

Importance of Commentaries of the Holy Quran:

Each and every word of Holy Quran has rich treasure of meanings. From the period of Holy Prophet Muhammad (Peace Be upon Him) and till today a lot of Translations and commentaries (Explanations) of Holy Quran have been written and would be written surely. But none of the commentators could claim and will never claim that he has described the commentary of Holy Quran and his described commentary is complete for Quran.

Surely the works of great writers have been explained in different ways but none of the commentators can claim his work as comprehensive and perfect. Similarly nobody can claim to know the outward appearance and inward qualities of Holy Quran and nobody claim to be perfect for having the perception of Quran.

According to Ahadith, the commentator giving his own meaning is infernal (JAHANNAMI) and the most correct commentary can be written by keeping in the light of Ahadith, sayings and footprints of the companions of Prophet Muhammad (Peace Be upon Him) as well as dignity of revelation.

EXPLANATION OF SURAH-E-HUJURAT:

EXPLANATION VERSE NO.1-3:

We can assume these orders from these verses;

- 1. The believers have been prohibited not to exceed over Allah's Messenger in religious deeds as well as in religious deeds.**
- 2. From this order a problem can be assumed exactly that while walking together Muslims should follow their elders and not go ahead of them as a mark of disrespect. Instead of showing disrespect to elders in prayer/a feast (eat together)/social work, we must fear from Allah as He is Hearer and knower of everything.**
- 3. Speaking at a high pitch in the court of Prophet Muhammad (Peace Be upon Him) addressing the by trespassing (violate) the limits of politeness had been disallowed. Intentionally speaking loudly in the presence of Prophet Muhammad (Peace Be upon Him) would destroy the good deeds of the person and he would be unaware of this punishment. According to thee saying of this humble. Everyone should know that the arrogance of Allah & Prophet (Peace Be upon Him) waste his deeds.**
- 4. From this order a perception comes into light that speaking loudly and make noise before elders (especially parents & teachers) is strictly prohibited and But maintain discipline in the assembly.**
- 5. But those people who have graceful manners and speaking lowly, Allah have chosen their hearts for piety because they are those who respect other heartily.**

EXPLANATION VERSE NO. 6-8:

Do not heed Allah is said by evil doers because they are not trust worthy. Thus we have been commended when a sinner or disobedient people bring some news to first confirm otherwise unknowingly if you take some steps it will cause you humiliation.

Perhaps, during the life time of the Holy Prophet (Peace Be upon Him) some such incidents did take place followed by the revelation of these verses. But its command is universal applicable to all. In this connection the following points have been deduced by religious experts;

1. **It is necessary to inquire into the information given by a sinner and it is forbidden to believe it as correct without confirmation.**
2. **The evidence of a sinner or violators is unacceptable in the matters which relates to rights.**
3. **The tradition or report of a violator is unreliable.**
4. **Accordingly the report of a violator will be unacceptable in the matter of law, religious mandate or human rights.**
5. **After that Allah drew the attention that the Holy Prophet Muhammad (Peace Be upon Him) is present amongst you who knows everything with the light of Divine and revelation of Allah. Therefore, you are not supposed to take any step without his permission. If you insist to come to agree on any point, you would be in trouble.**

EXPLANATION VERSE NO. 9-10:

These verses throw light on the mutual relations between the Muslims. The relation among all Muslims is established on the brotherhood of faith and Islam.

The human relations are based on several things like blood relation, communal relation, religious fraternity, linguistic brotherhood etc. Islam has consideration for all these relations but the strongest relation that links all the Muslims together is that of religion and **IMAAN**. The religious experts have also deduced a number of problems which are as follow;

1. In the light of these verses it is affirmed that Muslims are brothers unto each other and it is a duty of a Muslim to bring about peace between two brothers or two groups of Muslim using all their goodwill and influence to this end. And if one of the parties does not accept the ruling the non-Muslim should stand up against the rebels and combat them but when he repents of its conduct then bring about peace and understanding between them.
2. Both the fighting groups of Muslims in these verses has been called **"MUSLIMS"** through fighting against Muslims is a Great Sin. This proves that **a Muslim who commits great sin can be a Violator or a Libertine. He may be accusable, but cannot be deemed to be outside the Islam.**
3. In verse No: 10, instructions have been given to manifest between two Muslims with equity and justice. Attention has been drawn on this point that while patching up between the two, fears of Almighty Allah must be maintained and avoids making wrong decision so that you may be pitied.
4. In Ahadith, the brotherhood of Muslims have been metaphorical (**Tashbih**) with the bricks of walls and declared the whole Muslim Nation as body. After the migration of Madina "the establishment of brotherhood between Local (**Ansars**) and Refugees

(**Muhajireen**)” is such an example of Islamic Brotherhood which has no parallel in the world.

