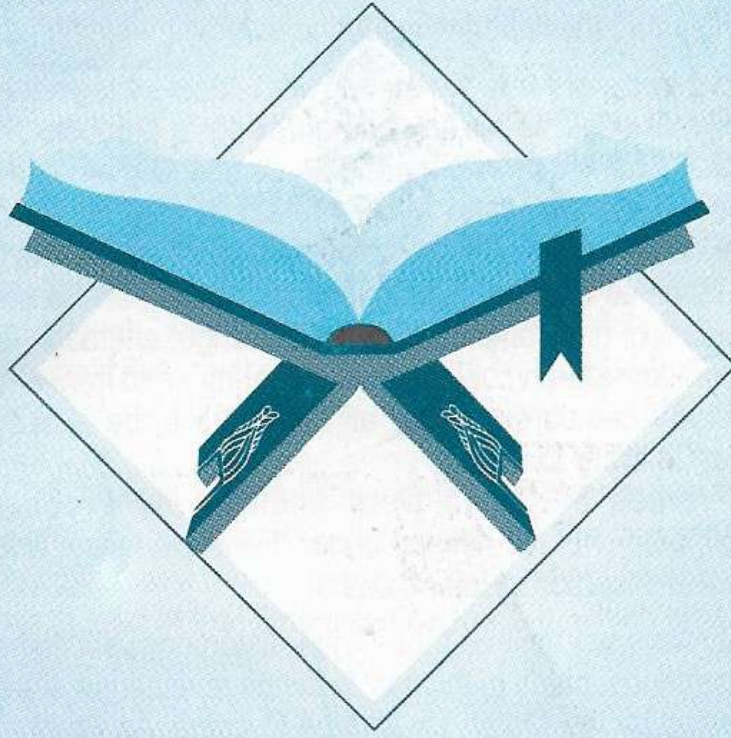


Search of Truth, Series - 27

26 Ayah of the HOLY QURAN Explained



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26 Ayah of the Holy Quran Explained

The Holy Quran is a religious scripture revealed by Almighty Allah. It aims to present before all mankind the divine faith, appeal to their intellect and then leave the decision to their discretion. They would be absolutely free to either accept the divine guidance or reject it. In spite of this freedom to choose one's religion enshrined in the Quran, it is astonishing to see allegations of hatred and intolerance being made against it. Calls for its ban are reverberating across the country and a vile campaign of hate seems to have been unleashed against it.

It is a miracle of Allah. No matter what people allege, it is simply not possible for any human being to produce the Quran. *"And it was not [possible] for this Qur'an to be produced by other than Allah" (10:37)*. It was revealed orally, not in writing. This important fact itself proves that it was revealed to Prophet Muhammad (PBUH), and is not his creation. It is completely without change, alteration or adulteration. Quran copies from any country and from any century, if compared, would all come out to be exactly same. Contrary to what is being alleged, all the chapters and verses of Quran were finalized by Prophet Muhammad (PBUH) himself under divine guidance, and are not an insertion by later Caliphs.

As Muslims we believe that all the distortions, additions and deletions, made in the past to divine revelations, were corrected by the Quran for all time to come. As Prophet Muhammad (PBUH) was the last and final prophet, Allah Almighty took upon Himself the responsibility to safeguard this book forever. *"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."* (Quran 15:9).

The topic of the Quran is neither history nor science but human beings. Allah has warned that they themselves would be responsible for the catastrophe of disobeying it. He says, *"Indeed, We sent down to you the Book for the people in truth. So, whoever is guided - it is for (the benefit of) his soul; and whoever goes astray only goes astray to its detriment. And you (Prophet Muhammad) are not a manager over them".* (39:41)

The verses of the Quran in each chapter are all inter-connected. The literal meaning of the verse, its historical background, the addressee and its interpretation by Prophet Muhammad (PBUH), all need to be taken into account before arriving at a final understanding. Taking the verses out of context and giving it a preconceived meaning leads to all kinds of errors and misunderstandings.

