

3: Ā'LAY IMRĀN

Period of Revelation: EzQuran.com

This Sūrah, revealed at Madinah, consists of three discourses. The first discourse (vv. 1-32 and vv. 64-120) appears to have been revealed soon after the Battle of Badr. The second discourse (vv. 33-63) was revealed in 9 A.H. when the deputation from the Christians of Najran visited the Prophet. The third discourse (vv. 121-200) was revealed after the Battle of Uhud.

Major Issues, Divine Law and Guidance

- * Allah's testimony about Himself.
- * Decisive vs. Allegorical verses of The Qur'an.
- * The True religion in the sight of Allah is only Islam.
- * The only religion acceptable to Allah is Islam.
- * Live Islam and die as a Muslim in order to get salvation.
- * Followers of Isa (Jesus) were Muslims.
- * Birth of Maryam (Mary), Yahya (John) and Isa (Jesus) peace be upon them.
- * 'Mubahla' (calling for Allah's decision if the birth of Jesus is disputed). He was born without a father, as Adam (first man) was born without parents and Eve (first woman) was born without a mother.
- * Life and death is from Allah.
- * There is no escape from death.
- * Those who are killed in the path of Allah are not dead, but are alive.
- * Muhammad (pbuh) is no more than a Rasool/Prophet of Allah.
- * Prohibition to take the unbelievers as protectors.
- * Critical review and lessons taught during the Battle of Uhud.
- * The first House of Allah ever built on earth is that of Ka'bah at Makkah.

As in Sūrah Al-Baqarah, the Jews were invited to accept the guidance. Similarly, in this Sūrah, the Christians are admonished to give up their erroneous beliefs and accept the guidance of the Qur'an. At the same time, the Muslims are instructed to nourish the virtues that may enable them to carry out their obligation of spreading the Divine guidance.

The believers had met with all sorts of trials and hardships about which they were forewarned in Sūrah Al-Baqarah. Though they had come out victorious in the Battle of Badr, they were not out of danger yet. Their victory had aroused the enmity of all those powers in Arabia which were opposed to the Islamic movement. Threatening events had begun to appear on all sides and the Muslims were in a

perpetual state of fear and anxiety. This state of emergency was also adversely affecting its economy which had already been badly disturbed by the influx of Muslim refugees from other places.

The Jewish clans, who lived in the suburbs of Al-Madinah, started discarding the treaties of alliance which they had made with the Prophet at his arrival from Makkah. They had discarded the treaties to the extent that during the Battle of Badr, these "People of the Book" sided with the mushrik Qureysh (in spite of the fact that their fundamental Articles of Faith - such as Oneness of Allah, Prophethood and life after death - were the same as those of the Muslims). After the Battle of Badr, they openly began to approach various Arab clans against the Muslims. The magnitude of the peril may be judged from the fact that even the life of the Prophet himself was always in danger. His Companions used to sleep in their armor and keep watch at night to guard against any sudden attack. Whenever the Prophet happened to be out of sight even for a short while, they would at once set out in search of him.

Jews even approached the Qureysh and challenged their ego to avenge the defeat they had suffered at Badr and promised to help them from within. As a result the Qureysh marched against Al-Madinah with an army of 3000 warriors and a battle took place at the foot of mount Uhud. The Prophet started out of Al-Madinah with one thousand men to fight the enemy. While they were marching to the battlefield, three hundred hypocrites deserted the army and returned to Al-Madinah to discourage the believers. A small band of hypocrites, however, remained among the seven hundred who accompanied the Prophet. They played their part and did their best to create mischief and chaos in the ranks of the Believers during the battle. This was the first clear indication of the fact that within the fold of the Muslim community there was quite a large number of saboteurs who were always ready to conspire with the external enemies to harm their own brethren.

These devices of the hypocrites played a major role in the setback at Uhud, even though the weaknesses of the Muslims also contributed to it. The Muslims were a new community, formed on a new ideology and had not as yet gotten thorough moral training. Naturally in this second hard test of their physical and moral strength, some weaknesses came to the surface. That is why a detailed critical review of the Battle of Uhud is made in this Sūrah which was needed to warn the Muslims of their shortcomings and to issue instructions for their reform.

Period of Revelation:

This Sūrah is comprised of several discourses that were revealed on different occasions. Instructions about the division of inheritance and safeguarding of rights of the orphans were revealed after the Battle of Uhud in which 70 Muslims were martyred (vv. 1-28). By the end of A. H. 3, a last warning to the Jews (v. 47) was given before the Jewish tribe of Banu Nadheer was expelled from Al-Madinah in A.H. 4. Permission about Tayammūm (ablution with clean earth when water is not available) was given during the expedition of Bani-al-Mustaliq in early A. H. 5.

Major Issues, Divine Law and Guidance:

- * Restriction on number of wives.
- * Marriage and the rights of women.
- * Laws of inheritance, women are awarded the rights to inherit.
- * Acceptable and unacceptable repentance.
- * Mahram relations - relatives that are prohibited for marriage.
- * Commandment about 'arbitration' in family disputes.
- * Second commandment relating to the prohibition of drinking, (first commandment was in Sūrah Al-Baqarah 2:219).
- * The one who disputes the decision of the Prophet is not a believer.
- * Divine Law that obedience of the Rasool is in fact the obedience of Allah.
- * Allah commands to respond greetings with better greetings.
- * Laws about manslaughter, murder and bloodwit.
- * Salat-ul-Qasr: permission of short prayer in travelling.
- * Salat-ul-Khauf: performing prayer in a state of emergency (war).
- * Salat: (prayers) are obligatory on prescribed timings.
- * Prohibition of 'secret counsels' and its exceptions.
- * Decree of Allah that He will never forgive a mushrik.
- * Allah's commandment to be firm for justice and bear true witness.
- * Allah's commandment to boycott un-Islamic meetings.
- * The fact that hypocrites will be in the lowest depth of hellfire.
- * Jesus was neither killed nor crucified.
- * Jesus was a Prophet of Allah (Almighty God) and His worshipper.
- * Stop saying "Trinity" - Allah is the One and Only God.
- * The Qur'an carries the same Message that was sent to Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and Isā (Jesus).

* Allah's commandments relating to family life and community life. The main theme of this Sūrah is the building of a strong Islamic community. Guidelines are provided to the Muslims for uniting their ranks to be firm and strong. Instructions are given to stabilize the family structure, which is the nucleus of a strong community. Muslims are urged to prepare themselves for defense and to be the torchbearers of Islam. The importance of having a high moral character in building a strong community is emphasized.