AHADITH ON MUSLIM UNITY AND BROTHERHOOD:

In Ahadith, the relations of Islamic Brotherhood has been given such an important that it seem to be greater than the blood relations. In another Hadith its maintenance has been persuade in this way, ***“Allah keeps on helping His obedient man till he keeps on helping his brother.”***

In another hadith The Holy Prophet said; ***“A Momin is like a wall for another Momin, every brick of which has taken all other bricks in its firm grip.”***

In the same way it has been stated in another Hadith; ***“Muslims have such an intimate relation which one another with regard to love and affection, taking mercy and helping co-religionist a part of his life as if the whole community is a compact body so that any part when afflicted with a disease, the whole body is afflicted.”***

On other occasion He said; ***“AMuslim is a brother to another Muslim, neither does he torture him, nor does he leave him helpless.”***

EXPLANATION VERSE NO. 11-12:

In these verses the Following orders have been given to regard the Islamic Values. In fact there is guidance for the believers who have been asked to avoid such bad habits which are sure to sow (spread) the seed of conflict among the religious brethren of Islam. They have categorically been warned against some bad habits, so that they can love one another. These bad habits are as follow;

1. **Not to ridicule others**, i.e. Any Muslim man/woman may not be ridicule on the pretext of shape and face, poverty (ways of living) and avoid to laugh and vexing of heart.
2. **Not to taunt others** i.e. must avoid backbiting for Muslim man/woman even by hint because it will hurt his/her feelings.
3. **Not to call with bad titles**. It means not to keep names to others for irritation. Any how for the identification of any one his actual quality may be told in such a way that may not reflect bad intentions.

The one and only meaning of the above instructions is that any Muslim may not consider the other Muslim as degrade and avoid from hurting his feelings because it does away the brotherhood and unity. In the end, Muslims have been made to realize that after entering into the fold of Islam, the evil doings by sinners and impious(sinful) are not worthy of Muslim. Therefore, one must avoid from doing evils. The person who does not avoid doing from evil, in spite of such an affectionate advice and does not repent, then he is a cruel and he should be charged with defamation (insult). Accordingly those people are infidel (*Non-Muslim/bey deen*) who use profane (disrespectful) language for Muslim through Almighty Allah has clearly said that to whom you degrade and desire, “there is a possibility that those are better than you.”

Verse **No.12** has been revealed in continuation of the previous verse. In this verse four orders have been passed for Muslim to teach social etiquettes (forms of decorum).

1. **Avoided from suspicions** and have good opinion for others because suspicions take a man/woman misrepresentation or false accusation, which creates distance between each other. It teaches a lesson to avoid from doubts. The Holy Prophet said; ***“Keep away from suspicion, because suspicion is the greatest lie.” (It creates hatred and ill wills) (Muslim Sharif)***
2. **Not to Spy;** From this order, it means that instead of collecting defects, weak points and secret of others one should look with in his faults because in tracing the faults of others create repugnance (dislike) and displeasure and changes love into hate. The Holy Prophet said; ***“Anyone who tries to conceal the defects of another believer, Allah will, in return, conceal his defects, in the hereafter.”***
3. **Avoid from Backbiting;** Backbiting has been declared a sin worse than adultery (according to hadith). This creates bad impressions on the mutual unity. In Holy Quran, it has been metaphorical (***Tashbih***) as eating of the flesh of dead brother which cannot be like by any right minded person. It means that human respect and prestige has been given as much regard as human life. Degradation and insult is allowed neither in the presence, nor in the back. Backbiting has been defined in this Hadith; The Great Prophet said that ***“if that evil is present in his character, then you have committed the sin of Backbiting, but if that evil is not present in him, you are guilty of false amputation.”***

Fear of Allah Almighty; in every order of Holy Quran, orders have been given to be afraid from Allah Almighty. If someone does not obey for taking as disrespect, then he should make up his mind to bear the Divine Punishment. If he makes mistakes or sin then he should, confess and repent by Allah Almighty. Because Allah is Acceptor of repentance and Merciful.