Quran, at present, has visibly become the topic of discussion all around. Selected 26 Ayahs are being used maliciously by some to malign and discredit it. The need was felt, therefore, to present before the nation their actual meaning and context so that the people can use their intellect freely to come to the right judgement. This folder contains very brief explanations of the Ayahs in discussion.

1. *And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful. (Quran 9:5)*

This ayah of the Quran talks about those polytheists of Makkah, who for 13 long years had unleashed a reign of terror on Prophet Muhammad (PBUH) and his followers, indulged in very barbaric physical and mental persecution and forced them to leave the city of Makkah. As if this was not enough, they followed it up with a series of attacks on Madinah, where the Prophet and his companions had taken refuge. When the Muslims decided to visit Makkah to perform their religious obligations, these polytheists, very much against the traditions of the Arabs, refused them permission to enter the city. It was at the boundary of Makkah, that a treaty (known as the treaty of Hudaibiyah) was signed at that time between the two, which ordained Prophet Muhammad (PBUH) and his companions to return empty-handed and come back again next year to perform their religious obligation. This peace treaty, along with many humiliating & disdainful clauses for the Muslims, also incorporated a 10-year moratorium on all hostilities against each other and their enemy allies. However, in less than two years these polytheists, in their blood-thirstiness, very ruthlessly violated the treaty by attacking an ally of the Muslims. All this hatred against Prophet Muhammad (PBUH) and his companions was because they were calling them to give-up polytheism and worship the only One true God. Pushed against the wall, the only option left for the Prophet was retaliation. It is a universally accepted reality, that many a times war becomes the only option to establish peace. A warning was issued to them to mend their ways before the onset of the sacred months failing which Muslims would launch attacks on them. It is this war that the Muslims are being encouraged to fight in this Ayah. As can easily be fathomed, this was not a war of aggression, but a war in self-defense and to establish lasting peace. How could it be labelled as an Ayah to promote terrorism? The full text of the Ayah itself reveals that this order also made it obligatory on the Muslims to stop fighting immediately as soon as these people show willingness to repent. And a little further reading of the next Ayah would be enough to clear all apprehensions.

2. *“O you who have believed; indeed, the polytheists are unclean.” (Quran 9:28)*

Islam calls for the complete cleanliness & purity of human beings, be it physical, mental or spiritual. It believes that Tauheed (Unity & Oneness of God) symbolizes spiritual cleanliness and purity, whereas Shirk (Associating partners with God) indicates uncleanness. It was for this very reason that the Mushriks were forbidden from entering the holy Masjid in Makkah that houses Kaaba, the center of Tauheed, as is described in the latter part of the Ayah that has been very cunningly concealed in the allegation. In the Arabic text the word ‘Mushrik’ is used which has a very broad spectrum, and it would be unwise to limit it to polytheists only. All those who indulge in Shirk are termed as Mushrik, and one need not be a polytheist to be a Mushrik. Islam does not forbid Muslims from establishing close and friendly relations with anybody, Mushrik or otherwise. History clearly shows that Muslims have never boycotted non-believers assuming them to be physically unclean & impure. In fact, Islam believes in Universal Brotherhood, cutting across boundaries of nationalism, religion, caste, creed or language.

3. *“Indeed, the disbelievers are ever to you a clear enemy.” (Quran 4:101)*

In the Arabic text the word ‘Kafir’ is used for disbelievers. Kafir are those who reject and refuse to accept Tauheed (Unity & Oneness of God), even though its veracity becomes crystal-clear to them. The animosity and hostility of the Kafirs, who had declared war against Prophet Muhammad (PBUH) and his companions was well-known. Had the whole Ayah been quoted, it would have clearly shown that this mention of their animosity is to warn the believers to beware of them during their travels and to shorten the prayers for their safety, as these disbelievers would not hesitate to attack even during prayers. The next Ayah 102, in order to further guarantee their safety, permits the believers to carry their arms while praying. It is very sinister to say that this animosity extends to this day and that Muslims hate non-believers.

