

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

SURAH AN-NOOR



FAZLI AMENA VARSALLY

HAZRAT UMMOUL MOMENEEN SADR SAHEBA INTERNATIONAL
JAMAAT UL SAHIH AL ISLAM

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PREFACE

I had the opportunity by the Grace of Allah to write about this enlightening Chapter of the Holy Quran, Surah An-Noor (The Light). With the Khalifatullah of this Era's permission, I am being able to bring it before you today to expound profoundly on the different subjects detailed in this beautiful Surah.

I am very grateful to Allah that despite my marital life, daily mundane works and religious works as a Sadr of the Jamaat Ul Sahih Al Islam, Allah had given me this opportunity to write my first Book. And Insha-Allah, Allah gives me the opportunity to write more books on precious subjects relevant to Islam which we, all members of the Jamaat are learning in our Study-Circles and other programmes. It is my sincere wish that this Book is an eye-opener for all "Siraj-Makîn" ladies around the world. I pray that Allah may bless all of us to enable us to sacrifice ourselves all the more in His path. *Ameen.*

I pray also that all other people around the world may come to know about the value of Allah's Signs and Manifestation each time that He manifests Himself in all His Glory unto mankind through the arrival of a Beloved Servant of His, to reform mankind, to guide all people towards Him. Insha-Allah. Ameen.

Fazli Amana Varsally

***Hazrat Ummoul Momeneen Sadr Saheba "Siraj Makîn" International
Jamaat Ul Sahih Al Islam***

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INTRODUCTION

This chapter is named An-Noor. It is the Attribute of Allah which signifies “The Light”. The chapter was revealed in Medina in the 5th year After Hijra after the Holy Prophet’s (saw) return from the expedition against *Bani Mustaliq* in the month of Ramadhan. An-Noor, “The Light” deals with the most abominable sin in the sight of Allah which is “Adultery” – Allah wants to set light on this very barbarous (savage) people of that time and still nowadays and in the future till the Day of Judgment. So Allah sent His Beloved Universal Prophet (saw) among them to descend His light to dissipate all the evil actions which the Arabs used to practise. The Surah enlightens humanity with a good, comfortable and decent living – how man can attract Divine Grace and succour (help) so as to adopt the ways of virtues and righteousness and the protection and preservation of morality, the maintenance of discipline of high order in the family and the community. Allah sends His light on the relation between the opposite sexes, how to extend more explanations and a commandment from Allah (swt) stating that true believers who were decreed to meet with Divine help and graces to preserve their chastity, “*Hayya*” and “*Pardah*” for both sexes.

Pardah is not meant for ladies only.

Why has this Surah especially been revealed? After having blamed Hazrat Aisha (r.a), the Holy Prophet (saw)’s noble and chaste wife – The Regrettable Incident. The Surah deals also with certain special subjects (mentioned below) which had caused enormous troubles, stress, pain on our beloved Hazrat Muhammad (saw) which could destroy the foundation of the whole moral and the social structure of society. Here are some headlines on the topics treated in Surah An-Noor:-

1. Believers are strongly advised to preserve and protect national morals.
2. Sex immorality which brings about the degradation and disintegration of a whole community.
3. Islam condemns suspicion of stray acts of immorality, abusive language and calumny.
4. Muslims are directed not to enter a house without having obtained prior permission.
5. *Pardah* system
6. Widows should not be allowed to remain unmarried.
7. Steps should be taken to see free prisoners of war.
8. Muslims should protect their family against intermingling of the sexes.
9. Children at puberty should observe the regulation of *Pardah*.
10. Social organisation of the whole people.
11. Promise of Allah to those who obey the rules and regulations of Allah.

Ruku 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

V.1: In the Name of Allah, The Most Gracious, The Most Merciful

Whenever we start a work of any kind, be it mundane or a spiritual work, we should utter the name of Allah (swt) as He is the sole Creator and He knows everything hidden in the heavens and on this earth and in between. When we take His name, this means that we seek protection from Him, show great respect for Him, and we have great confidence into Him and we have the full conviction that He will enlighten us with His knowledge. He is the Knower of the secret of the secrets. Starting with His name, give us the “knowledge” and “will” to do our work with great confidence and success. It is impossible for true, sincere believers who take the name of Allah (before he undertakes a work) that he does not succeed or does not do it properly.

“Bismillah” is also useful when we take refuge unto Allah against the evil which is within ourselves and around us. Definitely Shaytan does not like when a person will start on a good work to win the pleasure of Allah. These simple wordings of three words ensures us that Allah is with us, attends in our work, listen to our duahs, prayers and enables us to develop the *Taqwa*, that is, doing the work with the fear of Allah, not for ostentation. Whenever a Surah is revealed, it is always started with “Bismillah-ir-Rahman-ir-Rahim”. This shows the beginning of a new Surah with the exception of Surah At-Tawba which is the continuation of the Surah An-Anfaal. But we can also see that in Surah An-Naml Ch.27, “Bismillah-ir-Rahman-ir-Rahim”, is repeated twice, to show that it comes from Hazrat Suleiman who always started with “Bismillah-ir-Rahman-ir-Rahim”, the name of Allah before starting his spiritual and mundane work to spread the Unicity of Allah. (He wrote a letter to Queen of Sheba starting with “Bismillah-ir-Rahman-ir-Rahim”). Has he not been successful in his mission?

Reciting “Bismillah-ir-Rahman-ir-Rahim”, guarantees success, prosperity, protection and knowledge from Allah (swt). Moreover it contains two of the four pillars of the Attributes of Allah – *Ar Rahman* and *Ar Rahim*. *Ar Rahman* – The Gracious. Allah manifests His *Rahmaaniyat* on His creatures providing us with all basic necessities of life (visible and invisible); e.g. sun, moon, water, trees, minerals, air, parents, animals, a family, a community, a Jamaat in fact all things that we have not asked for.

Ar Rahim – The Most Merciful. Whenever the sentence “Bismillah-ir-Rahman-ir-Rahim” is uttered – this means that we are praying to Allah fervently, it is a duah at the same time, a supplication for our duah to be fulfilled. So *Ar Rahim* is Allah who accepts all supplication to his duahs, his difficulties, troubles, pain, a cure from a disease, illness or even material gains.

Rahimiyat is the blessings and favours without measure from Allah for those who are really sincere to Him.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

V.2: This is a Surah which We have revealed and the Ordinances of which We have made obligatory; and We have revealed therein clear commandments that you may take heed.

Surah An-Noor is the only chapter of the Holy Quran which has begun with the word “Surah” meaning rank, dignity. Allah made this chapter very important in the life of the Muslims as He sends His light to illuminate the darkness in which the Arabs and people of the whole world were in and will be in when the teachings of the Holy Quran and revelations sent by the messengers of Allah will be trampled to dust.

“Surah-ul anzal naaha wa faraz naaha wa anzal naahaa fiha ayaaatim.....”

Allah has made these verses a commandment from Him and is obligatory (compulsory) on each true believer. By acting upon these commandments and ordinance of this Surah, the Muslims can and will give rise to great honour and dignity to Islam, whatever difficulties and pain should they undergo.

الرَّازِيَةَ وَالرَّازِيَ فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهَدَ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

V.3: The adulteress and the adulterer – flog each one of them with a hundred stripes. And let not pity for the twain take hold of you in executing the judgement of Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.

Before the arrival of our *Beloved Prophet* (saw), the Arabs were indulged in high sins where “Haya” was not respected. They could take as many women as they could to relieve their sexual desires and to entertain themselves in all sorts of “animalistic” postures which are hated by the Supreme one.

Scientifically speaking, sexual relationship should be well practised at the right time and right place for the welfare of our organs of our body and to protect ourselves from sinful diseases like Syphilis, Gonorrhoea, Aids and other more serious infections. So Allah revealed this verse to draw a red a line to adultery, that is the flogging of each one of them with a 100 stripes whipping without any pity so as they could extract a lesson for self- respect and respecting others.

This verse does not mention whether infliction of whipping applies only to married man and woman. It is understood that it applies to both, married and unmarried or even divorced and widowed persons. Allah ordained that this punishment be done in public so as to discourage the others in doing so. Allah wants to highlight “chastity” as a high moral virtue in Islam.

This verse has laid down a comprehensive commandment till the Day of Judgement to safeguard and protect humanity against adultery and moreover it is clear to the world, especially to the enemies of Islam that Islam never prescribed killing as a necessary punishment even for crimes much more heinous (dreadful) than adultery such as robbery, murder, lies, treason or the bitterest “*Shirk*”. The disbelievers always wanted to downgrade the Holy Prophet (saw) blaming him that he is bringing a new religion of injustice and death, thus creating fright and flight in the heart of people.

It is inconceivable to believe that the Holy Prophet (saw) ordained stoning to death for adultery as some people may say. If that has happened, may be before the coming of this revelation. May be he applied the Mosaic Law.

It was invariable the Holy Prophet’s practise that he abided by the law of Moses of the Torah in deciding cases till a new commandment was revealed to him. This strong blame should be clearly out in all the minds of people that our *Beloved Prophet* (saw) did such dreadful action on his own.

الرَّازِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالرَّازِيَةَ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

V.4: The adulterer cannot have sexual intercourse but with an adulteress or an idolatrous woman, and an adulteress – none can have sexual intercourse with her but an adulterer or an idolatrous man. That indeed is forbidden to the believers.

The meaning of this verse is quite clear – what is an adulterer?

He is one who is having sexual intercourse with another woman who is not his wife (wives). Another word is “fornicator”. In other words, they have not been married accordingly to Allah’s instructions, the *Nikah* is not pronounced to unite them together for a decent living. The woman with whom sexual intercourse is occurred is called an adulteress. She can be a married or single or divorced or widowed woman. She also has accepted with full consent to have sexual intercourse and to be manipulated by another man other than her own husband. She is also called a fornicator. She is breaching the law of Allah. Both are wicked and they are not ashamed of exposing themselves freely for adultery. So this is “why” Allah has descended this beautiful verse so as to draw a red line under adultery as Islam regards adultery as one of the most heinous of all the social crimes and now through this verse Allah wants to close all ways through which this dreadful disease can be spread among people in a community – country. So Allah brings severe punishment and heavy condemnation of the guilty parties. Allah is addressing to the believers those who have believed in the revelations, instructions and commandments of Allah to protect them from this dreadful sin.

An adulterer can never prevail over a chaste believing woman to marry him and to have sexual intercourse with neither him nor an adulteress can never marry a chaste, pure man – a true believer – and have sexual relationship with however beautiful attractive and most charming woman she can be in this temporal world.

This verse make us to understand also that Allah qualifies an adulterer like an idolatrous person and an idolatrous person like an adulterer as both sins bear the same consequences in the sight of Allah.

Idolatry – associating other creatures to Allah is also one of the most heinous (dreadful, abominable, awful) crime that one can commit in his life. This is called “*Shirk*”.

“O ye who have believed in the Tawheed, in (“Laa Ilaaha Illallah” “Muhammad Rassoollullah”) beware of the wrath of Allah as He has mentioned this sentence in this verse: ‘That indeed is forbidden to the believers.’ ”

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ
ثَمَنِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ

V.5: And those who calumniate women but bring not four witnesses – flog them with eighty stripes, and do not admit their evidence ever after, for it is they that are the transgressors.

This verse has been revealed because it has been an evil habit to blame chaste women to have committed adultery to chaste men. In all time, long before the arrival of the Holy Prophet (saw), in every community the wicked person always threw blames upon chaste women. It is the only evil deed which an innocent, pure, chaste woman cannot be defended as when her husband heard about this news, immediately she was inflicted with severe punishment which even leads to “*Taalaa*” (divorce). So this evil situation pleased these cruel jealous persons. Allah knows the secret of the heart of each individual. This social evil, second to adultery in dreadfulness, which devours the human society, is the slandering and slaughtering of innocent women. The commandment contained in this verse applies to both man and woman although “chaste woman” is applied as most of the time; chaste women are more often the victims of such slanders.

