

Extracts from Speech (TAZKEER BIL QURAN)

The Sixty-First Surah (61th); As-Saff (The Battle Array / The Rank)

A recap of previous verses and the explanation of verses 5 through 7

Delivered by: Ameer-e-Tanzeem-e-Islami, Hafiz Aakif Saeed, on Friday, 25th April 2014.

Ameer-e-Tanzeem, Hafiz Aakif Saeed, continued the sermon entitled, "TAZKEER BIL QURAN" regarding the sixty-first (61st) Surah of the Qur'an, Al-Saff ('The Battle Array', which is also referred to as 'The Ranks' in certain translations).

After recapping the discourse of the previous three Jumma speeches, in which he had expounded on the Title of this Surah, which according to almost all exegetes of the Qur'an, has been derived from the expression 'saffan' ("in [solid] ranks") occurring in verse 4, which cements the relationship of the Surah with battle, the Ameer continued with the elucidation of the circumstances in which these verses were revealed unto the Messenger of Allah (SAW), connected their relationship with participating in Qitaal for the sake of Allah (SWT) and outlined the manner in which it is relevant to a Muslim living in Today's world engulfed by the Zionist 'New World Order'. Alongside, the Ameer also made a passing remark regarding the end of this oppressive regime and the revival of the Islamic World Order based on Justice and Equality as espoused in verses 8 and 9 of the Surah, which he said would be elucidated in the next Jumma, if Allah (SWT) willed.

I seek refuge of Allah (SWT) from the accursed Satan

In The Name of Allah, The Most Gracious, The Most Merciful

Verse 61:5

"Now when Moses (AS) spoke to his people, [it was this same truth that he had in mind:] "O my people! Why do you cause me grief, the while you know that I am an apostle of Allah (SWT) sent unto you?" And so, when they swerved from the right way, Allah (SWT) let their hearts swerve from the truth: for Allah (SWT) does not bestow His guidance upon iniquitous folk."

The next two verses (61:5 and 61:6) are directed to the bashing of Bani Israel for their meek attitude and deeds, while being ruthless and unruly towards the messengers of Allah Moses (AS) and Jesus (AS) the son of Mary (AS) along with serving as a warning sign for the Muslims that a similar fate awaits them if they act in the same way towards the Messenger of Allah – Muhammad (SAW).

At several places in the Qur'an details have been given of how the Israelites in spite of acknowledging the Prophet Moses (AS) as a Prophet of God and their own benefactor maligned him and proved disloyal to him. In the Bible too, the Jewish history written by the Jews themselves is replete with such events. (for instance, see Exodus, 5: 20-21, 14: 11- 12, 16: 2-3, 17: 3-4; Numbers, 11: 1-15, 14: 1-10.) Here, allusion to these events is meant to warn the Muslims that they should not adopt the same attitude towards their Prophet i.e. Muhammad (SAW) as the Israelites had adopted towards their Prophets: otherwise they would

meet the same fate as was met by the Israelites and a similar punishment would be meted out to them in this world.

The verse also elucidates that it is not Allah's (SWT) way (Sunnah) to force the people to follow the right way of guidance if they are bent upon following the crooked ways of sin and disobedience. From this it automatically follows that the deviation of a person or nation is not initiated by Allah (SWT) but by the person or the nation itself. This is evident as clear as the sunshine in the age that we live in simply by merely glancing at the attitude and behavior of Muslim individuals and Muslim States the way they are blatantly disregarding Allah's (SWT) commands and thus choosing for themselves deviation from the straight path in individual as well as collective modes of life. The ideology to comprehend and then act is that there is no compulsion from Allah (SWT) in this choice. If individuals or nations choose the way of obedience and guidance, Allah (SWT) does not push them forcibly towards deviation and disobedience; and if individuals or nations are adamant in follow disobedience instead of the way of righteousness, it is not Allah's (SWT) way (Sunnah) to compel them to adopt the way of obedience and guidance. This is what is meant by, "And so, when they swerved from the right way, Allah (SWT) let their hearts swerve from the truth: for Allah (SWT) does not bestow His guidance upon iniquitous folk." However, equally true is the fact that whosoever chooses a particular way cannot follow it practically unless Allah (SWT) provides for them the ways and means and creates for them the conditions which are necessary for following it. This is Allah's (SWT) "grace and favor" without which no one's efforts (individual or nation) can be meaningful and productive.

