

(104) *"O' Believers, do not say, 'Ra'eena' (O' Our shepherd) But say 'Unzurna' (pay attention to us) and listen to him carefully."* In this *ayah* Allah (SWT) addresses the Muslim Ummah as a whole. He describes the behavior of the *Jews* and the hypocrites in manners of speech, and forbids the believers imitating their behavior. When the *Jews* and the hypocrites used to meet the Prophet (SAW), and the Muslims, they would greet them with ambiguous words, which would change the meaning of the original expression. They would say to the Prophet 'Ra'ina', which means 'O' our Shepard¹ (*May Allah's curse be upon the Jews*). Similarly they used to say *sam alaikum* (death befall you) instead of the proper Islamic greetings of *assalam-o-alaikum*. And the Muslims thought that they were greeting the Prophet (SAW). Thereafter, Allah (SWT) forbade the believers to use these words and instead commanded them to say 'Unzurna', meaning, pay attention to us. And those who do not obey, for them Allah (SWT) says, *"And remember that there is a painful punishment for the unbelievers."*

(105) *"The unbelievers among the People of the Book, and the idolaters, would never wish that any good be sent down to you, O' Muhammad (SAW), from your Lord."* Allah (SWT) describes the enmity of the disbelievers against the Muslims, whether they be from the idolaters or from the People of the Book. Allah (SWT) says, that they wish that no good or guidance, meaning the *Qur'an*, comes from your Lord to the Muslims. But Allah (SWT) says, *"Allah (SWT) chooses for His special Mercy whom He pleases, and Allah's (SWT) bounty and grace is infinit."*

(106) *"We do not abrogate any of Our verses of the Qur'an or cause it to be forgotten except that We substitute it with something better or similar."* While the basic message of Islam always remains the same, the legal rulings have varied throughout the ages, and many prophets before Muhammad (SAW) brought particular codes of law for their respective communities, which evolved gradually with the maturity of mankind. When the message of Islam was presented to the Arabs it came as something new for them, and different from their way of life. The *Qur'an* touched on a variety of subjects, among them beliefs, history, stories of the

prophets, Day of Judgment, Paradise and Hell, and many others, particularly the code of conduct and the legal rulings. So to allow the people especially the Arabs to adjust to the new prescriptions, Allah (SWT) brought these important changes gradually, and in this process sometimes an injunction or ruling previously revealed was replaced with a new one or similar to it, whether it was from the *Qur'an* itself or from the previous scriptures. This process is known as '*Al-Nasikh wa Al-Mansukh*'². Further Allah (SWT) says, "*Don't you know that Allah (SWT) has full power over everything?*" that is to say, He can abrogate and replace what He wills, whether from the *Qur'an* or from the previous Books.

(107) "*Do you not know that to Allah (SWT) belongs the dominion of the heavens and the earth, and that besides Allah (SWT) you have no protector or helper!.*" i.e. Allah (SWT) is the supreme authority, He alone owns the heavens and the earth, He decides in them whatever He wills, He forbids and repeals whatever He wills and upholds whatever He wills, and there is no protector or helper besides Him.

(108) "*Do you intend to ask questions from your Messenger, as Moses (AS) was questioned before?.*" The *Jews* constantly used to ask Prophet Moses (AS) foolish and unnecessary questions just for the purpose of being difficult. Allah (SWT) criticized the *Jews* for their behavior and thus forbade the believers to ask unnecessary questions from the Prophet (SAW) about the matters that did not occur yet or those for which Allah (SWT) did not reveal any *ayah*. But those matters about which He has revealed, will duly be explained by His Prophet (SAW). The general instruction therefore was "don't ask many questions about them, for they might become a burden for you, which you would not be able to implement". The Messenger of Allah (SAW) also did not like such questions, as stated in a hadith, that when Prophet (SAW) was explaining his Companions (RAA) that Allah (SWT) has ordered them to perform Hajj, a man asked, "Every year, O' Messenger of Allah?"; The prophet (SAW) did not answer him, but he repeated his question three times; Then the Prophet (SAW) said, "*No. Had I said yes, it would have been ordained, and you would not have been able to act on it*"³. This is why Anas bin Malik (RAA) said, "*We were forbidden from asking the Messenger of Allah (SAW) about things. So we were delighted when a Bedouin*

man would come and ask him while we listened.”⁴. Allah (SWT) says, “But whoever chooses disbelief for faith, he indeed has lost the direction of the Right Way.” i.e. whoever prefers disbelief to faith, then he has strayed from the right path, to the path of ignorance and misguidance.

