

কোরআন ও মোহাম্মদ

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প্রশ্নের মাধ্যমে উত্তর খোঁজার নামই বিজ্ঞান, প্রশ্ন না করার নামই ধর্ম। আরজ আলী মাতুব্বর প্রশ্ন করেছিলেন- মুসলমানের দুই স্কন্ধে দুইজন ফেরেশতা পাপ-পুণ্যের ধারাবিবরণী লিখতে, কাগজ-কলম হাতে, মানুষের ঠিক কতো বছর বয়সে তাদের ওপর সওয়ার হন, মানুষ কখন টের পায় এরা এসেছেন? পৃথিবীতে কতো বড়বড় মহাজ্ঞানী মুসলমান আছেন, কেউ মুখ খোলে আরজ আলী মাতুব্বরের প্রশ্নগুলোর একটিরও জবাব দিতে পারলেন না। পৃথিবীর কোথাও একটি বোমা পড়লে ইসলাম ও মুসলমানের নাম চলে আসে কেন, কেন মুসলমানদের মধ্যে এত মতভেদ এত দল, প্রত্যেক দলই নিজেকে প্রকৃত মুসলমান ও অন্যসব দলকে নকল বা অমুসলিম বলে? স্ব-বিরোধী ও সাম্প্রদায়িক বক্তব্যে ভরপুর মোহাম্মদ রচিত কল্পকাহিনী কোরআনে এর উত্তর নিহিত আছে। শুধুমাত্র তারাই এর উত্তর পাবেন, যারা ভাববাদী, কনসেপ্চুয়েল আইডিওলজি, স্টেরিওটাইপড-এটিচিউড, ও সকল প্রকার কল্পনা প্রসূত বিশ্বাস ও মোহ-মুক্ত হয়ে, সততার সাথে, নিরপেক্ষভাবে কোরআন পড়বেন। সকল মানুষের পক্ষে তা সম্ভব হয়না। এ অতান্ত কঠিন কাজ। দাড়িওয়ালা টুপিওয়ালা লম্বা জুব্বা-পরা পুরুষ অথবা আপাদ-মস্তক বুরকা দিয়ে ঢাকা হিজাব-পরা নারী দেখে তাৎক্ষণিকভাবে মানুষ তার কনসেপ্চুয়েল আইডিওলজির মাধ্যমে কল্পনা করে, এরা অবশ্যই পাক পবিত্র নিষ্পাপ মানুষ। এদের পকেটে বোমা থাকতে পারে তা ভাববাদীদের জন্য বিশ্বাস করা খুবই কঠিন।

ইসলাম আজ সারা পৃথিবীর মানুষের আলোচ্য বিষয়। সকলের মুখেই দুটো প্রশ্ন। ইসলাম শান্তি না সন্ত্রাস, কে আসল আর কে নকল মুসলমান। সন্দেহভরা মনে মানুষ দৈনিক পত্রিকার পাথা উল্টায়, না জানি আজ পৃথিবীর কোথায় কোন্ নবদম্পতির বিয়ের আসরে, কোন্ আদালত প্রাঙ্গণে কোন্ জজের মাথায় ইসলামী বোমা পড়লো। প্রতিটি বোমা যত বিকট আওয়াজে পড়ে, সাথে সাথে ততটুকু বিকট আওয়াজে প্রতিধ্বনি ওঠে, ইসলাম শান্তির ধর্ম, ইসলাম সন্ত্রাস সমর্থন করেনা, বোমাবাজরা কোরআনের অপব্যখ্যাকারী, ইসলামের শত্রু। কোরআন বলে, ‘এ বিশ্বে একচ্ছত্র সার্বভৌমত্বের মালিক আল্লাহ্। আল্লাহ্র আইন ব্যতিত কারো আইন পৃথিবীতে থাকতে পারেনা’। এ হলো মিশন স্টেইটমেন্ট অব ইসলাম। যে মিশন নিয়ে জগতে নবী মোহাম্মদের (দঃ) আগমন, নবীর অবর্তমানে সেই মিশন চালিয়ে যাচ্ছে বাংলাদেশের ১৫০টি ইসলামী দল সহ পৃথিবীর অন্যান্য জেহাদী সংগঠন। এবার দেখা যাক ইসলামী আইন বাস্তবায়নে নবী মোহাম্মদ কি পদক্ষেপ নিয়েছিলেন। তার আগে কোরআন সম্মন্ধে কিছু কথা-

কোরআন বলছে- **They say: He (Muhammad SAW) has fabricated it. Say, if I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur’ân)! He is sufficient for a witness between me and you! And He is the Oft-Forgiving, the Most Merciful.**

বুঝা গেল কোরআন যে মোহাম্মদের তৈরী সে কথা কোরআনের জন্ম থেকেই মানুষ সন্দেহ করে আসছে। আমাদের হাতের কাছে পাই সূরা ফাতিহা দিয়ে শুরু করে কেমন সুবিন্যস্ত ভাবে সাজানো কোরআন। অথচ কোরআন এভাবে মোহাম্মদ বলেন নাই। সূরা ‘আলাক’ (রক্ত-পিণ্ড) নাজিল হলো সর্বপ্রথম, গেল প্রায় সর্বশেষে। সূরা বাকারার কিছু অংশ নাজিল হলো মদীনায়, বলা হলো এটা মক্কী সূরা। আবার অনেক সূরায় আগের ঘটনা পরে আর পরের ঘটনা আগে, কিছু বাদ দিয়ে কিছু সংযোজন করে। কারা এই কঞ্চি চালনা করে

কোরআন তৈরী করলেন? সাধারণ মানুষ কোনদিন জানতে চায়নি, জানানো হয়নি। হজরত আয়েশার ওপর লোকে স্ত্রীত্বের অপবাদ আনার পর নাজিল হলো সূরা ‘নূর’। আয়েশার সমর্থনে মোহাম্মদ বল্লেন-‘ যারা স্ত্রী-সান্নী নারীকে অপবাদ দেয় তাদের জন্যে পরকালে রয়েছে ভয়ংকর শাস্তি’। আরো বল্লেন-‘ তোমরা কেন বিশ্বাস করলে, তোমাদের উচিত ছিল প্রতিবাদ করা। নবীগনের স্ত্রী অসতী হতে পারেনা’। আয়েশার এ ঘটনা না ঘটলে কি সূরা ‘নূর’ নাজিল হতো? এ ঘটনা কি আল্লাহ পৃথিবী সৃষ্টির আগেই লিখে লাউহে মাহফুজে রেখেছিলেন? নীচে শানে নুজুল সহ কোরআনের দুটো সূরার অনুবাদ দেয়া হলো। আমার বিশ্বাস, বেশ কয়েকটি গুরুত্বপূর্ণ প্রশ্ন যেমন- (ক) কোরআন আল্লাহর না মোহাম্মদের কথা, (খ) কোরআন আল্লাহর আরাশে আগে থেকেই লউহে মাহফুজে লিখা ছিল, নাকি সম-সাময়িক ঘটনাবলীর ওপর মোহাম্মদের বক্তব্য। (গ) সারা বিশ্বে বোমাবাজী পবিত্র জেহাদ না সন্ত্রাস। এ সবগুলো প্রশ্নের উত্তরের জন্য দুটো সূরাই যতেষ্ট। আগেই বলেছি শুধুমাত্র তারাই কোরআনে এর উত্তর পাবেন, যারা সকল প্রকার কল্পনা প্রসূত বিশ্বাস-মুক্ত হয়ে, সততার সাথে, নিরপেক্ষভাবে কোরআন পড়বেন।

