The two bodies
Of flowing water,
Meeting together:
Between them is a barrier
Which they do not transgress:
Then which of the favours
Of your Lord will ye deny?
Out of them come
Pearls and Coral:

—(Al-Qur'an 55:19-22)

مَدَجَ الْبَحْرَيْنِ يَلْتَقِيْنَ
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيْنَ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ
يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ
الرَّحْمٰنُ : ١٩-٢٢

The late *Maulvi Muhammad Ali* of Lahore has appended the following note to this verse. "Some people take these two Verses as the earth and sky and some people take them as the *Persian Gulf* and the *Mediterranean Sea*. In the material sense the latter represents the true interpretation which refers to that tract of land which has become the battlefield of the world nations. They (these waters) have been joined together these days. Joining of the seas means to help open traffic and communication. And these two have the most congestion of traffic."

Many commentators have expressed similar thoughts. And the second problem was because herein the word *marjan* had been translated to mean 'coral'. In his footnote 3226 the *Maulvi* has cross-referred to his footnote 3286 wherein he has correctly translated it as 'pearl'.

As the 'coral' emerges from the salt water, some commentators have, therefore, interpreted the pronoun in the word *minha* to mean 'coral' since it is found in the salt water unlike 'pearl' which is found in sweet water. *Dr Ghulam Filani Barq* has appended the following footnote to this Verse: "The learned men of the West have made some soul-inspiring pronouncements after continuous research and investigation for years that the pearl is found in sweet water and the coral in salt water. The *Holy Qur'an* confirms it thus: 'Out of them (the sweet and salt waters) come Pearls and Coral'."

Further, he writes: "If the interpretation is not followed this way, the pronoun in the word *minha* is rendered meaningless for the word *both* that occurs earlier. There can be no other interpretation."

The learned doctor has been completely mistaken. This mistake could have been averted if he had seen *Encyclopaedia Britannica, Volume 17, p44, Column 422*. Herein many salt waters which help generate pearls have been dealt with.

Mujahid Qatada and *Zahaque* (may Allah the Almighty bless their souls) have said that *marjan* meant 'small pearls'. Previously, the lexicon gave the same meaning. But some people also meant by it all rare pearls, big and small.

The same *Sura Ar-Rahman* (The Merciful) has said in the praise of heavenly maiden thus:

Like unto rubies and *marjan*
—(*Al-Qur'an* 55:58)

كَانَهُنَّ الْيَاقُوتُ
وَالْمَرْجَانُ
الرَّحْمٰنُ : ٥٨

Mujahid, Hasan and *Ibn Zaid* have interpreted this Verse thus: "(They would be smooth) as rubies and (fresh and white) as pearls." The *Hafiz Ibn Kasir* (may Allah the Almighty be pleased with him) has said that *marjan* means 'fine pearls'.

Bear in mind the Verses (*Al-Qur'an* 55: 19-20,22) in question. The word *Bahrain* itself has some clue to the explanation. You would have heard the name of the *Island of Bahrain* which is situated in the East of the Arabian peninsula near the *Gulf of Oman*. It has been dealt with briefly in *En-*

A drink of varying colours,
Wherein is healing for men:
Verily in this is a Sign
For those who give thought.
—(Al-Qur'an 16:68-69)

رَبِّكَ دُلَّاءٌ يُخْرَجُ مِنْ بَطُونِهَا
شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ
شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ
النحل: ٦٨-٦٩

The learned men bear different views on the interpretation of the phrase *Shifa-un-Naas* in this Verse; whether it means the cure for every disease or for definite diseases. Some say that as the phrase does not contain the definite article *al* before the word *Shifa*, therefore, it does not embrace, in its meaning, cure for every disease. Furthermore, the word *Shifa-'un* is specific; its meaning, therefore, should be taken as 'useful for such diseases as result from cold', because honey is warm ie. energising which characteristic fulfils the principle of cure by (opposites) neutralisation. Some say that the unnotation of the *Shifa* is indicative of it as the cure for every disease. This raises the question as to what is the real meaning of the Verse under discussion. Now first of all, the word *Shifa-'un* has also been used in the following Verse of the *Holy Qur'an*:

O mankind! there hath come
To you a direction from your
Lord
And a healing for the (diseases)
In your hearts, —and for those
Who believe, a Guidance
And a Mercy.
—(Al-Qur'an 10:57)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
مَرَعَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ
لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ
يونس: ٥٤

Before some comment is made in relation to the above Verse, the commentary to this Verse by the learned *Shabbir Ahmad Uthmani* is reproduced here: "This is the characteristic of the *Holy Qur'an* that it is, from beginning to the end, an advice which saves people from fatal occurrences and with the help from Allah the Almighty provides a prescription for the cure of diseases of the heart. And this points to the path of Divine Happiness. Further, it entitles its believers to the Divine bliss in the life here and Hereafter. To some commentators this Verse points to the perfection of the ranks of the human 'self'. That is, whosoever clings to the *Holy Qur'an* may enjoy all these stages.

