

SURAH MUHAMMED (47)

The Surah Muhammed follows the *Suratulahaqaa*f in a logical sequence. The last words of the preceding surah announce that polytheists __ transgressing people __ shall be wiped out. This announcement follows their repudiation of the message and compelling the Messenger to emigrate to Medina. As the polytheists had left no stone unturned in doing their worst to nip the message in the bud, similarly, the Messenger had, also, left no stone unturned in doing his best to communicate his message to them. But the adamance, arrogance, and obduracy of the Makkan polytheists had exceeded all the bounds and they were bent on getting rid of the Messenger himself to undo his message. Hence, he had to emigrate to Medina to avoid persecution. Thus, a state of confrontation existed when this surah was revealed to the Messenger.

Since emigrants from various quarters were coming, Medina was overcrowded and overburdened with their arrival and the believers were almost resourceless and weaponless in addition to being confronted by a complexity of inner and outer compulsions, with the economy of the new state of Medina stretched to breaking point. This Surah, against this background, foredooms the Makkan polytheists who were prosperous, thriving, and holding the reins of power as the guardians of the Holy House.

From the first verse to the fifteenth verse, the Surah compares disbelievers with believers and contrasts them in regard to their respective deserts __ "nullify their actions" occurs in the first verse and then, in the eighth verse and then, with a slight verbal change, in the ninth verse for disbelievers, that is, the Makkan polytheists. Similarly, "improve their condition" occurs in the second verse and then, in the fifth verse for the believers. The first and second verses contrast disbelievers and believers. The third verse assigns reasons and the fourth verse exhorts the believers to wage a war against the polytheists till they are crushed. The Surah promises the Paradise for the martyrs in the sixth verse. The seventh verse promises the believers His help and the eighth verse threatens the disbelievers that He shall nullify their strivings and annihilate them for their repudiation of the message and the Messenger and the next verse further threatens them that they shall meet the fate of the doomed peoples. The tenth verse, again, presents their differing positions in the world. The eleventh verse promises the believers to be admitted into the eternal gardens while it threatens to punish the disbelievers in the fire of the Hell. The thirteenth verse, explicitly, threatens the Makkan polytheists. Hence, up to the fifteenth verse, this contrast between the deserts of the believers and those of the disbelievers continues to encourage the former and discourage the latter.

When the Messenger emigrated to Medina, there lived three Jewish and two Arab tribes, the *Aus* and the *Khazraj*, in the town. The Jews were hostile to the Messenger and they were in collusion with the Makkan polytheists as well as with the disgruntled elements of both the tribes that lived in Medina under 'Abdallah, the son of Ubaiyyi, whom, before the Messenger came, both the tribes had decided to crown him their king. Hence, under him, a number of people used to oppose the Messenger and leave no stone unturned

to undermine Islam. They were the hypocrites who had not sincerely submitted themselves to Allah and the Messenger. They have, therefore, been exposed in the Surah from the sixteenth verse to the thirty-eighth verse. Their conduct, as shown in the sixteenth verse, has been contrasted with that of the true believers shown in the seventeenth verse and then, they have been threatened to be punished in the eighteenth verse. In such distressing times, after instructing the Messenger to seek forgiveness for the companions, the Surah proceeds to expose the hypocrites' disease and cowardice in the twentieth verse and tells them plainly that, instead of cooperating with the Messenger in preparing for war, they were creating nothing but disorder in the land. It is so because they do not ponder the *Quraan* and the Devil has misguided them. They are in collusion with those who hate the *Quraan* as the twenty-sixth verse reveals. The twenty-seventh verse threatens them to be beaten by angels at the time of their death and the twenty-eighth verse tells them that their actions have been nullified for following what enrages Allah. The twenty-ninth and thirtieth verses further expose their hypocrisy to their great discomfiture in the milieu they used to move in. The thirty-first verse, finally, warns them that Allah shall try them and know them fully well. After condemning the polytheists, in the thirty-second verse, and threatening them with the cancellation of their strivings, the Surah exhorts the weak believers, also, in the thirty-third verse, to follow the Messenger sincerely and warns them, in the thirty-fifth verse, neither to show any weakness nor call for peace and assures them that they shall be in the ascendant if they persevere. As for the polytheists and disbelievers, Allah shall not forgive them. The Surah, from the thirty-sixth verse to the thirty-eighth verse, further, exhorts them, including the hypocrites, to believe in and fear Him in right earnest, spend what they can and not be close-fisted, otherwise, Allah shall weaken them and replace them by people other than such as they are, cowardly, close-fisted, and capitulatory.