Guidelines for the smooth running of family life are provided and methods to settle family disputes are taught. Rules for marriage are prescribed and rights of wife and husband are assigned fairly and equitably. The status of women in the society is determined and the declaration about the rights of orphans is made. Laws and regulations are laid down for the distribution of inheritance. Instructions are given to reform the economic system. The foundation of criminal laws is laid down. Drinking is prohibited. Instructions are given for cleanliness and purification. The Muslims are taught what kind of relations they should have with their Rabb and with their fellow human beings. Instructions are given for the maintenance of discipline in the Muslim community.

The moral and religious condition of the People of the Book is reviewed to teach lessons to the Muslims, and a warning is given to refrain from following in their footsteps. The distinctive features of hypocrisy and true faith are clearly marked for easy identification between the two. The setback in the Battle of Uhud had enabled the mushrik Arab clans, the neighboring Jews, and the hypocrites in Al-Madinah to threaten the Muslims from all sides. At this critical stage, Allah's grace filled the Muslims with courage and gave them the necessary instructions during that period. In order to counteract the rumors that were being spread by the hypocrites, they were asked to make a thorough inquiry about their accuracy and then inform the appropriate leadership. Muslims were experiencing difficulties in offering their Salah during the expeditions when water was not available to perform ablution. In such circumstances Allah granted permission to make Tayammūm (purification with clean earth), and to shorten the Salah or to offer the "Salat-ul-Khauf," when they were faced with danger. Instructions were also given to those Muslims who were living in the enemy camps that they should migrate to Al-Madinah, the Islamic State.

Clear instructions are also given regarding the hypocrites and nonbelligent clans. On one hand, the superiority of Islamic morality and culture is established over that of the Jews, Christians and mushrikin; on the other hand, their incorrect religious concepts, immorality, and evil actions are criticized to prepare the ground for inviting them to the Right Way.

5: AL-MĀ'IDAH

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Period of Revelation

This Sūrah appears to have been revealed after the treaty of Hudeybiyah at the end of 6 A. H. or the beginning of 7 A. H. It deals with problems that arose from this treaty. The continuity of the subject indicates that most probably the whole Sūrah was revealed as a single discourse at one and the same time.

Major Issues, Divine Law and Guidance

- * *Lawful (Halāl) and unlawful (Harām) in the matters of food.*
- * *Permission to eat the food of Ahl-al-Kitab (Jews and Christians).*
- * *Permission to marry women of Ahl-al-Kitab (Jews and Christians).*
- * *Regulations about bath, wudhu and Tayammūm.*
- * *The fact that Salah and Zakah were also obligatory for Jews and Christians.*
- * *Invitation to Jews and Christians to become Muslims.*
- * *Those who do not judge by the Laws of Allah are declared to be unbelievers, wrong doers and transgressors.*
- * *Warning to guard against corruption of power.*
- * *Punishment for rebellion, disturbing the peace and theft.*
- * *Absolute prohibition of drinking and gambling.*
- * *Additional rules for the laws of evidence.*
- * *Miracles of Jesus - and the fact that he did not claim divinity.*
- * *Testimony of Jesus which he shall give on the Day of Judgement.*

Al-Mā'idah was revealed at the time when the last effort of the Qureysh to suppress Islam had been defeated in the Battle of the Ditch, and it had become quite obvious to the Arabs that no power could suppress the Islamic movement. Now Islam was not merely a creed which ruled over the minds and hearts of the people, but had also become a State which was regulating the lives of people. Therefore, there was a need to formulate Islamic civil and criminal laws in detail and enforce them through Islamic courts. New and reformed ways of trade and commerce were needed to replace the old. Likewise, Islamic laws of marriage and divorce, segregation of the sexes, and punishment for adultery, were needed to mold the social life of Muslims. This Sūrah provided the guidelines to the believers in some of these aspects of their lives so that their social behavior, conversation, dress, way of life and culture could take a definite shape of its own.

The treaty of Hudeybiyah was also signed in the same year which gave the Muslims not only peace in their own territory but also respite to spread the Message of Islam in the surrounding territories. The Holy Prophet wrote letters to the rulers of Iran, Egypt, and Rome and to the Chiefs of Arab tribes, inviting them to Islam. At the same time the missionaries of Islam spread among the clans and tribes and invited them to accept the Divine Message of Al-Islam.

Now that the Muslims had become a ruling body, it was feared that power might corrupt them. At this period of great trial, Allah had admonished them over and over again to stick to justice and to guard against the wrong behavior of their predecessors, the People of the Book. Believers are enjoined to remain steadfast to the Covenant of Obedience to Allah and His Rasool. They should follow Allah's commands and prohibitions in order to save themselves from the evil consequences which were faced by the Jews and the Christians who had violated them. They have been instructed to avoid hypocrisy. In continuation of the instructions given in Sūrah An-Nisā' about the consolidation of the Islamic Community, the Muslims have been directed to observe and fulfill all their obligations. The Jews and the Christians are also admonished to give up their wrong attitudes towards the Right Way and accept the guidance which is being taught by the Prophet Muhammad (peace be upon him).

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6: AL-AN'ĀM

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Period of Revelation

The whole of the Sūrah was revealed at one time during the last year of the Prophet's stay at Makkah as the traditions indicate that it was dictated by the Prophet the same evening that it was revealed.

Major Issues, Divine Law and Guidance:

- * *Refutation of shirk and guidance towards Tawhīd (Oneness of God).*
- * *Reality of the life after death and the Day of Judgement.*
- * *Clarification of self-imposed prohibitions that were falsely attributed to Allah.*
- * *The fact that Allah's commandments are not irrational taboos, but form the fundamental moral principles of the Islamic society.*
- * *Answers to objections raised against the person and the mission of the Prophet.*
- * *Comfort and encouragement is provided to the Prophet and his followers who were at that time in a state of anxiety and despondency.*
- * *Admonition, warnings and threats are given to the disbelievers to give up their apathy and haughtiness.*
- * *Prohibition of dividing the religion into sects.*
- * *Allah requires the Believers to declare: My Salah, my devotion, my life and my death are all for Allah."*

The reader should be aware that the above issues have not been discussed under separate heading; rather the discourse goes on as a continuous whole and these topics are discussed over and over in different ways. The discussion revolves around the major articles of faith: Tawhīd, life after death and Prophethood, and their practical application to human life. Side by side with this, it refutes the erroneous beliefs of the Mushrikin and provides answers to their objections. It also comforts the Prophet and his followers who were then suffering from persecution by the disbelievers.