*(109) “Many among the people of the Book wish they could somehow turn you back to unbelief.” i.e. They recognize the virtues of the believers and their Prophet (SAW) because they know that these believers are on the right path, and they want them to be deprived of the blessing of Allah (SWT) due to their selfishness as Allah (SWT) says, “Due to their selfish envy, even after the truth has become quite clear to them.”. It was clear to them that Muhammad (SAW) is the Messenger of Allah (SAW), but still they do not believe in him due to their selfishness and envy. Further Allah (SWT) commands Muhammad (SAW), “Forgive them and bear with them.” With the arrival of the Messenger of Allah (SAW) in *Madinah*, the struggle between Islam and unbelief entered a new phase. Although the Muslims held only a tiny piece of the land, the whole of Arabia, under the leadership of the *Quraysh*⁶ moved against them, bent upon their extermination. In these circumstances the very survival, let alone the success, of this small group of believers depended upon several factors. Firstly, they had to prepare themselves to resist with both courage and the force of arms, the threat of the *Quraysh* by which they intended to eliminate the Islamic movement. And secondly, they had to deal with the Jews of *Madinah*. So Prophet (SAW) signed a treaty with them for the time being, so that the main focus of the Muslims remained the *Quraysh* of *Makkah*. Therefore, the Messenger of Allah (SAW) used to forgive them and was patient with them, until Allah (SWT) allowed them to fight, and that is when Allah (SWT) says, “until Allah (SWT) brings about His decision, rest assured that Allah (SWT) has power over everything.”*

(110) “Establish Salah and pay Zakah, and whatever good you send ahead of you to the hereafter for yourselves, you shall find it with Allah (SWT); surely Allah (SWT) is watching all your actions.” Allah (SWT) commands His servants to do good deeds, to establish Salah and give Zakah, which would bring benefit to them in this life and most

importantly in the hereafter. Allah (SWT) assures that their deeds will not go in vain, because He is not unaware of the actions of any person.

(111) *"They say: "None shall enter paradise except he who is a Jew or a Christian.""* These are the false hopes of the People of the Book. They think that only they are going to enter the paradise, and they say that they are the children of Allah (SWT) and His loved ones, but Allah (SWT) answers them, *"These are their vain desires."* Then Allah (SWT) says, *"Say O' Muhammad (SAW): "Let us have your proof if you are right in your claim.""* i.e. bring anything from your Books if Allah (SWT) really did say what you claim that you are His loved ones, and that it is only you who will enter the Paradise.

(112) *"Yea! Whoever submits his wholeself to Allah (SWT) and is good to others will be rewarded by his Lord, he will have nothing to fear or to regret."* Here the word 'self', translates the word 'Wajh', which is a very comprehensive Arabic word, but here it means 'the whole inner self of a man'. So a person who submits himself entirely to Allah (SWT), performs good deeds and is good to others, then Allah (SWT) says his abode will be Paradise, and such persons will have no fear or regret anything on the Day of Judgment.

(113) *"The Jews say: "The Christians are not on the right track," and the Christians say: "It is the Jews who are not on the right track," yet both read their Holy Books. Allah (SWT) explains the disputes between the People of the Book. They would disbelieve in each others Prophets and Books. The Jews would deny Jesus (AS) even though he was mentioned in Torah, and the Christians would deny Moses (AS) whereas Allah (SWT) revealed in Injeel(Bible) that the Prophethood of Moses (AS) and the Torah came from Allah (SWT). "And those who have no knowledge of their Holy Books say like to what both of them say."* This refers to the Arabs, who said the Muhammad (SAW) was not following anything, just like the People of the Book said to each other. So Allah (SWT) says for all of them, *"Allah (SWT) will judge between them in their dispute on the Day of Judgment."*

