

সাজ্জিদ কামরান মির্জাকে খোলা চিটি (২)

আকাশ মালিক

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

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجْنَاكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

তাদেরকে হত্যা করো 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 করো, আর ইহাই কাফিরদের প্রাপ্য। (আল্ কোরআন, সুরা বাকার- আয়াত ১৯১।)

‘তাদেরকে হত্যা করো 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 সূভাবিকভাবেই মনে হবে ক্রমিক নাম্বার অনুসারে একটি একটি করে জিবরাইল মোহাম্মদের কাছে নিয়ে এসেছিলেন। এই সুরা 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, শান্তিপূর্ণ, 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 সুরা বাকারার ১৯১ নং আয়াত উচ্চারণ করার সাহস মোহাম্মদের ছিলনা। সুরা বাকারার ২৮৬ নং আয়াত, মোহাম্মদ মক্কায় থাকতে হিজরতের আগে বলেছিলেন, কিন্তু বসানো হলো সুরার সব শেষে। নীচে আয়াতটি তুলে ধরলাম এ জন্যে যে, কথাগুলো মোহাম্মদ আল্লাহকে বলছেন, না আল্লাহ মোহাম্মদকে বলছেন, তা ভেবে দেখার বিষয় আছে।

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا

نَا رَبَّنَا تَحْمِلُ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِ

وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا

وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

‘হে আমাদের প্রভু, যদি আমরা ভুলে যাই কিংবা ভুল করি, আমাদের অপরাধ নিয়ো না, হে আমাদের পালনকর্তা, আমাদের ওপর এমন দায়িত্ব 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 ভাবতে পারেনি। তারা অনেক বিষয়ে মোহাম্মদের সাথে দ্বিমত পোষণ করলো, আর তাই মোহাম্মদের চোখে তারা হয়ে গেল মুনাফিক মুসলমান।

এবার সুরা ‘আল্ আনফাল’ এর শানে নুজুল। মৌলানা মওদুদী বলছেন-

The Surah takes its name AL-ANFAL (The Bounties যুদ্ধ-লব্ধ সম্পদ, আল্লার কাছে এরই নাম রিজেক from the first verse.)

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. (সত্যটা 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. 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 স্লেইভ হয়ে থাকবে, কোনদিন তাদের কেউ 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- Zurarrah, 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 দ্যাট, হি ইজ নট অনলি 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 ঘাড়ে 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.

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 অভ্যুহাত)

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. (এটা মোহাম্মদের সিদ্ধান্ত, 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. 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 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; (খুবই সত্য কথা, খাল কেটে কুমীর আনার পরিনতি,) 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 অকারনেই 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 বুটি 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.

(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;

(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).

(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."

(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.

(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.

(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. And you (Muhammad SAW) threw not when you did throw but Allâh threw, 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.

(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.

(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.

(28) And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.

(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

(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."

(33) And Allâh would not punish them while you (Muhammad SAW) are amongst them, 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

(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.

(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).

(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.

(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!

(41) And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, 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.

(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 breasts.

(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.

(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."

(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.

(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 (জেহাদ) shall be repaid unto you, and you shall not be treated unjustly.

(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.)

(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.

(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."

(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.

(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), 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).

(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).

(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.

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

লিখা চালিয়ে যান নতুন প্রজন্মের জন্মে, সহজ সরল শালীন ভাষায়।

ইতি-

আকাশ মালিক