

(172) *"Those who answered (the Call of) Allah (SWT) and the Messenger (SAW) after being wounded"* After the battle of *Uhud* the *Quraysh* marched back to *Makkah* but soon they realized that they did not achieve what they had gone for i.e. to finish off the Muslims, so they turned back and headed towards *Madinah* for a final encounter. At the same time Prophet (SAW) commanded the Muslims to march towards the disbelievers at a place called *Hamra Al-Asad*. Even though the Muslims were still suffering from the wounds of the *battle of Badr*, yet they responded to the call and marched with the holy Prophet (SAW). For them Allah (SWT) says: *"for those of them who did good deeds and feared Allah (SWT), there is a great reward."* i.e. He will certainly reward them for their patience and obedience. For them Allah shall have ample reward.

(173) *"Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in Faith"* After the *battle of Uhud*, the *Quraysh* army challenged the Muslims to a fight the following year at *Badr*. When the time came the hypocrites tried to spread rumors that the *Quraysh* were making great preparations for the war and they have mustered a great army against them. But it did not worry the Muslims; rather, it increased them in faith and they marched towards *Badr*. They had all their trust in Allah (SWT) and, *"they said: "Allah (SWT) (Alone) is Sufficient for us, and He is the Best Disposer of affairs."* Allah's help is all-sufficient for us. He is the best protector.

(174) *"So they returned with Grace and Bounty from Allah (SWT). No harm touched them; and they followed the good Pleasure of Allah (SWT)."* The *Quraysh* army left *Makkah* and advanced towards *Badr* to fight the Muslims as they had promised them the previous year after the *battle of Uhud*, but just after 2 days of traveling they decided to return back to *Makkah* and asked the Muslims to fight them the next year as they did not find it suitable to fight that year. Meanwhile the Muslims stayed at *Badr* for 8 days. During their stay they did a lot of profitable business with trading parties and when they came to know that the disbelievers have gone back to *Makkah*, they returned to *Madinah*. This way Allah (SWT) helped them and they returned to their land with grace and

provisions provided by Him by following the pleasure of Allah (SWT). And surely, *"Allah (SWT) is the Owner of Great Bounty."* Allah's bounty is infinite.

(175) *"It is only Satan that suggests to you the fear of his followers, so fear them not, but fear Me, if you are (true) believers."* The Satan frightens the believers with his partners and supporters by pretending that they are strong and fearsome. But Allah (SWT) commands the believers, not to fear them but only fear Him alone and surely He will suffice you.

(176) *"And let not those grieve you, who rush with haste to disbelieve; verily, not the least harm will they do to Allah (SWT). It is Allah's (SWT) Will to give them no share in the Hereafter."* The stubbornness and the deviance of the disbelievers made the Prophet (SAW) sad. But Allah (SWT) said to His Prophet not to grieve by their behavior because the disbelievers can do absolutely no harm to Him or His Messenger (SAW) and it is by His will that they are being given respite, so that they increase in their deviation and thus do not acquire any share in the Hereafter. And *"For them there is a great torment."* i.e. in the Hereafter their punishment shall be terrible indeed.

(177) *"Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allah (SWT). For them, there is a painful torment."* i.e. the disbelievers could have attained faith if they would have believed in Allah (SWT) and His Messenger (SAW), but they have chosen disbelief over faith and their actions and behavior will do no harm to Allah (SWT) rather, they will harm themselves. And for them will be a painful punishment in the Hereafter.

(178) *"And let not the disbelievers think that Our respite to them is good for them. We give them respite only so that they may increase in sinfulness. And for them is a disgracing torment."* i.e. the disbelievers should not think that if Allah (SWT) is giving them wealth and children then it means that they will be forgiven or left alone and their evil deeds will not be taken account of but in fact Allah (SWT) gives them respite so that they may increase in their sins and deviation and thus suffer great torment in the Hereafter. Theirs shall be a shameful punishment.