Islam views this social evil as an injustice with extreme disfavour over the decent man and woman. So Allah says that those who calumniated chaste women (or men) but bring not four witnesses should be flogged with eighty stripes and do not take their evidence as true ever after, for it is they who are transgressors. Allah uses the word “even after” for it is they who are transgressors – how dreadful it is that they are worthless and useless persons in the eyes of Allah till the Day of Judgement. Allah mentions 4 persons, 4 eye-witnesses; 4 people have already become a society – 4 people because they are of different characters and temperament. At anytime, one of them

can relate the truth of the innocent chaste woman. Allah asked for 4 not 1, 2 or 3 because they make plots and revert the chaste woman. The fourth one is the consolidator. He or she can voice out the truth at anytime.

Normally the punishment inflicted on these chaste women is physical violence of scourging disgrace and humiliation in society, and the most dreadful blame is that her spiritual character is at stake. She is being looked down as a transgressor. People will no more consider her as faithful as she was before. These types of blames and accusations happen when a messenger, a Khalifatullah is sent from Allah. Disbelievers treat him as liars and stick chaste women to him so as to increase humiliation and defamation. People then would have doubts and disgust for him and they would not come close to him to hear the message of Allah. But what they ignore that Allah can wash these evil blames using the same blame they showered in every ear – what did the disbelievers say for our *Beloved Prophet Hazrat Muhammad (saw)* that he had sexual intercourse with the wife of his adopted son, *Zaid (Naou'zoubillah)*. That news was spread all over Arabia – Had Allah not washed this blame with the same blame? Allah and His angels pronounced his Nikah with *Hazrat Zaynab (r.a)*. The disbelievers of the whole Arabia, including the weak in faith, were shocked and their tongues cut off. This verse has been revealed and is found in the Holy Quran (Ch.33 Surah Al-Ahzaab), we say that all verses are true and profound and are ever living till the day of Judgement. Don't you think that Allah can wash away defamation with blames on other Men of God who will come after *Hazrat Mohammad (saw)*? Allah needs no permission to reveal the truth to protect His chosen ones.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

V.6: Except those who repent thereafter and make amends, for truly Allah is Most-Forgiving, Merciful.

So when the commandment of flogging eighty stripes descended, this revelation make the people realise their value of chaste women and men. So they cannot produce such evidences – whom to contact and to place full confidence to witness against the chaste woman? Opinions differ – even people of the same blood of the same family do not come to the same point of view. Some realised and Allah says through this verse that He is the Most-Forgiving to those who seek repentance and make amendments to their calumnies.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

V.7: And as for those who charge their wives with adultery and have no witnesses except themselves – the evidence of anyone of such people shall suffice if he bears witness four times in the name of Allah solemnly affirming that he is of those who speak the truth;

This verse applies to only a husband and a wife. It has been a custom that whenever a husband had a secret affair with another woman and he wants to get rid of his chaste, pure, pious wife as the latter follows only the commandment of Allah; he usually defames and humiliates her with the most heinous crime – adultery. The righteous wife has no choice than to leave her marital home. She loses everything especially her children and spiritual reputation, the husband after having laid suspicion, doubts upon his wife thus causing a severe strain on the whole family relations, so Allah descends a special instruction to meet with such an unhappy situation whenever it happens between a couple. He has to bear witness four times in the name of Allah (swt) solemnly affirming that he is of those people who speak the truth. Again in this verse, 4 times is mentioned. Why 4? So as to make him realise whether the statement given is pure and true or filled with lies and distortion. He has to be damned sure of his truthfulness especially when taking the name of Allah, the Creator of the universe in whose hands lie our heart, life, food, shelter, prayers and death and to whom we have to account for our deeds one day.

وَالْخَمِيسَةَ أَنْ لَعَنَتِ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ

V.8: And the fifth time that Allah's curse be upon him if he be of the liars.

And the fifth time; that Allah's curse be upon him if he happens to be a great liar. Allah mentioned 4 times in the 7th verse – it is very very severe and now the severest of all – Allah seals the commandments with a fifth time – the husband should swear to bear all the consequences which Allah will inflict upon him in this world and in the hereafter eternally. This is the law of Allah. Allah is *Al-Adl* The Just One. So how can a husband accuse and defame his chaste wife of being an adulteress or a fornicator after having heard or read this verse? No one can measure the wrath of Allah. Even an atheist should be afraid of such verse.

وَيَذَرُهَا عَنِهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ
إِنَّهُ لَمِنَ الْكَاذِبِينَ
وَالْخَمِيسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

V.9 & 10: But it shall avert the punishment from her if she bears witness four times in the name of Allah that he is of the liars.

And the fifth time that the wrath of Allah be upon her if he has spoken the truth.

Now, don't think that a woman is free and she also can lay any kind of defence against her husband. Allah says in this verse that whenever such accusation is imposed upon her by her husband, she also has to swear, to take 4 times the Name of Allah (swt) that her husband is among the liars. And the fifth one that the wrath of Allah be upon her if her husband has spoken the truth – she also is not being spared of the wrath of Allah if ever she is lying. In some cases, the husband spoke the truth, denouncing the unfaithfulness of his wife. Wives also can be very good actresses, knowing very well how to defend themselves against their evil deeds. That's why through this short verse, Allah lays great emphasis upon the fifth oath to be taken and to fear Allah's wrath which is of no measure. This will make her ascertain of her truthfulness – whether she is innocent or a culprit and Allah wants to establish *Taqwa* in the heart of the couples. Justice is done to both man and woman. This verse proves also that Allah has given equal rights to both sexes. After justice has been established after such serious accusation against “chaste woman”, the couple will have to cease to live as husband and wife because no chance will then be left regarding confidence, security, truthfulness and piousness between them.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

V.11: And were it not for Allah's grace and His mercy upon you, and that Allah is Compassionate and Wise, you would have come to grief.

After having showed His anger and severity over the couple, Allah says that this is the best law which can be applied so as truthfulness and security of their bond should be overruled. Allah showed His grace and His Mercy to the couple. Allah is compassionate and wise. When accusations and blames are thrown over chaste women or men, in some cases, especially the messengers of Allah, Allah reminds them that they would live a dreadful and dreadful life, full of grief, sorrows, regretting of what having done throughout a whole life.

“So beware of false accusations and lies.”

Ruku 2

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ
لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ
لَهُ عَذَابٌ عَظِيمٌ

V.12: Verily, those who invented the great lie are a party from among you. Think not that this incident is an evil for you; nay, it is good for you. Every one of them shall have his share of what he has earned of the sin; and he among them who took the principal part therein shall have a grievous punishment.

“Verily, those who invented the great lie are a party from among you.”

This part of this verse refers to the incident which happened to the Holy Prophet’s (s.a.w) chaste and talented wife, Hazrat Aisha (r.a).

This incident caused a lot of trouble to her with the Holy Prophet (s.a.w) and at the same time a calumny over the principles of Islam. The story is as such: Hazrat Mohammad (s.a.w), accompanied by his chaste, talented and youngest wife, Hazrat Aisha (r.a) was on their return from the expedition against *Bani Mustaliq* in 5 A.H.

The Muslim army had to stop somewhere to spend the night at a place not far from Medina. As a normal human being, Hazrat Aisha (r.a) went out some distance away from the camp to attend a call of nature. When she returned back, she noticed that she had lost a necklace which was a loan from a friend. The necklace in fact was of no great value but as it was not hers, she found it a must to search for it. So she left the camp once more to look for the lost necklace. On her return to her great astonishment and fright, she found herself alone as the caravan had already left for Medina with the camel she was riding. The men who carried her, thought that she was in the “palanquin” as she was very young and light of weight. Not knowing what to do, she sat down and cried till she fell fast asleep. Safwan who was coming at the back recognised her and brought her back on his camel while he himself, a respectful man was walking behind the animal. Arriving in Medina, the hypocrites and the enemies of Islam seized this golden opportunity to blame an Ummoul-Momeneen, the wife of the Holy Prophet (s.a.w). So the chief of the hypocrites, Abd’Allah bin Ubayy bin Salul spread a malicious scandal against Hazrat Aisha (r.a) throughout the whole of Medina and unfortunately some Muslims, weak in Imaan, also believe in this painful story.

Who will defend Hazrat Aisha (r.a) now?

No one wanted to believe her innocence and Safwan tried his best to defend the wife of the Holy Prophet (s.a.w). Even the Holy Prophet (s.a.w) believed in this malicious story and he sent back Hazrat Aisha (r.a) to her father, Hazrat Abu Bakr (r.a). They were all afflicted with grief, sorrows and shame. They were not ashamed of their fame and dignity but that of Islam. The enemies were capitalising out of this incident. They were insulting the Holy Prophet (s.a.w) mocking, thus deviating the weak Muslims and preventing others from listening to the good news coming from the heavens.

“Think not that this incident is an evil for you; nay it is good for you...”

This part of this verse answers to my question: who will defend Hazrat Aisha (r.a), a true, faithful Muslim who had accepted revelations and manifestations of Allah and at the same time a chaste Ummoul-Momeneen (a title given by Allah)?

Of course, Allah will defend the faithful ones. Her innocence was established firmly by Divine Revelations. Those who were involved in the plot, calumniating and spreading the accusation were severely punished. **“Every one of them shall have his share of what he has earned of the sin.”**

Through this part of the verse, we learn also how calumny (*badzani*, *ghibat*) is a dreadful sin and hateful in the eyes of Allah.

There is a Hadith stating that calumny, *badzani*, *ghibat* are punished severely as soon as the sinful person reaches the first heaven. His file is dropped and discarded and he is driven to the fire of hell.

The last part of the verse deals with the leader of the hypocrites. How dreadful will be his punishment as he invented the lie and spread it publicly. He died a horrible death, frustrated as he completely failed in his plots against Islam and the Holy Prophet’s (s.a.w) dignity and prestige were being protected by Allah. Abd’Allah bin Ubayy bin Salul had the great ambitions of becoming the king of Medina. He used lame accusations against the Muslims to be at the head of the country, but of course, he would not be successful as Allah is always with the pure and sincere followers of His Prophet.

Another question:

“Why this incident has been mentioned in the Holy Quran and this story will stay alive till the day of judgement?”

Fortunately, we members of the Jamaat Ul Sahih Al Islam are living like in the times of the Holy Prophet (s.a.w), this verse will have to be repeated on other Prophets of Allah who will come after Hazrat Mohammad’s (s.a.w) demise whenever Allah will send His Prophets to revive Islam. They also will have to bear *ghibat*, blames and calumnies just like Hazrat Mohammad (s.a.w) suffered for Hazrat Aisha (r.a).

Normally, people used to blame women over men, but in this era, the hypocrites and the disbelievers calumniate the Prophet of Allah (the Muhyiuddin, Khalifatullah of this era) over women – so who will defend Allah’s Muhyiuddin; of course, Allah!

Allah washed away these blames with the same blame they used to defame him. There is a saying (dicton) in creole : “ nous tire piquant avec piquant meme” (we remove spike with spike).

Don’t think that the leaders of hypocrites of this era won’t bear the same consequences as Abd’Allah bin Ubayy bin Salul!

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا
هَذَا إِفْكٌ مُّبِينٌ

V.13: When you heard of it, why not the believing men and believing women think well of their own people and say, “This is a manifest lie.”

This verse speaks furthermore about the precedent verse. Allah says: “Why do the believing men and women remain quiet when they heard that dreadful story of lies. Didn’t they know how Hazrat Aisha (r.a) was a chaste and decent lady? Moreover, she was an Ummoul Momeneen! How could they tolerate such lies from the enemy side? Why don’t they interfere to defend her and the Holy Prophet (s.a.w)?” This verse has its full importance. Allah is very angry when justice does not rain among the members of the community. Allah reveals this verse because He knows very well that in the future also; people around the Prophet of Allah will behave the same. When people will pelt “stones” on the Messenger of Allah with calumnies, blames, and false accusations in all fields, people of his Jamaat will keep quiet and they also will believe in such lies. Even they will be participating in investigations and inquiries to see whether the Prophet had committed such a dreadful action – This happened

with the Muhyi-ud-Din of this Era with his members of the Jamaat Ahmadiyya Al Mouslemeen. They all believed in the calumnies of the Hypocrites and gave a helpful hand to them, except a few who supported him and are still supporting him firmly and sincerely, Insha-Allah Allah give them the Tawfiq and Imaan to remain steadfast in their faith. *Ameen*.