1. The word *Mo'isatun* (**مَوْعِظَةٌ**) points to purifying of one's conduct from unworthy deeds.
2. The phrase *Shifa-'un-lemma fis-Sadur* (**شِفَاءٌ لِمَا فِي الصُّدُورِ**). means to free one's mind from the meaningless beliefs and obsolete commandments.
3. The word *Hodun* (**هُدًى**) recommends strongly to harness the 'self with righteous beliefs and noble conduct.
4. The word *Rahmat* (**رَحْمَةٌ**) reasons out the possession of self by reflection on Divine bliss followed by purification of the outward and inward both."

Commenting on this Verse the *Imam Fakhar-ud-Din Ar-Razi* (may Allah the Almighty be pleased with him) has suggested about these four phrases as the precursor of derivation of *Shari'at* (Islamic Law), *Tariqat* (Islamic Mysticism), *Haqiqat* (Reality) and *Nabuwwat/Khalafat* (Prophethood/ Caliphate). Could a wiseman deny the fact that all the diseases which result in the heart because of *shirk* and evil thought have the *Holy Qur'an* for their complete cure? But how many people have actually received health from this? This cannot be answered because people neither listen to its advice nor do they practise in order to purify the stagnant beliefs. Following spiritual healing, Allah the Almighty has spoken about the healing of the physique. This has been given in the phrase *Shifa-'un-Naas* in the Verse under discussion. Now the question remains as to what part does honey play in the bodily cure? There are very many *Ahadith* on record about the honey being a cure. One of the lot is quoted below as reported by *Ibn Abbas* in the collection of *Sahih al-Bukhari*:

The Prophet ﷺ said: "There are cures in three things; in blood letting, drinking of honey and scarring by fire. But I do forbid my followers the scarring by fire."

—(*Sahih al-Bukhari*)

It is well-known from the *Sahih al-Bukhari* that a man came along and told that his brother had diarrhoea. The Prophet ﷺ said: "Give him honey to drink!" Consequently, he was cured of diarrhoea by drinking honey a third time.

Ali (may Allah the Almighty be pleased with him) is reported as saying that if any one of you wants to be cured, he should write down any Verse from the *Holy Qur'an*, wash it off with rain water into a utensil, ask his wife for a *Dirham* which she should give happily to buy honey, mix it with water and drink it. This is because it contains cures for several diseases.

This saying of Ali (may Allah the Almighty be pleased with him) is full of wisdom. But I will explain here only why honey is wholesome and the reasons why it is so.

The books written previously on general diet which explain what one should eat and drink did not mention honey. But for some time now the Westerner's attention has been drawn to honey because its benefits are beginning to dawn on them. *Dr Arnold Lorne* wrote a book called *Old Age Deferred* which contained no account of honey. But he added to the second impression printed in 1922 CE the preface wherein he described honey in detail as the best food for the weak heart and that it helped the human body with a better flow of blood. It had been proved experimentally that if the heart of an animal was taken out, the animal died. Yet the heart lived on for several days, if it was kept in salt water which also contained different sugars. They concluded that these chemicals benefited the human heart. Sugar and fruit sugars are all found in honey as will be described later. In fact our muscles function properly only if they receive sugar in food. As you know the heart is a large muscle which functions day and night whilst we are asleep and awake. Therefore, it is in dire need of such sugars as would not allow slackness in its function.

In addition to many other things, honey has three kinds of sugar: grape sugar which is commonly known as glucose, cane sugar which is known as sucrose and the inert sugars. All these sugars are essential for the heart and so also other body muscles. The sugars not only help muscles in their function but also alleviate their tiredness. Also, Vitamins A, B, C & D are all found in honey, the deficiency of which causes several diseases. Possibly there are other Vitamins found in it, because it has not been analysed completely – see *Encyclopaedia Britannica, Volume II, p715*.

The heart muscles contain many vitamins, the deficiency of which causes several disorders – see Cf p38. Consumption of honey makes up the Vitamins in the heart. This is the reason it abounds in cures for the human being.

It has generally been accepted that honey is somewhat of a laxative. It is just as well because constipation is the root cause of very many diseases. It is reported in the *Hadith* that if a person consumes some honey on three mornings every month, he will be saved from the great majority of afflictions. These days honey is also used in both homoeopathic and allopathic treatments of eyes, nose and boils. Accordingly, honey is by all means a general cure; and this is what constitutes the interpretation of the above holy Verse which exhorts towards this end thus:

Verily in this is a Sign
For those who give thought.
—(*Al-Qur'an 16:69*)

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ
النحل : ٦٩

That is, the whole of this narrative contains for the nation the Divine Signs to ponder over. There is need to put a good deal into it. Firstly, honey should

be pure, because it is mixed with a lot of impurities such as wax which should be screened out as is suggested indirectly in *Sura Muhammad* (ﷺ);

And rivers of honey
Pure and clear

—(*Al-Qur'an* 47:15)

وَأَنْهَارٍ مِنْ عَسَلٍ مُصَفًّى
مُحَمَّد : ١٥

Cleansing of honey is a skilful operation, not an easy task. "Furthermore, if honey is not taken along with drugs, it should be consumed with water," claims Dr Lorne is the light of his researches. Indeed, this is what is meant by what Ali (may Allah the Almighty be pleased with him) had recommended. He prescribed rain water for consumption of honey because rain water is purer than ordinary water as is also suggested by the Verse given below:

And We send down
From the sky Rain
Charged with blessing.

