

**SURAH**  
**TA HA**

## 20 - SURAH TA HA

**NAME :** In letters occurring in the beginning have given the Surah its name.

**TIME OF REVELATION :** It was revealed in Makkah, before Umar (R) embraced Islam (probably in the sixth year of the declaration of the prophethood), for the event of Umar (R)'s conversion to Islam, as recorded by Ibn Ishaq, refers to the parchment given by Umar (R)'s sister to him on which this Surah Ta Ha was written, and when Umar (R) read the preliminary ayat, he cried out : what excellent and dignified words are these! (Seerat Ibn Hisham Vol. I, page (367)

**CENTRAL THEME :** To state the aims and objects of Revelation and prophethood, and to warn their rejectors.

**ORDER OF THE VERSES :** Ayat Nos. 1 to 8 relate the purpose of the revelation of the Qur'an and present the recognition of that Being by whose command this revelation has come down to mankind.

In ayat Nos. 9 to 98 the event of Prophet Moosa's being blessed with the honour of prophethood has been narrated, and besides presenting his message the adverse end of his opponent." is also narrated.

In Verses Nos. 99 to 112 a hint is given of the moral that can be drawn from the events of

Prophet Moosa's life and the events that will occur during the Day of Resurrection are narrated, so that the deniers of prophethood may get a warning.

In Verses Nos. 113 and 114 the narrative again turns towards the purpose of the revelation of the Qur'an.

Ayat Nos. 115 to 123 relate the events of Prophet Adam's life and this aspect of it has been highlighted that at the time of the advent of mankind on this earth it was sufficiently made clear that Allah will start the series of revelation and prophethood for the guidance of mankind, and that those people who would follow the divine guidance would be spared the misguidance of Satan and its resulting consequences.

In ayat Nos. 124 to 129 the consequences of not heeding the revelations of Allah are narrated.

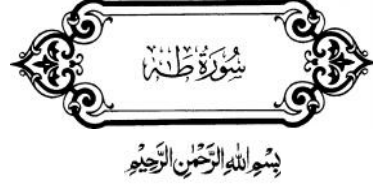
In ayat Nos. 130 to 132, the Prophet (Sallallahu Alaihi Wa Sallam) and through him the people of faith are directed to observe patience and perseverance and they are comforted that in the final analysis the happy end will be theirs.

In ayat Nos. 133 to 135 the objections of the opponents are answered.

## 20 - SURAH TA HA

Verses (ayaat) 135

In the name of Allah, Most Gracious,  
Most Merciful.



1. Ta Ha.<sup>1</sup>
2. We have not sent down the Qur'an to you that you should be distressed.
3. But only as a reminder to him who fears,<sup>2</sup>
4. A revelation from Him who created the earth and the lofty heavens,<sup>3</sup>
5. The Most Gracious One, firmly established on the Throne.<sup>4</sup>
6. To Him belongs what is in the heavens and on earth, and whatever is between them, and whatever is beneath the soil.<sup>5</sup>
7. If you speak aloud then verily what is secret and what is yet more hidden.<sup>6</sup>
8. Allah! There is no god but He. His are the most excellent names.<sup>7</sup>
9. And has the chronicle of Moosa reached you?<sup>8</sup>
10. When he saw a fire he said to his household: "Wait, verily I see a fire, perchance I may bring you a burning torch, or may find guidance at the fire."<sup>9</sup>
11. So when he came near it, a voice called out: "O Moosa!"
12. "Verily I am your Lord,<sup>10</sup> so take off your shoes. Verily you are in the sacred valley of Tuwa.<sup>11</sup>
13. "And I have chosen you,<sup>12</sup> therefore, listen to what will be revealed.<sup>13</sup>

- طه ①  
مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ②  
إِلَّا تَذَكُّرًا لِّمَنْ يَخْشَى ③  
تَنْزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَوَاتِ الْعُلَى ④  
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ⑤  
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ⑥  
وإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ⑦  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ⑧  
وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ⑨  
إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ⑩  
فَلَمَّا أَتَاهَا نُودِيَ يَوْمَئِذٍ ⑪  
إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ⑫  
وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ⑬

## COMMENTARY

1. 'Ta' points to Tuwa, the valley which has been mentioned in the ayah No.12, where Allah had blessed Prophet Moosa with prophethood. 'Ha' refers to Haroon, who is mentioned in a number of places in this surah. For further explanation of the separate letters, please refer to Surah Baqarah Note No. 1, and Surah Yunus Note No.1

2. The circumstances in which these ayat were revealed were very trying for the people of faith. The deniers of the Qur'an had made their lives miserable. Perturbed by the hardships, one group of Muslims had migrated to Abyssinia (Ethiopia). Through these verses the Prophet and his companions were reassured that they need not be disturbed and that the Qur'an was not revealed to add to their miseries, but to remind mankind that the lesson which was written on the tablet of the human nature and which mankind had forgotten due to their negligence should be brought back to their notice and remembrance.

It is obvious that this reminding is only for the good and betterment of humanity, for mankind's good lies in living in harmony with nature and not in rebelling against it. If the people of corrupt mentality create obstacles in the path of those who believe in the Qur'an, they should be patient, for the path of good fortune and blessing which Qur'an has opened for them cannot be blocked by their opponents in any way, and the forgotten lesson which the Qur'an is trying to teach will benefit every man whoever has the fear of God in his heart.

3. In these ayat a correct recognition of the Being who has sent it down through revelations is provided, so that people should know it unmistakably that these are the words of great honour and dignity, that have come as decree from a Being who is the greatest Master of all.

4. For explanation please see Surah A'raf Note No.83.

Here the mention of Allah's name as Rahman (Most Gracious) indicates His attribute of grace and kindness, with which He presides over the destinies of His slaves.

5. That is : 'The Master of the entire universe is Allah. There is nothing in the universe whose master is anybody other than Him. He is the Master

and all others are subjects and slaves. Where and how do the questions of any other's being objects of worship arise ?

6. That is : You may speak softly or loudly, He knows it full well, even knows the most secret thoughts of men's hearts without their uttering them.

7. For explanation please see Note No.278, Surah A'raf.

8. The chronicle of Prophet Moosa has been narrated, by Allah Himself in the subsequent ayat. Here the question whether the chronicle of Moosa has reached you or not is to create interest in the listeners.

9. This happened at the time when Prophet Moosa was returning with his wife and children to Egypt after spending some years in Madyan.

It may be noted that Bani Israil were living in Egypt from the time of Prophet Yusuf, and Prophet Moosa was also born there, but in his youth he left it on a particular occasion and had gone to Madyan, where he stayed for quite some time.

While returning from Madyan, he was passing through the Sinai Desert, near the Mount Tur; the night was cold and the way was not clear; suddenly he saw a fire far off. He asked his family to wait there so that he might go and bring burning piece of wood, so that they might get some warmth and possibly he might get some guidance as to the right direction towards his destination.

10. When Prophet Moosa reached the fire, Allah called him: 'I am your Lord. One way of 'wahi' (revelation) is also like this that Allah may address His messenger directly, and it is a distinction of Prophet Moosa that he has the privilege of Allah directly addressing him, and the commencement of his prophethood began with a direct conversation with Allah, without the intermediacy of any angel.

It may be noted that Allah is absolutely free from dissolving into any material creature. Therefore, the fire which Prophet Moosa saw was neither God nor God had dissolved into that, but that it was a particular kind of light which attracted the attention of Prophet Moosa. He definitely heard the voice of God and His words, but He did not see Him. And Qur'an clarifies this point thus:

later on when Prophet Moosa was given the Shariah, he requested Allah to appear before him. This request of Prophet Moosa was replied by Allah: "You will not be able to see Me." (Surah A'raf - 143).

11. Tuwa is the name of a valley of the Mount Tur, that had become holy, but now it is not known by this name. This whole valley had been illuminated by that light which was of a special kind, and Allah was blessing Prophet Moosa with the privilege of conversing with Him. For this reason he was asked to observe special etiquette for being in His presence. He was accordingly asked to take out his shoes, as he was told, he was in the holy valley of Tuwa. Its being holy was on account of open and hidden reasons. Since Allah was expressing His grandeur in this valley, it was made fully secure from satan, and its environs were made blissful. This extraordinary holiness demanded that the standard of respect to be shown here should be very high, at the same time there should be no lessening of the respect which a prophet deserved. The taking off of the shoes was a manifestation of the psychological atmosphere of the moment. As for the doubt that arises: How is it that in the hadith, mention of permission of offering salat, wearing clean shoes, or shoes wiped off of dust, is found? The answer is that Islam has given this facility looking to the com-

mon need of the people, while the command which was given to Prophet Moosa was in special circumstances of respect and etiquette, for the Lord of the Worlds was Himself addressing him and he was listening, while such a circumstance is not found in the salat, which is prayer from a slave to his Master.

Allah's words telling him that he was in the holy valley of Tuwa also held the advantage of providing him with the guidance relating to his whereabouts. It is obvious that after this it would have been easy for Prophet Moosa to find his way leading to his destination.

12. That is: for the high office of prophethood.

13. Prophet Moosa was traveling, when Allah called him, suddenly and blessed him with the high office of prophethood. It shows that prophethood is a blissful gift from Allah, which he bestows on his selected slaves. This office is not attained by anybody by dint of his efforts and striving.

The purpose behind relating the event of Prophet Moosa being blessed with the prophethood and of the sending down of the revelation to him is to show that the grant of prophethood to Muhammad (Sallalahu Alaihi Wa Sallam) is not a unique phenomenon, but that before him Allah had also blessed his other slaves with this exalted honour, and the prophethood of Moosa is a clear example of that.