প্রথম সূরাটির নাম ‘আত-তাওবাহ্’। উল্লেখ্য এই সূরাটির প্রথমাংশ শেষে থাকার কথা। আর শুধুমাত্র এই সূরাটি পাঠ করতে বিসমিল্লাহির রাহমানির রাহিম পড়া হয়না। মৌলানা সাইয়্যেদ আবুল আলা মওদুদি সূরা ‘আত-তাওবাহ্’ এর শানে নুজুলে লিখেন-

The first discourse (vv. 1-37), was revealed in Zil-Qa'adah A. H. 9 or thereabout. As the importance of the subject of the discourse required its declaration on the occasion of *Haj* the Holy Prophet despatched Hadrat Ali to follow Hadrat Abu Bakr, who had already left for Makkah as leader of the Pilgrims to the Ka'abah. He instructed Hadrat Ali to deliver the discourse before the representatives of the different clans of Arabia so as to inform them of the new policy towards the *mushriks*. (এখানে *mushriks* বলতে অমুসলিম)

The second discourse (vv., 38-72) was sent down in Rajab A. H. 9 or a little before this, when the Holy Prophet was engaged in making preparations for the Campaign, of Tabuk. In this discourse, the Believers were urged to take active part in *Jihad*, and the shirkers (এখানে shirkers বলতে মুনাফিক মুসলিম) were severely rebuked for holding back their wealth and for hesitation to sacrifice their lives *in the way of Allah* (রাজনৈতিক স্বার্থে) because of their hypocrisy, weak faith or negligence.

The third discourse (vv. 73-I 29) was revealed on his return from the Campaign of Tabuk. There are some pieces in this discourse that were sent down on different occasions during the same period and were afterwards consolidated by the Holy Prophet (এটা মওদুদির নিজস্ব ধারণা) into the Surah in accordance with inspiration from Allah. But this caused no interruption in its continuity because they dealt with the same subject and formed part of the same series of events. This discourse warns the hypocrites of their evil deeds and rebukes those Believers who had stayed behind in the Campaign of Tabuk. Chronologically, the first discourse should have come last; but being the most important of the three in regard to its subject-matter, it was placed first in the order of compilation. (মোহাম্মদ কোরআন সংকলন করার প্রশ্নই ওঠেনা)

Historical Background

Now let us consider the historical background of the Surah. The series of events that have been discussed in this Surah took place after the Peace Treaty of Hudaibiyah. By that time, one-third of Arabia had come under the sway of Islam which had established itself as a powerful, well organized and civilized Islamic State. This Treaty afforded further opportunities to Islam to spread its influence in the comparatively peaceful atmosphere created by it. After this Treaty, two events took place, which led to very important results:

Conquest of Arabia

The first was the Conquest of Arabia. The Holy Prophet was able to send missions among different clans for the propagation of Islam. The result was that during the short period of two years, it became such a great power that it made the old order of 'ignorance' (কাফির) feel helpless before it. So much so that the zealous elements from among the Quraish were so exasperated that they broke the Treaty in order to encounter Islam in a decisive combat. But the Holy Prophet took prompt action after the breach so as not to allow them any opportunity to gather enough force for this. He made a **sudden invasion** (**নো ওয়ানিং !**) on Makkah in the month of Ramadan in A. H. 8 and conquered it. Though this conquest broke the backbone of the order of ignorance, it made still another attack on Islam in the battle-field of Hunain, which proved to be its death-knell. The clans of Hawazin Thaqif, Naur, Jushm and others gathered their entire forces in the battle field in order to crush the reformative Revolution, but they utterly failed in their evil designs. The defeat of 'ignorance' at Hunain paved the way for making the whole of Arabia the 'Abode of Islam' (**Dar-ul-Islam**). The result was that hardly a year had Passed after the Battle of Hunain, when the major portion of Arabia came within the fold of **Islam** (মোহাম্মদের রাজনৈতিক দলের নাম) and only a few upholders of the old order remained scattered over some corners of the country.

The second event that contributed towards making Islam a formidable power was the Campaign of Tabuk, which was necessitated by the provocative activities (**provocative !**) of the Christians living within or near the boundaries of the Roman Empire to the north of Arabia. Accordingly, the Holy Prophet, with an army of thirty thousand marched boldly towards the Roman Empire but the Romans evaded the encounter. The result was that the power of the Holy Prophet and Islam increased manifold and deputations from all corners of Arabia began to wait upon him on his return from Tabuk in order to offer their allegiance to Islam (**টু মোহাম্মদ**) and obedience to him. The Holy Quran has described this triumph in Surah AN-NASR: "When the **succour of Allah !** came and victory was attained and you saw people entering the fold of Islam in large numbers...

Campaign to Tabuk

The Campaign to Tabuk was the result of conflict with the Roman Empire, that had started even before the conquest of Makkah. One of **the missions** (**provocative action**

by Muhammed) sent after the Treaty of Hudaibiyah to different parts of Arabia visited the clans which lived in the northern areas adjacent to Syria. The majority of these people were Christians, who were under the influence of the Roman Empire. Contrary to all the principles of the commonly accepted international law, they killed fifteen members of the delegation near a place known as Zat-u-Talah (or Zat-i-Itlah). Only Ka'ab bin Umair Ghifari, the head of the delegation, succeeded in escaping and reporting the sad incident. Besides this, Shurahbil bin Amr, the Christian governor of Busra, who was directly under the Roman Caesar, had also put to death Haritli bin Umair, the ambassador of the Holy Prophet, who had been sent to him on a similar mission.