4. *“O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness.” (Quran 9:123)*

This Ayah of the holy Quran was revealed at a time when the disbelievers had unitedly declared an all-round unjust and terrifying war on the believers. This onslaught had been continuing for almost two decades and the Muslims had continuously been at the receiving end. They had all this while shown extreme tolerance and self-restraint, but the disbelievers never missed an opportunity to

disgrace and torture them. Finding no other way-out, the Muslims finally decided to fight-back in self-defense. This Ayah spurs them to take the bull by the horn and stop being a soft-target for the disbelievers. It was this counter-offensive in self-defense that managed to put an end to the terrorism being waged against them and removed the barriers in the path of divine guidance. This is not an order for the Muslims to fight the disbelievers of today.

5. *“Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.” (Quran 4:56)*

In this Ayah, Almighty Allah has very categorically stated that the final destination of the disbelievers on the Day of Judgement would be Hellfire. They would be meted-out this disgraceful & eternal punishment as they, not only disbelieved and rejected His Verses, but also made mockery of them. Their skin would get burnt by the fire but Allah would replace them with new ones, so that their torment continues. This decision to hurl the disbelievers into Hellfire is from Almighty Allah, and it is entirely in His jurisdiction to decide the fate of His enemies. No human being has any say in this. The warning of Hellfire for the disbelievers is found in all religious scriptures and it should come as no surprise that the holy Quran also mentions it.

6. *“O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.” (Quran 9:23)*

Islam gives utmost importance to all blood relations, be they father, mother, brothers, sisters or others, and holds them in very high-esteem. However, relation with our Creator & Sustainer Allah, takes precedence over all such relations. History is rife with examples when these very blood-relations became bitter enemies of those who welcomed the message of the Prophets and accepted Tauheed (Unity & Oneness of God) as their way of life. This and the next Ayah warns the believers about the danger of taking such blood-relations as allies, as their loyalty lies elsewhere. Taking them as allies would put the believers in the category of non-believers. It should, however, not be mistaken as an order to sever relations with them. No, on the contrary, Islam advocates and orders its followers to respect and serve their relations & all other human beings in the best possible way, even if they are disbelievers. Numerous incidents of people leaving their families and society for the sake of Truth can be found in the pages of history. Strange that this Ayah is being quoted for preaching intolerance.

7. *“Allah does not guide the disbelieving people.” (Quran 9:37)*

It is not the way of Allah Almighty to force people to become believers, when they themselves choose to reject and disbelieve the Truth. This has been His way forever, and it is this fact that this portion of the Ayah talks about. The folly of labelling allegation against this ayah would have become clear had the meaning of the complete ayah been taken into account. In order to fulfil their desire to wage wars, the Kafirs of Makkah, used to play around with the sequence of the sacred months (These are 4 in numbers and Allah had made them sacred from the day He created Heaven and Earth. Fighting is prohibited in these months). They did this with arrogance, shamelessness, and in complete disdain of Allah’s order, and would deliberately lead the masses astray. It is for such sinful & shameless people that Allah, in this Ayah, has declared His complete apathy for them. Had the complete Ayah been read, the reason for this apathy would have become clear and there would have no cause to make allegations against it.

8. *“O you who have believed, take notthe disbelievers as allies. And fear Allah, if you should [truly] be believers.” (Quran 5:57)*

Those who mock and ridicule other religions are not worthy of being taken as friends and allies by anybody. The Jews, Christians and the Kafirs at that time did so all the time. Allah, in this Ayah, warns the Muslims to beware of such people and not to trust them. Taking them as allies would have meant giving them the opportunity to sabotage from inside. They would have also got access to all the war secrets and would have betrayed the Muslims at every step. Very deceitfully, the Ayah has been quoted only partially, as the context would have become crystal clear in the full text.