(114) *"Who is more unjust than he who prevents people from the Masajid (place of worship i.e a mosque) of Allah (SWT) and forbids the mention of His name therein."* The general interpretation of this ayah would be as it is. But specifically this *ayah* refers to the *Quraysh* of *Makkah*, who prevented the Prophet (SAW) and his Companions (RAA) from praying near the *Ka'bah* in *Masjid Al-Haram* and performing *Umrah*. *"And strives to ruin them?"* refers to those people who prevent others from remembering Allah (SWT) in the Mosques, especially the *Quraysh* who would prevent the Muslims from remembering Allah (SWT) at the *Ka'bah*. *"It is not proper for such people to enter in them except with His fear."* i.e. why should these idolaters be permitted to enter *Masjid Al-Haram* when they are not its guardians, and these idolaters hindered the people from *Masajids* of Allah (SWT) and wanted to destroy them. So they do not have the right to enter it except if they have fear of Allah (SWT) i.e. they embrace Islam. *"For them there is disgrace in this world and grievous punishment in the Hereafter."* They breached the sanctity of the House and brought filth to it by placing idols, and thus invoked others besides Allah (SWT) in it. Therefore, there is humiliation for them in this world and a severe torment awaits them in the Hereafter.

(115) *"To Allah (SWT) belong the East and the West; whichever direction you turn your face there is Allah's (SWT) countenance."* The Prophet Muhammad (SAW) was first commanded to face *Bayt Al-Maqdis (Mosque of Al-Aqsa)* in his prayers. He faced it while in *Madinah* for nearly ten months. But he would supplicate to Allah (SWT) for he liked to face the *Qiblah* of Abraham (AS) i.e. *Ka'bah* at *Makkah*. The *Jews* of *Madinah* were happy at that time that the Muslims are facing their *Qiblah*. But later on Allah (SWT) fulfilled Prophet Muhammad's (SAW) wish and directed him to face the *Ka'bah* at *Makkah*. The *Jews* were disturbed by this development and used to say "what happened to the *Qiblah*, the Muslims used to face". So Allah (SWT) mentions this ayah here, before the actual directive of changing the *Qiblah*, in order to assert that east or west, whether it is *Bayt Al-Maqdis* or the the *Ka'bah*, both belong to Allah (SWT) and whichever direction you face you will find the presence of Allah (SWT). But it does not mean that Allah (SWT) is everywhere, rather it means that whichever direction you face for prayers it is as though you are worshipping Him. *"Surely Allah (SWT) is All-*

Embracing and All-Knowing." i.e. His knowledge encompasses everything, and He is not unaware of the deeds of His servants.

(116) *"They say: "Allah (SWT) has begotten a son".*" This *ayah* refutes the Christians and their like among the Jews (*May Allah's curse be upon them*) who believed that Jesus (AS) or Uzair (AS) is Allah's (SWT) son, and the Arab idolators claimed that the angels are Allah's (SWT) daughters. But Allah (SWT) refutes them both and says, *"Glory be to Him"* i.e. He is above all and more perfect than such claims. Allah (SWT) says, *"Rather to Him belongs all that is in the heavens and on earth"*, meaning, Allah (SWT) is the Supreme Authority and the Creator of everything that is in the heavens and the earth, so how can it be that one of His creation be His son? Further Allah (SWT) says, *"All are subservient to Him."* i.e. everything in the heavens and the earth serves Him and is obedient to Him.

(117) *"He is Badi' (Originator) of the heavens and the earth."* Literally, the word *Bida'* means something new, which never existed before. So it means that Allah (SWT) created the heavens and the earth when nothing like them existed. And Allah (SWT) says, *"When He decrees a thing, He only says, "Be," and it is."* This demonstrates His complete authority and ability over all His creations. This *ayah* also refers to the birth of Jesus (AS) as Allah (SWT) says, *"This similitude of Jesus before Allah (SWT) is as that of Adam: He created him from dust then said to him: "Be" and he was."*⁶. Thus Allah (SWT) informs us that He created Jesus (AS) similarly, refuting their claims of him being His son.

(118) *"Those who have no knowledge ask: "Why does Allah (SWT) not speak to us face to face or send us a sign ?"*" This *ayah* refers to the Arab idolators who demanded that Allah (SWT) speaks to them directly so that they can hear Him, or cause them to see some extraordinary sign, that would convince them whatever Muhammad (SAW) is preaching. But Allah (SWT) says, *"The same demand was made by those before them."* i.e. these misguided people do not demand something new, rather these demands and objections have been raised over and over again. Whenever Allah (SWT) sent a Messenger to His people, they demanded a sign to be shown. So Allah (SWT) says, *"their hearts are alike"*, meaning, what these idolators demand is

the same as that of the misguided people in the past. *"We have already shown clear signs to those whose faith is firm."* i.e. We have already vindicated the truth of our Messengers and the objections raised have already been dealt with.