—(*Al-Qur'an* 50:9)

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا
ق : ٩

The honey that is dried up becomes useless in two to three months time. Yet there is also a general warning against indulging in excessive use of edibles in the following Verse:

.....eat and drink:
But waste not by excess,
For Allah loveth not the wasters.
—(*Al-Qur'an* 7:31)

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ
لَا يُحِبُّ الْمُسْرِفِينَ
الأعراف : ٣١

It is beyond all power of expression to detail the full meaning of this blessed Verse. It has, however, been warned to bring home the point that if a person is careless in his food habits and hence does not profit from the use of honey, he has no one but himself to blame:

Eat of the things which
Allah hath provided for you,
Lawful and good.
—(*Al-Qur'an* 5:91)

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ
حَلَالًا طَيِّبًا
المائدة : ٩١

If the food is not earned lawfully, what benefit would accrue from honey? You are aware that honey is used in indigenous medicinal recipes. This is not only useful for human health, but it is also a preservative in medicines for becoming useless. And it is a proven fact that honey kills the germs of contagious diseases. Should it still be doubted that honey is not a cure for human suffering? Indeed, it is the cure for all!

Now we propose to write about someone about whom nothing definite can be said. However, people have in their hearts many doubts about his theory. We discuss it rather reluctantly only to prove that the *Holy Qur'an* is, indeed, from the Divine source. This appertains to the creation and speed of the heavenly planets, the Earth and the Sun. The subject is rather vast and is mostly for the scientists. I will restrict myself to what is described in the *Holy Qur'an* and is understandable to the people in general.

As you are aware, at first scientists thought that the Sun and the sky all revolved around the Earth. Later, a man named *Pythagoras* maintained that there was another earth opposite to this earth. A Dutch scientist *Copernicus* put forward a theorem that the Sun was the centre of this Universe around which the Earth, the Moon, and other planets all revolved. And that the Earth not only revolved round the Sun, but it also spun on its axis. About this he published a book in the 15th Century AD. In 1596/97 *John Kepler* put forward a theory that the Sun, the Moon and all other planets were all held together by mutual attraction which *Sir Isaac Newton* called the *Law of Gravitation*. The modern scientist *Albert Einstein* claimed that there was nothing like this attractive force and that all these planets did not collide with one another because Nature had allotted definite orbits to each one of them. The Chapter '*The Prophets*' has it:

Do not the Unbelievers see
That the heavens and the earth
Were joined together (as one
Unit of Creation), before
We clove them asunder?
We made from water
Every living thing. Will they
Not then believe?

And We have set on the earth
Mountains standing firm,
Lest it shake with them,
And We have made therein
Broad highways (between
mountains)

For them to pass through:
That they may receive guidance.

And We have made
The heavens as a canopy
Well-guarded; yet do they
Turn away from the Signs
Which these things (point to)!

It is He Who created
The Night and the Day,

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ
السَّمَوَاتِ وَالْأَرْضَ كَانَتَا
فَتْقَنَهُمَا وَجَعَلْنَا مِنَ الْمَاءِ
كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ
وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا
وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ
وَهُوَ الَّذِي خَلَقَ
الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ كُلٌّ فِي فَلَكٍ
يَسْبَحُونَ :

الأنبياء : ٣٠-٣٣

And the Sun and the Moon:
 All (the celestial bodies)
 Swim along, each in its
 Rounded course.

—(Al-Qur'an 21:30-33)

The above mentioned holy Verses have explained many principles of science, which I propose to touch on later. The proposition contained in the last portion of the above Verse (Al-Qur'an 21:33) occurs again in Chapter Yasin.

Glory to Allah, Who created
 In pairs all things that
 The earth produces, as well as
 Their own (human) kind
 And (other) things of which
 They have no knowledge.

And a Sign for them
 Is the Night; We withdrew
 Therefrom the Day, and behold
 They are plunged in darkness;

And the Sun
 Runs his Course
 For a period determined
 For him; that is
 The decree of (Him)
 The Exalted in Might,
 The All-knowing.

And the Moon, —
 We have measured for her
 Mansions (to traverse)
 Till she returns
 Like the old (and withered)
 Lower part of the date-stalk.