9. *“Accursed wherever they are found, [being] seized and massacred completely.” (Quran 33:60,61)*

These are two consecutive Ayahs, but very conveniently only the last portion of the second Ayah has been mentioned in the allegation. ‘Accursed’ in this Ayah does not refer to Kafirs, as has been very shrewdly tried to portray. It refers to the Munafiq (hypocrites) who were found in abundance in Madinah. There would have been no cause for confusion, had both the Ayahs been read in unison. Munafiq are those who claim to be believers, but in fact, are not. They joined the rank of Muslims with evil intentions, whereas in reality they were allies of the enemies. The Munafiqs, in those days, sought the company of Prophet Muhammad (PBUH) to gain access to secrets, but when away from him, they would scorn and deride Islam. Such betrayers and traitors have never found acceptance in any society and have been meted death sentences, whenever

caught. The same decision was taken by Allah and communicated to the Muslims through these two Ayahs. Why are the Muslims and the Quran being reprimanded for this?

10. *“Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it.” (Quran 21:98)*

Denying Tauheed (Unity & Oneness of God) and worshipping others beside Allah, is the greatest sin a human being can commit. All religious scriptures and Prophets have always warned such people of grave consequences for this unpardonable act of disloyalty, and have predicted Hellfire to be their final destination. The preceding Ayah number 97 presents a scene of the Day of Judgement, when these disbelievers would find everything that they denied in this world, coming true. They would stare in horror, cry in distress and realize their guilt of denying the truth and becoming wrongdoers. Allah would respond to their cries and woes and He, in this Ayah 98, proclaims that the day of Judgement would be the time for them to taste the fruits of their denial, and that they along with all that they worshipped, would become the fuel of Hellfire. Please see allegation number 5 again, as the same topic has been discussed there before.

11. *“And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.” (Quran 32:22)*

This, and the previous two Ayah, 20 and 21 of chapter 32 talk of the punishments in the Life Hereafter. Ayah 20 predicts that ‘Fire is the refuge’ for those who defy and disobey. They would be pushed back into it, every time they struggle to escape. The next ayah talks of punishment being meted out to them in this life also, before the final punishment. Ayah 22, the Ayah in discussion, explains the crime of these rebels. It declares that turning away, ignoring and denying the verses of Allah, is the biggest act of injustice a person can commit. The Kafirs of Makkah were guilty of this injustice, as they had intentionally and calculatedly denied the verses of Allah, presented to them by Prophet Muhammad (PBUH). In Arabic, the word Ayah means signs of Allah. These are spread around in the Heaven and Earth for all to see. The verses of Quran are also called Ayah as they also are signs of Allah. Why would anybody have any objection to this Ayah as it deals with events on the Day of Judgement only?

12. *“Allah has promised you abundant spoils that you will capture” (Quran 48:20)*

In the Hindi version of the allegation against this Ayah, the word ‘loot’ has very mischievously been used to give it a concocted meaning. The actual meaning of

the Arabic word used for this in the Ayah is 'spoils of war'. Had it been read with this true meaning; the message of the Ayah would have become very clear, even to a casual reader. Victorious armies have always taken possession of the spoils of war and this practice continues even today. The Kafirs were waging a treacherous and bigoted war against Prophet Muhammad (PBUH) and his companions for the sole reason that they wanted to practice Tauheed in their life. To make it an all-out war, they had roped-in the Jews & Christians also. Even though outnumbered, the Muslims had no way but to return fire in self-defense. Ayah 18 talks about the victory of the believers in the battle of Khyber while the next Ayah 19 mentions the spoils gained in this battle. In order to spur them to wage a tough fight, Allah in the Ayah 20, promises them abundant spoils of war in the days to come. Allah Almighty has all the authority to declare victory or defeat for anyone He wishes and we, human beings, are not in the position to question His decision. How can these happy tidings be construed to encourage terrorism?