(119) *"Verily We have sent you (O' Muhammad) with truth as a bearer of glad tidings and a Warner."* Allah (SWT) has sent Muhammad (SAW) as a witness, an announcer of good news to the believers and a warner for all those who disbelieve in Allah's (SWT) *ayah*. *"But you will not be questioned about the dwellers of the blazing fire."* i.e. O' Muhammad (SAW) you will not be held responsible for the disbelief of the people, and your duty is only to convey the message properly and in the right earnest.

(120) *"The Jews and the Christians will never be pleased with you, until you follow their faith",* meaning they will never be pleased with you O' Muhammad (SAW) until you follow their practices and beliefs. They have themselves distorted the words of Allah (SWT) and now the real cause of their unhappiness is that you did not resort to hypocrisy and corruption in the religious matters like them and instead you stick to what pleases Allah (SWT) and fulfill His commandments. So they are not going to follow you because of their jealousy and arrogance, and rather wish that you follow them. Allah (SWT) says, *"O' Muhammad, tell them : "Allah's (SWT) guidance is the only guidance;"* i.e. the guidance that Allah (SWT) sent to Muhammad (SAW) is the true guidance, and that is the straight and perfect religion. *"And if you follow their desires after the knowledge has come to you, then there shall be none to protect you or help you from the wrath of Allah (SWT)."* Although this *ayah* apparently addresses Prophet Muhammad (SAW), its ruling in fact applies to his entire *Ummah*, and it is a warning for them against imitating the ways and methods of the *Jews* and the *Christians*.

(121) *"Those to whom We have given the book and who read it as it ought to be read, they are the ones who believe in it."* The Arabic word '*Tilawah*' has two meanings; '*to recite*' and '*to follow*' ⁷. So this *ayah* would mean that those among the people of the Book who adhered to the Books Allah (SWT) revealed to His Prophets and followed what was therein, will believe in you O' Muhammad (SAW) and what has been revealed to you i.e. the *Qur'an*. *"As for those who reject it, they are for sure the losers."*

That is to say, those who reject the Messenger and the message he brought, their abode will be the hellfire, as the Prophet (SAW) said: *“By He in whose hand is my soul! There is no member of this Ummah, Jew or a Christian, who hears of me, yet does not believe in me—but will enter the fire”*⁸.

(122) *“O’ Children of Israel! Remember the special favor which I bestowed upon you, that I preferred you above all other nations.”* We already discussed this *ayah* in the start of surah *Al-Baqarah*, where Allah (SWT) reminds the *Children of Israel* of the exalted status they were bestowed by Allah (SWT).

(123) *“Guard yourselves against the day when one soul shall not avail another, no ransom shall be taken, no intercession shall profit anyone, and no help shall be given.”* These last two *ayat* repeat *ayat* 47 and 48 (except for a slight variation, which does not affect the sense), and thus the argument of the favors on the *Children of Israel* discussed in between these *ayat* is beautifully rounded off in a bracket.

The next four sections discuss the changing of *Qiblah* from *Jerusalem* to the *Ka’bah* in *Makkah* and thus the favor Allah (SWT) bestowed upon the Arabs in succeeding to the spiritual inheritance of Abraham (AS).

(124) *“Remember that when Abraham (AS) was tested by his Lord with certain commands.”* This *ayah* refers to the idolators and the People of the Book who pretended to be the followers of Abraham (AS), while in reality they do not follow him, and thus Allah (SWT) reminds them of the commands and trials that He tested Abraham (AS) with. *“which he fulfilled.”* i.e. Abraham (AS) was truthful and obedient to Allah’s (SWT) commands and he sacrificed everything which is valued in life, and encountered every kind of danger in the way of the truth. *“Allah (SWT) said: “Surely, I will make you the leader of mankind.”* When Abraham (AS) passed successfully through all these trials, Allah (SWT) exalted him to this status and made him a role model for all the people, and a leader whose conduct and path are to be imitated and followed. *““What about my offspring?” Asked Abraham.”* When Allah (SWT) made Abraham (AS) a leader, he prayed to his Lord that the leaders thereafter be chosen from his offspring. Abraham’s (AS) supplication to Allah (SWT) was

accepted⁹ but, *"Allah (SWT) said, "My promise will not apply to the evil doers." i.e. Allah's (SWT) promise of the leadership within Abraham's (AS) progeny is limited to those of his descendents who are righteous, and the unjust people from his offspring will not deserve His promised grace.*