Verse 61:6

"And [this happened, too,] when Jesus (AS), the son of Mary (AS), said: "O children of Israel! Behold, I am an apostle of Allah (SWT) unto you, [sent] to confirm the truth of whatever there still remains of the Torah, and to give [you] the glad tidings of an apostle who shall come after me, whose name shall be Ahmad." But when he [whose coming Jesus (AS) had foretold] came unto them with all evidence of the truth, they said: "This [alleged message of his] is [nothing but] spellbinding eloquence!"

Verse 6 relates to the second disobedience of the same nation, viz. the children of Israel. The first disobedience, mentioned in the previous verse, was committed by them in the beginning of their era of great power and prosperity under the prophets Moses (AS) and then David (AS) and Solomon (AS). This particular verse, however, refers to their second era and that too towards the very end of it, after which they came under the wrath and curse of Allah (SWT) eternally. As stated earlier, one objective of narrating these two events in this Surah is to warn the Muslims of the consequences of adopting the attitude of disobedience towards their Prophet – Muhammad (SAW) – as the Israelites had adopted towards their Prophet, particularly in matters related to Qitaal and spending in the way of Allah (SWT) for its necessary preparations.

The initial part of the verse where a sentence has been attributed to the son of Mary (AS) has three meanings, all of which appear to be correct and Allah knows Best:

- 1- "That I have not brought any new religion, but the same religion that the Prophet Moses (AS) had brought. I have not come to repudiate the Torah, but to confirm as a Messenger of Allah (SWT). Therefore, there is no reason why you should hesitate to acknowledge my status as His (SWT) messenger. "

- 2- "I answer to the good news that is there in the Torah about my advent as the 'Messiah'. Therefore, instead of opposing me you should receive, and welcome me as the one whose coming had been foretold by the former Prophets."
- 3- The third meaning becomes obvious when the passage is read along with the passage that follows, wherein the Son of Mary (AS) says, *"and to give [you] the glad tiding of an apostle who shall come after me, whose name shall be Ahmad (SAW)."*

A similar passage is also found in the Old Testament which is being narrated for the listeners' interest.

"And the Lord (Allah SWT) said unto me (Jesus AS), they have spoken and spoken well that which they have spoken. Certainly I (Allah SWT) will raise amongst them a Prophet (Muhammad SAW) from among their brethren (the Arabs as cousins of the Israelites), like unto thee (Jesus AS), and will put my (Allah SWT) words in his (Muhammad SAW) mouth; and he (Muhammad SAW) shall speak unto them all that I (Allah SWT) shall command him (Muhammad SAW). And it shall come to pass, that whosoever will not hearken unto my (Allah SWT) words which he (Muhammad SAW) shall speak in my (Allah SWT) name, I (Allah SWT) will inquire of him on the Day of Judgment." (Deuteronomy 18: 15-19).

This is an express prophecy of the Torah, which applies to none but the Holy Prophet Muhammad (SAW). It is also confirmed by history that the sacred name of the Holy Prophet (SAW) was not only Muhammad (SAW) but also Ahmad (SAW).