*“Verily I am Allah; there is no god but Me, so worship Me, and offer Salat for My remembrance. “Verily the Hour (of Doomsday) is coming; I will to keep it hidden that every soul may be rewarded for that which it strives. (Al-Quran)*

14. "Verily I am Allah; there is no god but Me,<sup>14</sup> so worship Me,<sup>15</sup> and offer Salat for My remembrance.<sup>16</sup>
15. "Verily the Hour (of Doomsday) is coming;<sup>17</sup> I will to keep it hidden<sup>18</sup> that every soul may be rewarded for that which it strives.<sup>19</sup>
16. "So let not those who do not believe in it and yield to their desires divert you there from, lest you perish."<sup>20</sup>
17. "And what is it in your right hand, O Moosa?"
18. He replied: "This is my staff whereon I lean, and with it I beat down the leaves for my flock, and in it there are also other uses for me."<sup>21</sup>
19. He said: "Cast it down, O Moosa!"
20. So he threw it down, and thereupon it was a serpent scurrying.
21. He said: "Take it and do not fear. We will return it to its former state.<sup>22</sup>
22. "And put your hand under your armpit, it will come out white, unharmed.<sup>23</sup> (It is) the second sign,
23. "So that we may show you (some of) Our greater signs.<sup>24</sup>
24. "Go to Firaun, verily he has transgressed<sup>25</sup> (all bounds)".
25. He prayed : O Lord ! Expand my breast.<sup>26</sup>
26. "And ease my task for me".<sup>27</sup>
27. "And loose a knot (impediment) from my tongue.<sup>28</sup>
28. "That (people) may understand my speech,

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ

الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لَتَجْزِي

كُلَّ نَفْسٍ بِمَا تَسْعَى ﴿١٥﴾

فَلَا يَصُدُّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ﴿١٧﴾

قَالَ هِيَ عَصَايَ أَتَوَكَّلُ عَلَيْهَا وَأَهْشَأُ بِهَا عَلَى غَنَمِي وَلِي فِيهَا

مَارِبٌ أُخْرَى ﴿١٨﴾

قَالَ أَلْقِهَا يَا مُوسَى ﴿١٩﴾

فَأَلْقَاهَا فِإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾

قَالَ خُذْهَا وَلَا تَحْزَنْ نَسْنَعُهَا سَيْرَتَهَا الْأُولَى ﴿٢١﴾

وَأَضْمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضًا مِّنْ غَيْرِ سَوْءِ آيَةٍ

أُخْرَى ﴿٢٢﴾

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٢٧﴾

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

14. The first instruction which Allah gave to Prophet Moosa after calling him is about tawheed (monotheism). This is the foundation on which the whole edifice of Islam is built, and it is this light that has sent out all the rays of guidance in the world.

15. The reality of worship is to pay extreme respect with undivided devotion and to express one's humbleness. Such devotion and worship is deserved by one and only one Being, the Almighty Allah. It is the duty of a slave to worship his Master in the manner befitting a slave. And this is the first and foremost demand of the Divine Shariah.

16. That is: Salat is the best form of worship. Therefore, make complete and perfect arrangement for it, and such an establishment of salat is for remembering Allah. It is thus clear that the main purpose of salat is to remember Allah and to be attached to Him. When a slave remembers his Lord, then a relationship of slavery, (worship) is established with his Lord, and the entire success of man and the dependence of his real progress rests on his establishing a right relationship with his Lord and he may always strive to strengthen this relationship.

The word 'Zikr' (remembrance) used in this ayah means remembering in the heart (silently) and also remembering by uttering words by mouth. And establishing Salat for His remembrance does not mean by merely uttering particular words by mouth but by uttering these words and also remembering him sincerely in heart. This demands that while performing salat the slave should be attentive and should concentrate on his Lord and should praise Him with heartfelt devotion.

17. The basic instruction which were given to Prophet Moosa while blessing him with prophethood, the mention of the occurrence of the Doomsday and the law of reward and punishment was also made. But in the existing Torah, where the event of the grant of prophethood to Prophet Moosa is narrated, there is no mention of these instructions. (See Exodus, Chapters 3 and 4). Not only this, in the entire Torah it will be difficult to find any mention of the law of reward and punishment for one's acts, in the Hereafter. It gives an idea how the people of the

Book had forgotten the whole system of recompense and how Qur'an brought it into focus.

18. "I will keep it hidden" means that no person will be able to see it before its coming with his physical eyes nor can any person find out the actual date of its occurrence in advance, but it has not been kept so hidden that its signs will not be manifested, nor in such a way that its signs will not be evident. So the occurrence of the Doomsday is hidden, but the signs to show that it will occur will be appearing every now and then.

19. That is: The Day of Resurrection will occur so that every person should get the recompense for whatever acts he performs in the world, and it has been kept hidden so that every person should be made to pass through tests. In this life of trial, whatever he does he is rewarded or punished for his acts on the Day of Judgment.

20. Man is very quickly affected by his environment, and the environment of the world is conducive to denial of the Hereafter and of succumbing to desires. In every age the secret of human progress is considered to be free from being accountable to God and living freely. Then in this connection the pressure of the environment is very severe. If man is not wary of these wrong ideas and false ideologies, then the flood of the environment would wash him away. For this reason Prophet Moosa and, through him, his followers were directed to be wary of those who do not believe in the Hereafter and have become the slaves of their desires.

21. The question was not for eliciting information. For Allah knows everything. The question was asked so that Moosa might recognise his staff properly so that after its conversion into a snake he should be able to be convinced that it was his own staff.

It is not proper to think that Prophet Moosa gave a very lengthy answer to Allah's query. The style in which the question was asked was such that Prophet Moosa realised that some clarification was needed in that regard, as to why was it kept. This clarification was with a view to creating complete conviction in his mind that the staff which had never till that moment performed any extraordinary task had then become a snake and was scurrying before his eyes. This is an open

miracle.

22. This miracle has been narrated in the Torah also :

The LORD said to him, 'what is that in your hand '? He said, 'A rod! and he said, 'Cast it on the ground.' So he cast it on the ground, and it became a serpent; and Moses, fled from it but the LORD said to Moses, 'Put out your hand and take it by tail-so he put out his hand and caught it, and it became a rod in his hand. (Exodus 4 : 2 to 4)

23. This was the second miracle which was granted to Prophet Moosa. When he used to press his hand under his armpit and take out, it used to become shiny white. This whiteness was not like the whiteness of leucoderma, nor was it on account of any defect. If it were so the hand would not have returned to its original condition. This was a clear proof of its being a miracle.

In the Bible this miracle has been narrated, but it has been likened to leucoderma/leprosy (See Exodus 4 : 6). That is why Qur'an has clarified that the hand used to return to its original state without any harm or hurt or defect. It denies the narration of the Bible referred to herein, and manifests the authenticity of Qur'an, for a miracle is manifested to impress the beholders convincingly, so it could not have any defective aspect.

24. That is: These two are not the only signs, in future you will see greater signs. Accordingly

later on quite a few signs were manifested through this staff. It was this very staff by hitting with which a path was created in the sea for the Bani Israil.

25. For Explanation, please see Surah Nazi'at Note No:13.

26. Prophet Moosa felt that the responsibility of a Divine Messenger was a great responsibility, and particularly it called for great courage to convey the message of to a tyrant king like Firaun (Pharaoh). Therefore, he prayed to Allah to grant him courage. Expansion of breast signified getting courage, reassurance and firmness.

27. That is: The task entrusted to me by You may be made easier for me to execute.

28. The knot in the tongue means impediments in the fluency of speech, it does not mean stammering. There is no proof of the presumption that there was a stammer in Prophet Moosa's speech, and the story narrated in some of the commentaries that during his childhood when he was being brought up in Firaun's family, Moosa had placed a piece of burning coal in his mouth, resulting in a stammer in his tongue. This story is found in the Israeli narratives and is not acceptable. In fact to make one's message effective what is required is art of speech making. Prophet Moosa felt that he could not be impressively fluent while talking to Firaun, he prayed to Allah to remove the impediment of lack of fluency in speech.



## THE TUWA VALLEY



Probably it is the same valley where the Fire was seen by Prophet Moosa, and Allah had called him. It is situated in the Sinai Peninsula about seventy kilometers away from the Faran Oasis. Here is a church supposed to be built by Constantine, known by the name of St. Catherine, and there is a mosque built by Sultan Salim.

29. "And appoint for me a minister from my kinsmen,"<sup>29</sup>

وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي<sup>٢٩</sup>

30. "Haroon, my brother,"<sup>30</sup>

هَارُونَ أَخِي<sup>٣٠</sup>

31. "Add to my strength through him",

أَشْدُدْ بِهِ أَزْرِي<sup>٣١</sup>

32. "And associate him in my task".

وَأَشْرِكْهُ فِي أَمْرِي<sup>٣٢</sup>

33. "So that we may recite your praises (immaculateness) more and more".

كَيْ نُسَبِّحَكَ كَثِيرًا<sup>٣٣</sup>

34. "And we may make mention of you much."<sup>31</sup>

وَنَذْكُرَكَ كَثِيرًا<sup>٣٤</sup>

35. "Surely You are Watchful over us."