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ
هُمُ الْكَذِبُونَ

V.14: Why did not those, who gave currency to this charge, bring four witnesses to prove it? Since they have not brought the required witnesses, they are indeed liars in the sight of Allah.

Allah asks this question to the believers and to those hypocrites who were busy spreading the news in every corner of Arabia. Allah asks them to produce four witnesses to prove that there were illegal commitment between Safwan and Hazrat Aisha (r.a). The one who accuses a Muslim man or a woman of adultery and does not produce evidence by four evidences to prove his or her allegation will surely be treated as a liar and his or her punishment will be very harsh and hard. According to the Islamic law, four witnesses are required to prove such allegations, one, two or three person's witness are not valuable and are rejected. That's why the infliction of 80 stripes, has been commanded by Allah, upon the liar as he is spreading false rumours and people must never take his evidences into consideration.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا
أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ
إِذْ تَلَقَّوْنَهُ بِالسِّتَانِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

V.15 &16: Were it not for the grace of Allah and His mercy upon you, in this world and the Hereafter, a great punishment would have befallen you on account of the slander you plunged in;

Here Allah reminds His grace and favours upon man. Allah is Ar-Rahman and Ar-Rahim. He has bestowed all the necessities of life for a better and decent living. Man possesses a physical body with a soul. Without it he is nothing. So Allah has provided everything necessary for the good living of the physical body – food, clothes, shelter, luxurious goods and so on. The most important of all, He sent Prophets with Holy books so as to guide us, to choose the right path, to make a clear distinction between good and evil. The messengers are being sent to bring us towards spirituality because man is mortal – he has to leave this temporal world to meet his Creator to account for his deeds. Allah says that He shows His mercy and grace in this world and in the 'Hereafter'. Here, 'Hereafter' is mentioned because the reward which is received is much more valuable than that of this world. If Allah was not Gracious and Merciful towards us, so a great punishment would have befallen upon us on account of the slander we are plunged in. Ghibat (calumny) is considered to be as awful as adultery. In verse 16, Allah says that when propagating false rumours for others with our tongue is really very painful as we soiled someone's reputation. Allah gives prestige and honour more importance than food or shelter. Someone with no food and shelter is better than someone's honour and dignity cramped to naught spreading false rumours on someone to dishonour him causes a lot of trouble in society. Here are some factors of negativism which can be developed:-

- 1) The person feel ashamed to mix freely in society as people will gossip and make faces to him.
- 2) The person may be affected psychologically and he may suffer from a severe depression or trauma.
- 3) As he has not committed the evil action, but people continue to throw stones at him, finally, he can be fed up with life and get himself involved in that bad action which they have already taunted and tortured him with.

4) Many people, weak in reasoning, suffering from blames and false accusations often commit suicides – that is, their social life is affected. These are the reasons why Allah gives a severe warning to those who are indulged in calumniating others without producing sufficient proofs. Allah says that you use your tongue to spread false rumours. ‘The tongue’ is said to be the most harmful weapon that man can use for killing. ‘Psychological killing’ is worse than ‘physical killing’.

It is better to see a dead body than a living corpse so Allah forbids to utter false accusations with the tongue that of which we have no knowledge and that we consider to be a light matter, but in fact, it is a grievous sin in the sight of Allah.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ
هَذَا بُهْتَانٌ عَظِيمٌ

V.17: When you heard it, you should have said, “We will not repeat this. Glory be to You. This is a gross falsehood.”

Allah is addressing to the believers first. The believers are brothers of the same faith among a community. They come from different families who have accepted Islam and the Prophet coming down from Allah. They are all persecuted, boycotted and rejected by their own blood relatives. So they are all united around the Prophet of Allah believing in the revelations, signs and manifestations coming from Allah – through His Prophet (saw). They are considered as brothers and sisters. This verse is revealed so as to attract the attention of the Prophet (saw) and the close followers that when they all have heard about this dreadful news, accusing an innocent woman of committing a ‘so-called adultery’, why did they not consider it proper not to speak about this subject and not to propagate it till four witnesses are being produced. Why did they also have doubts about the Ummoul Momeneen? Why did they not get through the problem first to know the truth? It would be better to know the source of the problems before creating doubts in the mind as doubts are a grievous sin. So the believers behaved in the same way as the Kafirs and Munaafiq did. Allah asks them to turn towards Allah and to seek help and guide from Him to know the truth. “Holy is Allah. O Allah! This is a grievous calumny.”

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

V.18: Allah admonishes you that you shall never do it again, if you are believers.

This is a continuation of the precedent verse, verse 17, where Allah advises the believers to restrain themselves from black mailing and calumniating people especially when they have no information relevant to the matter. Allah says that if you are believers, that is, you believe in Allah and His revelations, so obey Allah’s commandments through this verse – in this era also chaste men and women are not spared from such calumnies, so Allah gives a severe warning to those who share the same ideas with the hypocrites.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

V.19: Allah thus explains the revelations for you. Allah is Omniscient, Wise.

Allah says that maybe you have participated in the calumny of the chaste woman, but now I (Allah) am revealing this verse through My Prophet (saw) so as to make the whole universe know My commandments through the final Holy book, the Quran Shareef. Allah is All-Knowing. He knows all the secrets and is The Wise.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ
فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

V.20: Those, who love that indecency, should spread among the believers, will have a painful punishment in this world and the Hereafter. And Allah knows, and you know not.

Allah continues to give His warning. He says that those who insisted in their sins, taking great pleasures in calumniating and backbiting his ‘brothers’ of the same valuable proofs. Allah expresses Himself in these words: ‘those who have loved that indecency to be spread among the believers will have to bear a painful punishment in this world and in the hereafter.’

This means that Allah’s law is very severe and very painful when spreading and circulating of false accusations as that of crimes of adultery or *Shirk*.

According to this verse, the punishment is severe as it is concerned with the reputation, dignity of a human being. So Allah uproots the immorality actions like adultery, crimes, sexual immorality and so on... through the law of calumnies which is considered to be the basic of all horrors and abhorrence of a society.

Allah says that He knows everything whereas man has knowledge not bigger than a mustard seed.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ

V.21: And but for the grace of Allah and His Mercy upon you and that Allah is Compassionate and Merciful, you would have been ruined.

Allah manifests His attributes of *Rahmaaniyat* and *Rahimiyat* upon the believers when they had realised their mistakes and when they submitted themselves totally to Allah asking for forgiveness. Allah says if He does not show His compassion to them, they would have been surely ruined. This means that man by nature is very weak. He is tempted by others, but if he adopts the positive attitude, he is regular in his prayers and in remembrance of Allah, then Allah will show pity and compassion towards him too provided he admits to his faults and promises that he will never repeat the mistakes in the future. That’s the main reason we all have to attach ourselves to the Holy Quran so as to refresh our minds whenever we commit a mistake as forgiveness is allowed with our physical state in this world only.

Ruku 3

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

V.22: O ye who believe! Follow not the footsteps of Satan, and whoso follows the footsteps of Satan should know that he, surely, enjoins indecency and manifest evil. And, but for the grace of Allah and His Mercy upon you, not one of you would ever be pure; but Allah purifies whom He pleases. And Allah is All-Hearing, All-Knowing.

Here Allah is addressing to all the true believers not to follow the path of Shaytan because the latter is in constant conflict with Allah since the creation of man. Shaytan promised Allah that he would deviate all human beings from the way of Allah except Allah's chosen ones – The Ibaadur Rahman. Shaytan refused to obey Allah when he was asked to prostrate in front of Adam (to serve mankind) so his disobedience caused the curse of Allah upon him. Then he finally asked for a certain time which Allah granted him generously. Satan is created with fire while man with clay. So he takes himself to be more superior to man. When someone is cursed, this is that he is rejected by Allah (swt) and he is being punished with the fire of hell. So those who follow the footsteps of Satan, definitely they would practise evil deeds and thoughts thus deviating the true believers from following the messengers of Allah. The Holy Quran is meant for the "Muttaqi". That's why Allah gives a commandment to the pious and the righteous believers to take great care of their Imaan and to protect themselves from the satanic forces practised by their closed ones to deviate them from the manifestation of Allah. Allah repeated that if he does not shower this grace and mercy, they will all be burning in the blazing fire of hell, not one among you would ever be pure but he clarifies that only those who have recognised their mistakes and have fear of Allah in their hearts that He would forgive and purify whom He pleases – Those who asks for repentance and forgiveness.

Allah is All-Hearing and All-Knowing. We can conclude that a severe warning is given to the believers from indecency, disgracing people provoking uproar, suspicion of stray acts of immorality, abusive language, calumny, propagation of false accusations to chaste people, sex immorality as these are the basis of degradation and disintegration of a whole community.

﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

V.23: And let not persons of wealth and means among you swear that they will not give ought to the kindred and to the needy and to those who have left their homes in the cause of Allah. Let them forgive and forbear. Do you not desire that Allah should forgive you? And Allah is Most-Forgiving, Merciful.

Another piece of advice and warning to the believers upon whom Allah has bestowed His great favours and blessings provided him with riches and wealth, in no circumstances, they should deprive the poor and the needy especially when you had the good habit of donating generously. Many poor believers left their homes and families to fight for the cause of Allah and to preach the Unicity of Allah.

They did not spend their precious time in involving themselves in mundane work; they prefer Islam to their own life. Allah advises the rich not to restrain their allowance even they have participated in some bad actions. Allah knows better what to do with them.

We, human beings, we have no right to judge them or to sever ties to humiliate them.

Allah is the Most Forgiving and The Forbearing. Allah asks the believers whether they would be happy to be forgiven if ever they also have committed a mistake or a grievous sin.

No man is created perfect – we all have weaknesses. So don't we like to be forgiven?

This verse has been revealed because Hazrat Abu Bakr (r.a) stopped the allowance he used to give to a Sahaba, who was very poor. The latter participated, unfortunately, in the propagation of calumny against his daughter, Hazrat Aisha (r.a). So Allah was not happy with his action. Allah is never afraid or ashamed to expose the truth even for a very close companion of Hazrat Mohammad (s.a.w). So from now on, it is an instruction and an advice for all the true believers of Islam not to stop any allowance either in cash or in kind as Allah is the Best Provider.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَنِيَّاتِ الْمُؤْمِنَاتِ لُعْنُوا فِي الدُّنْيَا
وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

V.24: Verily, those, who calumniate chaste, unwary, believing women, are cursed in this world and the Hereafter. And for them is a grievous chastisement,

Allah continues to warn the believers and the non-believers that verily, those who calumniate believing, chaste and innocent women be punished severely and cursed in this world and in the afterlife. For them is a grievous punishment. This verse proves the complete innocence of Hazrat Aisha (r.a). She is proved to be free of any wrongful act. As there was no eye-witness, no lawyer or magistrate to defend her, Allah interfered into the matter and cleared out all doubts and suspicion about her by revealing this verse to her beloved husband (saw). So all the Sahaba then believed in the innocence of Hazrat Aisha (r.a). Those who participated in the calumny threw themselves in prostration asking for forgiveness. The true Mouslemeen should not be involved in such hear says. It's better to confirm the authenticity of the piece of information before uttering a single word to a second person. Allah is very severe in punishment.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

V.25: On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do;

We all know that when we die, our physical body is buried deep into the Earth – and after some time nothing is left. Only our soul is eternal. Here in this verse, Allah mentions that on the Day of Judgement our tongues, hands and feet will bear witness against them (the parts of our own body) as to what they used to do. Here, these parts of the body are metaphorical – the soul will have to speak about the good or bad actions he did with his hands, feet and tongue. These impresses will be given an embodied form in the afterlife and thus the limbs of the dead body will bear witness against him or will be in his favour. Allah uses this language in this verse as we, human beings, do not know the next world – and our knowledge is limited to this world only. Another example that I can give to illustrate this verse:

Many times in a day we call out Allah to come to our rescue and help. But can He come right in front of us? Will our physical body hear and accept the presence of Allah? But yes, He does listen to our duahs and supplications all the day but He manifests His presence and guidance through a human-being like ourselves to make us

understand and removes us from darkness to the light of Allah. Allah makes use of a simple, humble man just like us for this noble help and guidance. He does not appear in front of us to remove all our difficulties. O people of this era! We are very lucky to have among us a messenger of God to guide and help us and our future generation from coming out of the darkness of this world to the Light of Allah.