In the Gospel of Barnabas the life of the Prophet Jesus (AS) the Son of Mary (AS) and his teachings are found precisely according to the life and teachings of a Prophet of Allah (SWT). He (Jesus AS) presents himself as a Prophet confirming all former Prophets (AS) and Books. He (Jesus AS) clearly states that there is no other means of knowing the truth except through the teachings of the Prophets, and the one who abandons the Prophets, in fact, abandons Allah (SWT). He (Jesus AS) presents the doctrines of the Unity of God, Messenger-ship, and the Hereafter precisely as taught by all the Prophets. He (Jesus AS) exhorts the people to perform the Prayer, observe the Fast and pay the Zakat. The description that Barnabas has given of his Prayers at a number of places shows that the times he observed for his Prayers were the same times of Fajr (Dawn), Zuhr (Early afternoon), Asr (Late afternoon), Maghrib, Isha (Late Evening) and Tahajjud (Before Dawn), and he always performed his ablutions before the Prayer. He acknowledged David (AS) and Solomon (AS) as the Prophets, although the Jews and Christians have excluded them from the list of the Prophets. He regarded the Prophet Ishmael (AS) as the intended victim of the sacrifice, and he makes a Jewish rabbi admit that the intended victim was indeed the Prophet Ishmael (AS), and not the Prophet Isaac (AS), as the Israelites have made the people believe. His teachings about the Hereafter, Resurrection, Hell and Heaven are about the same as given in the Qur'an.

It is unfortunate for the Christians themselves that The Gospel of Barnabas was included among the rejected books (more than 400 in number!) in the First ecumenical council of Nicaea convened by the Roman Emperor Constantine I in AD 325 because it clashed with this official creed (The four official Gospels *written* by Mathew, Mark, John and Luke, none of whom was a disciple of the son of Mary AS). However, The Gospel of Barnabas's author at the very outset states that the object of his Gospel is:

"To reform the ideas of those who, being deceived of Satan, under pretence of piety, are preaching a most impious doctrine, whereby calling Jesus (AS) the son of God, repudiating

the circumcision ordained by God for ever, and permitting every unclean meat; among whom also Paul hath been deceived." (The Gospel of Barnabas)

All these evidences mentioned above regarding the advent of Prophet Muhammad (SAW) came true in 571 AD. However, the Israelites (Jews in particular and Christians as a corollary) repeated their notorious history once more by repudiating and rejecting the Final Messenger of Allah (SAW), chose not to accept him (SAW) to be the 'Awaited One' and put a seal on their doomed fate themselves.

Verse 61:7

"And who could be more wicked than one who invents [such] a lie about [a message from] Allah (SWT), seeing that he is [but] being called to self-surrender unto Him? But Allah (SWT) does not bestow His (SWT) guidance upon evil-doing folk."

The word 'sehr' used in the verse does not mean magic but deception and fraud, a well known meaning of this word in Arabic and amongst the Arabs. Thus, the verse means, "When the Prophet whose coming had been foretold by the Prophet Jesus (AS) did come with clear signs of his prophethood, the Israelites (primarily) and the followers of Jesus (AS) (as a corollary), declared his claim to Prophethood to be a deception and fraud." The Jews of Madinah (and of Today), in particular said that Muhammad (SAW) is a false Prophet (May Allah protect us from saying such) and regards the Revelations of Allah – The Qur'an – to His Prophet (SAW) as forged by the Prophet himself (May Allah protect us from saying such). Most pagans Chieftains of Makkah were already a party to this slanderous campaign against the Messenger of Allah (SWT).

It is in this context that the verse was revealed and has not lost its applicability in the Islamophobia and the war waged against Islam by the West, even today. Dajjal's foot soldiers including Netanyahu and his fellow Zionists including Bush, Bair, Cameron, Obama, et. al., all fall under the same category of Islamophobic maniacs.

The verse concludes by Allah's (SWT) decree that there could be no greater injustice than calling a true Prophet (SAW), false, followed by a barrage of abuses against him, employing all sorts of lies, false allegations, and slanderous remarks to defeat his mission, although that Prophet (SAW) is calling them all to Allah's (SWT) worship and His (SWT) obedience.

On this note, the Ameer concluded the elucidation of the verses 5 through 7 of the 61st Surah of the Qur'an, As-Saff, and Supplicated to Allah (SWT) to bestow on us the understanding of the Qur'an and make it easy for us to follow His (SWT) commandments and lead a righteous life. He coupled the supplication with Aameen!