(125) *"Remember when We made the House a place of assembly and a place of safety for mankind."* Allah (SWT) honored the Sacred House and made it a place of resort and a safe place for all those people who visit it. *"and take the station(Maqam) of Abraham (AS) as a place of prayer."* Most of the Scholars are of the opinion that *Maqam* is the stone of Abraham (AS) which he was standing on while building the *Ka'bah*. As its walls became higher, Abraham (AS) could not reach them, so his son Ishmael (AS) brought a stone on which he could stand and place the stones on the wall. This *Maqam* is still marked near the *Ka'bah* and everyone performing the Pilgrimage prays next to this stone after finishing the *Tawaf* (Circumambulating) of the *Ka'bah*. *"We entrusted Abraham and Ishmael to purify Our House for those who walk around it, who meditate in it, and who bow and prostrate in prayers."* The purification of the House was not only cleansing from physical impurity but also from the false beliefs and filth of associating partners with Allah (SWT).

(126) *"And remember Abraham said: "My Lord make this a City of Peace and feed its people with fruits, those of them who believe in Allah (SWT) and the Last Day."* Abraham (AS) prayed to his Lord to make this city of *Makkah* a place of security and to grant sustenance therein for the believers only. However, *He said: "As for those who do not, I shall also provide for them in this life."* When Abraham (AS) prayed to his Lord to provide his offspring peace and sustenance, he excluded the transgressors and the unjust people because of the assertion of Allah (SWT) that His promise will not be for the evil doers. But Allah (SWT) removes Abraham's (AS) misunderstanding that while the leadership will be bestowed upon the righteous only, the means of livelihood will be given to both the believers and the disbelievers. And Allah (SWT) says, *"Though in the Hereafter I shall drag them to the torture of Hellfire and it is an evil destination indeed!"* i.e. although Allah (SWT) is providing the disbelievers with provisions (assorted food and fruits) but this is only for an appointed time in this terrestrial existence and then they will be the inmates of the hellfire forever.

(127) *"Abraham and Ishmael raised the foundations of the House (with praying) "O' Lord! Accept this from us". Abraham (AS) and Ishmael (AS) were doing a good deed, and still they prayed to their Lord to accept this from them. This is the attitude and modesty of a true believer, that even if he is doing a good deed, he still fears Allah (SWT) and is afraid that his good deeds might not be accepted by him. And "You are the one who hears all and knows all."*

(128) *"Our Lord! make us both Muslims (submissive to you), and make our descendants a nation that will be Muslims (submissive to You)." The Arabic word used in this ayah is 'Muslim' i.e. submitting himself to the will and obedience of Allah (SWT). Thus a Muslim is one who surrenders himself totally to Allah's (SWT) command and obedience and not associate anyone with Him. So Abraham (AS) supplicated to his Lord to make them Muslims and also to have an offspring who are Muslims i.e. worships Him alone and is obedient to Him. Prophet Abraham (AS) and Prophet Ishmael (AS) supplicated, "Teach us our rites of worship." i.e. show us the ways and rituals through which we can worship you. There is a hadith¹⁰ that when Abraham (AS) supplicated, angel Gabriel came down and showed him the rituals of worship like *As-Safa* and *Al-Marwah*, *Mina* and *Arafat*. He also showed the foundations of the Sacred House, where Prophet Abraham (AS) and his son raised the walls of the House. And they prayed; "And accept our repentance; surely, You are the Acceptor of repentance, the Merciful".*

(129) *"O' Lord! send amongst them a Prophet of their own."* Abraham (AS) invoked Allah (SWT) to send a Messenger from his offspring: *"Who shall recite to them Your Revelations and teach them the Book."* i.e. the *Qur'an* revealed to Prophet Muhammad (SAW). *"and the Wisdom."* Some exegetes believe that it is the 'sunnah' of the Prophet (SAW) and others opine that it means 'deep understanding and comprehension of the religion', but both meanings are correct. *"and purify them."* i.e. purification of man's life in its totality of sin. *"Surely, You are the All-Mighty, the Wise."* i.e. Allah (SWT) is able to do anything, and nothing surpasses His ability and power.