يَوْمَئِذٍ يُؤَقِّبِهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

V.26: On that day will Allah pay them in full their just due, and they will know that Allah alone is the Manifest Truth.

On that Day, on the Day of Judgement, the day when we have to face our Creator to account for our deeds, then Allah will show us His face, then we will be able to see Him without these physical eyes, to touch Him without physical hands and to enjoy our just due without this physical body. Allah will reward each of the body his just due or will be given punishment for each atom of evil deeds he committed in this world. And they will know that Allah alone is the Manifest Truth. What is Truth? That is consistent with fact and reality, not falsehood or erroneousness – An agreement with reason, correct principles, genuineness, not counterfeit or merely apparent, steadfast in adherence, make perfectly straight. Truth has multiples of meanings, but we, men find truth in what we think only – Some people think that they are on the right path when they follow their own religion – that is , what is in their mind is truth. This can be true from one side but false on another. Just like every man in this world does worship – and they all say that they are true, he perceive his prayer to be true but, in fact, they have taken the wrong directions. So Allah is *Malikul-Haqq*, the Absolute Truth, as He is the Creator, the Guardian, the King and the Light of the Heavens and the Earth and all those who live therein. Allah, the *Malikul-Haqq* is the only One who can manifest Himself through His creatures to make known of His presence. Islam, the most perfect and ideal religion teaches man how Allah is the Manifest Truth.

Whereas other religions which were true in the past, but with time, they got entangled into confusions and they could not distinguish the True Truth. With time they have converted the creatures of the Creator to be the Creator. Their heart and their soul cannot cope with the Unicity of Allah. They have to pass through intermediaries like idols, pictures, animals, peers or Prophets to reach the Creator which in Islam is called *SHIRK*, the abominable sin, hated in the sight of Allah.

Allah says in the Holy Quran that He takes the responsibility to maintain the truth by His words and to cut off the root of the disbelievers. Truth is compared to water and falsehood to rubbish. In this world, usually falsehood in the beginning seems to prevail over Truth, just like a messenger of God is sent among us, we take him as a liar, a false Prophet or even treat him as a “*Bimaari*”, but in the end, all these allegations against him are swept away by truth even as rubbish is swept away by a powerful current of water (flushed away) as Allah is the Absolute Truth, thus He will NEVER let down His messenger with His words.

The nobility of His words through His chosen messenger does not need the support of unrighteous means for its propagation. Truth spreads and triumphs by its own inherent strength and not by falsehood.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ
 وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
 كَرِيمٌ

V.27: Evil things are characteristics of bad men, and bad men are inclined towards bad things. And good things are characteristics of good men, and good men are inclined towards good things; these are innocent of all that the calumniators allege. For them is forgiveness and an honourable provision.

In this verse Allah says that evil things are bad characteristics of bad men, and bad men are inclined towards bad things. Such is the case of the calumny against Hazrat Aisha (r.a) which caused lots of troubles to our *Beloved Prophet* Hazrat Muhammad (saw) and Hazrat Abu Bakr (r.a) and all the followers of Islam. And furthermore, Allah compares the bad with the good. And good things are characteristics of good men and good men are inclined towards good things. Allah loves good people, forgiving them and granting them an honourable provision. Evil deeds may be of different types – for instance, in this verse, it is related to calumny, obscene words, obscene and foul talks, indecency, *ghibat*, gossiping, speak ill of others, propagating of false rumours on others without logical proofs and facts, whereas virtuous deeds are practised and implemented by righteous persons through pure and noble words.

Allah the Absolute Truth, reminds humankind about evil and good deeds. What they have done to Hazrat Aisha (r.a) was really dreadful and painful. In fact, Ummoul Momeneen, Hazrat Aisha (r.a), the chaste, pure, noble wife of the Holy Prophet (saw) was loved a lot not because of her young age, far from that, but because of her extreme jealousy she had for the Prophet (saw). The latter (saw) then turn more towards His Creator to perform prayers and duahs so as not to make any injustice with the other wives. So one day, Hazrat Jibrail (a.s) came and gave him the good news that Hazrat Aisha (r.a) will be with him in Jannah (Paradise).

So on hearing this, the disbelievers took this golden opportunity to calumniate her and they wanted to capsize the boat. And as such, the Holy Prophet (saw) also believed in this false accusation and sent her back to her father for nearly three months. As Allah will **never** let down His Prophet and the Ummoul Momeneen, He revealed three verses (found in Surah Nur) to wash away all the blames and accusations which was levelled on Hazrat Aisha (r.a) and to establish confidence into him. In reality, Hazrat Aisha (r.a) was a pious lady with a heart full of *Taqwa* “fear of Allah”. She always said that she would like to be that tree or that leaf or grass or stone so that she could stay in *tasbih*, that is, *Zikr-e-Elahi* glorifying Allah all day and night and that she does not have to account for her misdeeds. She was very afraid of losing her Imaan – she said exactly the same words as her father, Hazrat Abu Bakr (r.a). So Hazrat Muhammad (saw) knew through revelations the real characteristics of his chaste wife – how she was governed by *Taqwa*, fear of Allah and she obeyed to the commandments of Allah without any difficulties.

Ruku 4

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَتَذَكَّرُونَ

V.28: O ye who believe! Enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you that you may be heedful.

In the time of the Holy Prophet, Hazrat Muhammad (saw) the Arabs had lost all good manners and they misbehaved, entering the houses of their relatives and friends without permission and to any door.

So Allah is advising the true followers of Islam to eliminate this bad habit as He is not pleased with such behaviour. He revealed this verse to our *Beloved Prophet* (saw) to set up manners, courtesy and good behaviour among people around him and to all believers who will follow Islam (the final religion till the Day of Judgement). No one has got the permission to enter houses other than his own unless he is being given permission and he has to **salute** the people residing in this house. “Salutation” is very important in Islam. Allah lays great emphasis on salutation because when meeting people, still we have to begin with the name of Allah, wishing peace, grace and blessings of Allah upon him and the reply also is of utmost politeness and filled with blessings of Allah upon us. Salutation, the salaams, is a means to create fraternity, friendship among our brothers and sisters, and people around us in society. Allah ordains us to salute each other because He possesses the attribute of As-Salaam meaning, The Peace, The Integrity, The Security, The Salvation, The Salute and The Exemption. Allah salutes His chosen servants before giving him revelations through Hazrat Jibrail ^(as). In Chapter 4 V. 87, Allah advises and instructs the believers to salute our brothers and sisters with a more beautiful and more respectful salaam to create social contact with other people. So we see that it is recommended to offer the salaams but it is **obligatory to answer back the salaam**. But it is very painful to observe that nowadays, the leader of the Jamaat (society) ordered openly to turn their faces against the messenger of Allah and his followers. Instead of saluting them they are ordered to reply by “alaykum” just like in the time of the Holy Prophet ^(saw) when the enemies of Islam replied him by *Alayk* meaning “curse of Allah be upon you.” We can find out that in our daily prayers, we send the salaams to our beloved Aka Hazrat Muhammad ^(saw) in Tashahhud and we terminate our Namaz with the salaam. Even when we enter the cemetery, the salaam is compulsory to the dead lying deep into the soil. So how you people can give instructions to your followers to spit on or to turn faces against somebody who has declared himself openly to be a divine recipient and to all those who have believed into him?

This formula “salaam” will be used on the Day of Judgement when we will have a face to face session with Allah. If you pretend yourselves to be True Mouslemeen, how will you enter Jannah (Paradise) saluting the members therein when you have turned your faces against people in this world?

The salaam is the first “*tarbiyyat*” that we instruct our kids at his very tender age. It is the key to a friendship, an act of devotion, the symbol of piety and virtuousness and which is essential to formulate with a sincere and beautiful smile.

The salaam can even be sent by a simple sign of respect at a distance. This shows how Allah (swt) gives high importance to the salaam. Salaam is addressed to our brothers and sisters of the same faith, to non-Muslims, to ladies, children, to people who have sent the salaam through another person.

The salaam is forbidden to people who are mocking and ridiculing Allah and is cursing the Holy Prophet (saw) – the enemies of Allah and His Rassool (saw) and to all His Representatives in this world.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ
 أَرْجِعُوا فَأَرْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

V.29: And if you find no one therein, do not enter them until you are given permission. And if it be said to you, ‘Go back’, then go back; that is purer for you. And Allah knows well what you do.

Then Allah asks the believers that if no one is found in the house or no one wants to welcome you, you have only to turn your back and continue your way. Do not enter without permission of the owner. If ever the landlord is at home but he refuses to meet you then you have to go back without insisting. Allah says that this is purer for you. We all have to obey and never insist on his request. What can we deduct from this verse? – the commandment of “permission” which forms part in the courtesy category; one should know how to conduct himself, to maintain self-control and discipline within himself, a form of politeness. This verse shows that the Arabs (Jews and Christians) had lost all their spiritual and moral values. We can understand clearly that they entered in private houses whenever they feel like and to any door. And when they were told to go back, they insisted to get in. So gradually Allah reset people on the right path. In a Hadith, the Holy Prophet (saw) recommended his followers to ask permission three times. If permission is approved, then we can enter, otherwise, we have to retreat and go back. In another Hadith, Hazrat Mohammad (saw) said that permission is prescribed so as to restrain our looks.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا
 مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

V.30: It is not wrong on your part to enter uninhabited houses wherein are your goods. And Allah knows what you hide.

Allah gives the right to enter inhabited houses wherein are your goods. If you have some personal matters inside an inhabited house, so you can enter without permission. Allah knows what you do openly and secretly. This verse wants to tell us also that if you have no personal commitment of any kind we still do not have the permission to get inside.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ
 أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

V.31: Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, Allah is Well-Aware of what they do.

“Believing men should restrain their looks and guard their private parts. That is purer for them.”

This verse has been revealed for men dealing with “*Pardah*”. *Pardah* is not meant for women only. Believing men should restrain their looks – it is meant that every good or bad quality comes from a certain root. In the case of a good quality, the Holy Quran enjoins that the root be mastered and fully kept under control and in the case of evil, it has to be eradicated and all its avenues be out of reach. Allah asks men to restrain their looks because He knows that most evil thoughts enter the mind through the eyes when they happen to meet together. When two pairs of eyes of the opposite sex meet together, it may happen that he/she will be attracted to each other, and a ‘strange feeling’ can be around thus leading them to secret meetings and finally to adultery. Allah says to men to guard their private parts, i.e. to be dressed properly and decently so that any sensual part should be exposed to attract the opposite sex – Allah knows better especially those men who have a disease in their heart – He knows all the hidden secrets of the heart. Some men have the bad habit of looking at women, scrutinizing them from head to toe, they even can make an ‘X-ray’ within her body describing her beauty and charm of the body, the way

she talks, laughs and walks. So to prevent men from committing such sins and unlawful acts, Allah draws the first step of *Pardah*, i.e., to restrain the looks and to guard the private parts.

This short sentence forbids men to walk with their underwear or shorts in public like nowadays we can see on the beaches and even in public areas.

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ
أَخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَىٰ
اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

V.32: And say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty of their embellishment except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they display not their beauty or their embellishments save to their husbands, or to their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or women who are their companions, or those that their right hands possess, or such of male attendants as have no desire for women, or young children who have not yet attained knowledge of the hidden parts of women. And that they stike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers, that you may prosper.

“And say to the believing women that they restrain their looks and guard their private parts...”

The woman is not spared with the *Pardah* system. Even she is more under control. The verse for women is treated separately because she becomes more dangerous when being exposed. This verse deals with every aspect of “*Pardah*”.