7: AL-A'RAF

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Period of Revelation

The period of its revelation is about the same as that of AL-AN'AM i.e., the last year of the Prophet's residence at Makkah, but it cannot be asserted with certainty which of these two was revealed earlier.

Major Issues, Divine Law and Guidance

- * *An invitation is given to the People of the Book (Jews and Christians) to become Muslims.*
- * *A warning is given to the unbelievers about the consequences of their denial through citing the example of punishments which were inflicted upon former people for their wrong attitude towards their Rasools.*
- * *The Jews are warned about the consequences of their hypocritical conduct towards the Prophets.*
- * *Commandment to propagate the message of Islam with wisdom.*
- * *The fact that the Rasools as well as the people to whom they are sent will be questioned on the Day of Judgement.*
- * *Commandment to the Believers that they should wear decent and proper dress and eat pure and good food.*
- * *Dialogue between the residents of paradise, the inmates of hell and the people of A'raf (a place between Paradise and Hell).*
- * *The fact that affluence and adversity are reminders from Allah.*
- * *The fact that Muhammad (pbuh) is the Rasool for all of mankind.*
- * *The fact that the advent of Muhammad (pbuh) was described in Torah and the Gospel (Bible).*
- * *The fact that the Jews have fabricated a wrong belief about Allah's forgiveness.*
- * *Mankind's testimony about Allah at the time of Adam's creation.*
- * *The fact that Allah created all of mankind from a single soul.*
- * *Allah's commandment to show forgiveness, speak for justice and avoid the ignorant.*
- * *Allah's commandment about listening to the recitation of The Qur'an with complete silence.*

The principal subject of this Sūrah is an invitation to the Divine Message sent down to Muhammad (pbuh). The Messenger had spent thirteen long years admonishing the people of Makkah without any tangible results, because they had

turned a deaf ear to his message and had become so antagonistic that Allah was about to command the Prophet to leave them alone and turn to other people. That is why they are being admonished to accept the message and a warning is given about the consequences of their wrong attitude. Now that the Prophet was about to receive Allah's commandment to migrate from Makkah, the concluding portion of the address has been directed towards the People of the Book with whom he was going to come into contact at Al-Madinah. During the course of the address to the Jews, the consequences of their hypocritical attitude towards the Prophets are also pointed out clearly, for they professed to believe in Prophet Musa (Moses) but their practices were opposed to his teachings. They were not only disobeying him but were in fact worshipping falsehood.

At the end of the Sūrah, instructions are given to the Prophet and his followers to show patience and exercise restraint in answer to the provocations of their opponents. Since the believers were under pressure and stress, they are advised to be very careful and not take any step that might harm their cause.

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8: AL-ANFĀL

Period of Revelation

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This Sūrah was revealed in 2 A. H. after the battle of Badr, the first battle between Islam and Kufr. Since it contains a detailed and comprehensive review of the battle, it appears that most probably it was revealed all at the same time.

Major Issues, Divine Laws and Guidance:

- * Battle of truth and falsehood.
- * Truth should not fear to be cowed down by odds against it.
- * Fighting should not be for spoils or gains but for a just cause.
- * Laws relating to peace and war.
- * Relation of an Islamic state with Muslims living in non-Muslim countries.

The battle of Badr took place in the 2nd year of Hijrah, therefore, rules and regulations relating to peace and a critical review of war have been made in this Sūrah. But this review is quite different from the reviews that are usually made by worldly commanders after a great victory. Instead of gloating over the victory, the moral weaknesses that had come to the surface in that expedition have been pointed out as follows:

1. *The fact that the victory was due to the help of Allah rather than to their own valor and bravery has been stressed so that the Muslims should learn to rely on Him and obey Allah and His Rasool.*
2. *The moral lesson of the conflict between the truth and falsehood has been explained.*
3. *The mushrikīn, the hypocrites, the Jews, and the prisoners of war are addressed in a very impressive manner advising them to learn a lesson.*
4. *Instructions are given in regard to the spoils of war. The Muslims have been told not to regard these as their right but as a bounty from Allah. Therefore, they should accept with gratitude the share that is granted to them out of it and willingly accede to the share which Allah sets aside for His cause, for His Rasool, and for the help of the needy.*
5. *It also gives normal instructions concerning the laws of peace and war, for these were urgently needed at the stage which the Islamic movement had entered. It enjoined that the Muslims should refrain from ways of ignorance whether they are in peace or in war and thus establish their moral superiority in the world.*

6. This Sūrah also states some articles of the Islamic Constitution which differentiate the status of Muslims living within the limits of Dar-ul-Islam (the Abode of Islam) from that of the Muslims living beyond its limits.

In order to understand the circumstances and conditions which were being faced by the Muslim community and the Islamic State, in relation to which Divine guidance and laws were enacted, it is important to know how the battle of Badr took place.

Battle of Badr

The message of Islam had proved its firmness and stability. However, the Muslims had not yet had an opportunity to demonstrate practically the blessings of the system of life based on Islam. There was neither any Islamic culture, nor any social, economic or political system; nor were there any established principles of war and peace. Therefore the Muslims had no opportunity for demonstrating those moral principles on which they intended to build their entire system of life; nor had it been proved on the touchstone of trial that the Muslims as a community were sincere in their proclamation of the message. Allah created opportunities for making up these deficiencies in Al-Madinah.

The people of Makkah had realized that Muhammad (pbuh), who had a great personality and possessed extraordinary talents, was going to gain a strong footing in Al-Madinah. This would help integrate his followers - whose constancy, determination, and unwavering fidelity to Al-Islam had been tried - into a disciplined community under his wise leadership and guidance. They knew that this would spell death for their old ways of life. They also realized the strategic importance of Al-Madinah to their trade, which was their main source of livelihood. The Muslims could strike at the caravans travelling on the trade route between Yemen and Syria, and thus strike at the root of their economy. The value of the trade done by the people of Makkah on this route amounted to about two hundred thousand dinārs annually.

In Sh 'abān, 2 A. H. (February or March, 623 A. D.) a big trade caravan of the Qureysh, on its way back from Syria carrying goods worth over 50,000 dinārs with a guard of thirty to forty men, reached the territory from where it could be easily attacked from Al-Madinah. As soon as the caravan entered the dangerous territory, Abu Sufyān, the caravan's leader, despatched a camel rider to Makkah with a frantic appeal for help. This caused great excitement and anger at Makkah. An army of approximately 1000 warriors with great pomp and show marched towards Al-Madinah. They intended not only to rescue the caravan but also to put an end to the rising power of the Muslims and overawe the clans surrounding the route so as

to make it absolutely secure for future trade.