These events convinced the Holy Prophet that a strong action should be taken in order to make the territory adjacent to the Roman Empire **safe and secure for the Muslims** (বর্তমান লেবাননের প্রতি ইসরায়েলী আকশন)। Accordingly, in the month of Jamadi-ul-Ula A. H. 8, he sent an army of three thousand towards the Syrian border. When this army reached near Ma'an, the Muslims learnt that Shurahbil was marching with an army of one hundred thousand to fight-with them and that the Caesar, who himself was at Hims, had sent another army consisting of one hundred thousand soldiers under his brother Theodore. But in spite of such fearful news, the brave small band of the Muslims marched on fearlessly and encountered the big army of Shurahbil at M'utah. And the result of the encounter in which the Muslims were fighting against fearful odds (the ratio of the two armies was 1:33), as very favorable, for the enemy utterly failed to defeat them. This proved very helpful for the propagation of Islam. As a result, those Arabs who were living in a state of semi-independence in Syria and near Syria and the clans of Najd near Iraq, who were under the influence of the Iranian Empire, turned towards Islam (স্ত্রী. পুত্র-পরিবারের প্রাণ রক্ষার্থে) and embraced it in thousands. No wonder that such events as these made the Caesar realize the nature of the danger that was threatening his Empire from Arabia. Accordingly, in 9 A. H. he began to make military preparations to avenge the insult he had suffered at M'utah. The Ghassanid and other Arab chiefs also began to muster armies under him. When the Holy Prophet, who always kept himself well-informed even of the minutest things that could affect the Islamic Movement favorably or adversely, came to know of these preparations, he at once understood their meaning. Therefore, without the least hesitation he decided to fight against the great power of the Caesar. He knew that the show of the slightest weakness would result in the utter failure of the Movement which was facing three great dangers at that time. First the dying power of 'ignorance' (কাফির) that had almost been crushed in the battle-field of Hunain might revive again. Secondly, the Hypocrites of Al: Madinah, (মুনাফিক মুসলমান যারা অনিচ্ছায় অস্ত্রের মুখে ইসলাম গ্রহণ করতে বাধ্য হয়েছিল) who were always on the look-out for such an opportunity, might make full use of this to do the greatest possible harm to it. For they had already made preparations for this and had, through a monk called Abu Amir, sent secret messages of their evil designs to the Christian king of Ghassan and the Caesar himself. Besides this, they had also built a mosque near Al-Madinah for holding secret meetings for this purpose. The third danger was of an attack by the Caesar

himself, who had already defeated Iran, the other great power of that period, and filled with awe the adjacent territories.

It is obvious that if all these three elements had been given an opportunity of taking a concerted action against the Muslims, Islam would have lost the fight it had almost won. That is why in this case the Holy Prophet made an open declaration for making preparations for the Campaign against the Roman Empire, which was one of the two greatest empires of the world of that period. The declaration was made though all the apparent circumstances were against such a decision: for there was famine in the country and the long awaited crops were about to ripen: the burning heat of the scorching summer season of Arabia was at its height and there was not enough money for preparations in general, and for equipment and conveyance in particular. But in spite of these handicaps, when the Messenger of Allah (!) realized the urgency of the occasion, he took this step which was to decide whether the Mission of the Truth (!) was going to survive or perish. The very fact that he made an open declaration for making preparations for such a campaign to Syria against the Roman Empire showed how important it was, for this was contrary to his previous practice. Usually he took every precaution not to reveal beforehand the direction to which he was going nor the name of the enemy whom he was going to attack; nay, he did not move out of Al- Madinah even in the direction of the campaign. (বিচক্ষণ রণ-কৌশল)

All the parties in Arabia fully realized the grave consequences of this critical decision. The remnants of the lovers of the old order of 'ignorance' were anxiously waiting for the result of the Campaign, for they had pinned all their hopes on the defeat of Islam by the Romans. The 'hypocrites' (মুনাফিক মুসলমান) also considered it to be their last chance of crushing the power of Islam by internal rebellion, if the Muslims suffered a defeat in Syria. They had, therefore, made full use of the Mosque built by them for hatching plots and had employed all their devices to render the Campaign a failure. On the other side, the true Believers also realized fully that the fate of the Movement for which they had been exerting their utmost for the last 22 years was now hanging in the balance. If they showed courage on that critical occasion, the doors of the whole outer world would be thrown open for the Movement to spread. But if they showed weakness or cowardice, then all the work they had done in Arabia would -end in smoke.

That is why these lovers of Islam began to make enthusiastic preparations for the Campaign. Every one of them tried to surpass the other in making contributions for the provision of equipment for it. Hadrat Uthman and Hadrat Abdur Rehman bin Auf presented large sums of money for this purpose. Hadrat Umar contributed half of the earnings of his life and Hadrat Abu Bakr the entire earnings of his life. (এ গুড ইন্ভেস্টমেন্ট, সুদে আসলে রিটার্ন পাওয়ার হান্ডেড পারসেন্ট গ্যারান্টি)

In short, the Holy Prophet marched out towards Syria in Rajab A. H. 9, with thirty thousand fighters for the cause of Islam. The conditions in which the expedition (সাম্রাজ্যবাদী আগ্রাসন) was undertaken may be judged from the fact that the number of camels with them was so small that many of them were obliged to walk on foot and to wait for their turns for several had to ride at a time on each camel. To add to this,

there was the burning heat of the desert and the acute shortage of water. But they were richly rewarded for their firm resolve and sincere adherence to the cause and for their perseverance in the face of those great difficulties and obstacles. (এ যুদ্ধে মোহাম্মদ তাঁর ১০৯টি যুদ্ধের মধ্যে সব চেয়ে বেশী গণিমতের মাল লাভ করেন)

When the Holy Prophet found that the Caesar had withdrawn his forces from the frontier, he considered these question whether it would be worthwhile to march into the Syrian territory or to halt at Tabuk and turn his moral victory to political and strategical advantage. He decided on the latter course and made a halt for twenty days at Tabuk. During this time, he brought pressure on the small states that lay between the Roman Empire and the Islamic State and were at that time under the influence of the Romans, and subdued and made them the tributaries of the Islamic State. For instance, some Christian chiefs Ukaidir bin Abdul Malik Kindi of Dumatul Jaiidal, Yuhanna bin D'obah of Allah, and the chiefs of Maqna, Jarba' and Azruh also submitted and agreed to pay *Jizyah* (কর) to the Islamic State of Al-Madinah. As a result of this, the boundaries of the Islamic State were extended right up to the Roman Empire, and the majority of the Arab clans, who were being used by the Caesar against Arabia, became the allies of the Muslims against the Romans.