إِنَّكَ كُنْتَ بِنَا بَصِيرًا<sup>٣٥</sup>

36. He said: "Your request is granted, O Moosa !"<sup>32</sup>

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى<sup>٣٦</sup>

37. "And We had already shown you favour once more."<sup>33</sup>

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى<sup>٣٧</sup>

38. "When We revealed to your mother<sup>34</sup> what was revealed."<sup>35</sup>

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَى<sup>٣٨</sup>

39. "That is: put him in the box and cast it into the river, then the river should throw it on to the bank and he shall be taken up by an enemy of Mine and his."<sup>36</sup> I lavished My love on you<sup>37</sup> so that you might be reared under My watchful eye.<sup>38</sup>

إِنِ اقْتَدِيهِ فِي التَّابُوتِ فَأَقْذِفِينِي فِي الْيَمِّ فليُلْقِهِ الْيَمُّ  
بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوْلَهُ وَالْقَيْتُ عَلَيْكَ عَجَبَةٌ  
مِّمِّي ۗ وَلِتُصْنَعَ عَلَىٰ عَيْنِي<sup>٣٩</sup>

40. "When your sister was walking along<sup>39</sup> and saying : " 'May I show you one who will nurse him ?<sup>40</sup> Thus We restored you to your mother that her eyes might be cooled (comforted) and she might not grieve.<sup>41</sup> And you killed a man<sup>42</sup> and We delivered you from distress and tried you with several trials.<sup>43</sup> Then you stayed among the folk of Madyan for a number of years<sup>44</sup>. Then you came here at the appropriate time, O Moosa !"<sup>45</sup>

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ  
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَوَقَّلتُ  
نَفْسًا أَفْجَعِيْنَاكَ مِنَ الْغَمِّ وَفَعَلْنَاكَ فَوَاقِنًا ۗ فَلَبِثْتَ سِنِينَ  
فِي أَهْلِ مَدْيَنَ ۗ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَى<sup>٤٠</sup>

41. "And I have chosen you for Myself (for a special task)."<sup>46</sup>

وَأَصْطَفَيْتَكَ لِنَفْسِي<sup>٤١</sup>

29. Minister, that is an assistant who should share his responsibilities and should be able to deputise for him.

30. Prophet Haroon was the elder brother of Prophet Moosa. As he was pious and was also distinguished in speech making and effective sermonising, he was very much suited to shoulder the responsibilities of the dawah work, therefore, he prayed to Allah to make him (Aaron) a prophet.

31. When Prophet Moosa was blessed with prophethood, a lot of deep realities and hidden meanings were made known to him. He realised that in the task of prophethood the thing which was important and which should be kept in view as a great cause (cause caliber) and that is reciting the praises of Allah's greatness and remembering him more and more. The problem may be character building or dawah and propagation, or guidance or leadership - in all matters this worship should be performed as befits His grandeur and magnificence.

32. When prophethood was bestowed on Moosa, he felt its burden of responsibilities too heavy. His prayer emanating from the depth of his heart was heard by Allah and he was granted whatever he prayed for.

33. After answering his prayer, Allah mentioned the favours that He had bestowed on him before the grant of prophethood, so that it should be clear that he was under the special merciful watch of Allah from the time of his birth, and that He had been helping him at every step thereafter. Why will He not then help him after the grant of prophethood? It was with a view to reassuring him that Prophet Moosa was informed that while Allah's miraculous power was manifested while he was being brought up, then how is it that the Divine Might would not be manifested at the time of his undertaking this difficult mission!

34. This revelation was not in the form of merely sending an idea in her mind, for in Surah Qasas it is stated that Moosa's mother was even informed that the infant would be returned to her, and that he was to be blessed with the prophethood. It is obvious that all this would have been communicated to her in the form of words, as such the revelation would

have come to her in the form of a voice from the Unseen. Allah knows the secrets of His words.

Here the fact is worth noting that such a communication of divine words (revelation) is found in extremely rare and exceptional cases. The matter of communicating revelation to the mother of Prophet Moosa and Maryam (Mary) was a temporary and limited one, and it was an exceptional case. Furthermore, this revelation pertained to the birth of the prophets, Moosa and Eesa, and subsequently these revelations were confirmed by these prophets. Therefore, in these cases of revelation, there is no room for argument for the false claimant to prophethood.

35. That is: O Moosa, the things which were revealed to your mother are being revealed to you and further on the things revealed are mentioned.

36. This chronicle had been narrated in Surah Qasas in detail.

Here we will relate the background of this chronicle in brief. Bani Israil had shifted to Egypt from Palestine in the time of Prophet Yusuf. In a few centuries their population in Egypt increased manifold, and when Firaun came into power he sensed the danger of their population growing uncontrollably. Since Bani Israil were followers of Islam and the native Egyptians followed the polytheistic religion, Firaun and the ruling class were very much prejudiced against the Bani Israil and used to discriminate against them.

It went to such an extent that ultimately Firaun ordered the killing of the male issues of the Bani Israil immediately on their birth. When Prophet Moosa was born, his mother hid him. But how long could this fact be hidden. If the King's men came to know of it, they would have definitely killed the child. Therefore, Allah arranged for his protection by His special grace in an extraordinary way. Moosa's mother was asked, through a revelation, to place the child in a box and the box in the river, and the river was commanded to carry the box to the bank. Accordingly she acted on these directions, and the box reached the bank at a place where Firaun was present with his wife. He ordered the box to be brought to him. Thus he reached the man who was God's enemy as well as his

enemy. This was a manifestation of Allah's miraculous might. After this the other miracles which came to be manifested are narrated further on.

37. That is: The child was blessed with a beautiful and lovely face, so that any beholder might be attracted towards it and be merciful. This arrangement was so effective that Firaun in spite of his stone-heartedness could not bring himself to kill this child. Who can destroy him whom God protects! In the Bible also this event is narrated thus :

" The woman conceived and bore a son; and when she saw that was a goodly child, she hid him three months." (Exodus 2: 2)

38. That is : In such dangerous conditions Allah arranged for Moosa being brought up safely.

39. When Moosa was placed in the box and the box was thrown into the river, his sister silently followed it to see what would befall the helpless child.

40. The box was picked up by some one from Firaun's household, and taken to Firaun and his wife. Probably Firaun's palace was on the bank of the river Nile and it is likely that some one from his household might have been near the bank. The Bible says that Firaun's daughter was present there and she had taken the box -(Exodus 2 : 5).

When the child was taken to Firaun's house, his wife was delighted to see him and she persuaded Firaun to keep the child for being nursed in the house. But the child could not be nursed by any other woman, which made her anxious: Moosa's sister who was watching from a distance came near. When she saw that nursing women were being called, she sug-

gested that the child could be nursed at a particular house. This was the house of her own mother, but she did not disclose this fact to Firaun's household.

41. The suggestion of Moosa's sister was accepted, and the child was entrusted to the nursing mother suggested by Moosa's sister. Thus the child was restored to Moosa's mother for nursing, and Allah's promise that He would restore the child to her was fulfilled as a miracle.

42. This event has also been narrated in Surah Qasas. It took place when Moosa grew up. He saw two men fighting, and went to the help of the oppressed, who was an Israelite and the oppressor was a Copt. As Moosa intervened and gave a blow to the Copt, he at once fell and passed out. Moosa did not want to kill him, but the fault was committed by him unwittingly, for which he was sorry. When Firaun came to know of this, he ordered , Moosa to be arrested with a view to punishing him. When Moosa learnt this he left Egypt and went to Madyan. Thus Allah arranged for his deliverance.

43. The whole life of Prophet Moosa had been a life of trials and tribulations, and when he came out successful, Allah granted him a very high and exalted position. It is thus elicited that a man gets good training in his tests and trials, and passing through them he becomes capable of shouldering higher responsibilities.

44. Prophet Moosa left Egypt and went to the nearby country Madyan, where he spent a number of years. The details are given in Surah Qasas.

45. That is: The time set by Allah for granting him prophethood-Prophet Moosa reached the place at that very time.

46. Means the task of prophethood.



*So go both of you to him and say: 'We are the messengers of your Lord. So let the Bani Israil go with us, and do not torment them. We have come to you with a sign from your Lord, and peace be on him who follows the guidance.-(Al-Quran)*

42. "Go, you and your brother, with My signs, and be not lax in remembrance of Me."<sup>47</sup>

إِذْ هَبْ أَنْتَ وَأَخُوكَ بِالْبَيْتِ وَلَا تَنْيَا فِي ذِكْرِي ﴿٣٧﴾

43. "Go Both of you to Firaun. Verily he has transgressed (the bounds).

إِذْ هَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٣٨﴾

44. "And speak to him with gentle words,<sup>48</sup> it is likely that he may take admonition or may fear."<sup>49</sup>

فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٣٩﴾

45. They said :<sup>50</sup> "Our Lord! We fear that he may be excessive with us or transgress (the bounds)."<sup>51</sup>

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٤٠﴾

46. He replied: "Fear not. Verily I am with you, I hear all and I see all.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿٤١﴾

47. "So go both of you to him and say: 'We are the messengers of your Lord. So let the Bani Israil go with us,<sup>52</sup> and do not torment them.<sup>53</sup> We have come to you with a sign from your Lord, and peace be on him who follows the guidance."<sup>54</sup>

فَأْتِيَهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَحَدِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مِنْ أَتْبَعِ الْهُدَى ﴿٤٢﴾

48. "And verily it is revealed to us that the punishment is for him who denies and turns away,"<sup>55</sup>

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى ﴿٤٣﴾

49. He (Firaun) said: "Who is then the Lord of you two, O Moosa ?<sup>56</sup>

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى ﴿٤٤﴾

50. He said: "Our Lord is He who gave to everything existence, then rightly guided it."<sup>57</sup>

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٤٥﴾

51. He asked: "What is the state of the generations of old ?"

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٤٦﴾

52. He (Moosa) replied: "Its knowledge is with my Lord, recorded in the Book. He does not err, nor does he forget."<sup>58</sup>

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٤٧﴾

53. "Who<sup>59</sup> has made the earth a bed for you and made in it paths for you and has sent down water from the sky with which He has brought forth various kinds of vegetation.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَأَسْلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿٤٨﴾

47. That is : Remember me from your heart, and recite my praises with your mouth many times and speak about me among the people. Do not show any laxity in the performance of this duty.