(179) *"Allah (SWT) will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good."* This means that Allah (SWT) does not like to see the believers mixed up with the hypocrites. Therefore, by trials and tribulations He separates the impure from the pure and the evil from the good within them. *"Nor will Allah (SWT) disclose to you the secrets of the unseen, but Allah (SWT) chooses of His Messengers whom He pleases."* i.e. Allah (SWT) out of His wisdom does not give the knowledge of the unseen to His servants so that they can distinguish between a believer and a hypocrite, but for this purpose He chooses one of His servants as His Messenger who delivers His message. *"So believe in Allah (SWT) and His Messengers. And if you believe and fear Allah (SWT), then for you there is a great reward."* Allah (SWT) promises His servants blessings and reward in the Hereafter if they believe in Him and His Messenger and guard themselves against evil.

(180) *"And let not those who are stingy with that which Allah (SWT) has bestowed on them of His Bounty (Wealth) think that it is good for them. Nay, it will be worse for them."* The Prophet Muhammad (SAW) urged the believers to spend in Allah's (SWT) cause, but the hypocrites would covetously withhold their wealth and property thinking it would benefit them in the future. But this *ayah* indicates that a niggardly person only harms himself by only collecting money and not spending it in the way of Allah (SWT). *"The things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection."* This is as the Messenger of Allah (SAW) said: *"Whoever is made wealthy by Allah (SWT) and does not pay Zakah on his wealth, on the Day of Judgment it will become a bald-headed, poisonous, male snake with two black spots over his eyes. The snake, on the Day of Judgment, will encircle his neck, and bite his cheeks and say: 'I am your treasure, I am your wealth.'"*<sup>1</sup> Further Allah (SWT) says: *"And to Allah (SWT) belongs the heritage of the heavens and the earth"* i.e. everything belongs to Him and ultimately it has to return to Him as His inheritance. *"And Allah (SWT) is Well-Acquainted with all that you do."* He is fully cognizant, of what you do.

(181) *"Indeed, Allah (SWT) has heard the statement of those who say: 'Truly, Allah (SWT) is poor and we are rich!'"* We shall record what they have said and their killing of the Prophets unjustly,

and We shall say: "Taste you the torment of the burning (Fire)."" When Allah (SWT) revealed the *ayah*: "Who will grant Allah (SWT) a goodly loan which Allah (SWT) will increase many fold"<sup>2</sup>, the *Jews* mocked at the believers and ridiculed this commandment saying, 'O Muhammad (SAW), have your Lord become poor as He is begging His servants for a loan'. Then Allah (SWT) revealed this *ayah* which states that this has been the practice of the *Jews* throughout the history who ridiculed His commandments and killed His Messengers. And Allah (SWT) says that He will punish them for their deeds and they will burn in the hellfire.

(182) "This is because of that (evil) which your hands have sent before you. And certainly, Allah (SWT) is never unjust to (His) slaves." i.e. Allah (SWT) is not unjust to His creatures and the only reason of their disgrace and humiliation in the Hereafter will be because of their own evil deeds in this world. Allah (SWT) is not unjust to His servants.

(183) "Those (*Jews*) who said: "Verily, Allah (SWT) has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour."" This is another of the lies of the *Jews* attributed to Allah (SWT). They said that Allah (SWT) has taken a covenant from us that we should not believe in any Messenger until a fire comes down from the sky and burns the charity (sacrificial goat etc). Burnt sacrifices are indeed mentioned in the previous scriptures that it was a sign from Allah (SWT) that He has accepted the sacrifice but it was never mentioned to them as a sign of true Prophethood as they proclaim. Then Allah (SWT) said: "Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"" i.e. if what you claim is true then why did you kill and denied previous Messengers who came with clear signs and even those miracles which you speak of.

(184) "Then if they reject you, so were Messengers rejected before you, who came with clear signs and the Scripture and the Book of Enlightenment." Allah (SWT) comforts His Prophet (SAW), not to become sad because they reject you as they have rejected many Messengers before you who also were sent with divine scriptures and were given the law.

(185) *"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your rewards in full."* Everything except Allah (SWT) shall perish. When the term of this world comes to an end no soul will be given respite as Allah (SWT) says: *"But Allah reprieves no soul when its term comes to an end. Allah (SWT) is well aware of all your actions."*<sup>3</sup> And Allah (SWT) will gather them all on the *Day of Resurrection* and surely He will not be unjust with them but every single soul will be dealt with according to his deeds. *"And whoever is spared the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception."* The transitory life of this world is nothing but an illusory enjoyment and insubstantial as compared to the eternal delights of the Hereafter. Thus whoever is saved from the hellfire and enters Paradise, then indeed he has achieved the ultimate success. The life of this world is nothing but a fleeting vanity.