Muslim women are recommended to restrain their looks to other men, stranger to her; as explained above; she could be tempted also with the physical physiognomy of a male. She can also be attracted, indulging herself to commit sinful acts. Allah has created women with beautiful attractive eyes, so she also has to lower her eyes or to keep them behind a veil so as not to tempt desirous men in whose heart is a disease, wanting to downgrade Islam. Women also are tempted with men’s body. They also feel the same desire as men. They are asked “to guard their private parts...” this means that the Muslim women are required to guard their beauty wearing a *Jilbaab* when they go out in public. *Jilbaab* is an outer loose garment to wrap the body and a covering for the head and bosoms. The wearing of an outer garment is intended to save her from the mental anguish of being started or molested or threatened in any other odd way by people of bad character. *Pardah* is not meant outside only. Allah speaks about *Pardah* among the members of the family too, inside the four walls of the house when near male relatives frequently come and go. In that case, men and women have to restrain their looks and as an additional precaution women have to take care that their beauty, dress, ornaments (jewelleries) are not displayed. They are not required to wear a *Jilbaab* because it would be very impracticable in view of the free and frequent visits of near blood relations. But complete decency is recommended, the inside garment (the dress) should be decent and the whole body covered. This verse relates especially with the *Pardah* inside four walls because all the persons mentioned

are very near blood relations who come and go at any time of the day. Apart from near blood relations, four other types of people are mentioned:

- 1) Women who are their companions (decent women).
- 2) Their slaves men, male attendants who have no desire for women and,
- 3) Young children who have not yet attained knowledge of the private parts of women (minor boys).

Wearing of *Jilbaab* and *Khimar* can be disregarded to these types of people (the garment which a woman wears when going out) the *Khimar* (a head covering), is a garment covering the head, the face and the bosom. The garment which she has to wear within the four walls when relatives pay regular visits is the *Khimar* with her normal decent dress covering the legs. In this case, only the head and bosom will be covered and the face may remain uncovered. Islam is the Most Perfect and last religion. Allah never burdens His servants. The shape and type of outer garment worn when the woman goes out and which covers her whole body will vary according to the customs, habits, social status, family traditions and the various classes of the Muslim community. All people of the whole world are not of the same type but the commandment of Allah should be respected and obeyed. Some women of the Muslim community who have to work to earn their living will not be obliged to veil the face. They will have only to restrain their looks, and to cover their physical charming beauty, embellishments and other artificial ornaments. Moreover they have to take special precautions on the way they talk to male strangers and the way they strike their feet so that what they have worn as ornaments inside may become known. This shows also that public dancing which is now so much in fashion in certain countries and where belly-dancing is practised to attract strangers and foreigners to come closer to them – thus leading to prostitution, ill-fame and adultery. Moreover, there are nowadays so-called Ahmadi Muslims and other so-called Muslims; men, women, boys and girls, who freely expose themselves freely on the internet, through special networks and Chats with the opposite sex on their private lives and using the names of their sub-organisations as a means to reach their goals, without *Haya* and *Islamic Pardah*.

وَأَنْكِحُوا الْأَيَّامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ
يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ

V.33: And arrange marriages for widows from among you, and for your male slaves and female slaves who are fit for marriage. If they be poor, Allah will grant them means out of His bounty; and Allah is Bountiful, All-Knowing.

From this verse, Allah gives instructions to arrange for widows from among you. “Widows are women having no husband; she can be married or a virgin- an unmarried girl falls in this category.” The verse applies also for a man having no wife (a widower). The marriage of widows, widowers and virgins is strongly urged. In fact Islam disfavours the unmarried state and regards the married state as normal and natural. It is reported that Hazrat Muhammad (saw) said: ‘Marriage is my Sunnah (practice) and those who disapproves and forsake my Sunnah is not of me.’ So it is compulsory upon each Muslim to get married. A man, a woman, a young girl attaining age of puberty, a divorcee should restart life afresh. We, human beings, are very weak by nature. Allah condemns celibacy as He knows fully well that man needs companion of the opposite sex. So why depriving him or her of such pleasures and the need for companionship for the rest of his or her life? The widow(er) is not responsible for the death of his or her spouse.

Allah gives permission to marry again so as not to burden his life and to combat adultery and prostitution. Due to our weakness, man cannot resist from the need of a companion of the opposite sex. He/she wants to be loved and both need to satisfy their sexual desires. So to avoid adultery, in any form – in thought, or in act – Allah gives this permission to contract marriages (Nikah). Allah stands as the witness. Marriage without the Nikah is of no value in the sight of Allah. Nowadays people are living together under the same roof, contracting only civil marriage without taking the name of Allah is useless and worthless. The couple is not blessed by Allah as they have taken the civil marriage (a mere Signature in front of creatures which can be breached at anytime without fear) more

important than Allah, the Creator as their witness. Moreover Allah gives permission of marriage to male and female slaves who are fit for marriage. It is obligatory upon each Muslim to allow his slaves to get married. Slaves are usually poor people. So, the Muslims are advised to help these slaves and to send them to their new homes. Allah will grant them means out of His bounty. Allah is Bountiful and All-Knowing. Muslims who possess many slaves should not keep them unmarried; otherwise they also will commit adultery among themselves, where illegitimate children could be born. Before the coming of our *Beloved Prophet* (saw), the Arabs used to abuse their slaves sexually and in doing hard tasks beyond their capacity. Gradually after, Allah raised Islam and set the slaves free with all rights deserved. Hazrat Khatidja (r.a) was one of those pious, virtuous ladies who spent large amount of her wealth to liberate the slaves. She even got the women married and sent them to their husbands' home providing them with all their necessities.

وَلَيْسَتَعْفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعِينَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ
 وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ
 فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي ءَاتَاكُمْ وَلَا تُكْرِهُوا فَتِيَّتِكُمْ
 عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا
 وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

V.34: And let those who find no means of marriage keep themselves chaste, until Allah grant them means out of His bounty. And such as desire & deed of manumission in writing from among those whom your right hands possess, write it for them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your maids into unchaste life by keeping them unmarried if they desire to keep chaste, in order that you may seek the gain of the present life. But if anyone forces them, then after their compulsion Allah will be Forgiving and Merciful to them.

Allah says that if those who have not been able to get married, these people should keep them clean and chaste – i.e. they are not allowed to have sexual intercourse with anyone till Allah grants them means out of His bounty. Allah knows when their marriage will take place, but meanwhile they should keep them clean, pure and chaste. Allah has given the slaves the permission to be free, emancipated like all human beings – Allah has removed all barriers between master and slaves. In the verse, Allah mentions ‘A deed of manumission’ which is a contract signed by the wealthy master to send him away with an amount of money to set him free. He is no more treated like a slave and he is respected and holds dignity in the society. Allah instructed all believers having true faith in Islam to stand shoulder to shoulder in a straight row during the daily five prayers. Everybody is of equal status in the sight of Allah – Be he a king or a slave or a ministry or a labourer. A throne is neither reserved for the king nor should a slave stand far away in a corner of the mosque. Everybody is treated with the same respect. This shows the beauty of Islam.

The last part of the verse refers to the wealthy man. Allah ordains not to apply force and authority upon their maids to have sexual relationship with them. During the Pre-Islamic period, wealthy men used to abuse their slaves maids sexually without their consent. They were even beaten to death if they refused to offer themselves. They were kept unmarried so as the master could come at any time to relieve their sexual desire. Allah says that no one has the right to abuse their slaves if they want to remain chaste and pure but if it happens that the maids were forced to do so under the pressure of their masters unwillingly –with great fright in their heart – then Allah knows better who is right or wrong. Allah is the Most-Forgiving and Most Merciful to them and at the same time He is *Ad-Dwarru*, The Inflictor of Punishment to the disobedient.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ

V.35: And We have sent down to you Manifest Signs, and have related to you the example of those who have passed away before you, and an admonition to the God-Fearing.

‘Allah has sent down Manifest Signs, and have related to you the example of those who have passed away before you and an admonition to the God-Fearing.’ Allah makes us (Hazrat Muhammad (saw) and the people of his Ummah) understand that He is Ar-Rahman and Ar-Rahim. He shows His kindness and generosity, manifesting His signs through His Prophets and messengers so as people could get the chance to leave their odd habits and to turn towards Him to ask forgiveness and repentance. How does Allah manifest Himself? As Allah is invisible but omnipresent, He should prove His presence through a human being like ourselves who can speak and explain what is revealed to him. The Chosen One, the Prophet of Allah can perceive angels of revelation. The Prophet (saw) can manifest miracles from God. He achieves it only with the permission of Allah according to His instructions. Allah manifests Himself through these means so that we can see with our naked eyes that **“ALLAH HAI NA!”**

So Allah says that He has sent down manifest signs and He has related us many examples of other Prophets through Hazrat Muhammad (saw), who have passed away to have an idea of what will happen to us if we do not turn towards Allah. He has given us severe warnings for punishment if disobedience is insisted.

Ruku 5

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ
مُبَرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ
لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ
اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

V.36: Allah is the Light of the heavens and of the Earth. His Light is as if there were a lustrous niche, wherein is a lamp. The lamp is inside a glass-globe. The globe is, as it were, a glittering star. The lamp is lit from the oil of a blessed tree – an olive – neither of the East nor of the West, whose oil well-nigh would shine forth even though fire touched it not. Light upon light! Allah guides to His Light whomsoever He pleases. And Allah sets forth parables for men, and Allah knows all things full well.

“Allah is the Light of the heavens and the Earth.”

Allah has created this universe and the Heavens. He is the Light. This means that He knows every detail of what is in the seven heavens and the earth and those that live therein. Light enables us to see things with our naked eyes. Without it, we are in complete darkness despite the eyes are large opened. It is the most important factor needed for the sight; so that we can see everything around us. We can believe the existence of these things. Allah has given us a pair of eyes to see and to recognise that there must be a Creator behind all these creations; these cannot be denied as we have got light to see these creations. So when we see the sky, trees, birds, mountains, (the nature) and ourselves, definitely there must be a creator behind all these “chef-d’oeuvres”, when we see people worshipping idols, or animals or anything else that they take as God, so let our mind work over it, can these man-made items be our Allah? Or why should we go through them to reach Allah as the latter is Omnipresent? He does not need anything or anybody. He is free of all wants. But surely, one who meditates sincerely and purely over the existence of one God, Allah, he would surely feel His presence in his heart. Unto Him should we place our total confidence! Allah’s light is like a lustrous niche, wherein is a lamp. Our mind and thought cannot go far. Our knowledge is limited. So if we seek Allah, the light, He will illuminate our mind to see and understand things more clearly. He will remove all the darkness of our heart. He is exactly just like that lantern we use in the darkness to find our way out. The more we turn towards Him, the more the “watts” will increase, and Shaytan cannot manifest himself through an enlightened body. This verse is used as parables and is a beautiful metaphor. Allah uses concrete materials of this world to describe His light so as to make us understand more clearly. Allah illustrates His light through 3 things; a lamp, a glass-globe and a niche (a hollow in a wall in which a lamp is placed to give more light than it gives elsewhere). Normally people used to make a niche to place their “statues” and “idols” with candles all around.

After the sunset, the world is set into complete darkness. So we make use of lamps, niche (candles), which is the most important factor for the eyes. Allah uses the word “niche” and the word “glass-globe” so as to protect the light emerging from the globe from being extinguished by the puffs of wind and increase its brightness. So does Allah with His humble servant. He is like that niche or glass-globe lamp mentioned in the verse which respectively stands for divine light. Allah sends His light through His Prophets to illuminate the dark world, a world of immoral values and abuse. The messenger speaks and guides the people after receiving divine light. So Allah places His Light (Messenger, Khalifatullah, Imaan-e-Inquilab...) under His protection. God’s Prophet protects that light from being extinguished by the Kaafirs, the disobedient, the disbelievers and the Munaafiq (hypocrites) and he is responsible to increase its brightness by fighting and protecting the Holy Quran and the Holy Prophet (saw) and all Prophets and Khalifatullah who came before him. He is also responsible for the

diffusion of divine messages (light) to the four corners of the world and to give it direction. He has to explain more clearly the beauty and miracles of the Holy Quran same as our Aka Hazrat Muhammad ^(saw) did.