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The Prophet, who always kept himself well informed, felt that the hour had come to take a bold step; otherwise the Islamic Movement would become lifeless with no chance to rise again. The condition of the Muslim community was still very shaky because the Muslim immigrants from Makkah (Muhājirin) had not been able to stabilize their economy; their helpers (the Ansār) from the natives of Madinah, who became Muslims after the Prophet and his followers migrated there from Makkah, had not yet been tried; and the neighboring Jewish clans could not be trusted. Above all, the surrounding clans lived in awe of the Qureysh and had all their religious sympathies with them. Therefore, the consequences of the coming attack could not be favorable to the Muslims. A careful study of the situation indicated to the Prophet that he should take a decisive step and go into the battle with whatever strength he could muster and demonstrate whether the Muslim community had the ability to survive or was doomed to perish.

The Holy Prophet's analysis of the situation was supported by Divine inspiration, therefore, he called the Muhājirin and the Ansār to a meeting and placed the whole situation before them, without any reservation, saying: "Allah has promised that you will confront one of the two, the trade caravan coming from the north or the army of the Qureysh marching from the south. Now, tell me which of the two you would like to confront!" The majority of the people replied that they should go for the caravan. When the Prophet repeated the same question, Miqdād bin 'Amr, a Muhājir, stood up and said: "O Rasool of Allah! Please march in the direction which Allah commands you; we will accompany you wherever you go. We will not say like the Israelites: 'You and your Rabb go and fight, we will wait.' In contrast to them we say: 'Let you and your Rabb decide; we will fight by your side to our last breath.'" Even then, he did not announce any decision, but waited for a reply from the Ansār who had not yet taken any part in any confrontation for Islam. As this was the first opportunity for them to prove that they were ready to fulfill their promise of fighting for the cause of Islam, he repeated the question without directly addressing them. At this, Sa'ad bin Mu'az, an Ansār, stood up and said: "O Rasool of Allah, it appears that you are addressing this question to us." When the Prophet said, "Yes," he replied, "We have believed in you and confirmed that what you have brought is the truth, and have made a solemn pledge with you that we will listen to you and obey you. Therefore, O Rasool of Allah, do whatever you intend to do. We swear by Allah Who has sent you with the truth that we are ready to accompany you to the seashore and if you enter it, we will plunge into it. We assure you that not a single one of us will remain behind or forsake you, for we will not hesitate at all to go to fight, even if you should lead us to the battlefield tomorrow. We will, Insha Allah (Allah willing), remain steadfast in the battle and sacrifice our lives for Islam. We do hope that by the grace of Allah our behavior will gladden your heart. So,

trusting in Allah's blessing, take us to the battlefield." After this it was decided that they would march towards the army of the Qureysh and not towards the trade caravan.

The number of people who came forward to go to the battlefield was only a little more than three hundred (86 Muhājirin, 62 from Aus, and 170 from Khazraj). Over and above that, this little army was ill-armed and hardly equipped for battle. Only a couple of them had horses to ride and the others had to take their turn in threes or fours on camel back. They had a total of 70 camels. Above all, they did not even have enough weapons for the battle; only 60 of them had armor. They marched straight to the southwest, wherefrom the army of the Qureysh was coming. This is also an indication that, from the very beginning, they had gone out to fight with the army and not to plunder the caravan. If they had aimed at plundering the caravan they would have taken the north-western direction rather than the southwest. The two parties met in combat at Badr on the seventeenth day of Ramadhān. When the two armies confronted each other and the Prophet noticed that the Qureysh army outnumbered the Muslims by three to one and was much better equipped, he raised his hands up in supplication and made this earnest prayer with great humility: "O Allah! Here are the Qureysh proud of their war material: they have come to prove that Your Rasool is false. O Allah! Now send the help that You have promised me. O Allah! If this little army of Your devotees is destroyed, then there will be no one left in the land to worship You."

In this combat the emigrants from Makkah were put to the hardest test because they had to fight against their own relatives, putting to the sword their fathers, sons, brothers, and uncles. It is obvious that only such people could do this who had accepted the truth sincerely and cut off all relations with falsehood. Similarly, the test to which the Ansār were put was not less hard. So far the Ansār had only alienated the powerful Qureysh and their allies by giving shelter to the Muslims against their wishes but now, for the first time, they were going to give fight to them and to sow the seeds of a long and bitter war with them. This meant that a small town of a few thousand inhabitants was going to wage a war with the whole of Arabia. It is obvious that only such people could take a stand who believed in the Truth of Islam so firmly that they were ready to sacrifice every personal interest for its sake. Allah accepted these sacrifices of the Muhājirin and the Ansār because of their true faith, and rewarded them with His help through angels.

The proud, well-armed Qureysh were defeated by these ill-equipped devotees of Islam. Seventy men of the Qureysh army were killed and seventy captured as prisoners of war. Their arms and equipment came into the hands of the Muslims as spoils of war. All their big chiefs, who were their best soldiers and who had led the opposition to Islam, were killed in this battle. This decisive victory made Islam a power to be reckoned with.

9: AT-TAUBA

Period of Revelation

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This Sūrah was revealed in the 9th year of Hijrah in three different discourses. The first discourse (vv. 1-37) was revealed in Zil-Q'adah and set a new policy towards the mushrikin. The second discourse (vv. 38-72) was revealed in Rajab and dealt with the Campaign of Tabūk. The third discourse (vv. 73-129) was revealed upon the Prophet's return from the Campaign of Tabūk. There are some pieces in this discourse that were sent down on different occasions during the same period and were afterwards consolidated by the Prophet into this Sūrah in accordance with the inspiration from Allah.

Major Issues, Divine Laws and Guidance:

- * Policy towards the mushrikin.
- * Commandments relating to participation in Jihād.
- * Regulations relating to hypocrisy, weak faith, and negligence.
- * Campaign of Tabūk.
- * Establishment of a Dar-ul-Islam (an Islamic state).
- * Extending the influence of Islam to adjoining countries.
- * Crushing the mischief of the hypocrites.
- * Preparing the Muslims for a struggle in the cause of Islam.