48. Pharaoh (Firaun) was a very vain and aggressive person, but the divine direction to the divine messengers was to speak to him gently, so that the divine message might appear to him in an appealing form, and he may be induced to give a thought to the message. It is therefore learnt that the da'ee (missionary) should take care of the psychology of his addressees and adjust his manner of communication and speech accordingly.

49. Allah knew that Firaun would not accept the message, yet Prophet Moosa was directed not to overlook the possibility of his accepting it. That is : as a missionary he should perform his duty hoping that his addressee would possibly accept his advice and embrace the religion of Truth. If this point is not kept in mind, then the missionary cannot fulfill his responsibilities as it should be fulfilled, nor the person to whom the message is being given can be said to have received it convincingly.

It should also be realised that it is a basic and foremost point that the very thought of Allah's greatness is likely to create fear and fright in one's heart, and when this happens the heart becomes ready to accept the need for divine remembrance, admonition etc. (tazkirah). And in such a condition everything that is true appeals to him at once. Accordingly in Surah A'la it is stated: *سَيَذَكَّرُنَّ مِنْ يَخْشَى* "The admonition (advice) will be accepted by one who fears (the Lord)" Therefore, when prophet Moosa is told about Firaun that he would either accept admonition or might fear, what was meant was that he should speak to Firaun gently hoping that he would accept admonition, and that even if this purpose is not achieved fully at once, then possibly fear of God might be created in his heart. In other words his viewpoint will be changed, and thereafter a change of heart and mind can also be expected.

50. Here Prophet Moosa was directed to go to Firaun, there Prophet Haroon (Aaron) was also directed by revelation to go to Firaun, on

this occasion both expressed their fear about Firaun. Here the directions for both the prophets have been combined at one place.

51. Knowing Firaun's character, it looks obvious that he would unleash tyranny on hearing of monotheism or he would transgress all bounds.

52. This ayah is explicitly clear in this matter that when Prophet Moosa was directed to present dawah to Firaun, he was also to ask him to allow the Bani Israil to go with him from Egypt. Since this demand was based on religious necessities, therefore, it was required to be made in the beginning. Detailed remarks on this issue have been given in Note No. 161 Surah A'raf. It should be kept in view.

53. It is learnt that if any 'taghuti' (rebellious) government oppresses Muslims and subjects them to undue pressure, religion demands that it should be asked to desist from such acts, and it is not right to consider it against the interests of Dawah. The da'ee(missionary) must support the oppressed in all circumstances, whether others may form a good opinion about him or a bad.

54. This was a direction for following the divine guidance, and also an intimation of the fact that whoever follows right guidance, and lands his life in the light of that guidance, his end would be blissful.

55. This message could have been given to Firaun in the words that a Firaun, if you deny our message, you will be subjected to divine punishment. But Prophet Moosa is told to inform him: "It is revealed to us that the punishment is for him who denies and turns away." This was a very wise style in which the end of every denier has been stated with generality, so that Firaun might not think it to be a personal attack on himself, but that he might consider it as a principle and try to reflect on it. At the same time it should also be made clear to him that this warning of punishment is the revelation from Allah and under His guidance.

56. That is: When Prophets Moosa and Haroon went to Firaun and conveyed to him the divine message, he asked these questions.

57. Firaun (Pharaoh) himself was the claimant that he was the exalted lord, but Prophet Moosa candidly told him that he believed that

his Lord was the Creator of the universe. Secondly the creator after creating everything, he opened up for them the path of action to be followed that is suitable for them. Animals eat grass. They do not eat stones. Who has guided them in this respect ? The bee collects the nectar from the flowers at distant places and deposits the honey in the beehive. Under whose guidance does it perform this task ? It is obvious that this is an inborn characteristic which its Creator has given it. In this way the members of the vegetable and mineral worlds also perform their duties. Trees get their food from the earth and bear fruit", and the river flows down the slope. By whose bidding all these things are happening? When everything follows the path of action laid down for it at the bidding of its Creator, then in reality the guide and the director of mankind is the same Creator, and His guidance only is the real guid-

ance for the human life.

58. This question of Firaun as to what they have to say about the nation that had lived previously, whether all of them were misguided ? was merely to entangle them in irrelevant discussion. But Prophet Moosa tried to bring back the discussion to the central point of his message, monotheism, by stating a point of principle. He said that whatever might have been the condition of the past generations or nations, his Lord knew it, and He has recorded everyone's acts, He does not commit any errors, that one's acts would be written in another's record, nor does He forget what certain people had done.

59. This is an additional statement from Allah on the reply of Prophet Moosa, so that the readers of Qur'an may have the aspects of monotheism more clear and more prominent.



*They said : "These two are magicians who intend to drive you out from your country by their magic, and do away with your best religion." So muster all your trick and come in battle line Whoever is uppermost today will indeed be successful." They said: "O Moosa ! Either you cast down, or let us be the first to cast down."(Al-Quran)*

54. "(Saying) 'Eat you and feed your cattle. Verily in this there are signs for men of understanding. كُلُوا وَارْعُوا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِأُولِي النُّهَى ٥٣
55. "From the earth We have created you and to the earth We will return you, and from it We will bring you back (to life)".<sup>60</sup> مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ٥٤
56. And We verily did show him all Our signs,<sup>61</sup> but he belied and refused. وَلَقَدْ آرَيْنَاهُ الْآيَاتِ الْكَلِمَاتِ وَآبَى ٥٥
57. He said: "Have you come to drive us out from our land by your magic, O Moosa?"<sup>62</sup> قَالَ اجْتَنَبْنَا الْغُرُجَابَ مِنْ أَرْضِنَا بِسِحْرِكَ مُوسَى ٥٦
58. "So we will surely bring magic against you like this; so appoint a tryst between us and you,<sup>63</sup> which neither we nor you will fail to keep in an open flat ground."<sup>64</sup> فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا ٥٧
59. He said: "Your tryst will be the day of the festival, and let the people assemble when the sun has risen high."<sup>65</sup> قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُغَشِّرَ النَّاسُ ضَعْفَى ٥٨
60. Then Firaun went, gathered all his tricks and, then came (to the appointed tryst).<sup>66</sup> فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ٥٩
61. Moosa said to them: "Woe to you! Invent no lie in respect of Allah, lest He destroy you by some punishment." He who invents lies fails inevitably.<sup>67</sup> قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَآتَفَتُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتْكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى ٦٠
62. Then they debated among themselves and they kept their counsel secret.<sup>68</sup> فَتَنَارَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرَوْا السُّجُوبَى ٦١
63. They said<sup>69</sup> : "These two are magicians who intend to drive you out from your country by their magic, and do away with your best religion."<sup>70</sup> قَالُوا إِنَّ هَٰذِهِنَّ لَسِحْرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَى ٦٢
64. "So muster all your trick and come in battle line"<sup>71</sup> Whoever is uppermost today will indeed be successful."<sup>72</sup> فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَقْلَمَ الْيَوْمَ مَنْ اسْتَعْلَى ٦٣
65. They said: "O Moosa ! Either you cast down, or let us be the first to cast down."<sup>73</sup> قَالُوا لِمُوسَى إِمَّا أَنْ تَتْلِقَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ٦٤

60. Man is created from dust and after death he will mix with dust. And on the Day of Resurrection he will be raised again from that very earth. A man may die anywhere, in the sea or in the air or in the space, his final judgment will be delivered on this earth only.

61. That is: All the signs that were necessary to confirm the authenticity of the prophethood of Prophets Moosa and Haroon and to manifest the truth.

62. This was a false charge which Firaun levelled against Prophet Moosa, for he had not made any political plans for ousting the Firaun's people from Egypt, but he himself wanted to leave Egypt with the Bani Israil, and he had demanded that no obstruction be caused in this scheme of his. Therefore, this charge of Firaun that Prophet Moosa had envisaged the ouster of Firaun and his people from Egypt was false, like the charge of necromancy against Prophet Moosa.

63. Prophet Moosa showed his miracle of conversion of his staff into a snake, but Firaun termed it as magic and threw challenge that he would also bring a similar magic against Prophet Moosa. He asked the two prophets to get ready for the competition and to fix a date for the same.

64. That is: The competition or the show down should be in an open ground so that everybody should be able to see it.

65. Prophet Moosa selected the Day of the festival so that more people should be able to come and witness the competition conveniently. This day might have been a day of the national festival.

The time 'when the sun rises high' was se-

lected by Prophet Moosa so that the people might see his miracle in good light, and they should have no doubt in his staff transforming into a snake.

66. That is: After the dispersal of this meeting, Firaun busied himself in a conspiracy and tried to call magicians from every part of his country so that they should all unite and show their tricks, and from their efforts people should see that the conversion of Prophet Moosa's staff into a snake was not divine miracle, but only a trick of magic from Moosa. Accordingly he gathered all his tricks and cunning crafts and came for the competition to the appointed ground with all his magicians on the appointed day.

67. That address of Prophet Moosa was directed towards the people of Firaun and his magicians, in which he warned them that to term Allah's miracle as magic and His messenger as a magician is to impute falsehood to Allah, and whoever invents lies against Allah invites His wrath and punishment. Such people can achieve nothing but failure!

68. On hearing the timely warning of Prophet Moosa, the magicians were placed in a dilemma. They started consulting each other and wondered whether they should enter the competition or not.

69. The speakers might have been Firaun's courtiers.

70. In this way the courtiers tried to provoke and prompt the magicians so that they should be incited to enter the fray with greater enthusiasm and vigour.