Above all, this moral victory of Tabuk afforded a golden opportunity to the Muslims to strengthen their hold on Arabia before entering into a long conflict with the Romans. For it broke the back of those who had still been expecting that the old order of 'ignorance' might revive in the near future, whether they were the open upholders of *shirk* or the hypocrites who were hiding their *shirk* under the garb of Islam. The majority of such people were compelled by the force of circumstances to enter into the fold of Islam and, at least, make it possible for their descendants to become true Muslims. After this a mere impotent minority of the upholders of the old order was left in the field, but it could not stand in the way of the Islamic Revolution for the perfection of which Allah had sent His Messenger.

Problems of the Period

If we keep in view the preceding background, we can easily find out the problems that were confronting the Community at that time. They were:

1. to make the whole of Arabia a perfect *Dar-ul-Islam*, (দ্যা মিশন অব জে এম বি. এন্ড হরকাতুল জেহাদ ইন্ বাংলাদেশ)
2. to extend the influence of Islam to the adjoining countries,
3. to crush the mischiefs of the hypocrites, and
4. to prepare the Muslims for *Jihad* against the non- Muslim world. (দ্যা মিশন অব বিন্ লাদেন্'স আল্ কায়েদা)

The Muslims have been told clearly and explicitly that they will inherit the rewards promised by Allah only if they take active part in the conflict with *kufir*, for that is the criterion which distinguishes true Muslims from hypocrites. Therefore true Muslims should take active part in *Jihad*, without minding dangers, obstacles, difficulties, temptations and the like. (ইসলাম আত্মঘাতী বোমারু তৈরীর ধর্ম)

Occasion of The Battle

When Allah, Most High, ordered the believers to prohibit the disbelievers from entering or coming near the sacred Mosque. (এই মসজিদটি ছিল বহুজাতিক আরবদের পুরনো ঐতিহ্যবাহী উপাসনাগার) On that, Quraish thought that this would reduce their profits from trade. Therefore, Allah, Most High, compensated them and ordered them to fight the people of the Book (ইহুদী, খৃষ্টান) until they embrace Islam or pay the Jizah. (Embrace Islam or pay the Jizah, ডাকাতের ভাষা)

Allah. Most High, says, "O ye who believe! Truly the pagans are unclean; so let them not, after this year, approach the sacred Mosque. (ইসলামের জন্মের এত বৎসর পরে পেগানরা unclean হলো?) And if ye fear poverty, soon Allah will enrich you, if He wills, out of His bounty, (আজিকার মুসলমানদের দুর্দিনে কোথায় সে বাউন্টি) for Allah is All-knowing, All-Wise. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, no acknowledge the religion of Truth, from among the People of the Book, until they pay the Jizya with willing submission. and feel themselves subdued. (At-Tawbah: 28-29)"

Therefore. The Messenger of Allah decided to fight the Romans in order to call them to Islam. (মানতেই হবে ইসলাম প্রচার হয়েছে তরবারীর মাধ্যমে) Allah Most High, says, "O Ye who believer! Fight the unbelievers who are near to you and let them find harshness in you: and know that Allah is with those who fear Him. (At-Tawbah: 123) "

Moreover, Allah, Most High, urges the believers to go forth to fight in the Cause of Allah's saying, "Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but knew). If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long and weighed on them. They would indeed swear by Allah, 'If we only could, we should certainly have come out with you: 'They would destroy their own souls; for Allah doth know that they are certainly lying. (At-Tawbah: 41-42)"

One day when he was making his arrangements, the Messenger of Allah said to a man called Jadd of the tribe of Qays Ibn Salamah, "Would you like to fight the tribe al Al-Asfar, Jadd?" He replied, 'Will you allow me to stay behind and not tempt me, for everyone knows that I am strongly addicted to women and I am afraid that if I see the Roman women, I shall not be able to control myself.' The Messenger of Allah gave him permission to remain behind and turned away from him. It was about him, Allah Most High, revealed the following Qur'anic verse,

"Among them is (many) a man who says, 'Grant me exemption and draw me not into trial. Have they not fallen into trial already? And indeed Hell surrounds the unbelievers (মুনাফিক মুসলমান) (on all sides). (At-Tawbah: 49) "

The hypocrites (যে সকল মুসলমান মানুষ খুন করতে অসম্মতি জানালো) say one to another, 'Don't go forth in heat.' Therefore, Allah, Most High, revealed in their connection,

"They said, 'Go not forth in heat. Say, 'The fire Hell is fiercer in heat, 'if only they could understand. Let them laugh they could understand. Let them laugh a little: Much will they weep: a recompense for the (evil) that they do. (At-Tawbah: 81-82)"

In the Glorious Qur'an Allah, Most High, refers to a group of Muslims, saying,

"When Surah comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say, 'leave us (behind). 'They prefer to be with (the women). who remain behind (at home): Their hearts are sealed and so they understand not. But the Messenger, and those who believe with him, strive and fight with their wealth and their persons, for them are (all) good things: and it is they who will prosper. Allah hath prepared for them Gardens under which rivers flow, to dwell therein: that is supreme triumph. And there were, among the desert Arabs (also), men who made excuses and came to claim exemption: and those who were false to Allah and His Messenger (merely) sat behind: soon will a grievous chastisement seize the unbelievers among them. (At-Tawbah: 86-91)"

Khalid Ibn Al-Walid Goes forth to Ukaydir at Duma

The Messenger of Allah sent Khalid bin Walid to Ukaydir at Duma. Ukaydir Ibn Abdul-Malik was a Christian. The Messenger of Allah told Khalid that he would find him hunting wild cows. When Khalid went forth, he found Ukaydir and his brother hunting wild cows as the Messenger of Allah told him. Khalid and his companions seized Ukaydir and killed his brother. (ইসলাম সন্ত্রাস না শান্তি)? Ukaydir was wearing a gown of brocade covered with gold. Khalid stripped him of this and sent it to the Messenger of Allah. Then Khalid brought Ukaydir to the Prophet who spared his life and made peace with him on condition that he paid the Jizyah. (ইসলাম ডাকাতির ধর্ম)

বলছিলাম দুটো সুরার কথা। দ্বিতীয় সুরাটির নাম সুরা 'আল্ আনফাল'। তার আগে প্রাসঙ্গিক হিসেবে সুরা 'বাকারা' নিয়ে সংক্ষিপ্ত আলোচনা করতে চাই।

তাদেরকে হত্যা করে যেখানেই তাদের দেখা পাও। তাদেরকে তাড়িয়ে দাও যেখান থেকে তারা তোমাদেরকে তাড়িয়েছে। আর তাদেরকে খুন করোনা মসজিদুল হারামে, যদি না তারা মসজিদুল হারামে তোমাদেরকে আক্রমণ করে। কিন্তু যদি তারা তোমাদেরকে মসজিদুল হারামে কতল করে, তোমরাও তাদেরকে মসজিদে কতল করে, আর ইহাই কাফিরদের প্রাপ্য। (আল্ কোরআন, সুরা বাকারা- আয়াত ১৯১।)