(186) *"You shall certainly be tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you and from those who ascribe partners to Allah (SWT), but if you persevere patiently, and have Taqwa (piety), then verily, that is surely a matter of firm resolution."* Allah (SWT) states that the believers will be tested in their wealth, properties, offspring and their lives and they will hear many hurtful things from the People of the Book and from the Polytheists to ridicule the Prophet (SAW) and other things provocative to the believers. But if they observe patience and show piety then it will be a proof of their determination and it will surely distinguish them from those who lack in zeal and genuine belief. If they endure with fortitude and guard themselves against evil, they will prove their mettle (???).

(187) *"And remember when Allah (SWT) took a covenant from those who were given the Scripture to make it (the truth) known and clear to mankind, and not to hide it"* This *ayah* again mentions the covenant Allah (SWT) took from the People of the Book that they would surely believe in their scriptures and will disseminate them and make them clear to the mankind and will not hide anything from it, so that the people also believe and follow their scriptures. *"But they cast the scriptures behind their backs, and sold them for a paltry price! And indeed evil was their bargain!"* i.e. they

broke their covenant and hid the truth from the people in order to gain some temporary material benefits of this world instead of the rewards and blessings in the Hereafter, and it is indeed a bad bargain that they have made.

(188) *“Think not that those who rejoice in what they have done and love to be praised for what they have not done, think not that they are secure from the punishment. And for them is a painful torment.”* This *ayah* refers to the hypocrites of *Madinah*. When the Prophet (SAW) would go to the battle, the hypocrites would not accompany him. Instead they would give something in charity to show off and then would rejoice over it. But when the Prophet would come back, they would give him much excuses of not going with the Muslims to the battle and then wanted to be praised for that which they have done i.e. not accompanying the Prophet (SAW) to the battle. But Allah (SWT) says that they shall not think that they will be saved from the punishment, rather they will have a very painful torment. They will not escape the torture. A woeful punishment awaits them.

(189) *“And to Allah (SWT) belongs the kingdom of the heavens and the earth, and Allah (SWT) has power over all things.”* 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 He has power over everything.

From here begins the concluding part of this surah which also gives the summary of this surah as a whole.

(190) *“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.”* This *ayah* gives the proofs of the existence and oneness of Allah (SWT) in the creation of skies and earth. There are galaxies and planets in this vast universe and rivers, mountains, trees, deserts and different kinds of animals on this planet, and the rotation of earth causing the alternation of day and night. All these are clear signs and proofs of Allah’s (SWT) Oneness for those who are intelligent and have sound comprehension. This in brief is the so-called Quranic cosmological argument for the existence and reality of Allah (SWT) — the Creator of everything.

(191) *"Those who remember Allah (SWT) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): 'Our Lord! You have not created this without purpose, glory to You! Save us from the torment of the Fire.'"* Those who contemplate about the true realities and observe the universe conclude that surely there is a creator of the heavens and the earth and that there is life after death, when every soul will be held accountable for its deeds. This realization fills their heart with Allah's (SWT) fear and they remember Him in every situation and they praise Him and deny that He has created everything in vain and without purpose and they pray to Him to save them from the Hellfire.

(192) *"Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the wrong-doers find any helpers."* They further supplicate to Allah (SWT) to save them from being disgraced like the inmates of hellfire, on the day when there will be no helper or protector except Him. None will help the evil-doers.

(193) *"Our Lord! Verily, we have heard the call of one calling to Faith (saying): 'Believe in your Lord', and we have believed."* This refers to Prophet Muhammad (SAW) who called people towards the oneness of Allah (SWT). The faithful believers responded to his call and followed him and they prayed to Allah (SWT) saying: *"Our Lord! Forgive us our sins and remove from us our evil deeds, and make us die in the company of the righteous."* i.e. make us die with the righteous and keep us in their company in the Hereafter.