It is not permitted
 To the Sun to catch up
 The Moon, nor can
 The night outstrip the Day;
 Each (just) swims along
 In (its own) orbit
 (According to Law).

—(Al-Qur'an 36:36-40)

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ
 كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ
 وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ
 وَإِنَّ لَهُمْ لَآيَاتٍ لِّسَلْخِ مِنْهُ
 النَّهَارِ فَإِذَا هُمْ مُظْلِمُونَ
 وَالشَّمْسُ تَجْرِي لِمَقْتَرٍ
 لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
 وَالْقَمَرَ تَدْرِي لَهُ مَنَازِلَ
 حَتَّىٰ عَادَ كَالْعُرْجُونِ
 الْقَدِيمِ لَا الشَّمْسُ
 يَنْبَغِي لَهَا أَنْ
 تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
 سَابِقُ النَّهَارِ وَكُلٌّ
 فِي فَلْبٍ يَسْبَحُونَهُ
 قَسَمٌ ۚ ۲۶-۲۰

The Verses from *The Prophets* contain several principles which present-day science does acknowledge; they are that:

1. The Heaven and the Earth are of the same matter.
2. All living creatures have aquatic origin.
3. The Earth is in motion and the mountains hold it in equilibrium according to some scientists who derive this from the words in *tameeda behim*.
4. The Earth, the Sun and the Moon float in their planes.

Now we undertake to explain these principles in some detail:-

1. *Rat'q* in Arabic has the meanings of 'segment' as well as of 'near'. And the word *Fat'q* means 'to break' as well as 'to tear'. If we use their respective meanings of 'near' and 'to tear' collaterally, the Verse would mean that the matter of the Earth and the heavenly planets are the same as is also agreed upon by the modern scientists.
2. That all things are created of water came to be known to the scientists after the revelation of the *Holy Qur'an*. The Chapter *The Prophet Hud* has it:

He it is Who created
The heavens and the earth
In six days – and His Throne
Was over the Waters.

—(*Al-Qur'an* 11:7)

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
هُد : ٤

This suggests that before the creation of the heavens and the earth, there existed some matter like water, or gas, or ether. Some scientists who because of their supposed theories doubt consciously or unconsciously the existence of Allah the Almighty, consider that somehow or other water, or ether, or gas possessed an inherent gravitational force thus developing motion automatically.

3. That the earth spins and this process brought about the heavenly planets.
4. That 'each one (just) swims along in (its own) orbit (according to Law)' indicate that the sky is not something solid. If the order of the words of the Arabic version *kulofee falikin* is to read backwards, it would still mean the same. The *New Physical Science* has it at p37 that the Sun and all the planets including the Earth all spin in the same fashion. It also states on the same page the question number four which enquires about the types of motions the Earth has besides the axial rotation. The author himself has answered this question at p373 revealing that there is *firstly* a slight longitudinal motion of the Earth and the Moon around the centre of gravity of the Earth and the Moon. *Secondly*, there is the orbital motion of the Earth around the

Sun. *Thirdly*, as the Sun moves away from the nearest planets, the Earth also moves away correspondingly. *Fourthly*, the Earth has a proportionate speed in comparison with other heavenly galaxies.

The *Holy Qur'an* stamps the seal of authentication on all these modes of motion with the words *Kullo fee falaq yusabbahun*. Yet, I propose to discuss later the axial rotation of the Earth which causes days and nights and also its orbital journey around the Sun because even now almost all of them are being disputed.

It has been mentioned above that the above formula has been reiterated in Chapter *Yasin*, and this has also made certain principles clear:

Glory to Allah, Who created
In pairs all things that
The earth produces, as well as
Their own (human) kind
And (other) things of which
They have no knowledge.
—(*Al-Qur'an* 36:36)

سُبْحَانَ الَّذِي خَلَقَ
الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ
الْأَرْضَ وَمِنْ أَنْفُسِهِمْ وَ
مِمَّا لَا يَعْلَمُونَ
يُون : ٣٦

The phenomenon of male and female pairs amongst plants and animals has been well-known. Nowadays the scientists believe that even the mineral world has this sort of sense.

The next Verse states that:

And the Sun
Runs his course
For a period determined
For him; that is
The decree of (Him),
The Exalted in Might,
The All-Knowing.
—(*Al-Qur'an* 36:38)

وَالشَّمْسُ
تَجْرِي لِمُدَّتِ رَبُّهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
يُون : ٣٨

Some scientists believe that the Sun along with all the planets is moving towards the zodiac dyre while the others believe, it is moving towards the zodiac Hercules. It is generally said that the sky has no existence. The visible blue is but the limit of the eyesight. The *Holy Qur'an*, however, uses such words as are given below:

When the sky is rent asunder,
—(*Al-Qur'an* 55:37)

فَإِذَا انشَقَّتِ السَّمَاءُ
الرَّحْمَنِ : ٣٧

Further, it is narrated in *Sura Ar-Rahman* (The Merciful) thus:

The Sun and the Moon
Follow courses (exactly)
computed;

الشَّمْسُ وَالْقَمَرُ بِحَسَابٍ

And the herbs and the trees –
Both (alike) bow in adoration.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدُونَ

And the Firmament has He
Raised high, and He has set up
The Balance (of justice).