‘তাদেরকে হত্যা করে যেখানেই তাদের দেখা পাও’ পৃথিবীর অন্য কোন ধর্ম-গ্রন্থে এমন কথা লিখা আছে কি না আমার জানা নেই। কোরআনে সুরার ধারাবাহিকতা ও সাজানো আয়াতগুলো দেখলে স্ভাবিকভাবেই মনে হবে, লউছে মাহফুজে রক্ষিত কোরআনের আয়াতগুলো ক্রমিক নাম্বার অনুসারে একটি একটি করে জিবরাইল মোহাম্মদের কাছে নিয়ে

এসেছিলেন। এই সূরা বাকারার ২৮৪ থেকে ২৮৬ নং আয়াত মোহাম্মদ মক্কায় থাকতে হিজরতের আগে বলেছিলেন। বাকী সবগুলো মদীনায় হিজরতের পরের কথা। আর বেশীর ভাগ কথাই সেই সকল সাম্যবাদী, শান্তিপ্ৰিয়, সন্ত্রাস ও যুদ্ধ-বিমুখ মুসলমানদের উদ্দেশ্যে, যারা মক্কী-মোহাম্মদকে দেখেছিল অসহায়, নিরাশ্রয় শান্তির বাণীবাহক হিসেবে। যুদ্ধবাজ মদনী-মোহাম্মদকে তারা চিনতে পারলো বদরের যুদ্ধের পর। আর তখন থেকে মোহাম্মদের চোখে তারা হয়ে গেল মুনাফিক মুসলমান। মক্কায় থাকাকালীন সময়ে, ওপরের সূরা বাকারার ১৯১ নং আয়াত উচ্চারণ করার সাহস মোহাম্মদের ছিলনা। সূরা বাকারার ২৮৬ নং আয়াত, মোহাম্মদ মক্কায় থাকতে হিজরতের আগে বলেছিলেন, কিন্তু বসানো হলো সূরার সব শেষে। নীচে আয়াতটি তুলে ধরলাম এ জন্যে যে, কথাগুলো মোহাম্মদ আল্লাহকে বলছেন, না আল্লাহ মোহাম্মদকে বলছেন, তা ভেবে দেখার বিষয় আছে।

‘হে আমাদের প্রভু, যদি আমরা ভুলে যাই কিংবা ভুল করি, আমাদের অপরাধ নিয়ো না, হে আমাদের পালনকর্তা, আমাদের ওপর এমন দায়ীত্ব অপর্ণ করোনা যা আমাদের পূর্ববর্তীদের ওপর অপর্ণ করেছিলে, হে আমাদের পালনকর্তা, আমাদেরকে ঐ বোঝা বহন করতে বলোনা, যা বহন করার শক্তি আমাদের নেই, আমাদের পাপ মোচন করো, আমাদেরকে ক্ষমা করো, তুমিই আমাদের প্রভু, সুতরাং কাফেরদের বিরুদ্ধে আমাদেরকে সাহায্য করো’।

এই মানুষই দুই বৎসর পর (বদরের যুদ্ধের পরে) ১৯১ নং আয়াতের কথা বলবেন, মদীনার অনেক মুসলমান ভাবতেও পারেনি। তারা অনেক বিষয়ে মোহাম্মদের সাথে দ্বিমত পোষণ করলো, আর তাই মোহাম্মদের চোখে তারা হয়ে গেল মুনাফিক মুসলমান।

এবার সূরা ‘আল্ আনফাল’ (যুদ্ধ-লব্ধ সম্পদ, আল্লাহর কাছে এরই নাম রিজেক) এর শানে নুজুল। মোলানা মওদুদী বলছেন-

The Period of Revelation

It was revealed in 2 A. H. after the Battle of Badr, the first battle between Islam and *kufir*. As it contains a detailed and comprehensive review of the Battle, it appears that most probably it was revealed at one and the same time. But it is also possible that some of the verses concerning the problems arising as a result of this Battle might have been revealed later and incorporated at the proper places to make it a continuous whole. At any rate, in the whole Surah there is nothing that might show that it is a collection of a couple of discourses that have been patched up together. (সত্যকে মিথ্যার আবরণ দিয়ে ঢাকা যায় না।)

Historical Background

During the first decade or so of the Prophethood at Makkah, the Message had proved its firmness, and stability. This was the result of two things. First, the Messenger, who possessed the highest qualities of character, was performing his Mission with wisdom, foresight and magnanimity. He had shown by his conduct that he had made up his mind to carry the movement to a successful end and, therefore, was ready to face all sorts of dangers and obstacles in the way. Secondly, the Message was so charming that it attracted the minds and hearts of the people irresistibly towards itself. (এখানেই মুনাফিক মুসলমানগণ মুহাম্মদকে চিনতে ভুল করেছিল) So much so that all obstacles of ignorance, superstition and petty prejudices failed to check, its advance. That is why the Arab upholders of the ways of 'ignorance,' who looked down upon it in its initial stages, had begun to reckon it as a serious menace during

the last period of the stay of the Holy Prophet at Makkah, and were bent on crushing it with all the force at their command.

During the last four years or so of the Prophet's stay at Makkah, the voice of Islam had been proving effective at Yathrab (মদীনা) and the people for various reasons had been accepting the message more readily than other clans of Arabia. So much so that in the twelfth year of Prophethood on the occasion of *Haj* (দেব-দেবী দর্শন, মূর্তি-পূজা) a deputation of 75 people met the Holy Prophet in the darkness of night. These people not only accepted Islam, but also offered to give him and his followers a home. As this was a most epoch making opportunity provided by Allah, the Holy Prophet took advantage of it.