The verse further mentions that the oil used to light the lamp is of highest purity and is inflammable to a degree which makes it burst out into a flame even without being ignited.

This verse refers to the Holy Prophet (saw); Allah gives a brief description about His Light descending upon the Seal of All Prophets. Allah revealed him this verse to encourage him, to reinforce him as he was down, depressed after the harsh persecutions of the enemies. Allah gave him courage and described his heart as the “niche” the “lamp” and the “glass globe” which means pure, filled with the best and noblest attributes and qualities, a heart as clear and bright as crystal.

The words “Light upon Light” means when the light of heavenly revelation descended upon the light of the Holy Prophet’s nature, it shone with a “two-fold brilliance” thus emerging light throughout the whole world. The Holy Prophet’s (saw) light was sustained by an oil which comes from a blessed tree, that is, his light was not only bright and brilliant but abundant and stable and perpetual (permanent during life) and was meant to illuminate both the East and the West and he was gifted with such noble qualities that he is almost fit to discharge the duties of his great mission even before the light of Divine Revelation has descended upon him.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُمْ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

V.37: This light illumines houses with regard to which Allah has ordained that they be exalted and that His name be remembered in them. Therein do glorify Him in the mornings and the evenings.

‘This light illumines houses...’ – Here light means the Holy Quran which Allah has ordained to read and study so as to lead a decent and spiritual life. In this verse we can deduct that houses illumined by the light of the Holy Quran will be exalted and their inmates will always glorify and praise Allah. People who have believed in the Holy Prophet (saw) – Islam – should glorify Allah day and night (early mornings till late at night). They should observe all the five daily prayers including the Tahajjud prayers and studying the Holy Quran thoroughly so as to bring our soul in touch with God, the Almighty.

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

V.38: Men, whom neither merchandise nor traffic diverts from the remembrance of Allah and the observance of Prayer, and the giving of the Zakaat. They fear a day in which hearts and eyes will be in a state of agitation and anguish.

Allah speaks about ordinary men who have well understood the value of the Holy Quran and prayers. They are righteous and good people of the Holy Prophet’s (saw) companions who showed great love for Allah. These men have their worldly ambitions and aspiration and but they do not let themselves neglect their engagements to discharge their duties towards God and humanity. They are those who are ready to help the less fortunate, and spend their wealth in the way of Allah. They pay their Zakaat. They fear the day when they have to face their Creator on the Day of Judgement. They fear the day when their hearts and eyes have to witness against them.

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ
مَن يَشَاءُ بِغَيْرِ حِسَابٍ

V.39: So Allah will give them the best reward of their deeds, and give them increase out of His bounty. And Allah does provide for whomsoever He pleases without measure.

So, Allah makes a promise that the god-fearing people will be highly rewarded for their deeds and will give them increase out of His bounty. Allah never breaks His promises. He provides whomsoever He pleases without measure.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمْثَانُ مَاءً حَتَّىٰ إِذَا
جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ
الْحِسَابِ
أَوْ كظلماتٍ فى بحرٍ لَّجِيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ
مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ
لَمْ يَكَدْ يَرِنَهَا ۗ وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ

V.40 & 41: And as to those who disbelieve, their deeds are like a mirage in a desert. The thirsty one imagines it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allah near him, Who then pays him his account in full; and Allah is swift at reckoning.

Or, their deeds are like thick layers of darkness spread over a vast and deep sea, on whose surface rise waves above waves, above which are clouds – layers upon layers of darkness. When he holds out his hands, he can hardly see it; and he whom Allah gives no light – for him there is no light at all.

From V.37-39 Allah speaks about the destiny of the good and righteous servants of Allah – the lovers of the Divine Light. V.40-41 Allah speaks about the destiny of another class of people – the people of the darkness. Righteous people, the obedient ones who accept to bear all difficulties and trials, accept the Divine Light and force their way into it. They do not doubt the least about the veracity of the Prophet of Allah (saw) and the Holy Quran whereas the other class of people reject the divine light, choose to grope (attach themselves) in the darkness of doubts. Allah describes their work as futile and deceptive like a mirage in the desert. They love darkness, follow darkness and live in darkness.

This situation can be compared nowadays with the arrival of the Khalifatullah of this era. When Allah sends His Prophet with revelations from Him, those who accept him are considered to be lucky and fortunate. On the other hand those who reject the chosen servant of Allah and qualify him as a mad man, they think that they are on the right way but in fact they are rejecting Hazrat Muhammad (saw), Hazrat Mirza Ghulam Ahmad (as) and all the Prophets who have come before them. As long as a Messenger of God does not proclaim himself, I agree that we all have to follow a spiritual leader, the Khalifat-ul-Masih, the successors of Hazrat Mirza Ghulam Ahmad (as) but, as soon as a Khalifatullah reveals himself to be a man of God, so, according to my opinion, a Messenger of God, should be taken into consideration, foremost and put in first place and all of us should be by his side to follow the divine light. But, unfortunately, the Khalifat-ul-Masih himself with his followers reject this fact categorically and they all try to extinguish the divine light with their mouths i.e. they want to finish the Prophet of Allah so as not to disturb their thirst and hunger of power in this world.

V.40 speaks about these kinds of people: And as those who disbelieve; their deeds are like a mirage in the desert. The thirsty ones imagine it to be water until when he comes near to it, he finds nothing. Then Allah says in V.41 when darkness has enrolled them, they can hardly see and he whom Allah gives no light, he will face darkness at every step of his life in this world and in the Hereafter. This means that Allah has a full control of the Imaan (faith) not a Khalifa who had been elected by man. Members of that Jamaat (society) still cannot distinguish between darkness and light. Can't they see that Allah has turned off the tap of revelation there? Once I remember that when the late Khalifat-ul-Massih IV received a word or a sentence – a revelation coming from Allah, every member of the Jamaat was filled with joy and it was diffused throughout the whole world – but now this grace and rain of revelation is pouring down in the same Jamaat, but this time through an ordinary man – what has happened? That same late Khalifa who wrote and published a book on revelation rejected that humble one and indulged all the members of the Jamaat into errors and this is continued by the next Khalifa. We must all be very careful. In the past, it was the monks and priests, spiritual leaders, pundits who deviated the ordinary people thus hiding or changing the meaning of revelations of their respective Prophets. This time has come back again. Be cautious with our Imaan; let us take our Holy Quran and study it, thoroughly so that no one can indulge us into errors and we will not see water like a mirage in the desert.

Ruku 6

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافَّةً ۗ
كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ
وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ

V.42 & 43: Seest thou not that it is Allah whose praises, all who are in the heavens and the earth celebrate, and so do the birds with their wings outspread? Each one knows his own mode of prayer and praise. And Allah knows well what they do.

And to Allah belongs the kingdom of the Heavens and the Earth, and to Allah shall be the return.

Allah knows everything. He informs us that all His creatures praise Him all day long despite they are less fortunate to men who have been gifted with a brain and intelligence.

All His creatures in the heavens and the earth praise Allah and glorify His name each one in his mode of prayer. Allah mentions creatures in the earth – this includes living and non-living such as man, plants, animals and minerals. And “In the heavens”, He means Angels of the Heavens. And Allah says “so do the birds with their wings outspread”. Let us look at a bird – with the help of this small creature we can see the Greatness of Allah. A bird flying is really fantastic. The bird cannot move without the permission of Allah and how thrilling it is when it stretches out its wings and keeps its equilibrium. Man has copied upon this creature to be able to build an aeroplane.

So Allah says that He is the King of the Heavens and the Earth. Who can create such creatures apart from Allah? The way it stretches out its wings to fly high in the air – The way it searches for its food, how it builds its nest and look after its young’s...

Allah makes us realise His power and might over small things that we hardly pay attention to.

Allah says that even the birds glorify Him day and night. So do all His creatures. Each drop of water praises Allah. But whereas man, Allah has given him intelligence so as to understand His creation better than other creatures but “man ” is classified into three categories :-

1. There are very few who are truly sincere to Allah and they praise and glorify Allah day and night.
2. Another category of man is the worldly man; they are interested only in luxurious life, business, wealth, entertainment and so on.
3. And a third type – some adopt the middle path; they are materialistic but at the same time they do worship when they feel a need, or when they are faced with big big problems or when they are forced to do so because of their elders. Allah shows us the difference in praising Allah between “man and other creatures which praise Him all day and are not being classified into categories.”

Allah is the King of the Heavens and of the Earth and of those that live therein. He knows each creature and nothing can be hidden from Him.

أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى
 الْوَدْقَ يَخْرُجُ مِنْ خَلْدِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ
 فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقُهُ يَذْهَبُ
 بِالْأَبْصَارِ

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ

V.44 & 45: Seest thou not that Allah drives the cloud slowly, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And He sends down from the sky clouds like mountains wherein is hail, and He smites therewith whom He pleases, and turns it away from whom He pleases. The flash of its lightning may well nigh take away the sight.

Allah alternates the night and the day. Therein, surely, is a lesson for those who have eyes.

Allah explains how nature works. When we will contemplate on the laws of nature, then man can realise about the greatness of Allah, why is He being called by so many attributes. Allah drives the clouds slowly, then joins them together, then piles them up so that rain comes forth from them. Then at another time, the rain turn into hail, varying according to the coldness, the temperature of the atmosphere, then storm, cyclones, typhoons, thunder, lighting and so on – Allah does whatever He wants. This verse signifies also the rain is beneficial for some but for others it is destructive especially when it is turned into hail and storm. Another meaning of this verse applies when Allah sends His messenger with good tidings (news) to enlighten people and bring them to the right path to Allah. But when people turn a deaf ear to Allah's message through His messenger He sends His anger throughout the whole world. At this particular time (in the time of the apparition of a messenger of God) we can witness so much calamities like, earthquakes, floods, accidents, fire, irregular events, air crash etc... Allah sends down pure rain from heavy clouds meaning pure revelation – hail and storm bring destruction and ruin (calamities); as Allah can send rain and hail wherever He wants so can He send His messenger from any part of the world. Allah knows best how His messages would be diffused to every people of the whole world. Each messenger has his own way to spread the message of Allah, according to time and evolution of man. Normally when a messenger comes, people usually ask for a miracle, then they would decide whether he is truthful or a liar, but they do not know that Allah does miracles every 24 hours. If they look at the day and night system- that is the rotation of the earth round the sun and its revolution, then they can find themselves how ignorant they are.

Another facet of this verse:

The day represents the light of Allah reached in each heart of his true believers and night for those who have kicked away messages, signs and manifestations and revelations of Allah; and also, those who have turned their back to the messenger of Allah and his followers. For them will be a grievous punishment. They will be in complete darkness like the night. As everything in the world is subject to the law of acceleration and retardation so is the spiritual evolution of man.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ
يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

V.46 & 47: And Allah has created every animal from water. Of them are some that go upon their bellies, and of them are some that go upon two feet, and among them are some that go upon four. Allah creates what He pleases. Surely, Allah has the power to do all that He pleases.

We have indeed sent down manifest signs. And Allah guides whom He pleases to the right path.

Allah exposes more of His Creations. He creates how He wishes. Allah created men, animals and plants with water. More than 60% of the human body is made up of water – without it the body is lifeless. Allah wants to make us understand that this water is the pure water of Allah (from the extract of the sperm... mentioned in the Holy Quran) Allah blows His spirit and when He says “exist” – definitely He has power over all things, that being comes into existence. There are different types of creatures some go upon their bellies like reptiles, and some go upon two feet like man and birds and among them are some that go upon four like animals, tame or ferocious. Allah created different species of animals and plants. And He created man of different types also, for examples, the African people and the Europeans are not alike, the Chinese is different from the Indian and so on. He did so, so that we may differentiate people from other people of different countries.