71. That is: There should be no differences among you. You should put up a united front against Moosa and Haroon.



66. He said: "Nay, you cast down"<sup>72</sup> Then verily their cords and their staves, by their magic, appeared to him as if they were running.<sup>73</sup>

قَالَ بَلْ الْقُوَا فَإِذَا جِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ  
أَنَّهُمْ سَالِقُونَ ﴿٧٣﴾

67. And Moosa felt some fear in his heart.<sup>74</sup>

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٧٤﴾

68. We said: "Fear not! Surely you are the higher one".

قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٧٥﴾

69. "Cast down what (staff) is in your right hand! It will swallow what they have made."<sup>75</sup> Verily what they have made is the trick of the magician,<sup>76</sup> and a magician cannot be successful whatever path he may choose.<sup>77</sup>

وَأَلْقِ مَا فِي يَمِينِكَ تَلْفَفُ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدَ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٧٦﴾

70. Eventually the magician prostrated themselves,<sup>78</sup> crying: We believe in the Lord of Haroon and Moosa.<sup>79</sup>

فَأَلْفَى السَّحَرَةُ سُبْحَانَ اللَّهِ قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٧﴾

71. He (Firaun) said: "How dare you believe in him before I give consent ?<sup>80</sup> Surely he is your master who has taught you magic.<sup>81</sup> I will cut off your hands and feet on alternate sides, and I will crucify you on the trunks of palm trees, and you will know for certain whose punishment is more terrible and more lasting."<sup>82</sup>

قَالَ أَمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنَى لَكُمْ أَنَّهُ لَكِبُ لُكْمٍ الَّذِي عَلَّمَكُمْ  
السِّحْرَ فَلَا قُطْعَانَ أَيْدِيكُمْ وَأَرْجُلِكُمْ مِنْ خِلَافٍ وَلَا وُصْلَةَ لَكُمْ  
فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمُنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧٨﴾

72. They answered: "We cannot prefer you to the clear signs that have come to us, and to Him who has created us. So decree what you will decree, your decision will be for the life of this world only."<sup>83</sup>

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا  
فَاتَّقِ مَا أَنْتَ قَائِدٌ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٩﴾

73. "We have put our faith in our Lord so that He may forgive us our sins and the witchcraft that you have forced us to practise.<sup>84</sup> Allah is best and most lasting."<sup>85</sup>

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ  
مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٨٠﴾

74. "Whoever comes before his Lord guilty will be consigned to Hell, where he will neither die nor live."<sup>86, 87</sup>

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ  
فِيهَا وَلَا يَحْيَى ﴿٨١﴾

75. "And whoever comes before Him a true believer, having done good acts, will be exalted to high ranks,<sup>88</sup>

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ  
لَهُمْ الدَّرَجَاتُ الْعُلَى ﴿٨٢﴾

72. Prophet Moosa preferred that the magicians should show their tricks first, and later on he would perform his miracle. Let the light of truth appear after the disappearance of the darkness of falsehood.

73. It is learnt that magic cannot change the reality of anything. It is only a deception of sight and a deception of thought. The strings and the sticks of the magicians had not really become snakes, but they merely looked like speedily creeping snakes. In the Surah A'raf, it is stated:

فَلَمَّا الْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ - (اعراف- 116)

"And when they cast down (their ropes and sticks), they cast a spell on the people's eyes." (A'raf - 116).

And so far as Prophet Moosa is concerned, Qur'an says: يُخَيَّلُ إِلَيْهِ it appeared to him that the magicians' ropes and sticks were running. And that too when he knew beforehand that what the magicians would be presenting would be merely magic -(appearance)- and not the actual change of reality of things. And it was also for a very short time. For after a while their spell was broken. And this deception of the sight is only for a short time, after which it disappears. Therefore, it is not correct to think that Prophet Moosa, inspite of being prophet, was also affected or influenced by the magic. To be affected by the magic is one thing and to see the magic is another. Prophet Moosa had seen the magic, the reality of the magic. He was not at all affected or disturbed by the magic. His mental faculty was quite healthy and undisturbed. His noticing the rope and sticks as snakes is like somebody seeing a mirage considers it to be real water. It is obvious that this deception of sight is only for a short time and nobody would think it to be the result of the disturbance of the mental faculty.

74. Fear that the magic may not influence the people in such a way that they may not be able to distinguish between magic and miracle.

75. That is :It will eat up their magic. Accordingly wherever the snake of Prophet Moosa crept, it removed the spell of the magicians.

76. That is: It is the magician's tricks and deception of sight. In reality their ropes and sticks had not become snakes.

77. Whatever tricks a magician may show or whatever spell he may work up, it cannot score a win against the divine miracle, nor can it achieve the real success. For the difference between magic and miracle, see Note No.169, Surah A'raf.

78. The result of this competition was that the spell of the magicians was broken, and Prophet Moosa's staff became the manifestation of miracle by converting itself into a snake and swallowing of all the magicians' snakes. Therefore, it became clear that whatever Prophet Moosa was presenting was not magic but a divine miracle, which is the proof of the fact that he was the messenger of Allah. Thus when the reality became manifest to the magicians, they spontaneously prostrated themselves. For further explanation, please see Note No.171, Surah A'raf.

79. Its explanation has been given in Notes Nos. 172 and 173, Surah A'raf.

80. This is the proof of the fact that Firaun's claim of lordship was not of political supremacy but that of absolute supremacy, for he used to intervene in purely religious matters also. In his kingdom there was neither the freedom to propagate the religion of truth, nor any chance for any leadership to raise its head, nor could an individual of his kingdom put his faith in Allah's religion on being prompted by his conscience.

81. When Firaun experienced defeat, he tried to veil his defeat by accusing Prophet Moosa of being the tutor of the magicians, and all of them had jointly conspired against him.

82. That is: On receiving this painful punishment you will realise whose -Allah's or my punishment is more terrible. It gives an idea how much proud, tyrannical and rebellious was Firaun.

83. This was the strength of faith which bolstered up the courage of the magicians to stand up to Firaun. When faith influences a man's heart, then man's mind and way of thinking change and he becomes immensely courageous. What were these magicians, and what they became.

84. The magicians themselves did not want to compete with Allah's messenger, but they were forced to do so by the king's pressure.

85. That is: Firaun was alive but was mortal. However Allah is immortal and is forever. Therefore, He is the only Being on whom reliance can be placed and He is the only Being worthy of linking our hopes with.

86. This is Allah's own statement, which is an addition to the statements of the magicians.

87. He will neither die, thus ending all his troubles, nor will he live that he may enjoy the fun of living. He will be in a state between the two which will be worse than we can imagine.

88. This association of good conduct and deeds with the faith clearly shows that this promise of paradise is only for those who will perform good deeds and acts after believing in Allah and His religion. It is a pity that Muslims have conveniently ignored this clear cut statement of the Qur'an, which has been repeated so often, and are relying on the hadith which in a general way

states that those who merely believe in Allah and His messenger will be admitted to Paradise, for example in this hadith it is stated :

من قال لا اله الا الله دخل الجنة

"Whoever said that there is no god but Allah entered the Paradise". It is obvious that it cannot mean that a man may just utter by his mouth "La Ilaha Il-lallahu" and may subsequently do whatever he likes, he will have a place reserved for him in the Paradise. If the hadith is interpreted in the light of Qur'an, then there remains no chance of any misinterpretation. But the hadith has been separated from the obvious teachings of Qur'an and reliance is placed on its literal meaning, so that the benefits of the material world may also be enjoyed and the Paradise also may not be lost.



O Bani Israil! We delivered you from your enemy, and gave a promise to you on the right side of the Mount Tur, and sent down for you manna and salwa. Eat of the clean things with which We have provided you and do not transgress, lest you should incur my wrath.' He that incurs My wrath, is lost indeed. (Al-Quran)

76. "Everlasting Gardens, underneath which rivers flow, wherein they will abide forever. Such will be the reward for those who purify themselves."<sup>89</sup>

جَدَّتْ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ۝

77. And We revealed to Moosa, saying: Set forth<sup>90</sup> with My slaves in the night and strike for them a dry path<sup>91</sup> across the sea. Have not fear of being overtaken, nor of (being drowned in) the sea.<sup>92</sup>

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَى ۝

78. Then Firaun pursued them with his army; so the sea overwhelmed them as it covered them.<sup>93</sup>

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ۝

79. And Firaun misled his people, he did not guide them.<sup>94</sup>

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَاهَدَى ۝

80. O Bani Israil! We delivered you from your enemy, and gave a promise to you on the right side of the Mount Tur,<sup>95</sup> and sent down for you manna and salwa.<sup>96</sup>

يَبْنِي إِسْرَائِيلَ قَدْ أَجْمَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى ۝

81. Eat of the clean things with which We have provided you and do not transgress, lest you should incur my wrath.' He that incurs My wrath, is lost indeed.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۚ وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى ۝

82. 'And verily I am Forgiving for him who repents and believes and performs good acts and thereafter follows the right path!<sup>97</sup>

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ۝

83. 'And O Moosa! What has made you hasten from your people?'<sup>98</sup>

وَمَا آعَجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى ۝

84. He replied: "They are following my footsteps. I hastened to you that you might be pleased."<sup>99</sup>

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى ۝

85. He (Allah) said: "Verily We have tried your people in your absence, and Samiri has misled them."<sup>100</sup>

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ۝

86. Then Moosa returned to his people angry and sorrowful.<sup>101</sup> He said: "O My people! Did not your Lord make you a gracious promise?<sup>102</sup> Did the time (of my absence) seem too long to you,<sup>103</sup> or did you wish that the wrath of your Lord should come, upon you that you broke trust with me?"<sup>104</sup>

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّ أَحْسَنَاءَهُ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ۝

89. By purity is meant purity from polytheism, denial and sinful living. The word 'tazakka' used in the text not only means to purify oneself but also to embellish oneself. Therefore this word signifies that one should train oneself in a righteous manner and also embellish oneself by virtuous deeds.