The significance of this offer was quite clear to the people of Yathrab, and they fully realized that this was not an invitation to a mere fugitive, but to the Messenger of Allah so that he should become their leader and ruler. (Leader and Ruler! শুনলাম মোহাম্মদ নাকি শুধুই একজন বার্তাবাহক) Likewise they knew that they were not inviting the Muslim refugees to give them shelter from persecution but to assemble them from all over the country for their integration with themselves to form an organized community. (পুণ্ডর ইয়াতরিববাসী বুঝতে পারেনি, নিজ দেশে চিরদিন কোরায়েশদের স্লেইত হয়ে থাকবে, তাদের কেউ কোনদিন রাষ্ট্রীয় ক্ষমতায় বসতে পারবেনা।) Thus the offer of the people of Yathrab was to make Yathrab the "City of Islam." Accordingly the Holy Prophet accepted their invitation and made it the first "City of Islam" in Arabia. (Yathrab the "City of Islam" মক্কা থাকাকালিন সময়ে মোহাম্মদ মে'রাজের বিবরণে হুবহু এ বাক্যটি বলেছিলেন)

And the people of Yathrab were fully aware of the implications of this offer. It was indeed a declaration of war against the whole of Arabia, and an invitation to their own social and economic boycott as well. And when the *Ansar* from Yathrab declared their allegiance to the Holy Prophet at Aqabah, they knew fully well its consequences. During the course of the formal declaration of allegiance, Asad-bin-Zurarah, the youngest of all the delegates from Yathrab, stood up and said, "O people of Yathrab! Just listen to me and consider the matter carefully in all its aspects. Though we have come to him, regarding him only as a Messenger of Allah, (বাচ্চা আদমী সমজ্ যায়েগা, হি ইজ নট অন্লি মেসেন্জার অব গড বাট---) we should know that we shall be inviting the enmity of the whole of Arabia. For when we take him away to Yathrab, we shall be attacked and our children may be put to the sword. Therefore if you have the courage in your hearts to face it, then and then only, you should declare your allegiance to him and Allah will give you its reward. But if you love your lives more than him and his Message, then leave this matter and frankly excuse yourselves, for at this time Allah may accept your excuses."

Abbas bin Ubadah bin Naalah, another member of the delegation, reiterated the same thing, saying, 'Do you understand the implication of the declaration of your allegiance to this person?' (Voices, "Yes, we know it.") "You are challenging the whole world to war by your declaration of allegiance to him. There is every likelihood of a serious menace to your lives and properties. Therefore consider it

well. If you have any idea lurking in your minds that you will then hand him over to his enemies, it is much better to leave him alone now, because that conduct shall bring shame and disgrace to you in this world and the next. On the other hand, if you have sincerely resolved that you will endure all kinds of consequences that will follow as a result of this invitation, then it would be the best thing to take the oath of allegiance to him because, by God, this will surely bring good to you in this world as well as in the next world."

At this all the members of the delegation cried with one voice, "We are ready and prepared to risk all our wealth and our noble kith and kin for his sake."

It was then that the famous oath of allegiance, which is known as the "Second Oath of Allegiance at Aqabah" was taken. (মোহাম্মদের সাধু-সন্যাসী রূপ বদলের শুরু)

On the other side, the people of Makkah also understood fully well the implications of this matter from their own point of view. They realized that Muhammad (Allah's peace be upon him), who, they knew well, had a great personality and possessed extraordinary abilities, was going to gain a strong footing, by this allegiance. For this would help integrate his followers, whose constancy, determination, and unwavering fidelity to the Messenger had been tried, into a disciplined community under his wise leadership and guidance. And 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 chief means of livelihood.

Its geographical position was such that the Muslims could strike with advantage at the caravans traveling on the trade route between Yaman and Syria, and thus strike at the root of their economy and that of other pagan clans very effectively. The value of the trade done by the people of Makkah alone on this route, not to count that of Raif and other places, amounted to about two hundred thousand *dinars* annually.

When, in Sha'aban, 2 A. H. (February or March, 623 A. D.) a big trade caravan of the Quraish, carrying goods worth \$50,000 or so, with only a guard of thirty to forty men, on its way back from Syria to Makkah, reached the territory from where it could be easily attacked from Al-Madinah. As the caravan was carrying trade goods worth thousands of pounds, and was scantily guarded, naturally Hajrat Abu Sufyan, who was in charge of it, from his Past experience feared an attack from the Muslims. Accordingly, as soon as he entered the dangerous territory, he despatched a camel rider to Makkah with a frantic appeal for help. (এখানে মওদুদি একটা সত্য গোপন করে যুদ্ধের কারণ হজরত আবু সুফিয়ানের ষাড়ে চাপাতে চাইছেন) When the rider reached Makkah, he, following an old custom of Arabia, tore open the ears of his camel, cut open his nose and overturned the saddle. Then rending his shirt from front and behind, he began to cry aloud at the top of his voice, "O people of Quraish despatch help to protect your caravan from Syria under the charge of Abu Sufyan, for Muhammad with his followers is in pursuit of it; otherwise I don't think you will ever get your goods. Run, run for help." This caused great excitement and anger in the whole of Makkah and all the big chiefs of the Quraish got ready for war. An army, consisting of 600 armored soldiers and cavalry of 100 riders with great pomp

and show marched out for a fight. They intended not only to rescue the caravan but also to put to an end, once for all, the new menace from the Muslims who had consolidated themselves at Al-Madinah. They wanted to crush that rising power and overawe the clans surrounding the route so as to make it absolutely secure for future trade. (বানিজের মাল সাথে বাড়ি ফেরার পথে মাত্র ৩০/৪০ জন লোক নিয়ে আবু সুফিয়ানের বৃষ্টি যুদ্ধের সাধ জাগলো? কেমন নাটকীয় যুদ্ধ প্রস্তুতি)

Now the Holy Prophet, who always kept himself well informed of the state of affairs, felt that the decisive hour has come and that was the right time when he must take a bold step; otherwise the Islamic Movement would become lifeless for ever and no chance would be left for it to rise again. For if the Quraish invaded Al-Madinah, (ভুল ধারণা, মক্কাবাসীর এমন ইচ্ছা কখনো ছিলনা) the odds would be against the Muslims. The condition of the Muslim Community was still very shaky because the immigrants (*Muhajirin*) had not been able to stabilize their economy (এটাই যুদ্ধের আসল কারণ) during the short period (less than two years) of their stay at Al-Madinah; their helpers, (the *Ansar*) had not yet been tried; and the neighboring Jewish clans were antagonistic. Then there was a strong group of hypocrites (যুদ্ধ-বিমুখ মুসলিম, মোহাম্মদের ভাষায় মুনাফিক) and *mushriks* in Al-Madinah itself; above all, the surrounding clans lived in awe of the Quraish and had all their religious sympathies with them. The Holy Prophet, therefore, felt that the consequences of this possible invasion would not be favorable to the Muslims.