In spirituality also, the nature and degree of progress of virtuous people vary. The progress of some of them is extremely slow. They are just like the crawlers who creep to reach to their destination. Others go quicker like animals that move on two legs, yet others go faster like the four legged animals. The verse wants to demonstrate the speed not the way of locomotion. It’s a rule; we can say that the four legged animals are quicker than the bipeds and the crawlers. The same applies with spiritual travellers. From V.47 Allah explains His Manifest signs through all His creatures and whatever it may be, all of them praise and glorify Him day and night except man who has been deviated – they have started worshipping creatures instead of the creator, despite having been gifted with the most intelligent brain.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

V.48: And they say, “We believe in Allah and in the Messenger, and we obey”; then after that some of them turn away. Such are not believers at all.

As stated above when man has forgotten completely his creator, Allah does not punish him severely immediately. Allah is full of pity over all His creatures without exception. He blesses us with a messenger. So accept him, listen to the revelations and abide them, but these revelations disturb normal life and they could not adapt themselves to the rules and regulations of Allah, according to the Holy Quran so they take each advice and revelations to be analysed so that they can get a point to criticize the Prophet of Allah. They even watch his every movement to see whether he complies with the verses of the Holy Quran and the Hadiths. They watch over his sayings, his way of speaking and even the texts he received from Allah. Some who were close to the messenger said that these texts were copied somewhere on the internet or he has been in a library copying the texts (revealed to him by Allah). So their hearts are filled of jealousy, fear and doubt. But at the same time they do say “we believe in Allah and His messenger and we obey” but in fact, they have great fear and doubts in their heart. They

would try to deviate the other believers convincing them in bringing false allegations and falsified proofs in darkness, i.e., secretly.

When they have succeeded in their plans, then they would in bulk raise against the Prophet of Allah and they would turn away from him and the manifest signs of Allah. So Allah says from this verse that they are not being called believers at all. They are hypocrites. Hypocrites are more dangerous than Kaafirs (disbelievers).

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

V.49: And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn away.

Allah says that when “I order My Messenger to call them to have a good explanation about their behaviour or to prove what they are saying is true, taking the Name of Allah - or to provide evidence that these revelations are fake and false, and come forward to have a face to face session, they draw far back and retreat themselves from him. And at this particular moment that now they raise their voice and they vomit the acidity, and worms that were inside their bellies. They started humiliating him in public and moreover they have the guts to accuse him of adultery, of drug- trafficking and robbery. Why?

This is so, because of their lowliness. They have become lower than beasts. They lack arguments and proofs to say that he is a Man of God. They back away, influencing others with their ill-talks. But rest assured that Allah is always with His Prophet – for Allah does not need millions of people – not the Quantity that counts but the quality, the degree of faith and sincerity of a believer that counts.

“Better to have one sincere believer rather than millions of hypocrites.”

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

V.50: And if they consider the right to be on their side, they come to him running in submission.

But those who attach themselves to the message and revelation of Allah, and they do not pay any heed to the *Munaafiqiin* and *Zaalimiin*, they continue to pray and ask help only from Allah, definitely Allah says in this verse that “they come to Him in submission”, that is, they are real believers. Whatever may happen to their life, children, wealth and houses, they do not care at all. For them, they mind only for the Prophet of Allah and the preservations of the revelations coming down like a torrential rain from the clear sky.

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ
بَلْ أَوْلَاتِكَ هُمُ الظَّالِمُونَ

V.51: Is it that there is a disease in their hearts? Or, do they doubt, or, do they fear that Allah and His Messenger will be unjust to them? Nay, it is they themselves who are the wrongdoers.

Allah says that when they have reacted in this way, this means that they have been attacked by one or the three spiritual diseases which stand in the way of a man’s spiritual progress and retardation - they are:

1. Doubt,
2. Jealousy &
3. Fear (Fear of creatures of course)

As explained above, they doubt the message and have to go and search from where it comes from just like in the time of our *Beloved Prophet* (saw) – people close around him doubted the revelations of the Holy Quran and told that he was being dictated by great savants (wise-learned men) at night. Nowadays in this era, history is repeating itself. This proves the veracity of a messenger of God. Jealousy occurs when the one who is actually ruling and reigning over the community does not want his position to be filled by another one. So he has to move sky and earth to keep him fit for that reign – of course, he chooses odd ways, by hooks and crooks to keep his position. He has to falsify all the documents or embezzle proofs to attack the Messenger of Allah. This is called Jealousy and *Fear* which are those diseases which develop when he is being afraid of accepting the truth because of his close relatives. Every member of the family would discard him or boycott him thus breaking all ties of kinship. When they apply this method to him, they believe that he will become depressed and doubtful so that at last he will have to cede and come back to the family and to their ancient religion (Jamaat, community). Then they would extract the maximum information from him to humiliate the Prophet (saw). Allah says that these people believe that Allah and His Messenger will be unjust to them – nay, it is themselves the wrongdoers.

Ruku 7

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ
يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

V.52: All that the believers say, when they are called to Allah and His Messenger in order that he may judge between them, is that they say, “We hear and we obey”. And it is they who will prosper.

All the true believers when they heard a revelation coming from Allah through His Rassool Nabi-e-Kareem (saw) were very obedient and they immediately applied the rules and regulations despite their weaknesses. In the time of the Holy Prophet (saw), the Arabs were out of law and control. But when the Prophet of Allah (saw) started to preach or to advise them to regulate their life according to the instructions of Allah, some of them accepted the messages while most of them rejected and created disorder to finish the Prophet (saw) and the true and sincere followers. This verse shows that despite their weaknesses, they accept the message however hard and difficult these messages have to get adapted to. They say: - “*We hear and we obey.*”

This verse came when the believers were still in their state of drunkenness. The message of prohibition of alcohol and arracks descended upon the Prophet (saw). When they heard this message, without losing any time, they broke all the barrels and bottles of wine and they immediately complied with the revelation.

They obeyed first then afterwards they would seek the benefits or disadvantages of alcohol, whether it is beneficial or destructible for their health. “*And it is they who will prosper!*”

Allah says that He loves people who do not rebuke or insult the Prophet (saw) when receiving a message of Allah. They just complied.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ

V.53: And whoso obeys Allah and His Messenger, and fears Allah, and takes Him as a shield for protection, it is they who will be successful.

This verse is very clear. It gives a guarantee and confidence to the believers who have obeyed and complied with messages without asking any stupid questions or without thorough analysis. Allah promises those who have obeyed Allah and His Prophet (saw) that they will be successful. They feared Allah and took Him as a shield to every difficult they would face.

❖ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ
لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

V.54: And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, “Swear not; what is required of you is obedience to what is right. Surely, Allah is Aware of what you do.”

This verse is of high importance to all believers who finds themselves in the Ummah of Hazrat Muhammad (saw), in any time when a messenger of Allah presents himself. People around him, after witnessing the signs, manifestation and miracles of Allah through His messenger, they usually swear “sincerely” that they will obey to any commandments and regulation coming from Allah, they will surely be able to go forward for a better change in their daily life. They will never retreat or recalcitrate - but Allah says to His Prophet (saw) to tell them that they

should not swear because Allah knows better what will happen to them when He will test them. They should rather say that they will show obedience to what is right. Surely, Allah is aware of what is in the heart. Why does Allah say “not to swear but show obedience only?”

1) Because all believers without exception, even the Prophets of Allah are tested through different types of trials so as to confirm their faith to Allah or would they turn their backs and go back to their ancient religion.

2) They have to be scanned for the three diseases which a believer can be affected with: - jealousy, doubt and fear of creatures. Usually many people came around the Prophet and they pretend to believe but, in fact, they do not believe and they act as hypocrites and spies – taking information from him then later sell them to the disbelievers who will make plots against him. Some believers are jealous, arrogant and believe that they are more superior, more intelligent and even more perfect than the Messenger of Allah – so from inside, this disease is being developed as he does not want to be ruled by a simple, ordinary person (the Messenger of Allah). So he takes the control of administration and leadership ignoring the presence of the Man of God – in other words we can say that he gives a big kick to the Prophet of Allah. This means also that he no more believes in the revelations of Allah coming through him.

3) They fear that they have chosen the wrong way path when they have believed in the Prophet – so gradually they make their way back to their ancient community.

That is why this verse is revealed to the believers. At any time we can be afflicted with these diseases and the promise will be of no value in the sight of Allah. A promise is a sacred vow done in the Name of Allah who is the Witness and Judge. Allah is the best of All Judges.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ
مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

V.55: Say, “Obey Allah, and obey the Messenger”. But if you turn away, he is responsible for what he is charged with and you are responsible for what you are charged with. And if you obey him, you will be rightly guided. And the Messenger is only responsible for the plain delivery of the Message.

“OBEY ALLAH AND OBEY THE MESSENGER.”

This sentence shows the wisdom of Allah over His creatures. Allah condemns swearing or taking oath (as a joke) except when necessary in special circumstances like in proving the innocence of a person against adultery or in the accusation of an adulterer, or taking the oath of allegiance on the hands of the Prophet of Allah. But Allah always reminds people to think well over the matter before taking any oath. Allah says to obey Him and obey His messenger. This sentence applies to all time after the revelation of the Holy Quran till the Day of Judgement. Allah has sent all His commandments and instructions for a better, decent living in this world and how to prepare ourselves for our life in the eternal abode.

“**OBEY HIS MESSENGER.**” – Because only the instructions (the laws) are found in the Holy Quran, but the practice is being instructed to Hazrat Muhammad (saw). He is responsible to deliver the right method of how to execute the laws and orders of Allah. Allah says: but if you turn away, he is responsible for what he is charged with and you are responsible for what you are charged with. It is clear and understandable that we, the believers should not tired the Prophet with questions. There are some commandments which we have to believe and accept as this verse shows that Allah has taken the guardianship of His Prophet.

Allah knows who is the true prophet or the fake one. A believer should just listen and obey to the instructions given to him. What is right for the good welfare of the community according to the Holy Quran? Everyone has to

take his own responsibility. If people turn their big backs after having heard and acknowledged the message of Allah, they will have to bear the consequences. There is no way to be excused.

And the “Prophet” has to bear his consequences if the messages given by Allah are not delivered correctly and properly. He also will not be spared and his consequences be doubled than ordinary followers.

Those who have obeyed the Messengers without asking troubling questions, Allah says that they are rightly guided because the Prophet of Allah will never mislead them. He rules and reigns only according to Allah’s instructions.

Those who believe in “**OBEY ALLAH AND OBEY THE MESSENGER**”; a verse which is repeated many times in the Holy Quran, meaning that it applies in all times after the demise of the Holy Prophet (saw). This means that all the instructions given should be obeyed as they come from Allah. How to follow them in their right form? By following exactly what the Holy Prophet (saw) did more than 1429 years ago.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

V.56: Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the Earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that he will, surely, give them in exchange security and peace after their fear; They will worship Me, and they will not associate anything with Me. Then whoso disbelieves after that, they will be the rebellions.

From this verse Allah promises that all those who believe and follow the instructions according to the way He showed the Holy Prophet (saw) will, surely and certainly make them successors in the earth as He made successors from among those who were before them, and that He will, surely established for them their religion which He has chosen for them. So Allah wants to guarantee the Muslims that there will be always a system of Khilafat which will have to be followed after the demise of the Holy Prophet (saw) to keep all the Muslims united and faithful to “*Laa Ilaaha Illallah*” and to maintain the same discipline and laws of the Holy Quran. Soon after, we got the four Khulafa-e-Rashideen who struggled a lot to maintain Islam on its right track. Then afterwards, Islam continued to decline – Allah promises that He will be always the guardian and protector of this religion, so He has to send successors from Him i.e. a Messenger or a Khalifa elected by Allah to remind people the laws of the Holy Quran. The promise of the establishment of Khalifa is dear and unmistakable- so how can we say that the door of Prophethood is closed? Allah will choose among the true and sincere followers of Hazrat Muhammad (saw) to represent Him in this world to continue the mission of Islam so as to maintain laws and discipline in religion. No one can change the meaning of a verse of the Holy Quran. Allah told Hazrat Muhammad (saw) that he did send successors before him in other people and tribes – here “Successors”, means Prophets, Khalifatullah. Allah sent many Prophets for each people of this world, and then the universal Prophet (saw) came with the final Holy Book. Don’t you think that a Renovation is needed when the people (disbelievers) wanted to deviate and humiliate Islam? Will generations after generations follow all the commandments or understand the verses of the Holy Quran in the same way? Don’t you think that the “priests” will take the full control over the poor, ignorant ones and they would like to be always at the head enjoying all the benefits of the society?