90. The long dawah efforts and striving of Prophet Moosa and his performing of the various miracles have been mentioned in different places in Qur'an. See Surah A'raf, ayat 130 to 135.

Here the last stage is being narrated. For explanation, please see Surah Yunus Notes, Nos. 137 and 138.

91. That is: Strike your staff on the sea water, it will part in the middle, making a dry path for you to pass. This was a divine miracle which was performed through the means of Prophet Moosa's staff. If we presume that the sea water had parted by chance, then the path that would have been thus made would not have been dry. But the emergence of a dry path in the sea suddenly could have been possible through a miracle only. Therefore, the straight thing is to accept it as a miracle of Allah and there is no need to interpret the ayah in a haphazard way.

In Surah Shua'ra (Poets) this event has been narrated in ayah No.63 with further details.

92. That is : Firaun will chase you, but will not be able to overtake you, therefore, you may proceed without fear. There is also no danger of your drowning in the sea, because a path will be specially made for you in the sea.

93. Firaun reached the sea, chasing Prophet Moosa and his followers. He saw the dry path created by the parting of the sea. He also stepped into the dried sea with his army. When he reached the middle part of the sea, the water of the sea from both the sides came back rushing and the parted sea became one again. Firaun and his army were caught in the middle of the fathomless sea.

This was a great sign of Allah. Bani Israil were allowed by the sea to pass safely, but the people of Firaun were trapped inescapably.

94. That is : This claim of Firaun that he was showing the right path to the people proved to be false. Had he been showing the right path,

then he and his community would not have met the fate which they did. There is a lesson in this event for those who do not accept the guidance which Allah sends with His messenger. Kings and leaders themselves are misguided and they misguide their people. The result is that they themselves drown and cause others to drown with them.

95. That is : Promised to bestow the blessings of the Shariah in the holy valley of Sinai (Tur).

'Aiman' (right) has been explained in Surah Maryam Note No.72.

96. For the explanation of Manna wa Salwa, please see Note No.76, Surah Baqarah.

97. This ayah explains that Allah had promised to grant salvation to those who would avoid kufr (denial of faith), polytheism and sin, who would believe in the message of Allah's Messenger, who would perform virtuous acts and would stick to the path of guidance, that is Allah's religion and Shariah till their last.

98. Prophet Moosa presented himself before the time fixed for him to go to Tur. Allah asked him the reason for this. Allah knew the real state of affairs, but He asked the question so that Prophet Moosa should know that on one side there was this zeal and enthusiasm that brought him before time for getting the shariah, and on the other side there was his community which had started following the path of polytheism, heedless of the commandments of Allah. Detail follows.

This question was probably asked after the appointed time, when the tablets were given to Prophet Moosa, as is clear from the ayat that follow in which it is stated that Prophet Moosa returned to his community in a state of rage when he learnt of their indulging in worshipping the calf.

99. That is: Bani Israil are following me, and I have appeared before You earlier than the time fixed to seek your pleasure. Prophet Moosa had confidence that his community would follow his footsteps, therefore, he did not feel that there was anything wrong in appearing before Allah before time. But subsequent events showed that his absence proved costly for his community. In the beginning Allah had fixed a period of one month for Prophet Moosa's presence on the Mount Tur,

later on it was extended by ten days and thus it was for a total period of forty days. As it is Prophet Moosa reached Tur earlier than the appointed time. Therefore, when the period of one month had passed and Prophet Moosa did not return to his community, the mischief-makers got the opportunity to create mischief and misunderstanding in the community.

100. Samiri was a mischief-making hypocrite, who had intermingled with Bani Israil. He took the advantage of Prophet Moosa's absence and misguided the community and prompted them to worship the calf. As for the research concerning this name, nothing can be said with certainty, and the attempt would be futile. It is possible that samiri might have been a tribe or a cow-worshipping community, and this man might have been a member of that community. That is why Qur'an has called him the Samiri (As-Samiri). Qur'an has specifically mentioned this name so that it should be clear as to who was the real culprit who presented the calf as worthy of worship-it was Samiri and not

Prophet Haroon (Aaron) as mentioned in the Bible which is absolutely wrong and false.

It should be noted that the Samiri mentioned by the Qur'an has no relation with the kingdom of Samiriyah, for the kingdom of Samiriyah was a Jewish state which came into being much later, after the reign of Prophet Sulaiman (Solomon).

101. Angry because his community had begun indulging in polytheism, and sad because the valuable treasure of monotheism it had obtained, and for safeguarding and spreading which they had reached from Egypt into the valley of Mount Tur, was lost by them.

102. By gracious promise is meant the promise of giving the Shariah (the commandments) for which Prophet Moosa had gone to the Mount Tur.

103. That is : My absence was not for a long time. If the period of one month was extended by a few days more, even then this much absence was not too long to make you feel it and be the victim of mischief.

104. That is: The promise that you gave of following me has been broken by you.



*Then he produced for them a calf, a body which gave forth lowing sound, and they said: "This is your god and the god of Moosa, but he has forgotten." Did they not see that it returned them no word (answer), and that it could neither harm nor profit them ?"(Al-Quran)*

87. They replied: "We did not break the trust with you of our own will, but we were laden with the burdens of ornaments of the community, so we threw them,<sup>105</sup> and thus As-samiri cast them (into the fire)."

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَدْنَا فُنْهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ۝٤٥

88. Then he produced for them a calf, a body which gave forth lowing sound,<sup>106</sup> and they said: "This is your god and the god of Moosa, but he has forgotten."<sup>107</sup>

فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا آلهُ خَوَارٍ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ هُٗ فَنَسِيَ ۝٤٦

89. Did they not see that it returned them no word (answer), and that it could neither harm nor profit them?<sup>108</sup>

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرِجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۝٤٧

90. And Haroon had told them beforehand : "O my people! You have been put to test by this mischief, your Lord is the Merciful, so follow me and obey my command."<sup>109</sup>

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلٍ يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحِيمُن فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ۝٤٨

91. They had replied: "We shall continue to be its worshippers till Moosa returns."<sup>110</sup>

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَافِيْنَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ۝٤٩

92. He (Moosa) said: "O Haroon ! What held you back when you saw them going astray,

قَالَ يَهُرُّونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۝٥٠

93. "That you did not follow me ? Have you then disobeyed my command ?"<sup>111</sup>

أَلَا تَتَّبِعُنِ أَفَعَصَيْتَ أَمْرِي ۝٥١

94. He replied: "O my mother's son! Do not seize my beard nor the hair of my head. I was afraid that you might say: 'You have caused a division among the Bani Israil and did not wait for my word."<sup>112</sup>

قَالَ يَبْنَؤُمْرًا تَأْخُذُ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَكَمْ تَرَفُّ قَوْلِي ۝٥٢

95. He (Moosa) said: "What is your case, O Samiri ?"<sup>113</sup>

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ۝٥٣

96. He said: "I saw what they did not see, so I took a handful (of dust) from the footsteps of the messenger and then threw it away. Thus did my soul prompt me."<sup>114</sup>

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ۝٥٤

97. Moosa said: "Be gone! Now your lot in this life is to say: 'Touch me not.'<sup>115</sup> Nor will you escape the time that is fixed for you.<sup>116</sup> Look at your god of which you have been a devoted worshipper, we will burn it and will scatter its ashes over the sea."<sup>117</sup>

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ يُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُْحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ۝٥٥

105. This is the statement of those chieftains of Bani Israil who had given them their ornaments for being kept in trust. These ornaments were of Bani Israil which they had brought from Egypt. But in the life of desert there was no opportunity for their women to don these ornaments nor their safe keeping was an easy task. Therefore, they had given their ornaments to a few trusted persons for safe custody. However this responsibility was such that they felt it to be burdensome, for them also safe-guarding them was not easy. In the meanwhile As-Samiri played a trick to entice the people to indulge in worshipping the calf. He misguided the people by saying that Moosa brought you to this desert and has abandoned you, and that if you want to seek the true Lord, give me your ornaments I will show you some wonderful miracles. The people were deceived by him and they demanded of their chieftains that they should hand over their ornaments to the Samiri. Since the chieftains themselves were finding the burdens of the ornaments unbearable, immediately relieved themselves of the burdens and threw the ornaments, which As-Samiri collected and cast them into the fire and produced a calf of the molten ornaments.

It may be noted that the statement of the Bible that when Bani Israil left Egypt they had borrowed the ornaments from the Egyptians for temporary use, and they left Egypt with the borrowed ornaments deceiving the Egyptians, is not correct. (See Exodus 12 : 35, 36).

Relying, on this statement of the Bible some commentators have written that these were those borrowed ornaments which the Bani Israil threw and the Samiri produced from them a calf. But this opinion is not supported by Qur'an, for in Surah A'raf the ornaments are stated to belong to the community of Prophet Moosa:

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا. (اعراف- ١٣٨)

"And Moosa's people, after his departure (to Mount Tur) made, from their ornaments, a calf, which was merely (the image of) a body." (.A'raf- 148).

It shows that these ornaments were of the people of Prophet Moosa's community, and the

matter regarding deceiving the Egyptians does not seem to be correct. Then how could Prophet Moosa have allowed it, and Egyptians were not fools to give their ornaments to the people whom they had subjected to all kinds of humiliation.

106. Samiri cast all the ornaments, probably of gold, into the fire and moulded the molten material into a calf; he displayed such an expertise in his craft that the metallic calf could produce a thin lowing sound. When a little air passed through it. Qur'an states that it was merely a lifeless body, in the image of a calf, and which could just produce a lowing sound.

107. The people were so much enamoured of this golden calf that they made it their god, and also claimed it was also the god of Moosa, who had forgotten it and had gone in search of another god.