SURAH MUḤAMMED

In the name of ALLAH, the Most Gracious, the Most Merciful

1. He (Allah) shall nullify all the actions (strivings of all those people) who disbelieve (in Islam) and prevent (human beings) from Allah's way.
2. And He (Allah) shall remit their sins off them and improve the condition of (those people) who believe and do good deeds and believe in what is revealed to Muḥammed and it is the truth from their *Rabb*.
3. Such is (the case) because (those people) who disbelieve follow falsehood and (those people) who believe follow the truth from their *Rabb*; in this way, does Allah point out their (true) natures (essential qualities / characters) to human beings.
4. Hence, whenever you confront (those people) who disbelieve, you must strike (their) necks till, when you have crushed them, you must fasten (the prisoners) tightly (in fetters) and then, (you are free) either to bestow a favour or release for a ransom till the war lays down its burdens (comes to an end); such is (the course that you must adopt) and if Allah had willed, He would have revenged Himself upon them, but He (commanded you to wage a war against them) so that He should try (test faith, patience, and stamina by sufferings) out one of you by another and He shall not nullify the actions (strivings) of (those people)

سُورَةُ مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَنتَحَسَمُوا فَشَدُّوا أَلْوِاقًا فَإِمَّا مَأْتًا بَعْدُ وَإِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِنْ لِيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾

who are martyred in the cause of Allah.

5. He shall guide them and improve their condition

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾

6. And admit them into the Paradise which He has, already, acquainted them with.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٦﴾

7. O (the people) who believe! If you help Allah, He shall help you and fix your feet firmly.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

8. And (those people) who disbelieve shall, necessarily, perish and He shall nullify their actions (strivings).

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَصْلٌ أَعْمَلَهُمْ ﴿٨﴾

9. Such is (their punishment) because they hate what Allah reveals and hence, He nullifies their actions (strivings).

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْطَطْ أَعْمَالَهُمْ ﴿٩﴾

10. Do they not, then, travel through the Earth and hence, see, (for themselves), how the end of (those people) who existed before them had been? Allah had wiped them out and disbelievers have similar (treatments).

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٠﴾

11. Such is (their punishment) because Allah is the protector of (those people) who believe and that disbelievers have no protector, whatsoever.

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

SECTION 2

12. Allah shall admit (those people) who believe and do good deeds into the gardens under which rivers will be flowing and (those people) who disbelieve enjoy themselves and eat as animals graze and the fire (of the Hell) shall be their (final) abode.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْمَعُونَ وَاكْوَثُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٢﴾

13. And there has been many a town (organised human society) that was more powerful than your town which has exiled you, We wiped them out and hence, they had had no helper.

وَكَايْنٍ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيِكَ
الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

14. Can, then, (those people) who are on a clear proof from their *Rabb* be like (those people) whose misconduct has been adorned to them and (who) have been following their passions?

أَفَن كَانَ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّهِ كُنُزٍ لَهُ سُوءٌ عَمِلِهِ
وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

15. An image of the Paradise which the fearing have been promised is (as follows): in it, there will be rivers of water without corruption and rivers of milk the taste of which will never change and rivers of wine delicious for drinkers and the rivers of honey purified (of dross) and in it, they shall have fruit of every kind and their *Rabb's* forgiveness: (can such people be) like (those people) who shall abide eternally in the fire (of the Hell) and be given to drink such boiling water as shall cut their intestines to pieces?

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ
ءَاسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ
لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ
الشَّجَرِ وَمَغْفِرَةٌ مِّنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ
وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

16. And among them, there are (those disbelievers) who "listen" to you till, when they go out of your (presence), they ask those (persons) who have been given knowledge, "What did he say just now?" Such are (the people) whose hearts Allah seals and (who) follow their passions.

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ
قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنِيعًا أُولَٰئِكَ الَّذِينَ
طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

17. He (Allah) augments (those people) who follow the path of guidance in guidance and gives them their (share of) guarding themselves against evils.

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

18. Hence, they are awaiting nothing but the Hour (the Domsday) that it should come upon them suddenly. Its portents, have, then, already, appeared; how will, then, their admonition (benefit) them, when it comes upon them?

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ
أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾

19. Hence, (O Messenger)! You must know that there is no god but Allah and you must seek forgiveness of your offences and (those of) the believing men and believing women and Allah knows your movements and the places of your stay.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
وَمُنُونَكُمْ ﴿١٩﴾

SECTION 3

20. And (those people) who believe say, "Why is a surah (a chapter of the *Quraan*) not revealed (about fighting)?" But, when an accurate surah (lending itself to a single interpretation), is revealed and in it fighting is mentioned, you see (those people), in whose hearts there is a disease, looking at you with the look of (a man) fainting from (the agony) of death upon him and hence, woe betide them!