Now that the administration of the whole of Arabia had come into the hands of the believers, and all the opposing powers had become subservient, it was necessary to make a clear declaration of the policy which was to be adopted to make this newly formed Islamic state a perfect Dar-ul-Islam. In order to accomplish this objective, the following measures were taken:

1. *A declaration was made that all the treaties with the mushrikin were abolished and the Muslims would be released from the treaty obligations with them after the expiration of four months notice.*
2. *A decree was issued that the guardianship of the Ka'bah should be taken away from the mushrikin and placed permanently in the hands of the believers (vv. 12-18), that all the customs and practices relating to the era of "ignorance" should be abolished, and that the mushrikin should not be allowed in the vicinity of the Ka'bah (v. 28). A decree was issued to crush the non-Muslim powers forcing them to accept the sovereignty of the*

Islamic State. The object of Jihād was not to coerce them to accept Islam, as they were free to accept or not accept it. The object was to allow them the freedom to remain misguided, if they chose to be so, provided that they paid Jizya, the protection tax (v. 29), as a sign of their subjugation to the Islamic State.

3. *To ensure the stability of the Islamic State, gangs of the hypocrites who were being tolerated despite their flagrant crimes, were crushed. The Muslims were enjoined to treat them openly as disbelievers (v. 73). Accordingly, the Prophet set on fire the house of Swailim, where the hypocrites used to gather for consultations in order to dissuade the people from joining the expedition of Tabük. When the Prophet returned from Tabük, he ordered pulled down and burned, the "masjid," which was being used by the hypocrites as a place for hatching plots against the true believers.*
4. *Those people who lagged behind in the Campaign of Tabük or showed the least negligence, were severely taken to task if they had no plausible excuse for not fulfilling that obligation. For there could be no greater internal danger to the Islamic community than weakness of faith, especially on the eve of a conflict with the whole non-Muslim world.*
5. *A declaration was made that in the future, the sole criterion of an individual's true faith would be the exertion that individuals make for spreading the Word of Allah and the role they play in the conflict between Islam and Kufr. Therefore, if anyone shows any hesitation in sacrificing his life, money, time, and energies, his faith shall not be regarded as genuine.*
(vv. 81-96)

10: YŪNUS

Period of Revelation **EzQuran.com**

This Sūrah was revealed during the last stage of the Prophet's residence at Makkah.

Major Issues, Divine Laws, and Guidance

- * Allah is the only Creator of this universe.
- * Deities whom the mushrikīn worship other than Allah, have no power to either benefit or harm anyone.
- * Deities other than Allah are not even aware that they are being worshiped.
- * To every nation Allah sent a Rasool for guidance.
- * Al-Qur'an provides a cure for all the problems of mankind.
- * Mushrikīn follow nothing but conjectures & preach nothing but falsehood.
- * The story of the Prophet Nūh and his people.
- * The story of the Prophet Musa, Fir'on, and his chiefs.
- * Belief after seeing the scourge did not benefit any nation except the nation of the Prophet Yūnus.
- * Prohibition against forcing anyone to embrace Islam.

In the introductory verses of this Sūrah, an invitation towards the Right Way is extended to the people who were considering it a strange thing that Allah's message was being conveyed by a human being (Muhammad). They were charging the Prophet with sorcery, whereas there is neither anything strange in it nor has it anything to do with sorcery or soothsaying. The prophet is simply informing mankind about two facts:

1. *Allah, Who has created the universe, is, in fact, your Rabb, and He Alone is entitled to be worshipped.*
2. *That after the life in this world, there will be another life in the next world, where you shall have to render full account of this world's life. You shall be rewarded or punished according to whether you adopt the righteous attitude required by Allah after acknowledging Him as your Rabb, or act against His will.*

Both of these facts are realities in themselves, whether you acknowledge them as such or not. If you accept these, you will have a very blessed end; otherwise you shall meet the evil consequences of your misdeeds.

11: HŪD

Period of Revelation

This Sūrah was revealed during the last stage of the Prophet's stay at Makkah, and most probably it was revealed immediately after Sūrah Yūnus.

Major Issues, Divine Laws, and Guidance

- * Allah is the Provider and Sustainer of all creatures.
- * The Qur'an is the pure Message of Allah and is not forged by the Prophet.
- * Story of the Prophet Nūh and his people.
- * Dialogue between Nūh, his son and Allah.
- * Prophets Hūd, Saleh, Lūt and Shu'aib's addresses to their people and consequences of their people's rejecting their messages.
- * Divine law of virtues removing the evils.
- * Allah has given freedom of choice to mankind (whether to believe or not to believe).

This Sūrah emphasizes invitation to the Message of Allah. It is an admonition and warning to the disbelievers. The **invitation** is to accept the Message of Allah, obey the Prophet of Allah, discard shirk, and worship Allah alone. Live your life in this world keeping in mind that you shall be held accountable for all of your actions on the Day of Judgement. The **admonition** is given through the example of those people who put their faith in and used their efforts for this worldly life and rejected the message of the Prophets. As a result, they met the evil consequences of their rejection. Therefore, people are advised to think seriously about whether or not they should follow the way of the arrogant, which history has proved to be the way to destruction. The **warning** is given to the disbelievers that they should not be deluded by the delay in the punishment of their misdeeds. The delay is only because of the respite that Allah has granted them, by His grace, to mend their ways. If they do not make use of this opportunity, they shall be inflicted with an inevitable punishment that will destroy all of them except the believers. *Al-Qur'an* has used the stories of the people of Nūh, Hūd, Saleh, Lūt, Shu'aib and Musa to achieve this purpose. The most prominent feature of these stories is to spell out how Allah passes His judgement on the people, He does not spare any disbeliever even if he/she may be a nearest relative of a Prophet of the time. The stories of Nūh and Lūt clearly tell that even the Prophet's own son and wife were not spared for being disbelievers. Therefore, the believers should remember that real relationship is the relationship of faith.

12: YŪṢUF

Period of Revelation and Why Revealed

This Sūrah was revealed during the last stage of the Prophet's residence at Makkah. It was a time when the Qureysh were considering the question of killing, exiling, or imprisoning him. The Jews instigated the unbelievers to test the Prophet Muhammad (pbuh) by asking him: "Why did the Israelites go to Egypt?" The history of the Israelites was not known to the Arabs, and the Prophet had no means knowing their traditions. Therefore, they thought that the Prophet would not be able to give a satisfactory answer, and thus, would be totally exposed. But, contrary to their expectations, the tables were turned on them, when Allah revealed the whole story of the Prophet Yūsuf (Joseph) then and there. To their astonishment, the Prophet recited it to them on the spot. This put the Qureysh in a very awkward position because, it not only ruined their scheme, but also warned them by applying the example of Yūsuf's brothers to their case, as if to say, "As you are behaving towards this Prophet, exactly in the same way the brothers of the Prophet Yūsuf behaved towards him; therefore, you should expect to meet with the same end."