The second possibility was that they would not invade Al-Madinah but try **only to escort their caravan safely** (আগেই বলেছি মিথ্যা দিয়ে সত্য ঢাকা যায়না) and securely by a mere show of force. In that case, too, if the Muslim remained inactive, it would affect their reputation adversely. Obviously, this weak stand in the conflict would embolden the other Arabs also and make the position of the Muslims very insecure in the country and the surrounding clans would, at the instance of the Quraish, start hostilities against them, and the Jews, the hypocrites and the *mushriks* of Al-Madinah would openly rise against them and not only endanger their security of life, property and honor but make it difficult for them even to live there. (মিথ্যা ইসরাইলী অজুহাত)

The Muslims would not be able to inspire the enemy with awe so as to keep safe from them their life, property and honor. A careful study of the situation led the Holy Prophet to make up his mind (সিদ্ধান্ত নিচ্ছেন মোহাম্মদ) to take a decisive step and go into the battle with whatever little strength he could muster, for thus and thus only could he show whether the Muslim Community had the right to survive or was doomed to perish.

When he arrived at this momentous decision, he called the *Muhajirin* and the *Ansar* together and placed the whole position before them, without any reservation. He said, "Allah has promised that you will confront one of the two, the trade caravan coming from the north or the army of the Quraish marching from the south. (আল্লাহর দোহাই কেন?) Now tell me which of the two you want to attack!" A large majority of the people replied that they wanted to attack the caravan. But the Holy Prophet who

had something else before him, repeated the same question. At this Miqdad bin 'Amr, a *Muhajir*, stood up and said, "O Messenger of Allah! Please march to the side to which your Lord commands you; we will accompany you wherever you go. (আল্লাহর দোহাই দেয়া কাজে লেগেছে) We will not say like the Israelites, 'Go and let you and your Lord fight we will wait'. In contrast to them we say, 'Let you and your Lord fight; 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 *Ansar* who had not yet taken any part in any battle of Islam. (অশান্তির শুরু) 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 *Ansar*, stood up and said, (দিখা-গ্রন্থ, কিংকর্তব্য বিমূঢ়) "Sir, it appears that you are putting the question to us." When the Holy Prophet said, "Yes", the *Ansar* 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 Messenger 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 sea shore and if you enter it, we will plunge into it. We assure you that not a single one of us will remain behind (হ্যামিলিয়নের বংশীবাদকের পেছনে হুঁদুরের দল) 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 remain steadfast in the battle and sacrifice our lives in the fight. 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 these speeches it was decided that they should march towards the army of the Quraish and not towards the trade caravan. But it should be noted that the decision was of an ordinary nature. For the number of people, who came forward to go to the battlefield, was only a little more than three hundred (86 *Muhajirs*, 62 from Aus and 170 from Khazraj). Then the 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 and fours on the back of a camel, out of the 70 they had in all. Above all, they had not got enough weapons for the battle; only 60 of them had armors. It is, therefore, no wonder that with the exception of those who were prepared to sacrifice their lives for the cause of Islam, the majority of those who had joined the expedition, were so filled with fear that they felt as if they were knowingly going into the jaws of death. Then there were people who always looked at things from a selfish point of view. Though they had embraced Islam, they did not realize that their faith would demand the sacrifice of their lives and properties from them; (খাল কেটে কুমীর ডেকে আনার পরিণতি,) they were of the opinion that it was a mad expedition prompted by irrational enthusiasm for religion. (টু লেইট ব্রাদার্স) But the Holy Prophet and the true Believers had realized the urgency of that critical hour which required the risk of life: therefore they marched straight to the south-west, wherefrom the army of the Quraish was coming. This is a clear proof of the fact that from the very beginning they had gone out to fight with the army and **not to plunder the caravan**. (চোর অকারণেই বারবার মাথায় হাত দিয়ে দেখে, গত রাতের হাস চুরির পর তার মাথায় হাসের পালক লেগে আছে কি না) For if they had aimed at plundering the

caravan they would have taken the north- westerly direction and not the south- westerly one.

The two parties met in combat at Badr on the seventeenth of Ramadan. In this combat the emigrants from Makkah were put to the hardest test for they had to fight against their own near and dear relatives and put to the sword their fathers, their sons, their paternal and maternal uncles and their brothers. (ইসলাম বিভাজনের ধর্ম) It is obvious that only such people could have come out successful in this hardest of tests as had accepted the Truth sincerely and cut off all relations with falsehood. And in another way the test to which the *Ansar* were put was not less hard. So far they had only alienated the powerful Quraish 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 was indeed a very hard test for it meant that a small town with a population 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 this bold step who believed in the Truth of Islam so firmly that they were ready to sacrifice every personal interest for its sake. (ইসলাম সংসার বৈরী ধর্ম)

So Allah accepted the self-sacrifices of the *Muhajirin* and the *Ansar* because of their true faith, and rewarded them with His success. The proud, well- armed Quraish were routed by these ill-equipped devotees of Islam. Seventy men of their army were killed and seventy captured as prisoners and their arms and equipment (হাও এবাউট কারাবান?) came into the hands of the Muslims as spoils of war. (ইসলাম ডাকাতির ধর্ম)

এবার spoils of war আল্লাহর বৃষ্টি নিয়ে মদীনাবাসী যুদ্ধে অংশগ্রহনকারীদের সাথে মোহাম্মদের ঝগড়া হলো, আর সাথে সাথে নজিল হলো সূরা ‘আল্ আনফাল’ spoils of war যুদ্ধ-লব্ধ সম্পদ।

(1) They ask you (O Muhammad SAW) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad SAW), if you are believers. (মদীনাবাসী এবার চেনো মোহাম্মদকে)

(5) As your Lord caused you (O Muhammad SAW) to go out from your home with the truth, and verily, a party among the believers (মুনাফিক মুসলিম) disliked it; (সকল তো আর ডাকাত ছিলনা যে (বুটির) সম্পদের জন্যে যুদ্ধ করবে, মানুষ হত্যা করবে।)

(6) Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

(7) And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr). (শুভংকরের ফাঁকি)

(12) (Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes." (নৃশংস হত্যা)

(13) This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment. (মোহাম্মদ বড়ই নিষ্ঠুর নির্মম, নির্দয়)

(14) This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.

(15) O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them. (হামাস আর হিজবুল্লাগণ তা-ই করছে)

(16) And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!

(17) So You killed them not, but Allâh killed them. (আল্লাহ্ সযোষিত খুনী) And you (Muhammad SAW) threw not when you did throw but Allâh threw, (ঐ হাত দুটো অবশ্যই মোহাম্মদের হাত ছিল) that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.

(18) This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers. (বর্তমান আমেরিকা ও ইসরাইল এর বাস্তব প্রমান)

(19) (O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers. (এ যাবত কোন প্রমান তো পেলাম না)

(26) And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. (গুড্ থিংক্স !)