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ
فَإِذَا أَنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ
رَأَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ
نَظَرَ الْمَغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ ﴿٢٠﴾

21. Obedience and a straight word ("We hear and we obey" were expected of them) because when the matter (of preparing for fighting) has been resolved upon, if, then, they had been true to Allah, it would have been the best (course) for them.

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ
فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢١﴾

22. Hence, what else may be (expected of) you that if you turn away, you will cause wrong, disorder, and corruption in the land and disjoin your blood relationships?

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا
فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿٢٢﴾

23. Such are (the people) whom Allah curses and hence, turns them deaf and blinds their eyes.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٣﴾

24. Do they not, then, ponder the *Quraan* or there are locks on their hearts?

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

25. In fact, (those people) who have turned their backs on, after the guidance has been expounded to them, the Devil has misguided them and lured them into wrongdoing and (Allah) has given them a free rein (to enjoy life) for long.

إِنَّ الَّذِينَ أَرْتَدُّوا عَلىٰ أَدْبَارِهِمْ

مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٢٥﴾

26. Such is (their conduct) because they tell (those people) who hate what Allah reveals (portion by portion), "We will follow you in certain matters." And Allah knows their secrets.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ

اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ

يَعْلَمُ أَسْرَارَهُمْ ﴿٢٦﴾

27. Hence, how will they do, when angels cause them to die, beating their faces and backs?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ

وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

28. Such (punishment they shall have) because they follow what rouses Allah's indignation and hate (to seek) His pleasure and hence, He has nullified their actions (strivings).

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهَ

وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

SECTION 4

29. Do (those people) in whose hearts there is a disease think that Allah will not bring out their rancour?

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ

أَن لَّنْ يُخْرِجَ اللَّهُ أَصْغَثَهُمْ ﴿٢٩﴾

30. If We will, We will show them to you and then, you shall recognize them by their expression; and you shall recognize them by the import

وَلَوْ نَشَاءُ لَأَمَرْنَاكُم بِالْقَوْلِ

وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

and hidden sense of (their) speech; and (O hypocrites)! Allah knows your actions (strivings against Islam).

وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٦﴾

31. And We will, certainly, put you to the test till We come to know those who are struggling and those who are patient among you and We will examine your conditions (of mind and being).

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُواْ الْآخَارَ كُزٍّ ﴿٢٧﴾

32. Indeed, (those people) who disbelieve and prevent (people) from Allah's way and oppose the Messenger after guidance has been expounded to them cannot harm Allah at all and He shall nullify their actions (strivings).

إِنَّ الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ وَشَاقُّواْ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرَّوْاْ اللَّهَ شَيْئًا وَسَيُحِطُّ بِأَعْمَالِهِمْ ﴿٢٨﴾

33. O (the people) who believe! You must obey Allah and obey the Messenger and not nullify your actions.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُواْ أَعْمَالَكُمْ ﴿٢٩﴾

34. Indeed, (those people) who disbelieve and prevent (other people) from Allah's way and then, die while they are disbelievers, (must know that, as a necessary consequence of their disbelief), Allah shall never forgive them.

إِنَّ الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُواْ وَهُمْ كَافِرٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٠﴾

35. You must, then, neither show any weakness nor call for peace and you shall be in the ascendant and Allah is with you and He shall never deprive you of your actions (strivings for Islam).

فَلَا تَهِنُواْ وَدَعُواْ إِلَى السَّلَامِ وَأَنْتُمْ أَغْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَزِيَّزَكُمُ أَعْمَالَكُمْ ﴿٣١﴾

36. In fact, the life of the world is, only, amusement and sport; and if you believe in and guard yourselves against His disobedience, He shall give you your rewards and not demand your properties of you.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ إِن تَوْمَنُواْ وَتَتَّقُواْ يُوْزَكُمُ أَجُورَكُمْ وَلَا يَسْأَلَكُمْ أَمْوَالَكُمْ ﴿٣٢﴾

37. If He demands them of you and then, insists on you, you will be close-fisted and He will bring out your rancour.

إِنْ يَسْأَلْكُمْوهَا فَيُحْفِكُمْ
تَبْخُلُوا وَيُخْرِجْ أَضْغَنْكُمْ ﴿٣٧﴾

38. Look! (O hypocrites)! You are (the people who) are being called to spend (your properties) in the cause of Allah, but, among you, there are some (people) who are close-fisted and whoever is close-fisted is close-fisted, only, for himself; and Allah is the Self-sufficient and all of you are the needy; and if you turn away (reject the guidance), He shall replace you with a people different from you and then, they will not be like you.

هَآأَنْتُمْ هَآؤَآءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ
فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ
عَنْ نَفْسِهِ ۚ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ
وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