108. That is: These mentally blind people did not see that this calf was producing only one kind of lowing sound, beyond that it was unable to answer any call given to it, nor had it the power to benefit anybody nor inflict any harm. Then how could it have acquired the attribute of godhood. The reality is that the god of the calf-worshippers could merely make a lowing sound, while the God of the believers in monotheism hears everything, sees everything, answers prayers and fulfills the needs of the people, and also provides right guidance.

109. Haroon was a prophet. How could he remain silent after witnessing this mischief! He warned his people that the existence of the calf was an out and out mischief, and that they have been subjected to a test whether they would remain faithful or would turn to polytheism and denial. Where was the question of their worshipping the calf, when their Lord was that Great Being who is called by the name, 'Rahman'? Therefore, he asked them to accept him as His messenger and to follow him and act according to his command.

110. This was the audacity of Bani Israil that in spite of the timely warning of a prophet, they did not listen to him and replied to him in such a way that expressed their abject transgression.

111. Prophet Moosa questioned Prophet Haroon rather severely as to why did he not

follow his advice when the people were going astray, that is, why he did not take any steps against such people. When Prophet Moosa was going to Mount Tur, he had directed Prophet Haroon:- وَأَصْلِحْ ".....and work for reform..." (A'raf- 142). In this direction, removal or Stopping of evil practices is also included.

112. Prophet Haroon acted with forbearance, and explained the real state of affairs to Prophet Moosa. He saw that a large number of people had been influenced by the Samiri, and the love of the calf had seized them so badly that it was not possible to stop them from worshipping it without applying force, and those of the people of Bani Israil who would use force would be resisted by the worshippers of the calf and thus the community would fall a prey to internecine war. They would not even hesitate to kill a prophet (Haroon). And if this happened it would be a disastrous accident for the Bani Israil. When Prophet Moosa was to return only in a few days, waiting for him was the proper course. It was the farsightedness of Prophet Haroon that he postponed taking any final decision in the matter. There was no question of any hypocrisy or lack of courage on the part of Prophet Haroon. Nor such wrong ideas can be entertained concerning a prophet. In spite of all this the rough handling of Prophet Haroon by Prophet Moosa was understandable, for the exceeding wrath was on account of his immense devotedness to his faith. On such occasions any lapse in the usual etiquette is excusable. Accordingly Allah did not take any exception to Prophet Moosa's seizing Prophet Haroon's beard nor for casting on the ground the tablets on which the Torah was inscribed. The fact is that the impassioned demonstration of Prophet Moosa's wrath impressed the whole community immensely. When the mischief makers saw that they were pitted against a roused prophet, they did not have the courage to stand up against him, to support Samiri. In this way the wrath of Prophet Moosa won over his community, which cracked down on the worshippers of the calf like a lightning. Accordingly, as stated in the Bible, three thousand persons were killed on that day. They were the people who had worshipped the calf, and

it was their punishment for turning apostate-turning away from the religion of monotheism. On this occasion Note No.73 of Surah Baqarah and Notes Nos. 220 to 226 of Surah A'raf should be kept in view.

113. After subduing the community, Prophet Moosa called for Samiri and inquired of him what he did.

114. Samiri had no argument to justify his evil action. And since he was a hypocrite, he could not admit his sin openly, though he expressed his defeatist mentality somewhat reluctantly. He mentioned three points: first that he thought of a thing which others could not think, i.e. to collect the ornaments and to cast a golden calf out of that. How could this happen, he was unable to explain. Secondly as that idea was occupying his mind, he took little part in following the prophet, and whatever little part he had taken, he abandoned it later on. And the third thing which he said was that this task was made to look fair by his soul. In short Samiri did neither straightway admit to have committed a sin, nor did he repent for it, but when he saw that he was very badly trapped, he spoke in a roundabout way and admitted that it was the invention of his imagination and he was prompted to do so by his soul.

It may be mentioned that some commentators have given different interpretation to this verse: فَكَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا "So I took a handful of dust from the footsteps of the messenger and then threw it away." And they explain that Samiri had seen the horse of Archangel Jibril (Gabriel) and picked the dust from underneath its hoofs; that it had the quality of infusing life in a body; that while moulding the calf Samiri mixed this dust with the mould; and it came out alive. Such an explanation of this verse is neither compatible with the statement of Qur'an nor is it proved by the hadith. How could they know that Samiri had seen Jibril and that he was riding a horse, and that the dust underneath its hoofs was life-giving, and that it was the miracle of this dust that put life inside the calf? It is absolutely an invented story which the commentators have erringly accepted. This explanation of the verse is wrong due to various reasons :

(1) Here the word **بَصُرْتُ** 'Basurtu' used in the text means seeing by the mind and not by the eyes, which is commonly used in English also, and in the reputed and authentic Arabic Dictionary 'sifah Jauhari :-

وَبَصُرْتُ بِالشَّيْءِ : عَلِمْتُهُ "بَصُرْتُ بِالشَّيْءِ"

it is also stated to mean 'came to know' (Vol. II, page 591).

If the meaning of actual seeing of Jibril was to be conveyed, other words like

رَأَيْتُ ، نَظَرْتُ ، أَبْصَرْتُ

'Ra-aitu', 'nazartu' and 'absartu' could be used, and not "basurtu" **بَصُرْتُ** which is very rarely used in this meaning. This was the determination of the correct meaning of the word according to the lexicon. Now consider this aspect of the problem: how could a mischief maker and hypocrite earn the blessing of witnessing Archangel Jibril? What is the proof of Jibril riding a horse? And how could Samiri know that the dust underneath the hoofs of Jibril's horse could provide life to an inanimate object? If he readily thought that this dust was life-giving, he could have used it to revive some human being or he himself could have become immortal by eating it. Then why did he not do so! In the Qur'an nowhere such an effect of the dust beneath the Jibril's footsteps has been mentioned, nor is there a mention of there being life in the calf. On the contrary Qur'an very clearly states that it was merely a body (lifeless). The fact is that this story is a nonsensical story. Imam Razi in his Tafseer Kabir and Maulana Abul Kalam Azad in his Tarjumanul Qur'an have rebutted such a presumption, but those who are habituated to talk nonsense in pursuit of their love for innovations have found it an opportunity to exercise their imagination and argued that:-"when the lifeless dust beneath the hoofs of Jibril's horse could put life into gold, then the dust beneath the footsteps of the saints could revive the dead hearts of their followers." -(Tafseer Nurul Irfan-page 508).

(2) In the ayah the word 'Ar-Rasool' is used, and according to the context it can be Prophet Moosa only, for the matter pertained to following him. The mention of Jibril in the series of

these verses, has not been made anywhere. Then how can he figure in this connection? As for Samiri's answer that instead of saying Moosa's following he said the messenger's following, it is so because he was replying in a roundabout manner, he wanted to avoid giving a direct reply.

(3) Taking a handful of dust from beneath the messenger's footsteps does not mean actually taking the dust but idiomatically it means following him to a little extent, or taking a very little part in following him. Similarly **نَبَذْتُهَا** "Nabaztuha" does not mean that I put the dust inside the calf, for **نَبَذَ** "nabaza" in Arabic means to throw away or to cast with disrespect.

النَّبَذُ الْقَاءُ الشَّيْءِ وَطَرْحُهُ لِقَلَّةِ الْأَعْتَادِ بِهِ وَلِذَلِكَ

يُقَالُ نَبَذْتُه نَبَذَ النَّعْلُ الْخَلْقَ . (المفردات - راغب ص ٢٩٨)

In Al- Mufarridat - Raghbi - page 498, the meaning of 'nabaza' has been given as throwing away trash.

If Samiri had considered the dust beneath the footsteps of the messenger as blissful and life giving, how could he have used the word 'nabaza' (throwing away trash), which expressed the dust's being of no value, he would have, otherwise, used the word 'Alqa' i.e. he would have said: ' Alqaituha, (i. e. I threw that dust). Therefore, the word 'nabaza', appropriately fits to mean giving up the following of the messenger and discarding his teachings considering it to be trash. In the Qur'an itself this word is used in the same meaning:

نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ

وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ ط (بقره-١٠١)

"..... A section of the people of the (earlier) Book threw away that (earlier) Book of Allah behind their backs, as if they knew nothing (about it)." -(Surah Baqarah -101).

It is obvious that here the meaning of the word 'nabaza' is throwing away the Book of Allah with disrespect, discarding it.

115. The words used here show that it was Allah's punishment, which he was destined to

get and which Prophet Moosa had announced. He was cut off from the society and was left alone so that nobody should go near him. He was dirtied by the filth of polytheism, therefore, as a punishment he was declared to be totally filthy so that none should go near him and the nadir of his disgrace is that he himself declares about his being untouchable. The probability is that he might have been afflicted with a highly dangerous and frightening disease.

Those who had worshipped the calf were killed (Surah Baqarah ayah No.54, Note No.73), but Samiri was left alive to suffer the pangs of his obnoxious disease, to serve as a lesson to mankind.

116. Means that punishment which will be meted out in the Hereafter.

117. The calf was made out of the ornaments,

which might have been of gold and silver. Prophet Moosa burnt it to ashes, which he threw into the sea. Thus Prophet Moosa revived the iconoclastic tradition of Prophet Ibrahim, and people could see that if the calf had been a god, it could not have been burnt to ashes, and its worshippers would not have been put to such a great shame and disgrace.

It has also shown that the calf was a lifeless body. If it were a living animal, it would have been slaughtered and then would have been thrown into flames.

We have also learnt it as a corollary that for destroying what is forbidden and for creating hatred for that, even gold and silver can be wasted and destroyed, for compared to the honour of faith the wastage of wealth is worthless.