(130) *"Who but a foolish would renounce the faith of Abraham?"* Abraham (AS) worshipped Allah (SWT) with sincerity and he did not call upon others besides Allah (SWT). This is the faith and practice of Abraham (AS) so Allah (SWT) says whoever abandons his path is infact committing injustice against himself by deviating from the truth. *"Verily, we chose him in this world and in the hereafter he will be among the righteous."* i.e. Allah (SWT) chose Abraham (AS) as His Messenger and a leader of the upright, and he will surely be amongst the righteous persons in the Hereafter.

(131) *"When his Lord asked him: "Be a Muslim," he answered: "I have become a Muslim to the Lord of the worlds."* Allah (SWT) commanded Abraham (AS) to submit himself to Him and be obedient to Him and Abraham (AS) perfectly adhered to Allah's (SWT) commands.

(132) *"This was the legacy that Abraham left to his sons and so did Jacob, when he said: "O my sons! Allah (SWT) has chosen for you this Deen, therefore, die not except as men who have submitted to Him"* Abraham (AS) advised his children to follow this Deen i.e. Islam, and so did his grandson Jacob (AS). They ordered their children to adhere to righteous deeds and worship none besides Allah (SWT) as long as you live so that it may be that Allah (SWT) will endow you with the favor of dying upon the same path i.e. living throughout life till the last breath as Muslims.

(133) *"Were you present when death approached Jacob? He asked his sons: "Who will you worship after me?" They replied: "We will worship the One Who is your Lord and the Lord of your forefathers Abraham, Ishmael and Isaac (AS), and to Him we all submit as Muslims."* This *ayah* criticizes the Arab idolators as well as the disbelievers amongst the People of the Book. They thought that they were following the Deen of Abraham (AS) and his progeny but Allah (SWT) says that those whom they profess to follow were true believers in Allah's (SWT) divinity and they did not associate partners with Him unlike these idolators and submitted themselves totally in His obedience.

(134) *"They were a people that have passed away. They shall reap the fruits of what they did, and you shall for what you do. You shall not be questioned about what they did."*

This *ayah* denies the *Jewish* belief that they are the chosen ones because of their relationship with the Prophets or the righteous people. On the other hand, Allah (SWT) says this relationship will not benefit you unless you perform good deeds yourself that bring you some benefit in the Hereafter.

(135) *"Jews and Christians say: 'Be Jews or Christians, then you shall be rightly guided.'"* The Jews and the Christians used to come to the Prophet (SAW) and say that 'the guidance is only what we follow. Therefore, follow us O' Muhammad (SAW) and you will be rightly guided.' So Allah (SWT) says, *"O' Muhammad, say: 'By no means! We follow the faith of Abraham, the upright one; and he was not one of the idolators.'"* i.e. we do not need to follow what you call us to, rather we follow the straight path of our father Abraham (AS), which was infact the path what all the Messengers from the beginning of divine revelation believed in.

(136) *"Say: 'We believe in Allah (SWT) and that which is revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob and their descendants, and that which was given to Moses, Jesus and other Prophets from their Lord.'"* The Jews and the Christians said they the guidance is what they follow, but Allah (SWT) refutes them and directs the believers to say that we believe in what was revealed to Prophet Muhammad (SAW) and also the previous Prophets of Allah (SWT) and that is the true guidance from Him. And they say; *"We do not discriminate any of them."* i.e. we don't make any distinction between them by following some and rejecting the others; instead we believe in all of them. *"and to Allah (SWT) we have surrendered ourselves."* i.e. we have submitted to Allah's true faith in ____.

(137) *"So, if they accept Islam like you, they shall be rightly guided; if they reject it, they will surely fall into dissension (divide into differing factions."* i.e. if the disbelievers also believe in all of Allah's (SWT) Messengers and His Books, submit themselves to Allah's (SWT) will and do not associate partners with Him, then they will be on the straight path, but if they continue disbelieving after the truth has already been presented to them then they will find themselves divided into different factions. And Allah says; *"Allah (SWT) will suffice you against them."* i.e. Allah (SWT) will

aid the believers against the idolators and disbelieving People of the Book. *"And He hears and knows everything – He is Omniscient"*.