The only purpose of these orders is that Muslims should respect each other's so that their unity must be maintained.

EXPLANATION VERSE NO. 13:

This verse has been containing with such injunctions and in its lesson has been given for Human Equality. Being a human all people are the offspring's of Hazrat Adam (Peace Be upon Him) and Eve (Peace Be upon Him). Therefore, with this faith all human are equal.

Islam is the universal religion it has an appeal for every person and welcomes all the sons/daughters of Adams irrespectively to come in the fold of Islam. Islam does not believe in caste, creeds, race, colors, language etc. and does not believe in high or low rank or status and does not see to any reason for arrogance.

After this when the generation of Adam spread throughout the world; then for their recognition, Allah Almighty has classified them into branches and tribes on the basis of races (lineage), regions and languages. It was not the objectives of this classification that any branch or tribe has become superior to other on the basis of language, region, wealth and majority. But this classification has been for recognition only so that people may easily recognize each other and they may introduce each other easily. In addition to this Allah

Almighty has told the level of piety. If any one may be given a respectable status on the basis of any goodness then it is only piousness.

Allah Almighty has declared the prayers of five times mandatory and through this; He gives lesson of human equality in His court. Because human equality is an essential component of the welfare of Ummat.

EXPLANATION VERSE NO. 14-15:

In this verse Allah called such people as ignorant who show off their favor of acceptance Islam. Through this fact has been explained to them that verbal expression of faith is not acceptable, until he obeys all the orders of Islam practically. Those who accept Islam and would sincerely obey Allah and His Messenger (Peace Be upon Him) then Allah will reward for his good deed according to his own dignity and would not reduce the showering of the reward as the quality of Allah is forgiveness and Merciful.

In the **verse no.15**, Allah has described the qualities of believers (**MOMINS**) that believers are those who have faith on Allah and His Messenger (Peace Be upon Him) and then never doubted. But n on His decree they sacrifice their lives and belongings (possessions, property, things etc) in His way. Those who expose their faith practically are true believers.

EXPLANATION VERSE NO. 16-18:

Allah, not only knows our faith and religion but He knows each and every thing of the heaven and the earth. Mentioning of your Islam is not a favor of anybody. Because it is a favor of Allah who has guided you to accept Islam. Even if there is no Muslim in the world even then the dignity of Allah or His Messenger (Peace Be upon him) remains uninterrupted. Allah knows the unseen of the heaven and the earth. Allah is seeing our works, and He is well aware of the modes and matters in our hearts. If you have accepted Islam with the guidance of Allah, then you should be thankful to Allah for this favor and do obedience and it is the apparent evidence of you faith and Islam.

Questions:

1. What can be the most correct commentary of the Holy Quran?
2. State and explain the social Problems of Society which are discussed in Surah-e-Hujurat?
3. Explain the Social Evils of the society which are mentioned in Sura Hujurat?
4. Write a short note on Human's Equality?
5. Write the translation of two ahadith on Muslim Brotherhood?

EXPLANATION OF SURAH-E-FURQAN:

EXPLANATION VERSE NO.63:

In this verse, Allah Almighty has described the two quality of His bonded-man. ***Firstly*** they walk on the earth gently without any pride and obedience reflects in their walk. Because Allah Almighty does not like arrogant people. He has Himself said in the Quran that;

“Undoubtedly, Allah Almighty does not like the arrogant and showy people.”
(Luqman: 18)

He further says;

“And walk not on earth proudly. Surely you cannot rend the earth, nor can you stretch high up to the length of the hill.” (Bani Israel: 36)

Secondly when any one talk to them in an uncivilized manner they neither treat with him nor adopt such a humiliate attitude but avoid to talk uselessly and move ahead by using

peace and do not bother for the foul talks of indecent people. These ignorant persons include those irreligious arrogant persons, who are by nature inclined to tease those believers, who prefer to say good words to them and go away after salutation, instead of taking revenge more cruelly, because they do not see any religious or worldly gain in courting any quarrel with such an ignorant person. To go away after salutation may have the assumption of Boycott and non-attachment.