(194) *"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection"* They pray to their Lord to grant them what He had promised them through His Messengers i.e. His mercy and forgiveness. And they supplicate to Him not to humiliate them on that day before all His creation by making them enter the hellfire, and they say: *"for You never break Your Promise."* This does not mean that they had any doubts about the promises of Allah (SWT) but they feared whether they are themselves entitled to the blessings that have been promised or not.

(195) *"So their Lord answered them saying: "I will deny no man or woman among you the reward of their labour."* Allah (SWT) accepted the supplication of the faithful believers and said that He will never waste any of their good deeds, rather He will completely reward them whether it be a male or a female. In Islam the status of the two sexes is equal and their distinction does not count in spiritual matters because they are all equal in gaining Allah's (SWT) reward, and that is why He said: *"You are the offspring of one another"* i.e. you are all members of one and the same human race and thus you are all equal to one another. Further Allah (SWT) said: *"so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause). Verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow;"* i.e. those who fled their homes or were expelled from them, and those that suffered persecution and fought and died for My cause, shall be forgiven their sins and admitted to gardens watered by running streams as a reward from Allah. *"A reward from Allah (SWT), and with Allah (SWT) is the best of rewards."* i.e. what better reward can there be than which is from Allah (SWT) Himself. It is indeed Allah who holds the richest recompense.

(196) *"Do not be deceived by the activities and moving about of the unbelievers in this land."* i.e. the influence and the delights enjoyed by the disbelievers in this transitory world should not deceive and delude you.

(197) *"A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest."* What the disbelievers are enjoying in this world is only temporary but in the Hereafter they will be punished in the Hellfire, which is the severest of the punishments. Their prosperity is brief. Hell shall be their home, a dismal restingplace.

(198) *"But, for those who fear their Lord, are Gardens under which rivers flow; therein are they to dwell (for ever)"* In the previous *ayah* Allah (SWT) mentions that the abode of a disbeliever in the Hereafter is hellfire. On the contrary this *ayah* states that those who believe in Allah (SWT) and fear Him, Paradise awaits them in the Hereafter with rivers and all kinds of delights and they will live therein forever.



And the *ayah* states: *"a Nuzul from Allah (SWT)"* Nuzul is the immediate food or drink served to a guest upon his arrival. This means that all these delights and enjoyments that Allah (SWT) has promised the believers, will be given to them upon arrival in the Paradise as a goodly welcome from Him while the actual delights of the Paradise for a believer surpass the imagination and defy description, as the Prophet (SAW) said that Allah (SWT) said, *"I have prepared for My slaves what no eye has seen, no ear has heard and no human heart can imagine"*<sup>4</sup> They are really not known to the people of this world, no matter how advanced we may become, what we achieve is as nothing in comparison with the delights a believer will have in the Hereafter. *"and that which is with Allah (SWT) is the Best for the righteous."* i.e. His forgiveness and mercy and all the delights and the enjoyments He has prepared for the believers are surely far better for the righteous.

(199) *"And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah (SWT) and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah (SWT)."* This *ayah* describes those People of the Book who eventually embraced Islam. Allah (SWT) states that among them are some who believe in Him and in what He has revealed to His Prophet (SAW), along with the previous scriptures. Further Allah (SWT) describes their qualities that they sincerely obey Him and humble themselves before Him, and *"They do not sell the Verses of Allah (SWT) for a little price"* i.e. they do not hide the truth and knowledge of their scriptures from other people for a trifling price. Therefore Allah (SWT) said: *"for them is a reward with their Lord."* i.e. He will reward them for their faith in Him and His Messengers. And *"Surely, Allah (SWT) is Swift in account."* These shall be rewarded by their Lord. Swift is Allah's reckoning.

(200) *"O you who believe! Endure and be more patient, and strengthen each other, and fear Allah (SWT), so that you may be successful."* Allah (SWT) commands His believers to be patient and show more valor and endurance than their enemy. And they should guard their territory against their enemy from possible incursions and fear Allah (SWT), so that they can be successful in this world and most importantly in the Hereafter.

Foot Notes

- [1] Fath Al-Bari 8 : 78.
- [2] Surah Al-Baqarah (2) : 245.
- [3] Surah Al-Munafiqun (63) : 11.
- [4] Fath Al-Bari 8 : 375.