Major Issues, Divine Laws, and Guidance

- * All Rasools were human beings.
- * Yūsuf's prayer to live and die as a Muslim.
- * The faith of Prophets Ibrāhīm (Abraham), Ishāq (Isaac), Ya'qoob (Jacob) and Yūsuf (Joseph), may Allah's peace be upon them all, was the same as that of the Prophet Muhammad (pbuh) and they invited the people to the same Message to which Muhammad (pbuh) was inviting them.
- * Characters molded by Islam (based on the worship of Allah and accountability in the hereafter) are compared to characters molded by disbelief and ignorance (based on the worship of false gods and the material world). Then the addressees are asked to decide for themselves between these two patterns.
- * It is made clear that, whatever Allah wills, He fulfills it, and no one can defeat His plan or prevent it from happening.
- * The believers are advised to remain within the limits prescribed by Divine Law while pursuing their aims, because success and failure are entirely in the hands of Allah.
- * The believers are advised to exert their efforts towards the Truth and put their trust in Allah. This will help them face their opponents with confidence and courage.
- * Allah taught the believers through this story that one who possesses true

Islamic character can conquer the world with the strength of his character. The marvellous example of the Prophet Yūsuf shows how a man of high and pure character comes out successful even under the most adverse circumstances.

Moreover, the revelation of this Sūrah accomplished the following two objectives:

- 1. It provided proof of Muhammad's (pbuh) Prophethood, and that his knowledge was not based on mere hearsay, but was gained through revelation.*
- 2. It applied the theme of this story to the Qureysh and warned them that ultimately the conflict between them and the Prophet would end in his victory over them. As is stated in verse 7: "Indeed there are signs in this story of Yūsuf and his brothers for the inquirers from among the Qureysh."*

In fact, by applying this story to the conflict between the Prophet and the Qureysh, the Qur'an had made a bold and clear prophecy which was fulfilled literally by the events that happened in the succeeding ten years. Hardly two years had passed after its revelation when the Qureysh, like the brothers of the Prophet Yūsuf, conspired to kill the Prophet and forced him to emigrate from Makkah to Al-Madinah, where he gained power similar to that gained by the Prophet Yūsuf in Egypt. Again, in the end, the Qureysh had to humble themselves before him just as the brothers of the Prophet Yūsuf humbly requested, "Show mercy to us for Allah rewards richly those who show mercy," (Verse 88) and the Prophet Yūsuf generously forgave them - though he had complete power to inflict his vengeance upon them. He said: "Today no penalty shall be inflicted on you. May Allah forgive you. He is the greatest of all those who forgive." (Verse: 92) The same story of mercy was repeated when, after the conquest of Makkah, the defeated Qureysh stood meekly before the Prophet Muhammad (pbuh), who had full power to inflict his vengeance upon them for each and every cruelty committed by them. But instead, he merely asked them: "What treatment do you expect from me?" They replied, "You are a generous brother and the son of a generous brother." At this, the Prophet Muhammad (pbuh) forgave them very generously, saying: "I am giving the same answer to your request that Yūsuf gave to his brothers: "Today, no penalty shall be inflicted upon you: you are forgiven."

13: AR-RA'D

Period of Revelation

This Sūrah was revealed in the last stage of the Prophet's residence at Makkah and during the same period in which Sūrahs Yūnus, Hūd and Al-A'rāf were revealed.

Major Issues, Divine Laws, and Guidance

- * *The Qur'an is the revelation of Allah.*
- * *Trees, fruit, and vegetables are among the signs of Allah.*
- * *Allah never changes the condition of a people unless they try to change themselves.*
- * *Those who do not respond to the call of Allah will have no way to escape from the fire of hell.*
- * *It is the remembrance of Allah that provides tranquility to hearts.*
- * *Rasools have no power to show any miracle except by the leave of Allah.*

The main theme of this Sūrah is that the Message of Allah is the Truth. It is a mistake for people to reject it. The arguments in the whole Sūrah turn around this theme, and the basic components of the Message which are Tawhīd (God is One), Risālat (Prophethood) and Resurrection, are repeated over and over again. People are invited to believe in these facts for their own good and if they don't, they are warned about incurring their own ruin. This Sūrah not only provides reasoning to satisfy the mind, but also appeals to the heart to accept the faith. It puts forward logical arguments in support of the True Message and against the people's wrong notions. It makes frequent use of sympathetic advice to win over the hearts of disbelievers by warning them about the consequences of Kufr (unbelief) and the good results and rewards of having True Faith.

This Sūrah also answers the objections and doubts of the disbelievers which appeared to be a hindrance in accepting the Divine Message. It also provides comfort, hope, and courage to the believers who were passing through a long and hard ordeal.

14: IBRĀHĪM

Period of Revelation

This Sūrah also belongs to the group of Sūrahs revealed during the last period of the Prophet's residence at Makkah when the persecution of the Muslims was at its worst stage.

Major Issues, Divine Laws, and Guidance

- * *Allah never sent a Rasool for the guidance of a nation except one who spoke the language of those people.*
- * *If every human being becomes a disbeliever, it makes no difference to Allah.*
- * *Allah has based the creation of the heavens and the earth on Truth.*
- * *Shaitān has no power except to seduce human beings.*
- * *Greeting in paradise will be "Assalām-u-Alaikum" which means: "peace be upon you."*
- * *A quotation from the prayers of the Prophet Ibrāhīm which the Prophet Muhammad (pbuh) made a part of Muslims' daily Salah (prayers).*

This Sūrah is an admonition and a warning to the disbelievers who were rejecting Allah's Message and devising cunning schemes to defeat the mission of the Prophet.

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15: AL-HIJR

Period of Revelation

This Sūrah was revealed at about the same time as that of Sūrah Ibrāhīm, which was during the last period of the Prophet's residence at Makkah. It appears from the repeated warnings in this Sūrah that the people in general had not accepted the Message; rather, they had become more obdurate and stubborn in their antagonism, enmity, and ridicule.

Major Issues, Divine Laws, and Guidance

- * The Qur'an is a Divine Book.
- * On the Day of Judgement, the disbelievers will wish that they had become Muslims.
- * Allah Himself has taken the responsibility of preserving and safeguarding Al-Qur'an.
- * Admonition through the story of Adam's creation, prostration of the angels before him, and refusal of Shaitān to prostrate.
- * The Prophet Ibrāhīm was given the good news of having a son by the same two angels who were assigned to destroy the nation of Lūt.
- * Al-Fātiha is also named, "seven verses worthy of oft-recitation."
- * Divine order to proclaim the commandments of Allah publicly and turn away from the mushrikīn.