13. *"Use what you have acquired (from the battle) as your own good, lawful property." (Quran 8:69)*

This Ayah, although from a different chapter, is in a way, an extension of the message in question 12. Allah had promised abundant spoils of war in that Ayah, while in this one He removes the doubts, albeit in a different perspective, that the believers might have in consuming the same. He declares that whatever you have gained from the battle-field is permissible and lawful for you, and you should have no hesitation in putting them to use. It should not be forgotten that the believers had to fight in self-defense when cornered by the allied forces of Pagans, Jews &, who were dead set to kill them. How could this Ayah promote any enmity as alleged by some?

14. *"O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination." (Quran 66:9)*

In the Arabic text of this Ayah, the word Jihad has been used, which has been translated here as 'strive'. This call to struggle and to strive was given to Prophet Muhammad (PBUH), not as an aggressor, but as the one fighting in self-defense, to protect his and his companions right to practice and preach the religion of their choice. To deprive them of this fundamental right, the Pagans along with the Jews, Christians and the Hypocrites had, in unison, attacked Madinah and made all efforts to kill them. It was in this background that Allah calls upon the believers to fight these aggressors and not to show any mercy to them. And He also predicts that Hell would be their final refuge. Allah, being the Master of the Day of Judgement, has full right to order this fate for these aggressors. How does this

Ayah promote animosity in today's society is unfathomable, as it only calls upon the believers of that time to remain steadfast in the face of the onslaught by the disbelievers?

15. *"But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing."*
(Quran 41:27)

This verse, from Chapter 41 of the holy Quran, has been mischievously handpicked to set the alarm-bells ringing in the minds of the uninformed masses. Had it been read along with the preceding and the succeeding Ayahs, the real message would have become clear, and there wouldn't have been any ground to make an allegation. The Pagans of Makkah, instead of giving ears to the divine message and guidance being revealed to Prophet Muhammad (PBUH), who was from amongst them, deliberately chose to turn a deaf ear to the verses of the Quran and reject them with disdain. As if the rejection of divine guidance was not enough of a sin, they went ahead to incite their compatriots to shout, make noises, blow whistle and talk incessantly and loudly to drown the verses of the Quran in the brouhaha. They thought that this would gain them an upper hand and that they would come out triumphant in this conflict against the believers. Allah Almighty, in this Ayah under discussion, warns the disbelievers of severe punishment for this sacrilege and impiousness. In the succeeding Ayah 28, Allah makes it clear that the 'Enemies of Allah' deserve no better treatment than eternal torment in Hellfire for rejecting His Verses. How could this Ayah, that warns the disbelievers of Hellfire, be alleged to spread hatred and incite violence in this world, one fails to understand?

16. *"That is the recompense of the enemies of Allah - the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting."*
(Quran 41:28)

This is the succeeding Ayah of the one mentioned in allegation 15 and its context has been, to some extent, explained there. All those who reject the signs of Unity & Oneness of God, spread across the heaven and earth, and reserve their worship for other false gods, Allah takes them as His enemies and warns them of eternal punishment in Hellfire. This same message is to be found in all religious scriptures, including the Vedas. Worshipping others, besides the One true Creator and Sustainer, is the biggest act of sin, sedition in today's terminology, that a human being can perform. Human beings have always been warned of very dire consequences for this sin. This verse in the Quran renews the same old message.

One should expect such warnings of retribution to help in reducing hate and animosity in the society, not to increase them, as is being alleged.

17. *“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed.” (Quran 9:111)*

This Ayah also has been very schemingly quoted only partially. Had the complete Ayah been read, it would have shown that this message of the Quran was to encourage and motivate the Prophet and his companions in their fight for self-defense against the very venomous and belligerent disbelievers, who had gone all out to suppress the divine guidance. With their limited numbers and very scarce resources, there was no way to overcome this resistance without extraordinary valour and sacrifice. It is to instill this exceptional gallantness and steadfastness, that Allah has used these words. Promise of Jannah, has always been the divine way to vitalize and spur-on people to boldly face the evil forces. In any conflict, be it for self-defense or otherwise, lives have to be taken and also lost. This has always been the case in all battles, and is the same even today. The cunningly concealed portion of this Ayah clearly points out that same facts were stated in the previous scriptures as well, the Torah and the Gospel. What needs to be noted while reading these Ayah, is that the conflict was imposed on the peaceful Muslims by the disbelievers, which left them with no choice but to respond in self-defense. How could the mention of this conflict in the Quran, become a cause for inciting hatred and animosity as alleged?