(138) *"(We take on) Allah's own dye; and who has a better dye than Allah's?"* In this *ayah* dye or color means 'Deen of Allah (SWT)' ¹¹. *"And it is He whom we worship."* The main purpose and the message of all the Messengers and their followers has always been that we will serve Allah (SWT) alone.

(139) *"Say, O' Muhammad: "Would you dispute with us concerning Allah (SWT)," i.e. would you dispute with us in the fact that we obey Allah (SWT) and have submitted ourselves to Him and we do not associate any partners with Him. "who is our Lord and your Lord as well?" i.e. Allah (SWT) alone is the Lord of the universe and He has full control over us and you. "We shall be accountable to Him for our deeds and you for yours." i.e. we don't believe in what you worship and we will only be accountable for our deeds and you will be responsible for your actions. "to Him alone we are devoted."* Again the same principle of the Prophets and their followers is reiterated, that Allah (SWT) alone should be worshipped.

(140) *"Do you claim that Abraham, Ishmael, Isaac, Jacob and their descendants were all Jews or Christians?"* Allah (SWT) refutes the claims of the *Jews* and the *Christians* that Abraham (AS) and all the Prophets after him followed their religion whether it be Judaism or Christianity. *"Are you more knowledgeable than Allah (SWT)?"* i.e. Allah (SWT) has the best knowledge of whether they were *Jews* or *Christians*. *"Who is more wicked than the one who hides the testimony he has received from Allah (SWT)?"* The Books Allah (SWT) revealed to the People of the Book testified that Prophet Abraham (AS) and his descendents were neither *Jews* nor *Christians* but they hid the truth from the people. Therefore Allah (SWT) says; *"Allah (SWT) is not unaware of what you do."* i.e. you may be able to hide the truth from others but Allah (SWT) is not unaware of your intentions and actions.

(141) *"They were a people that have passed away. They shall reap the fruits of what they did, and you shall for what you do. You shall not be questioned about what they did."* We already mentioned this *ayah* above where Allah (SWT) refutes the claims of the People of

the Book that they will be saved because they are the Prophets' descendents. But Allah (SWT) says that their relationship will be of no avail until they imitate them in obeying and submitting themselves to Allah (SWT).

Foot Notes

[1] *Ra'eena* means O' our Shepard, It is also an evil remark in Hebrew Language. The jews used the expression as a derisive pun.

[2] The Arabic words 'nasikh' and 'mansukh' are both derived from the same root word 'nasakha' which carries meanings such as 'to abolish, to replace, to withdraw, to abrogate'. The word nasikh (an active participle) means 'the abrogating', while mansukh (passive) means 'the abrogated'. In technical language these terms refer to certain parts of the *Qur'anic* revelation, which have been 'abrogated' by others. Naturally the abrogated passage is the one called 'mansukh' while the abrogating one is called 'nasikh'.

[3] Sahih Muslim, 2 : 975.

[4] Sahih Muslim, 1 : 41.

[5] Quraysh were the descendants of Fahr bin Malik bin An-Nadr bin Kinana. They branched out into various tribes, the most famous of whom were Jumah, Sahm, 'Adi, Makhzum, Tayim, Zahra and the three septs of Qusai bin Kilab: 'Abdud-Dar bin Qusai, Asad bin 'Abdul 'Uzza bin Qusai and 'Abd Manaf bin Qusai. Prophet Muhammad (SAW) said: "Allâh selected Ishmael from the sons of Abraham, Kinana from the sons of Ishmael, Quraysh from the sons of Kinana, Hashim from the sons of Quraysh and He selected me from the sons of Hashim."

[6] Surah Al-Imran(3) : 59.

[7] Tilawah has two meanings 'to recite' as in the ayah "*O' Lord, appoint from among them a Prophet who shall **recite** to them Your Revelations..*" (2:129) and it also means 'to follow' as in surah As-Shams where Allah (SWT) says: "*By the Moon as she **follow** him*"91:2

[8] Sahih Muslim 1:134.

[9] Surah Al-Ankabut(29) : 27.

[10] Said bin Mansur, 2:615.

[11] Ibn Abi Hatim 1 : 402.