This Sūrah also contains brief arguments for Tawhīd on the one hand, and admonition to the disbelievers on the other.

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16: AN-NAHL

Period of Revelation

This Sūrah was revealed during the last period of the Prophet's residence at Makkah. The seven years of famine, which had stricken Makkah, had come to an end and the persecution from the unbelievers had forced some Muslims to migrate to Habsha.

Major Issues, Divine Laws, and Guidance

- * Proof of Tawhīd and refutation of shirk.
- * The mountains have been set on the earth to stabilize its balance.
- * Allah has sent the Rasools to warn against the unbeliever's excuse: "If Allah wanted we would have not worshipped anyone else."
- * Allah's promise to provide a good abode for those who migrate for His sake.
- * If Allah were to punish people for their wrong doings, He would not have left even an animal around them.
- * As water gives life to dead land so The Qur'an does to the human soul.
- * Allah has provided signs in the lives of the bees, birds and animals.
- * Allah commands to do justice, be good to others, and give to near relatives; and He forbids indecency, wickedness, and rebellion.
- * Seek Allah's protection against Shaitān before starting to recite The Qur'an.
- * Halāl (lawful) and Harām (unlawful) are only from Allah.
- * Ibrāhīm was a nation in himself.
- * Call towards the Way of Allah with wisdom; advise and reason in a courteous manner.

This Sūrah presents very convincing proofs of Tawhīd and refutation of shirk based on plain signs in the universe and in man's own creation. It answers the objections of the disbelievers, refutes their arguments and removes their doubts. It gives warning about the consequences of persisting in false ways. It presents moral changes needed in practical human life. It tells the mushrikīn that the belief in Allah, which they also professed, demands that it should not be confined merely to lip service, but be exhibited in moral and practical life. Finally, it provided guidance to the Prophet and his companions about the attitude that they should adopt in facing antagonism and persecution by the disbelievers.

Period of Revelation

This Sūrah was revealed one year before Hijrah (migration to Madinah) on the occasion of the M'irāj (Ascension) during the last period of the Prophet's residence at Makkah.

Major Issues, Divine Laws, and Guidance

- * *Isrā' & M'irāj* (Allah gave the Prophet a tour of the universe).
- * *Divine Commandments:*

1. *Worship none but Allah*
2. *Be kind and obedient to parents*
3. *Give to relatives and the needy*
4. *Do not be a miser or a spendthrift*
5. *Do not kill your children for fear of poverty*
6. *Do not commit adultery*
7. *Do not slay without just cause*
8. *Do not say anything without knowledge*
9. *Do not walk arrogantly on earth*
10. *Safeguard the property of orphans*

- * *Allah does not beget children and those who say this, utter a monstrous lie.*
- * *There is surely a life after death.*
- * *The obligation of Five Daily Prayers and the prayer of Tahajjud (special late night prayer).*
- * *Human Rasools are sent to human beings.*
- * *Perform Salah in a voice which is neither too loud nor too soft.*

This Sūrah is a wonderful combination of warning, admonition, and instruction, which have been blended together in balanced proportion. The disbelievers of Makkah are admonished to take a lesson from the miserable end of the Israelites and other communities and mend their ways. The Israelites, with whom Islam was going to come in direct contact in the near future at Al-Madinah, have also been warned that they should learn a lesson from the chastisements which were inflicted upon them. They are warned to take advantage of the Prophethood of Muhammad (pbuh) since it is the last opportunity being given to them.

It is made clear that human success or failure, gain or loss, depends upon the true understanding of Tawhid (Oneness of God), Risālat (Prophethood) and Life after death. Convincing arguments are provided to prove that The Qur'an is the Book of Allah and its teachings are true and genuine.

18: AL-KAHF

Period of Revelation

This is the first of those Sūrahs which were revealed in the third stage (from the fifth to the tenth year) of Prophethood at Makkah. The persecutions of Muslims were severe but migration to Habsha had not yet taken place.

Major Issues, Divine Laws, and Guidance

- * *Story of the Companions of the Cave who were wakened up from their sleep after hundreds of years.*
- * *Whenever you promise to do something in the future, always say "Insha Allah (If Allah so wills)."*
- * *Similitude of this worldly life and its relationship with the life after death.*
- * *Story of the Prophet Musa as a student of the Prophet Khizr.*
- * *Story of King Zul-Qarnain.*
- * *The favors of Allah are countless and cannot be recorded even if all the oceans were to be used as an inkwell and other such oceans are brought to replenish this ink.*
- * *Muhammad (pbuh) is but a human being like you.*

This Sūrah was basically sent down in answer to the following three questions which the mushrikin of Makkah, in consultation with the Jews, had put to the Prophet in order to test him:

1. *Who were "Companions of the Cave?"*
2. *What is the real story of Khizr?*
3. *Who was Zul-Qarnain?*

These three questions and the stories involved concerned the history of the Jews, and were unknown in Arabia. These questions were intended to test whether the Prophet was really Divinely guided or would try to avoid the questions. Allah not only provided a complete answer to their questions but also explained the three stories to the disadvantage of the opponents of Islam.

The questioners were told that the Companions of the Cave believed in the same doctrine of Tawhīd (Oneness of God) which was being put forward in the Qur'an and that their condition was similar to the condition of the persecuted

Muslims of Makkah. On the other hand, the persecutors of the Companions of the Cave had behaved in the same way towards them as the disbelieving Qureysh were behaving towards the Muslims. Besides this, the Muslims have been taught that even if a believer is persecuted by a cruel society, he should not bow down before falsehood, rather he should migrate from that place if needed. The disbelievers of Makkah were told that the story of the 'Companions of the Cave' was a clear proof about the life hereafter. Allah has the power to resurrect after a long sleep of death as He did in case of the Companions of the Cave.

The story of the Companions of the Cave is also used to warn the chiefs of Makkah who were persecuting the newly formed Muslim community. At the same time, the Prophet is being instructed that he should in no case make a compromise with the persecutors nor should he consider them to be more important than his poor followers. This story is also meant to comfort and encourage the oppressed Muslims and relate to them how righteous people in the past saved their Faith. On the other hand, the chiefs of Qureysh are admonished that they should not be puffed up with this transitory life that they are enjoying; rather they should seek the excellence of hereafter which will be permanent and eternal.

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19: MARYAM

Period of Revelation **EzQuran.com**

This Sūrah was revealed before the migration to Habash (Abyssinia) during the third stage of the Prophet's residence at Makkah. Authentic traditions indicate that Sayyidunā J'afar recited vv. 1-40 of this Sūrah in the court of Negus, the king of Habash, when he called the immigrants to his court upon the extradition request of the Qureysh.