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

In order that ye may
Not transgress (due) balance.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

الرحمن : ٥٠-٨

—(*Al-Qur'an* 55:5-8)

Yet, it continues thus:

And We adorned
The lower heaven
With lights, and (provided it)
With guard. Such
Is the Decree of (Him),
The Exalted in Might,
Full of knowledge.

وَزَيَّنَّا السَّمَاءَ الدُّنْيَا

بِمَصَابِيحٍ وَحِفْظٍ أَذَلِكَ

تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

حجرات : ١٢

—(*Al-Qur'an* 41:12)

The question arises as to what is meant by the world's sky? That which has been called the world's sky which We have decorated with the lamps and has a vast net of planets cast and spread from one corner to the other is called by the names of *milky-way* and *galaxy*. If you imagine the Sun set amidst this milky-way, it would appear to be quite insignificant. We have referred earlier on to the milky-way and its motion. If this milky-way above had not been a strong roof over us, everything would have perished long ago, especially as we have told you that everything of the Nature of stars is in constant motion. Previously, some scientists thought that some stars were stationary at a place and were called in Arabic as *Thawabat* (stars). Now this theory has been proved wrong. Therefore, in the language of the *Holy Qur'an*, it would be interpreted to mean 'roof protected'. And when the *Last Day* approaches everything will be turned upside down. The *Holy Qur'an* depicts this scene in the following words:

When the sky is rent
asunder, . . .
—(*Al-Qur'an* 55:37)

فَإِذَا انشَقَّتِ السَّمَاءُ

الرحمن : ٤٠

In *Sura Ar-Rahman* (The Merciful), it has been described thus:

The Sun and the Moon
Follow courses (exactly)
computed;

And the herbs and the trees –
Both (alike) bow in adoration.

And the Firmament has He
Raised high, and He has set up
The Balance (of Justice),

In order that ye may
Not transgress (due) balance.

—(*Al-Qur'an* 55:5-8)

الشمس والقمر بحسبان
والنجم والشجر يسجدان

والسمااء رفعها ووضع
الميزان

فالميزان

الرحمن: ٥-٨

Here in these Verses, justice and fairplay have been stressed greatly and their resultant benefits have been recounted. But my aim is to draw your attention to the Verses 55:8 which claim that Allah the Almighty has erected overhead a strong and perfect roof, the big and small cogs of which are running automatically, yet not colliding against each other. Each of its parts is in itself responsible for maintaining the system of the world. This is why the *Holy Qur'an* has said, 'And the Firmament has He raised high and He has set up the Balance (of Justice)', which the scientists call the *Law of Gravitation*. According to these scientists this is the force of attraction which does maintain the system of the world.

Now I explain the motions of the Earth. The *Sura Zumar* (The Crowds) has this to say:

He created the heavens
And the earth
In true (proportion):
He makes the Night
Overlap the Day, and the Day
Overlap the Night:
He has subjected
The Sun and the Moon
(To His Law)
Each one follows a course
For a time appointed.
Is He not the Exalted
In Power – He Who forgives
Again and again.

—(*Al-Qur'an* 39:5)

خلقت السموات والأرض
بالحق يكور الليل على النهار
ويكور النهار على الليل و

سخر الشمس والقمر كل
يجري لأجل مسمى ط

ألا هو العزيز الغفار

الزمر: ٥

Some people maintain that the Earth is probably included in the word 'kul or all' referred to above. The others argue that in this case the skies (heavens) will also have to be included; and this is impossible. Their view is equally incorrect because not only our sky or galaxy is in motion, but also the galaxies beyond this are in motion. The sequence of the Verses, which speak about the overlapping of night over day and vice-versa, is such as excludes the Sun and the Moon, the ones responsible for this phenomenon. Yet, it is something else, and it can only be the Earth. This is further explained.

Hast thou not turned
Thy vision to thy Lord? –
How He doth prolong
The Shadow! If He willed,
He could make it stationary!
Then do We make
The Sun its guide;
Then We draw it in
Towards Ourselves, –
A contraction by easy stages.
—(Al-Qur'an 25:45-46)

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ
مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ
سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ
عَلَيْهِ دَلِيلًا لِّمَن قَبَضَهُ
إِنَّا قَبْضًا يَّبِئْرًا ۝
الفرقان: ٢٥-٢٦

This clearly shows that the prolonging of shadow or the dawning of day are not dependent upon the Sun which is but a means to bring about light. The guide of something cannot be considered as its creator. Now let us examine the movements of the Earth. The *Holy Qur'an* says:

One day We shall gather
Together from every people
A troop of those who reject
Our Signs, and they shall
Be kept in ranks, –
Until, when they come
(Before the Judgement seat),
Allah will say: “Did ye
Reject My Signs, though ye
Comprehended them not
In knowledge, or what
Was it that ye did?”
And the Word will be
Fulfilled against them, because
Of their wrong-doing, and they
Will be unable to speak

وَيَوْمَ نَحْشُرُهُمْ كُلَّ
أُمَّةٍ فَنُجَبِّئُ الْمَسْكُوبِينَ
بِأَيْتِنَا فَهُمْ يُذْعَرُونَ ۝
حَتَّىٰ إِذَا جَاءُوكَ
أَكْذَبْتُمْ بِآيَاتِنَا وَلَمْ يُحِطُوا
بِهَا عَلِيمٌ أَمَّا ذَاكُنْتُمْ
تَقْلُونَ ۝

(In plea).

See they not that We
Have made the Night
For them to rest in
And the Day to give
Them light? Verily in this
Are Signs for any people
That Believe!

And the Day that the Trumpet
Will be sounded – then will be
Smitten with terror those
Who are in the heavens,
And those who are in earth,
Except such as Allah will please
(To exempt): and all shall come
To His (Presence) as beings
Conscious of their lowliness.

Thou seest the mountains
And thinkest them firmly fixed:
But they shall pass away
As the clouds pass away:
Such is the artistry of Allah,
Who disposes of all things
In perfect order: for He is well
Acquainted with all that ye do.

If any do good, good will
(Accrue) to them therefrom;
And they will be secure
From terror that Day.

And if any do evil,
Their faces will be thrown
Headlong into the fire:
“Do ye receive a reward
Other than that which ye
Have earned by your deeds?”

—(Al-Qur'an 27:83-90)

الْقَوْلُ عَلَيْهِمْ بِمَا ظَنَرُوا
فَهُمْ لَا يَنْظُرُونَ
أَلَمْ نَجْعَلْ لَيْلًا لِيَسْكُنُ فِيهِ
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ
وَيَوْمَ يُنْفَخُ فِي الصُّورِ نَفْيِرُ
مَنْ فِي السَّمَوَاتِ وَمَنْ
فِي الْأَرْضِ الْأَمَنُ شَاءَ اللَّهُ
وَكَلَّ أَنْوَاهُ دَاخِرِينَ
وَتَرَى الْجِبَالَ تَحْسَبُهَا
جَامِدَةً وَهِيَ كَأَسْفُودٍ
صُنِعَ اللَّهُ الَّذِي أَنْتَنَ كُلَّ
شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ
بِمَا تَعْمَلُونَ مَنْ جَاءَ بِالْحَسَنَةِ
فَلَهُ خَيْرٌ مِمَّا جَاءَ بِهِمْ مِنْ فَزَعٍ
يَوْمَئِذٍ أَسْمُونَ
بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ
فِي النَّارِ هَلْ تَعْبُدُونَ
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

What does the Verse 88 mean? Some people interpret it as the 'state of mountains as we see.' And they further take to mean the 'state of mountains that will take shape on the Last Day.' The others claim that both these states appertain to the Last Day. The decisive meaning of this is made difficult when considered in relationship with the following sentence. The late *Maulvi Deputy Nazir Ahmad* analyses it thus:

"We take it that the flying at random of mountains on the Last Day is because their structure has defects. But the structure of the firmament is firm. This is the artistry of Allah the Almighty that something is made strong, firm and durable would fly like clouds at the slightest turning of a cog."

The learned *Shabbir Ahmad Uthmani* has yet another interpretation for this:

"That is, the mountains which you watch for the time being fixed in the Earth as if they would never move from their places will on the Last Day fly like patches of blown cotton with the fast speed of clouds as *Sura Al-Waqi'a* (The Inevitable) has it:

And the mountains shall
Be crumbled to atoms.

—(*Al-Qur'an* 56:5)

وَبُتِّتِ الْجِبَالُ بُتًّا فَكَانَتْ

هَبَاءً مُنْبَثَاتٍ

الواقعة : ٥

The *Sura Al-Qari'a* (The Day of Noise and Clamour) has this:

And the mountains
Will be like carded wool.

—(*Al-Qur'an* 101:5)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

المنفوشة

القارعة : ٥

Further, the *Sura Ta-Ha* has this:

They ask thee concerning
The Mountains: say, "My Lord
Will uproot them and scatter
Them as dust."

—(*Al-Qur'an* 20:105)

فَقِيلَ يَنْسِفُكَ رَبُّكَ نَسْفًا

طه : ١٥

Therefore, the above Verse has nothing to do with the movements of the Earth whatsoever as some commentators have understood."