18. *“Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.” (Quran 9:68)*

The divine guidance, all through the human history, has always met with ferocious opposition from the established classes, who exploit the masses for their own vested interests. Like his predecessors, Prophet Muhammad (PBUH) also encountered the same resistance when he presented the divine guidance of Unity & Oneness of Allah before the Pagans of Makkah. With the passage of time, and as he gained followers, the hostility ballooned and the Jews and Christians also joined-in. In Madinah, there also grew a gang of hypocrites, who had the flair to butter both sides. When in the company of the Prophet, they would owe allegiance to Islam, but would deride and calumniate at it when in the company of the Jews and Kafirs, whom they were hand-in-gloves with. They were like a devil

in disguise, as they would instigate people towards evil and restrain them from good. Their trait would have become abundantly clear, had the previous Ayah of the same chapter also been studied. They thought they can befool Allah, but Allah chose to forget them for their treachery. In this Ayah under discussion, Allah has announced Hellfire as the final destination for all hypocrites, be they men or women, where they would have to bear enduring punishment. Why at all would anybody want to get this Ayah removed from the Quran?

19. *“O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.” (Quran 8:65)*

As would become very clear to all readers of the holy Quran, war was thrust upon Prophet Muhammad (PBUH) and his companions by the disbelievers, and they had to fight in self-defense, despite being very few in numbers and low on armory. It would have been impossible for the believers to face this huge challenge, had Allah Almighty not bestowed them with valour and intrepidity, and not encouraged them in His ingenious and divine style through the Ayahs of Quran. This Ayah is one such instance, where He has used His unique style to invigorate the believers to respond with courage to the onslaught of the opponents of the divine message. It was these motivations that helped the believers get the better of their enemies and remove the obstacles in the path of Allah’s guidance. This encouragement was only against the aggressors of that time, and it would be very unjust to label this as inciting violence in the present period.

20. *“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.” (Quran 5:51)*

The Arabic word used for ‘allies’ in the Ayah should not be translated as ‘friend’, as it was not friendship that Allah prohibited at that time, but alliance. The call towards the divine way of life that Prophet Muhammad (PBUH) gave in Makkah was not something new. The same call had been given by the all the preceding

Prophets, and was to be found in the scriptures of the Jews and Christians. But to his surprise and shock, they chose to reject his prophethood and the divine revelations, even though they were eagerly awaiting the arrival of a new Prophet, as was prophesied in their scriptures. As if this was not enough, they vehemently opposed him and his followers and adopted all trickeries in their arsenal to suppress his teachings. They would masquerade as Muslims, but were bitter enemies in their heart. Muslims in their fight of self-defense were in dire need of allies to boost their defense. But taking them as allies would have given them the opportunity to sabotage the struggle from inside. It would have also meant leakage of war secrets to the enemies. Allah Almighty, who knows all secrets, warned the Muslims not to take these Jews and Christians as allies as they would stab them in the back. It is this warning that was communicated to Prophet Muhammad (PBUH) through this Ayah. This was not intended to create any divide between the communities, as would become very clear, if one was to study the whole Quran. One such Ayah is Ayah 8 from Chapter 60. It would be worthwhile to go through it.