EXPLANATION VERSE NO.64:

The **Third** quality of the true believers has been described that instead of passing their nights in fun and pleasure or deep sleep, they spend their days and nights in the remembrance of Allah, offering supplementary prayers and after midnight prayer remain in a state of prostration and standing. It means that such people not only busy in prayer during day time abundantly but keep on offering prayers and adoration during the night.

EXPLANATION VERSE NO.65-66:

In these Holy verses, Allah Almighty has described the **Fourth** quality of His bonded-man that they do not take pride on their daily worships, do not think their excess a donation like fasting and standing for prayers at night but pray with humility from Him and take His shelter from the torment of hell which is a bad place for abode and station.

EXPLANATION VERSE NO.67:

In this verse, Allah Almighty has described the **Fifth** quality of His favorites that they avoid to become miserly or spendthrift just for show. The famous hadith is that **“the one who avoid improper expenditure will never be needy and poor.”** Therefore, the pious people adopt pleasant so that do not raise their hands before any one for their needs but Allah. The two word used in this verse have various meanings, but all shades of the meanings are mix together, they give the quite opposite senses. First one is **‘ISRAF’ (Thrift)** which means spending too much for the purpose which can be fulfilled with a lesser spending while the other word **‘IQTAR’ (Stingy)** means to spend too lesser a very stingy (miserly), manner spending not where there is a genuine need of expenditure. But the third word **‘QAWWAM’ (Moderate)** means to take a course in between.

So the main objective of this verse is that “to spend for lawful causes and to avoid expenditure unlawfully is the real meaning of **‘IQTISAD’ (Economics)**.”

EXPLANATION VERSE NO.68-69:

These two verses throw light on three more qualities of Allah’s chosen people. Their (one) **Sixth** quality is, they do not worship any god but Allah. Because it is an unpardonable sin among all greater sins. Quran -e-Majeed has declared it a great cruelty (Zulm-e-Azeem) and is no less than a direct challenge to Allah’s egotism and dignity. Their **Seventh** (second) quality is that they do not kill wrongly unless permitted legally. Killing on following four occasions is legally permitted;

1. To wage war against non-Muslim.

2. To kill as punishment for intentional murder when the heirs (inheritors) of effective person do not accept the fine for murder.
3. Married fornicator is stoned to death.
4. Reneged (go back on), who after embracing Islam turned against Islam or deny to obey any faith and belief of Islam and panel law. Till he repents and again enter into the fold of Islam with honesty.

Their ***Eight*** (third) quality is that they avoid adultery and abstain themselves from such motives and incitements which pursue them to do this sinful deeds.

After describing these unlawful deeds, Allah Almighty has clearly mentioned that the person who will do sinful acts would be punished for sinful deeds. If he not punished in this world for major sins, then he would surely be punished in the world hereafter. If they are punished in this world for their sins and they have repented, it is hoped that Allah Almighty will forgive them. If they do not repent for their sins in this world.

In short, the message of this verse is “to keep away from the commission of such acts, which are unlawful and forbidden.”

EXPLANATION VERSE NO.70-71:

Allah Almighty has described the ***Ninth*** quality of His favorites, is repentance and turned towards Allah. Sincere repentance to Allah i.e. ***TAUBA***. If Tauba refers to human beings, then its meaning would be to take a recourse (option) to Allah for His mercy, forgiveness and goodwill and to repent for his evil deed, and if it refers to Allah, then its means attendance of Allah to the human beings with His mercy, forgiveness and kindness and to accept the repentance of the people. To err (make a mistake) is human. It is impossible for a human being not to err, and Islam has provided repentance only for this reason. So if a man commits a sin, he must not to be losing heart, and not to live all his life hesitantly. It is for this reason that Allah has opened the road to hope to take recourse (option) to repentance. The true repentant which has been termed in Quran-e-Majeed as ***‘TAUBAT-UN-NASOOH,’*** makes the misdeeds of the past also pardoned. There is a hadith in this connection: ***“A repentant sinner is like one who never committed any sin.”***