Maulvi Muhammad Ali writes in his *Tafsir al-Biyan*: "In this Verse is mentioned the apparent strength of mountains and their eventual annihilation." But the Verse is: 'He is well-acquainted with all that ye do—*Al-Qur'an*

27:89).” That is, the large mountains are referred to as a simile for the great punishment or reward of human deeds which are committed by great men who pass away opposing the truth all the time. In this connection, ‘Such is the artistry of Allah Who disposes of all things in perfect order’ also holds good. This suggests that truth is so powerful that even the mountains cannot disguise it. And some interpreters have taken و (and) in the phrase *wa hiyya tamar* (تَمَرٌ تَمْرٌ) to suggest the present state of affairs. Accordingly, it would translate thus: “You take mountains stationary at their places, not moving at all. And they are moving with the speed of clouds, because they are spinning along with the Earth.”

I also believe that و (and) depicts the present tense. Therefore, the latter translation would be most appropriate. The phrase ‘and (thou) thinkest them firmly fixed’ could not be in connection with the *Day of Judgement* for the following reason:

1. The translation of *tohussabeha jamadeta* (تَحْسِبُهُمْ جَمَادَةً) you think of them, the mountains, as fixed to the earth for always) means that on the *Day of Judgement* or at this moment in time, they will be moving at great speed as clouds do. It does not sound suitable to bring forward the word *tohussabeha* to gain anything because everybody knows that they are fixed at their places. The word *marv* means ‘to pass by’ as it has been used elsewhere.

Those who witness no falsehood,
And, if they pass by futility,
They pass by it
With honourable (avoidance).
—(Al-Qur’an 25:72)

وَالَّذِينَ لَا يَشْهَدُونَ
الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ
مَرُّوا كِمِثْقَالٍ
الفرقان: ٢٠

2. As has been discussed in the *Tafsir al-Siraj*, the learned men say: “On the *Day of Judgement*, the mountains will be pulverised beforehand.”

Then, when one
Blast is sounded
On the Trumpet,
And the Earth is moved,
And its mountains,
And they are crushed to powder
At one stroke, —
On that Day
Shall the (Great) Event
Come to pass.
—(Al-Qur’an 69:13-15)

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ
وَاحِدَةٌ قَدْ حُمِلَتِ
الْأَرْضُ وَالْجِبَالُ
فَدُكَّتَا دَكَّةً وَاحِدَةً
فَيَوْمَئِذٍ وَقَعَتِ
الْوَاقِعَةُ ۗ

الحاقة: ١٥-١٢

Again Allah the Almighty says:

And the mountains
Will be like carded wool.

—(Al-Qur'an 101:5)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ
الْمَنْفُوشِ
التارعة : ٥

The word *ahan* means 'dyed wool' and the word *manfoosh* means 'teased cotton or wool'.

And the mountains will be
Like wool.

—(Al-Qur'an 70:9)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ
المعارج : ٩

3. The third condition will be like the mountains breaking into such small particles as would be visible only through sun rays:

When the Earth shall be
Shaken to its depths.

And the mountains shall
Be crumbled to atoms,

Becoming dust scattered abroad.

—(Al-Qur'an 56:4-6)

إِذَا رَجَّبتِ الْأَرْضُ رَجًّا وَ
بُسَّتِ الْجِبَالُ بَسًّا فَكَانَتْ
هَبَاءً مُتَّبَثًا
المواقعة : ٦-٤

H'aba are the 'particles' which are visible in the daylight only. That is, they are so small as to be invisible to an average eye.

4. Fourthly, they (the particles) would be fanned and flown away by the gust of wind as has been described in the *Holy Qur'an*:

They ask thee concerning
The Mountains: say, "My Lord
Will uproot them and scatter
Them as dust;

"He will leave them as plains
Smooth and level;

"Nothing crooked or curved
Wilt thou see in their place."

—(Al-Qur'an 20:105-107)

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ
فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا
فَيَذَرُهَا قَاعًا صَفْصَفًا لَا تَرَى
فِيهَا عِوَجًا وَلَا أَمْتًا
ظفر : ١٠٥-١٠٤

5. Fifthly, they would be destroyed completely:

And the heavens
Shall be opened
As if there were doors,
And the mountains
Shall vanish, as if
They were a mirage.

—(Al-Qur'an 78:19-20)

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ
أَبْوَابًا وَسُيِّرَتِ الْجِبَالُ
فَكَانَتْ سَرَابًا

النبا : ١٩-٢٠

Besides the usual meaning of the word *sirab* ie. mirage, it also means destruction which is, of course, meant in the Verse.