21. *“Fight against those People of the Book who have no faith in God or the Day of Judgment, who do not consider unlawful what God and His Messenger have made unlawful, and who do not believe in the true religion, until they humbly pay tax (Jizyah) with their own hands.” (Quran 9:29)*

This Ayah talks about the ‘People of the Book’ which refers to the Jews and Christians. They were the ones who had religious books (scriptures) from before and were well aware of the coming of Prophet Muhammad (PBUH), as was mentioned in their books. They were also very well acquainted with Islamic teachings of Tauheed (Unity and Oneness of God) and the impending Day of Judgement. However, when Prophet Muhammad (PBUH) did arrive, they deliberately chose to turn their back on him, and also repudiate his call towards the one true religion. Instead of obeying their covenant with him, they kept on revolting against him, and also joined forces with the unbelievers to dislodge him. It was for this act of treason, that war was declared against them. Zakat, the mandatory tax for Muslims, could not be imposed on them, but they should have agreed to pay Jizyah, the alternate to Zakat for non-believers, that would earn them state protection. This Ayah talks about punishing them for refusing to pay Jizyah to the state of Madinah. Refusing to pay due tax to the state has always been a crime and stringent punishment are meted out to violators, even today.

The message in this Ayah is not about forcible conversion, as many allege, but about making them abide to the law of the land. 'There is no compulsion in religion' (Quran 2:256) is the guiding principle of the holy Quran and the Muslims all through history have abided by this divine order.

22. *"So, We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do." (Quran 5:14)*

The first half of this Ayah seems to have been deliberately concealed in the allegation, as it would have revealed its real context and deprived them of the opportunity to insinuate against the holy Quran. Had this Ayah been read with the preceding two Ayahs, number 12 and 13, it would have shown that Allah has mentioned about the covenant taken with the Children of Israel in which He had promised to forgive their sins, if they establish prayer, pay Zakat, believe and support His Messengers and lend Him a good loan. The next Ayah number 13 talks about the punishment meted out to them for breaking this covenant, and it also warns Prophet Muhammad (PBUH) that he will find nothing but deceit in the Children of Israel. The Ayah in discussion, number 15, further informs that a similar covenant was taken with the Christians, but they also did not keep their promise and as punishment, hostility and enmity against each other was sowed in their hearts. This has nothing to do with the people of today and there is no chance that it would cause animosity and hatred in them. This ayah addresses the Muslims and warns them not to follow the footsteps of the Children of Israel or the Christians and break the covenant as they had done, as this would earn severe wrath from Allah Almighty.

23. *"They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper." (Quran 5:89)*

As in allegation number 14 & 18, this Ayah also talks about the hypocrites, who disguised themselves as Muslims to cover-up their evil alliance with the Jews and Christians, although at heart they were staunch enemies of the believers. They would use every mean to bait the true Muslims out of the real divine way of life, and become hypocrites like them. At the critical time, when the Muslims were fighting for self-defence, taking such deceitful people as allies, would have been like axing oneself. Their claim of being true Muslim didn't hold much water until

they agreed to migrate to Madinah with other Muslims. Their refusal was tantamount to being allies of the oppressors and to being enemies of the Prophet and his companions. The retribution for such betrayers has always been death penalty. Allah, in this Ayah, warns the believers to be very cautious with these people and to deal with them sternly, if their hypocrisy is established. What reason can there be to be labelled as spreading hatred and animosity?

24. *“Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people.” (Quran 9:14)*

Fight them, in this Ayah, refers to those Kafirs who were described in allegation number 1. This has nothing to do with the non-Muslims of today, living all over the world, and this is also not a proclamation of war. The context of this Ayah would have become clear, had it been read together with the preceding two Ayah, number 12 and 13. The Muslims were forced to fight in self-defence, as has been explained earlier, when the disbelievers began to make incessant attacks on the Muslims, tried to kill them by deceit and even violated the 10-year peace treaty of Hudaibiyah. Ayah 12 calls upon the Muslims to fight these ‘champions of disbelief’ only when they break their oath and attack your faith, so perhaps they will desist from further attacks. The next Ayah, number 13, nudges the Muslims to rise-up and fight the ones who have broken their faith, conspired to expel the Messenger from Makkah and attacked you first. This Ayah 14, against which allegation of promoting violence has been made, further encourages the Muslims to move forward to confront them and get the better of these aggressors, with the promise that Allah would punish them at their hands, put them to shame and soothe their hearts. Picking Ayahs from the Quran randomly, giving them a pre-conceived meaning and quoting them out of context, points to a sinister design by some people.