There are a few conditions about the acceptance of Tauba which have been described by the Scholars of Islam:

1. **Feel shy with heart;** it is necessary that a sinner should open-heartedly admit of his sin and should be sincerely repentant on that. And if the sins or mistakes are liable for any kind of punishment or prosecution, then bear its punishment.
2. **Recite lawful forgiveness;** after this clear admission, he should ask the forgiveness of Allah for the commission of that sin. To express the words of repentance forgiveness with tongue e.g. recite lawful forgiveness.
3. **Not to do again this in future;** Make solid willpower for not committing such mistakes and sins again in future.
4. **Repentance openly;** If the sin has been committed in a hidden manner then he is allowed to ask Allah’s forgiveness in seclusion (privacy) but if he has committed sin openly, then it is necessary to beg Tauba openly.

5. **Penalty (fine);** if a sin or mistake is committed in the payment of compensation for sin, penalty (fine) and ransom will have to pay. If the sin has been committed in such a way that it has a concern with a person, then it is compulsory for him to beg for the excuse of that person too, and to make good the losses he had committed to that man, and if he has died, then his lawful heirs (inheritors) should be contacted. If the loss committed has any concern with money, then it is necessary to gift the same amount in charity.
6. **Repentance before the time of death;** the Holy Prophet (Peace Be upon Him) said: ***“Renunciation will not be accepted at the time of the last breath.”*** i.e. when the human sees the angles of death then in the pain of death, his repenting will not be heard. Therefore, Muslim is required to recite repentance and forgiveness especially at the time of sleeping.

Undoubtedly, Allah Almighty grants the power of repentance and forgiveness and to whom the guidance of Allah is bestowed for repentance and forgiveness his repentance is surely heard. Otherwise without the guidance of Allah, human does not repent due to being disobedient, pride, disloyal and arrogant but for committing mistake he tries to declare those as lawful.

EXPLANATION VERSE NO.72:

The **Tenth** quality of Allah's favorites is that they do not stand witness for anything that is filthy (dirty), sub-standard or unholy, and for that reason they do not mix them with silently. This verse may be explained in two ways; the first is that they do not stand witness to anything which is not true. The second (**Eleventh** quality) is that they do not mix with the people of bad society, and for that reason, they pass on, when they see people passing their time in unholy acts like drinking, gambling, abusive talking etc. they keep away from such vulgar (improper) deeds and do not stop on such places but pass from there with dignity.

EXPLANATION VERSE NO.73:

The **Twelfth** quality of Allah's selected people who listen to the verses that are sent by Allah, and take lessons from them, or they think on the creations of Allah scattered in the universe, and achieve guidance from them. Instead of turning blind eye and deaf ear on them. This means that they take lesson from them.

EXPLANATION VERSE NO.74:

In this verse Allah Almighty has described the **Thirteenth** quality of His beloved persons, that they live in the world, they are always thinking about their salvation (deliverance) as well as the salvation of their off-springs, and ask the benediction (blessing) of Allah for his wives and children as well as for themselves and begs Allah to provide them such wives and children who may prove to be the cause of their spiritual bliss (pleasure).

Note:“in this verse Allah used a word ‘**ZAUI**’ which means ‘**PAIR**’ not only wives, it include husband and wife both, because in other places of Holy Quran the word ‘**ZAUI**’ used for pairs of everything (Surah Yaseen, Verse No. 36).”

EXPLANATION VERSE NO.75-77:

In these verses, Allah Almighty has described those rewards for His beloved persons will be given to them in the heaven. First of all, in reward of their patience they will be awarded the highest upper apartments of the heaven. They will abide there in forever and it is a decent place to reside. They will be given a warm welcome in the way of heaven and benedictions (blessing) of peace. In the end, the fact has been classified that if someone does not worship his God or show his worship as then Allah has no affection for him and very soon he will be fixed with torment.

QUESTIONS:

- 1. State and explain the conditions about the repentance to Allah (acceptance of Tauba) which has been described by the Scholars of Islam?***
- 2. Write briefly about Major Sins which are stated in Surah Furqan?***
- 3. Define the meaning of repent (Tauba), its necessity and importance?***