Now if we examine all the Verses, they end at the following phrase:

.....for He is
Well-acquainted with all that ye
do.
—(Al-Qur'an 27:88)

إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

النمل : ٨٨

This clearly shows that the Verse appertains to this world and not to the Hereafter. Before this phrase, it is narrated thus:

(Such is) the artistry of Allah,
Who disposes of all things
In perfect order.
—(Al-Qur'an 27:88)

صُنْعَ اللَّهِ الَّذِي
أَتَمَّنَا كُلَّ شَيْءٍ

النمل : ٨٨

This part of the Verse could by no means be in connection with the *Day of Judgement* because its initial signs are different ie. the mountains will be struck down as is also said elsewhere:

Then, when one
Blast is sounded
On the Trumpet,
And the earth is moved,
And its mountains,
And they are crushed to powder
At one stroke, -
On that Day
Shall the (Great) Event
Come to pass,
And the sky will be

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ
وَاحِدَةٌ وَحُمِلَتِ الْأَرْضُ
وَالْجِبَالُ فَدُكَّتَا دَكَّةً
وَاحِدَةً فَيَوْمَئِذٍ وَقَعَتِ
الْوَاقِعَةُ وَانْشَقَّتِ السَّمَاءُ فَهِيَ

Rent assunder, for it will
That Day be flimsy.
—(Al-Qur'an 69:13-16)

يَوْمَ يَمُذِّقُ الْوَاهِجَةَ
المُفَاغَةَ: ١٣-١٦

The Verse below is the first part of discussion:

Thou seest the mountains
And thinkest them firmly fixed:
But they shall pass away
As the clouds pass away.
—(Al-Qur'an 27:88)

وَتَرَى الْجِبَالَ تَحِيْبًا
جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ
الأنمل: ٨٨

We have written about this Verse earlier on. The discussion aims to bring home that the verses 86 and 88 are related to this world as is also apparent from the following Verse:

By the Firmament
Which returns (in its rounds),—
And by the Earth
Which opens out
(For the gushing of springs
Or sprouting of vegetation),—
Behold! this is the Word
That distinguishes (Good
From Evil).
—(Al-Qur'an 86:11-13)

وَالسَّمَاءِ ذَاتِ الرَّجْعِ وَالْأَرْضِ
ذَاتِ الصَّدْعِ إِنَّهُ لَكَلِمَةٌ
فَصَلِّهِ
الطارق: ١١-١٣

Some interpreters have translated the words *Dhat ar-Rajeh* as 'something like the revolving sky'. Others have translated it as 'something like the sky that brings forth rain'. The latter meaning is most appropriate in context with the ensuing phrase. But the first meaning is not incorrect either in the light of what has been said earlier that the Earth is also in motion. The sky over the world that is called a galaxy is in motion as well.

Wallah-ho 'Alam al-Haqqat al-Hal!
(And Allah knows best what is the reality!)

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Excellence of the Holy Qur'an

Excellence of the Holy Qur'an by the late *Haji Rahim Bakhsh* outlines the cardinal articles of the Faith of Islam *vis-a-vis* the living religions of the world, the early Islamic battles and modern science in the light of the *Holy Qur'an*. By and large the orientalisists have so far cross-examined the basic tenets of Islam in the perspective of their own scriptures which are by no means original, but rather have changed over the centuries to unidentifiable contents. Thus they have more often than not attempted to hit at the very roots of the Faith of Islam; the principle of *Tauheed* (One-ness of God-head), finality of the Divine revelations to mankind and the institution of messengership on the Holy Prophet Muhammad ﷺ and such like other egalitarian *Qur'anic* truths, to give but a few examples. In actual fact the critics have only betrayed their mis-interpretation and mis-understanding of the *Qur'anic* scriptures which have been left unaltered and unadulterated ever since they were revealed to the Holy Prophet of Islam ﷺ. Born an orphan, he led an austere life, gathered round him the poor and rich alike and laid the foundations of a Muslim state, yet he died at the age of sixty three in the year 632 CE (12 Rabi al-Awwal 10 AH)

penniless, not for lack of worldly riches but for the sake of *Tawakkal al-Allah* (Trust in Allah the Almighty) thus warning people of the transitory nature of this world and the permanence of the next. He received Divine permission to wage holy wars (*Jihad*), not to deprive people of their birthright of freedom or to amass wealth but to suppress *evil* and promote *good*. The late author has highlighted quite aptly the basic principles of the *Holy Qur'an* underlying the early battles of Islam, principles which should serve as beaconlights even today. The book further explains the infallibility of the *Qur'anic* truths in the face of the developing scientific postulates which are themselves everchanging. It reasons out some natural phenomena as compatible with the statements of the Islamic scriptures. Only the commentators have often failed to reconcile the two, though 'the *Holy Qur'an* contains treasures of wisdom and wealth, success and sovereignty', writes *Abu Anees Muhammad Barkat Ali* in the foreword.

Haji Rahim Bakhsh (d. 8th January 1955) has used his life-long experience in the Indian Judiciary to the service of Islam. He has researched and reported other religions most reverently in this book which has been hailed by Muslim scholars and the press as an erudite treatise. It makes comprehensive and often compulsive reading without the least smack of the apologetic occidentalist. There is a long list of books on different aspects of Islam by the late author. The *Excellence of the Holy Qur'an* is the first English rendition from *Urdu* to promote understanding of Islam by all, especially non-Muslims in the West.

— *Muhammad Iqbal*



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