Major Issues, Divine Laws, and Guidance

- * *Story of Zakariya (Zachariah) and the birth of Prophet Yahya (John) pbuh.*
- * *Story of Maryam (Mary) and the miraculous birth of Prophet Isa (Jesus) pbuh.*
- * *Prophet Isa's address to his people from his cradle.*
- * *The fact that Isa (Jesus), pbuh, is not the son of Allah (God), and that it is not befitting to the Majesty of Allah that He needs a son (i.e. for name, fame, help or continuity of race).*
- * *Story of Prophet Ibrāhīm (pbuh) and his mushrik father.*
- * *The fact that all Prophets of Allah were divinely guided and chosen people.*
- * *Life of the believers and the nonbelievers in this world and in the Hereafter.*
- * *Those who say, "Allah has begotten a son," preach such a monstrous lie that if they could hear it, the heavens would crack, the earth would split and the mountains would crumble to pieces.*
- * *Allah has made the Qur'an easy for mankind.*

The Muslims' First Migration and its Historical Background

The chiefs of the Qureysh had failed to suppress the Islamic movement through ridicule, sarcasm, and threats, so they resorted to persecution and economic pressure. They persecuted, starved, inflicted physical torture, and coerced the Muslims to give up Islam. The most pitiful victims of their persecution were the poor people and the slaves. Not only were they not paid by the Qureysh for labor and professional work but they were beaten, imprisoned, kept thirsty and hungry and were even dragged on the burning sands.

The condition of the Muslims had become so unbearable that in the fifth year of the Prophet's mission, he advised his followers in the following words: "You may migrate to Habash, for there is a king who does not allow injustice to anyone. You should remain there till Allah provides a remedy for your affliction."

Taking advantage of this permission, eleven men and four women immediately left for Habash. The Qureysh pursued them to the coast but fortunately they escaped by getting on a boat leaving for Habash at the seaport of Shu'aibah. After a few months, other people followed suit and their number rose to eighty-three men and eleven women from the Qureysh and seven from other clans. Only forty Muslims were left with the Prophet at Makkah. This migration caused a great hue and cry in Makkah, for there was hardly any family of the Qureysh which did not lose a son, a son-in-law, a daughter, a brother or a sister. These included the near relatives of Abu Jahl, Abu Sufyān and other chiefs of the Qureysh who were notorious for their persecution of the Muslims. As a result, some of them became more bitter in their enmity toward Islam, while others were so moved by this that they embraced Islam.

The Qureysh held a meeting and decided to send Abdullah bin Abi Rabiyy'ah, the half brother of Abu Jahl, and Amr bin A's with some precious gifts to the king of Habash to persuade him to send the migrants back to Makkah. Sayyidah Umme Salmah, who became a wife of the Prophet later on and was among the migrants, related their story in detail. She says: "When these two clever statesmen of the Qureysh reached Habash, they distributed the gifts among the courtiers of the king and persuaded them to support their request to send the migrants back. Then they approached Negus, the king of Habash, presented the expensive gifts, and said: "Some headstrong brats of our city have come to your land so our chiefs have sent us to you with the request that you kindly send them back. These brats have forsaken our faith, have not embraced yours, and have invented a new faith." As soon as they made their request, all the courtiers supported their case, saying: "We should send such people back. It is not proper for us to keep them here." At this the king, who got annoyed, said: 'I am not going to send them back without proper enquiry. Since those people have put their trust in us through coming and taking shelter in my country rather than going to some other country, I will not betray them. I will send for them and investigate the allegations these people have made against them. Then I will make my own decision.'" So the king sent for the immigrants to come to his court.

When the immigrants received the summons from the king, they held a meeting and after lengthy discussions decided: 'We shall present the teachings of the Prophet to the king without adding anything to or withholding anything from it regardless of whether he lets us remain here or turns us out of his country.' When they came to the court, the king put this question abruptly: 'I understand that you have given up the faith of your own people and have neither embraced my faith nor any other existing faith but have invented a new faith. I would like to know what your new faith is.' At this, J'afar bin Abi Tālib responded on behalf of the immigrants, in these words: 'O king! We were sunk deep in ignorance and had become very

corrupt; then Muhammad (pbuh) came to us as a Messenger of Allah and reformed us, but these Qureysh began to persecute us, so we have come to your country in the hope that here we will be free from persecution.' Hearing this statement, the king asked: 'Please recite a piece of the Revelation which your Prophet has received from Allah.' (In response, Sayyidunā J'afar recited a portion of this Sūrah which relates to the story of Prophets Yahya (John) and Isa (Jesus) may peace be upon them.) When the king listened, he started weeping and wept so much that his beard became wet with tears. When Sayyidunā J'afar finished the recital, he said: 'Most surely this Revelation and the Message brought by Jesus have come from the same source. By God, I will not put you in the hands of these people.'

Next day Amr bin A's made another attempt. He went to the king and said: 'Please send for them again and ask them concerning the belief they hold about Jesus, for they say a horrible thing about him.' The king again sent for the immigrants, who had already learned about the scheme of Amr. They again held a meeting to discuss the answer they should give to the king if he should ask about the belief that they hold about Prophet Jesus. It was a very critical situation and all of them were uneasy about it; however, they decided that they would just say what Allah and His Rasool had said about Jesus. The next day, when they went to the king's court, he asked them the question that had been suggested by Amr bin A's. Sayyidunā J'afar bin Abi Tālib stood up and answered without any hesitation: 'Jesus was a Servant of Allah and His Messenger. He was a Spirit and a Word of Allah which had been sent to virgin Mary.' At this the king picked up a straw from the ground and said, 'By God, Jesus was no different (even as much this straw) than what you have said about him.' After this the king returned the gifts of the Qureysh, saying: 'I do not accept bribes.' Then he addressed the immigrants: 'You are welcome in my country and you can stay here in peace.'

These incidents indicate that Allah sent this Sūrah as a "provision" to the immigrants for their journey to Habash. Following the story of Prophets Yahya and Isa, the story of the Prophet Ibrāhīm is also related for the benefit of the immigrants as he was also forced to leave his country by the persecution of his father, his family and his countrymen like them. On the one hand, it was intended to console the immigrants that by migrating they would be following the tradition of Prophet Ibrāhīm, so they could expect a good end similar as was his. On the other hand, it was intended to warn the disbelievers of Makkah that they were similar to those cruel people who persecuted their forefather and leader, Ibrāhīm, while the Muslims were in a position similar to that of Prophet Ibrāhīm.