(28) And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward. (তা তো অবশ্যই, সূর্গ সুখের সার্থে মা-বাপ ছেলে মেয়ে ধন-সম্পদ তো ত্যাগ করতেই হবে)

(30) And (remember) when the disbelievers plotted against you (O Muhammad SAW) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was planning, and Allâh is the best of the planners (প্লানার আল্লাহ্ নয় মোহাম্মদ)

(32) And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment." (তা করলেন না কেন?)

(33) And Allâh would not punish them while you (Muhammad SAW) are amongst them, (মিথ্যে কথা। মোহাম্মদকে সম্মান দেখানো হচ্ছে? ওত্থাদের যুদ্ধে তাঁর দাঁত ভেঙ্গে?)

nor will He punish them while they seek (Allâh's) Forgiveness. (34) And why should not Allâh punish them while they stop (men) from Al-Masjid-al-Harâm, and they are not its guardians? None can be its guardian except Al-Muttaqûn (the pious - see V.2:2), but most of them know not.

(মোহাম্মদের জন্মের আগে থেকেই তো তারা এই ঘরের গার্ডিয়ান)

(35) Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve. (লাকুম দীনুকুম ওয়ালিয়াদীন কি মিথ্যা প্রবঞ্চনা?)

(38) Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). (ভয় দেখায়ে দলে টানার চেষ্টা?)

(39) And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. (সারা বিশ্বে শুধুই মুসলমানের এক আল্লাহ? অসম্ভব ।)

(40) And if they turn away, then know that Allâh is your Maulâ (Patron, Lord, Protector and Supporter, etc.), (what) an Excellent Maulâ, and (what) an Excellent Helper! (এখন আর নয়?)

(41) And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, (আল্লাহ্‌ও ডাকাতির মালের অংশীদার?) and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also) the orphans, Al-Masâkin (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allâh is Able to do all things.

(42) (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower. (এন্ড ভেস্ত ওয়ারীয়ার)

(43) (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's SAW) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the hearts. (আব্দুল্লাহ্ পি.সি. সরকারের যাদু জানেন)

(44) And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

(45) O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. (আর কতো, তোমার নাম নিয়ে নিয়ে তো মুসলমানদের আজ এই দশা)

(49) When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.

(50) And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." (জালেম ফেরেশতা খুবই নিষ্ঠুর)

(56) They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh.

(57) So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson. (সার্থক হউক তোমার রাহমাতুল্লিল্ আলামীন নাম)

(58) If you (O Muhammad SAW) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous.

(59) And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's Punishment).

(60) And make ready against them all you can of power, including steeds of war (Horses etc.) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly. (এ গুড ইনভেস্টমেন্ট বৈ কি)

(65) O Prophet (Muhammad SAW)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a

hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

(66) Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with As-Sâbirin (the patient ones, etc.) (দুই লক্ষ হলে কেমন হয়? অন্য সুরায় সম্পত্তি বন্টনে দেখেছি আল্লাহ্ যে অংকে বড় কাঁচা)

(67) It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

(68) Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took. (war booty)

(69) So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful. (খাও গাও উপভোগ করো কোন্ গাছের ফল জিজ্ঞেস করোনা)

(70) O Prophet! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful."

He will give you something better than what has been taken from you নারী, বাড়ি মান সম্মান সব নিয়ে, লাথি মেরে ভাত খাওয়ানো হচ্ছে? আগে বলুন নিলেন কোন্ অধিকারে?

(71) But if they intend to betray you (O Muhammad SAW), they have already betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise. (মিথ্যা প্রলোভন)

(72) Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad SAW), (ওরা ধর্মের রাজনৈতিক সার্থ বুঝতে পারে নাই) you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allâh is the All-Seer of what you do.

(73) And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allâh's Religion of Islâmic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism). (আল্লাহ্ নিজেই সাম্প্রদায়িক)

(74) And those who believed, and emigrated and strove hard in the Cause of Allâh (Al-Jihâd), as well as those who gave (them) asylum and aid; - these are the believers in truth, for them is forgiveness and Rizqun Karîm (a generous provision i.e. Paradise). (যুদ্ধের ফিডব্যাক করছেন মোহাম্মদ। মদীনাবাসীর জন্যে পুরুষ্কার পরকালে আর মোহাম্মদের রক্ত-সম্পর্কের লোকের জন্যে পুরুষ্কার ইহকালে।)

(75) And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allâh) they are of you. But **kindred by blood are nearer to one another** regarding inheritance in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything. (হায়রে হতভাগা মদীনাবাসী, মোহাম্মদকে চেনলেনা)

সম্পূর্ণ সূরা ‘তাওবাহ্’ ও একই কথা বলে। বিশ্জুড়ে মুসলমানেরা সন্ত্রাস করছে, না কোরআনের পবিত্র নির্দেশ পালন করছে আশা করি বুঝতে আর কারো বাকি নেই। মুসলমানকে দোষারূপ করে লাভ নেই, তারা ধর্ম ও কোরআনের মিথ্যে সূর্গের লোভ-প্রলোভনের ভিক্টিম। পরিশেষে কেন শুধুই ইসলামের সমালোচনা, এর উত্তরে আমার ব্যক্তিগত মতামতটা জানিয়ে দেই। বাংলাদেশের কোন্ যায়গায়, কবে হিন্দু, বৌদ্ধ, খৃষ্টানদের কেউ বোমা মেরে, চাপাতির আঘাতে আমার দেশের কয়জন মানুষ মেরেছে? বাংলাদেশ আমার জন্মভূমি। এদেশকে নতুন প্রজন্মের জন্যে, শিশুদের বাস-যোগ্য একটি সন্ত্রাস-মুক্ত দেশ হিসেবে গড়ে তোলা আমাদের দায়িত্ব। তা সম্ভব হবেনা যতদিন শিশুদেরকে শেখানো হবে- ‘কোরান আমাদের পূর্ণাঙ্গ জীবন বিধান’। কোরানের শিক্ষা দিয়ে আমাদের শিশুরা সদা পরিবর্তনশীল পৃথিবীতে, বর্তমান ইলেকট্রনিক রিভোলোশনারী যুগে, পৃথিবীর অন্যান্য শিশুদের সাথে প্রতিযোগীতা করতে পারবেনা। ভাল-চরিত্রবান, সুখী সমৃদ্ধশালী জাতি গঠনে ইসলাম, মোহাম্মদ কিংবা কোরআনের কোনই প্রয়োজন নেই।



মোলানা হাবিবুর রহমান, কাজির বাজার, সিলেট।



এঁরাই জানেন, বুঝেন ভাল কোরআনের মর্মবাণী। এঁরাই সিরাত ও সূরতে রাসূল, মোহাম্মদের ভাষায় ওয়ারাসাতুল আশ্বিয়া বা রাসূলগনের প্রতিনিধি।