25. *“We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.” (Quran 3:151)*

The disbelievers, not just rejected the call by Prophet Muhammad (PBUH) towards the true path, they even attacked him and his companions, betrayed them at every step, broke their covenant and allied with the Jews and Christians to suppress them. They also tried their best to drag the believers back into disbelief. Allah, at many places in the holy Quran, has warned the Muslims of

guarding their faith against this onslaught, as this would make them complete losers. It is this warning that has been repeated in Ayah 149, just two Ayah before the one in discussion. Had the three Ayah 149, 150 and 151 read in tandem, the context would have become crystal clear, and they wouldn't have found any reason to attack this Ayah, and the whole Quran, as a result. Ayah 150 assures the believers of keeping their trust in Allah, as He is their Guardian and He is the best One to ask for help. In the next Ayah, number 151, the one in discussion, Allah reveals one of the ways He would help them. It would be by casting horror and terror into the hearts of the disbelievers. And it would be as punishment for the gravest sin of associating 'false gods' with Allah, a practice He never authorized. Their final landing-place would be Hellfire, a wretched and despicable resting place for the wrongdoers. This warning has nothing to do with any of the people of today, and it has nothing to do with terrorism. The terror that this Ayah talks about is the one that Allah has promised to instil in the hearts of the disbelievers of those days.

26. *“And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah (persecution) is worse than killing. And do not fight them at al-Masjid al- Haram (Sacred Mosque) until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.” (Quran 2:191)*

It is an established fact that the disbelievers of Makkah not only rejected Prophet Muhammad's (PBUH) call towards Tauheed (Unity & Oneness of God) and the divine way of life, they went ahead and conspired to persecute him and his followers, drove them out of their dwellings, waged a relentless battle against them and allied with the Jews and the Christians to make an all-out onslaught upon them. Pushed to the wall and finding no-way out of this crisis, Prophet Muhammad (PBUH) and his followers decided to reciprocate in the same terms, despite their meagre strength and scant resources. This was a fight in self-defence and not for land, wealth or power. There wouldn't have been any cause for misunderstanding, had the preceding Ayah and the two succeeding ones were also taken into consideration, as together they complete the message. Ayah 190 permits the believers to fight, but only against those who wage war against them, and even then, not to transgress the limits set in place by Allah. This Ayah alone would have been enough to dispel the doubt that Quran orders Muslims to kill all non-believers. The next Ayah, the one in discussion encourages the Muslims to

fight with all their strength and not to show any mercy on these persecutors, as persecution is worse than killing, and to drive them out of the places they had driven you out. It also orders them not to fight them at Masjid Al-Haram unless the disbelievers initiate the fight there (fighting, in all its form, is strictly forbidden at the Sacred Mosque). In the next Ayah, number 192, Allah has kept open the door for these disbelievers to put an end to all the fight and gain His mercy, as He is Most Merciful. Ayah number 193, points out that this permission to Muslims to fight was only to put an end to their persecution and if the disbelievers stop the persecution, then all hostility will have to be ceased immediately. What cause is there to allege that this Ayah incites Muslims to violence against others?

Respected brothers and sisters, we hope that with these explanations, you would have deciphered the hollowness of these allegations and also realized the futility of making allegations against religious scriptures by quoting them partially and out of context, and without trying to gain an insight into their background and real meaning. We find mention of conflicts between the defenders of divine path and those who renounce it, in all religious scriptures. No misapprehension or confusion would flare up, if they are read with understanding and in the right perspective. We hope that you would become a part of this effort and help us to spread the truth to all sections of the society. Thanks, and may Allah bless you all.