So, Allah has to correct all these scheming, corruption, lies, fraud, humiliation and defamation of sincere believers and so on to keep Islam, the living religion till the Day of Judgement. Allah has to send messengers

after Hazrat Muhammad (saw) with revelations, manifestations and signs to prove that He is Ever Living and Wise.

We, Ahmadis, believe in the coming of Hazrat Massih Maoud (as), as a Prophet of Allah and in this era, we believe that Hazrat Muhyi-ud-Din Munir Ahmad Azim is the Khalifatullah and Imam-e-Inquilaab: He has come to wash away the difficulties and doubts which people had met during their life course and to explain to the new generation the true meaning of the Holy Quran and to correct all the 'innovations' (*bidat*) which people brought from other unislamic cultures into Islam.

This is revealed from time to time so as to make people aware that whenever Islam will suffer a decline Allah (swt) will send a Khalifatullah, a Messenger from Him to guide those who have gone astray, according to the Holy Quran. Another promise made by Allah that He will certainly give them in exchange security and peace after their fear; they will worship only ALLAH, and they will not associate anything with him. If we take into great consideration about the Khutba (Sermon) and books and revelations that the Khalifatullah is receiving; this means that we are following Allah. He (Allah) is the One who is responsible for the revelations delivered to His Chosen One. In no case, the followers of a messenger are creating disorder or are behaving stupidity when they have been dissociated from the main stream. We have given preference to an elected by man instead of giving preference to a Chosen One of Allah. Then, whoso disbelievers after having heard and known the truth, they will be the rebellious. Rebellious here means those who do not obey Allah and His Messenger He sent at any time, in any rank or status. But it is very painful to see how the Ahmadis rejected this point as they had been endowed with the marvellous Book, the Most Perfect Man (saw) and moreover the Promised Messiah (as). And they have the guts to say that people who follow the Khalifatullah are rebellious people. As long as, we members of the Jamaat Ul Sahih Al Islam, the followers of the Khalifatullah of this era, do not instil in our hearts fear of creatures, or that we do not feel pain or grief towards the actions taken against us by others, and that we have the Fear of Allah only, then definitely, we are sure and certain that we are trying our level best to follow the words of the Holy Quran.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ
لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ مِنَ النَّارِ وَبِئْسَ
الْمَصِيرُ

V.57 & 58: And observe prayer and give the Zakaat and obey the Messenger, that you may be shown Mercy.

Think not that those who disbelieves can frustrate Our design in the earth; their abode is Hell; and it is indeed an evil resort.

Allah ordains prayers, the five daily obligatory and the additional prayers especially He laid emphasis on the Tahajjud prayers and to pay the Zakaat, that is, distributing a part of our wealth and money to the less fortunate people, the needy and the hungry people. Allah repeats this sentence once more: **“OBEY THE MESSENGER”**, here it is applicable to Hazrat Muhammad (saw) and all the messengers who will come after him to continue his mission. Allah promises His mercy to the obedient ones, whereas the disbelievers will be rewarded with severe punishment in hell, which indeed is an evil resort.

Ruku 8

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذْنَ كَمَا مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ
ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ
عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

V.59: O ye who believe! Let those whom your right hands possess, and those of you, who have not reached puberty, ask leave of you at three times before coming into your private apartments – before the Morning Prayer, and when you lay aside your clothes at noon in summer and after the Night prayer. These are three times of privacy for you. At other times there is no blame on you nor on them, for some of you have to attend upon others and to move about freely according to need. Thus does Allah make plain to you the signs; for Allah is All-Knowing, Wise.

This Ruku strongly urges Muslims to set right their family and national affairs and to be on their guard against promiscuous (irregular) intermingling of the sexes. Verse 59 refers to another kind of *Pardah*. It ordains children not having reached puberty; ask leave three times of the day before coming into parent's private rooms or apartments.

- before the Morning Prayer (Fajr time)
- when you lay aside your clothes at noon (after lunch) in summer
- and after the Night prayer (Esha time).

These are the three times of privacy for parents. Domestic servants too should not enter the private rooms of their masters or parents without getting prior permission. At other times all members of the household are all free to move about the house.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَعِذُوا كَمَا أَسْتَعِذْنَ
الَّذِينَ مِن قَبْلِهِمْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

V.60: And when the children among you reach puberty, they too should ask leave, even as their elders before them asked leave. Thus does Allah make plain to you His commandments; and Allah is All-Knowing, Wise.

However, when children reached the age of puberty, they should too observe the regulation of *Pardah* as by this age they have already acknowledged their private parts. Parents should be severe and strict regarding their behaviour and should explain to them the proper function of these parts. Otherwise, they would follow satanic paths, leading to adultery, prostitution and an evil life.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ
يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ
سَمِيعٌ عَلِيمٌ

V.61: Such elderly women as are past of age of marriage – there is no blame on them if they lay aside their outer clothing without displaying their beauty. But to abstain even from that is better for them. And Allah is All-Hearing, All-Knowing.

Elderly women who have ceased to bear children and have entered their menopause, their menstrual discharge has stopped, and women who have no husband, and have past the age to remarry, much advanced in years, Allah has given permission to them to lay aside their outer clothing but still without displaying their beauty to strangers. Allah relieves them from the rules of *Pardah* but if they keep on their *Pardah*, Allah says that it would be better for them as Allah is All-Hearing and All- Knowing. He sees and knows the danger that these women may encounter even during their advanced age, as the world nowadays, is surrounded by “scoundrels” (the sadists) – people having the disease of attacking and raping women just to enjoy themselves in relieving their sexual desires.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ
وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ
أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ
أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ
مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا
فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ
اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

V.62: There is no harm for the blind, and there is no harm for the lame, and there is no harm for the sick and none for yourselves that you eat from your own houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers’ brothers, or the houses of your fathers’ sisters, or the houses of your mothers’ brothers, or the houses of your mothers’ sisters, or the houses of which the keys are in your possession, or from the house of a friend of yours. Nor is there any harm whether you eat together or separately. But when you enter houses, salute your people with the greeting of peace – A greeting from your Lord, full of blessing and purity. Thus does Allah expound to you the commandments that you may understand.

In the time of the Holy Prophet (saw), the wealthy Arabs were so arrogant and proud that they did not marry or take their food with the poor people and the handicapped. They believed that it is bad omen for them. They created the system of segregation between them, leading to enmity between tribes. The verse deals with some rules of social behaviour to break those foolish prejudices which prevail among certain categories (sects) of human society and which tend to restrict free meeting and eating between the rich and the poor. Islam condemns inequity and division among people starting within the family of close blood relation. Here, much importance is laid upon the usefulness of free social meeting (intermingling) and collective eating among all classes of society, and has encouraged and preferred eating together to promote familiarity, friendship, and remove the distance that keep apart people of different social standing, though it has not been disallowed eating separately. The Arabs and the Jews had a disgust to eat with the “untouchables”, the handicapped or with persons suffering from certain social disabilities.

So Islam, the most perfect religion which Allah has established with His own will, banned all such practices and encourages inter-eating and free intercourse (meeting) among all classes and sections of people. Exception is done with those who reject the message of Allah and His chosen Prophet, the Hypocrites, those who plot against the Messenger of Allah to kill him or to make him suffer and to stay away from him lest they would be contaminated with the “disease” that they take him to be. Thus those people reject all the believers who have believe in that Messenger of Allah, and put them in “quarantine”, because these people have been gifted with signs and manifestations of Allah through dreams and visions, their own experience. But if these people reject these favours and blessings, concerning them Allah asks the believers not to approach these types of people and familiarize to them as they as they will try by any crooked means to deviate them from the right path. The verse has specified the type of relative to meet and eat freely. They are only own blood father, mother, brothers, sisters, father’s brothers and sisters, mother’s brothers and sisters, the blind, the lame or handicapped, the mental and physical disables and the houses of which the keys are in his possession or a very close friend.

And the last part of the verse deals with the importance of salutation, with the greeting of peace and respect, a greeting from our lord, full of blessing and purity. Allah says that these are His commandments that we must understand and lead a pleasant, happy life in this world.

Ruku 9

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا
مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ
يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ

V.63: Those alone are true believers who believe in Allah and His Messenger, and who, when they are with him for the consideration of some matter of common concern which has brought them together, go not away until they have asked leave of him. Surely, those who ask leave of thee, it is they alone who truly believe in Allah and His Messenger. So, when they ask leave of thee for some urgent affair of theirs, give leave to those of them whom thou pleasest and ask forgiveness for them of Allah. Surely, Allah is Most Forgiving, Merciful.

In this verse Allah explains the meaning of a *True Believer*, that is, one who is really sincere with Allah and His Messenger. Allah asks the believers not to leave the Prophet of Allah concerning matters of social importance. The present verse deals with affairs of the whole nation of utmost (high) importance. They are requested to stay very close together with the Holy Prophet (saw), engaged in dealing with businesses of high importance. They should not leave the assembly without his permission. The verse makes us understand also that when the Holy Prophet (saw) was dealing with urgent matters concerning the whole community, a believer having to deal with his own private and personal matters cannot consider his affairs more important than the whole nation's affair. He must abide by the decision of the assembly of Muslims, presided by the Holy Prophet (saw). This shows once more the beauty of Islam which overlooks the importance of national affairs to personal transactions with high courtesy, politeness and honesty. So in any assembly be it religious or business meeting, a believer should ask permission before leaving. Great respect and obedience should be shown towards the leader presiding the assembly.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ
الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

V.64: Treat not the calling of the Messenger among you like the calling of one of you to another. Allah indeed knows those of you who steal away covertly. So let those who go against His command beware lest a trial afflicts them or a grievous punishment overtakes them.

Allah says not to treat the calling of the Messenger among us like an ordinary call. His call should not be treated lightly. It deserves respect and obedience as it always concerns highly important affairs. The Prophet, by nature, will never call anyone unnecessarily. He knows when to gather everyone to work for the whole community; otherwise, he knows how to organise himself as per the instructions of Allah. The verse shows also how the privacy of the Messenger of Allah should be respected and avoided as his time is very precious. He must not be disrupted in his work as may be he is in close contact with our Rab receiving some important revelations and instructions. And when addressed to him, he should be treated with high respect due to his very exalted position. Allah gives a severe warning if ever His command is being disobeyed or mocked.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنتُمْ عَلَيْهِ وَيَوْمَ
يُرْجَعُونَ إِلَيْهِ فَيَنْبِتُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

V.65: Hearken! To Allah belongs whatsoever is in the Heavens and the Earth. He knows in what condition you are. And on the day when they will be returned unto Him, He will inform them of what they did. And Allah knows everything full well.

The last verse of Surah Noor deals with Allah Himself - He calls out in every ear of the believers to listen to His words, to bear in mind that Allah is the possessor of whatsoever is in the Heavens and in the earth. He knows in what condition we are all in. He knows everything and on the day when we all have to return to Him. We will be informed of all our actions in the world and we will have to account for every deed. Allah is the Undisputed Master of the Heavens and the Earth and the Sole Creator of every atom of the universe.

Surah An-Noor has ended on a note about the every great importance and usefulness of the Islamic organisation. It has also started that certain Muslims were unacquainted with its great importance; on the other hand, they were afraid of the organisation of disbelievers which was rotten to the core. Disbelievers find it difficult to deny the excellence and superiority of the teachings of the Holy Quran, so they have to come altogether to make plots to finish the Prophet with the revelations. Allah knows everything fully well.

AMEEN ~ THOUMMA AMEEN ~ YAA RABBOUL ALAMEEN.



Fazli Amena Varsally

**Hazrat Ummoul Momeneen Sadr Saheba "Siraj Makin" International
Jamaat Ul Sahih Al Islam**