*On that day people will follow the summoner, they will not be able to deviate from it; and all voices will be hushed before Rahman (Most Gracious), and you will not hear anything except a faint sound (of marching feet). (Al-Quran)*

98. Your God is only Allah, besides whom there is no other god. He embraces all things in His knowledge.<sup>118</sup>
99. Thus We recount to you the history of past events, and We have given a Reminder (Qur'an) from Our Own<sup>119</sup> presence.
100. Those they turn away from it will bear a heavy burden on the Day of Resurrection.<sup>120</sup>
101. They will bear it for ever,<sup>121</sup> an evil burden for them on the Day of Resurrection,
102. The Day when the Trumpet will be sounded.<sup>122</sup> On that Day We will assemble all the guilty, their eyes becoming white (with terror).<sup>123</sup>
103. They will be murmuring among themselves: "You have stayed away but ten (days)."
104. We know full well what they will say. At that time the best estimator among them will say: "You have stayed away but one day."<sup>124</sup>
105. They ask you about the mountains. Say: "My Lord will crush them into scattered dust,<sup>125</sup>
106. "And leave it (the earth) as a level plain,
107. "Wherein you will see neither curve nor ruggedness".<sup>126</sup>
108. On that day people will follow the summoner, they will not be able to deviate from it,<sup>127</sup> and all voices will be hushed before Rahman (Most Gracious), and you will not hear anything except a faint sound (of marching feet).<sup>128</sup>
109. On that Day none will be able to intercede for them except him that has received the sanction from Rahman (Most Gracious), and whose word is acceptable to Him.<sup>129</sup>

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَّا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٤٨﴾

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٤٩﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿٥٠﴾

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿٥١﴾

يَوْمَ يَنْفَعُ فِي الصُّورِ وَتَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿٥٢﴾

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿٥٣﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿٥٤﴾

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٥٥﴾

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٥٦﴾

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٥٧﴾

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لِمَآ وَعَجِبَ لَهُ وَخَشَعَتِ

الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿٥٨﴾

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ

لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿٥٩﴾

118. This is another argument in favour of monotheism. Only He can be god whose knowledge is perfect and all pervasive. This attribute is of Allah alone, therefore, God is only He. But those who indulge in idolatry and polytheism, for them an ox is a god as well as a simpleton !

119. Qur'an has been termed here as a Reminder, because it is a Book which helps man to remember Allah. From wherever the slave may read it, the slave is absorbed in the remembrance of his Lord. It also reminds men of those things which are known to the human nature from before. It is also a reminder, because it is out and out good counsel.

120. To ignore Qur'an, considering it as a religious book is a great mistake, which is being committed by the nations of the world. The fact is that Qur'an is the decree of the Lord, God, and it has been sent down for the entire mankind and for every period of history, without reservation for any nation, country and time. Its addressee is each and every human being. Therefore, if every person to whom the Qur'an or its message has reached, turns away from it, he commits a sin, for rejecting the divine decree is adopting the rebellious line of action. And by acting as a rebel against God, a person carries a very heavy burden of sin on his/her head. But the realisation as to how heavy burden he is carrying on his head will come to man on the Day of Resurrection.

121. That is : They will be under the burden of sin permanently, and will receive punishment for it, for the sin of denial and polytheism is such that it sticks and does never separate.

122. This will be the siren for the Day of Resurrection, whose sound will reach every nook and cranny of the world. When the first siren will be sounded all the creatures of the world will perish and the entire system of universe will be in a state of disarray. And when the second siren will be sounded, then all human beings that had been born from Adam till the Doomsday will rise alive from the earth with their physical bodies.

123. That is: On account of terror the colours of the eyes of the guilty persons will become

white (blue), that is, they will become lusterless.

124. After death, man's soul remains in the world of Barzakh, till the Day of Resurrection. It is a world between this world and the world of Hereafter. A man might have spent a very very long period in this world, but on the Day of Resurrection he will feel that he has spent only a few days there, and among the deniers the person, who would be the best judge of the time spent will say that their stay was that of only one day.

The experience of being unconscious of the passage of time is felt by us in the life of this world also. After sleeping for hours when we get up we feel that we had gone to sleep only a little while ago. When this is the condition of our sensitivities about the passage of time, then to consider Doomsday to be far away and to indulge in pleasure seeking and luxuries is folly and self-deception and nothing else.

125. For explanation see Surah Kahf, Note No. 66 and Surah Qari'a Note No.5.

126. That is: The shape of the earth will be completely changed. There will be no curves or juttings, nor will there be high and low spots. Manmade buildings would have been destroyed earlier, and the mountains would have been crushed to dust and scattered in the air. Trees and all vegetations and jungles would have disappeared. There will be such a geographical change, that there will be no trace of any country on the earth. Thus the earth will be turned into a plain and even maidan that innumerable people may gather before their Lord.

127. By summoner is meant the angel. Every person will stand at the place fixed for him, he/she will follow the angel obediently, having no power to resist, and will go to the place fixed.

128. This gathering of the people will be an endless ocean of the people, but there will be no disturbances and no noises. Nobody dare raise his voice. Voices of all would have been lowered before the Gracious Lord. At that time only the noises of steps will be heard.

129. For explanation, see Surah Baqarah Note No.412, and Surah Maryam Note No.111.

110. He knows what is before them, and what is behind them, while they cannot compass it in knowledge.<sup>130</sup>

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

111. All faces will humble themselves before the Living and the Eternal. Those who will be burdened with sin<sup>131</sup> will be disappointed.

وَعَدَّتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

112. And those who have believed and performed good acts, will have no fear of any wrong-doing nor of injustice.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

113. And thus you have sent it down as the Qur'an in Arabic<sup>132</sup> and have explained therein with various kinds of warnings<sup>133</sup> so that people may fear Allah or it may be a reminder for them.<sup>134</sup>

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ أَلَهُمْ ذِكْرًا ﴿١١٣﴾

114. So Exalted is Allah, the True King.<sup>135</sup> And do not hasten with the Qur'an before its revelation is completed to you,<sup>136</sup> and say: "Lord! Increase my knowledge."<sup>137</sup>

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

115. And verily We had,<sup>138</sup> before this, given an emphatic command<sup>139</sup> to Adam but he forgot and We found in him no steadfastness.<sup>140</sup>

وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ نُجِدْ لَهُ عَزْمًا ﴿١١٥﴾

116. And when We had said to the angels: "Prostrate yourselves before Adam," they all prostrated themselves except Iblees, he refused.<sup>141</sup>

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا الْإِبْلِيسَ أَبَى ﴿١١٦﴾

117. Thereon We said: "O Adam! This is an enemy of yours and your wife's. Let him not turn you out of the Paradise and you be distressed.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا تَخْرُجَنَّكُمَا مِنْ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

118. "Here you will not be hungry or be naked,

إِنَّ لَكَ الْآْتَجُوعَ فِيهَا وَالْأَعْرَى ﴿١١٨﴾

119. "You will not be thirsty, or will not suffer the sun's heat."<sup>142</sup>

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾

120. But Satan temptingly whispered<sup>143</sup> to him, saying: "O Adam! May I show you the tree of immortality and the kingdom which will never decay."<sup>144</sup>

فَوَسَّوَسَ الْإِبْلِيسُ لِلشَّيْطَانِ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ﴿١٢٠﴾

130. It means that who deserves for being spared the punishment of the Hereafter and who does not deserve it is known only to Allah, for He knows the past, the present and the future, of the seen and unseen, and He is aware of the intention and condition of each and every person. Therefore, general permission for intercession will not be given to anyone that he may intercede on behalf of anybody he may like, but this permission will be conditional with this condition that intercession should be on behalf of those about whom Allah will like intercession to be made.

131. By 'zulm' (wrong-doing or sin) is meant, as is clear from the following ayah, that attitude which is against faith and good conduct. Polytheism, denial and sinning are included in this.

132. This has been explained in Note No.3, Surah Yusuf.

133. Warnings by various means: by mentioning Allah's penalizing attributes, by reminding about the chronicles of the past nations, warning by pointing to the whip of His punishment which cracks down over the transgressing individuals and nations in this world, by relating the hardships accompanying the dying moments of men and by announcing the threat of the Hell in the Hereafter.

134. That is: The purpose of the revelation of the Qur'an is that people should lead a life of piety and God-fearing. But if the people have forgotten it, then Qur'an should remind them of their forgotten lesson so that Allah's argument be carried home to them.

135. The meaning of Allah's being the True King is that the real ruler of the universe is Allah and only Allah. As for the worldly kings their authority is granted to them by Allah, therefore, they are kings only as a working measure, in name and they are not Dejure Kings to have their decrees being enforced in place of those of Allah.

136. These are the directions to the Prophet (Sallal Lahu Alaihi Wa Sallam) that when the Qur'an be in the process of being revealed, he should not make haste to recite the verses, he should wait till the revelation is completed, that is, first he should carefully listen to the revealed words and when the revelation is complete, then only he should recite it. It gives an idea how enthusiastic he was about getting the revelation from God. It also shows that Qur'an is totally the pure revealed word of God and in its authorship there is absolutely no contribution by the Prophet.

137. By knowledge is meant the knowledge that

is gained from the Divine revelation. This knowledge is the right means of knowing the secrets of the universe and the realities of the Unseen as well as the likes and dislikes of God. Therefore, its superiority over the other sciences and knowledge of the world is obvious. The seeking of this knowledge is the right seeking, and the prayer for increase in this knowledge is the sign of appreciating its value.

This knowledge is available to us in the form of Qur'an, and by reflecting on this, avenues of sciences and knowledge of various kinds open up for man. But from this solid knowledge only a few are deriving benefit. The world as a whole is unaware of it.

138. Now some aspects of Prophet Adam are being presented. The purpose is to explain what is the real weakness of man, and how he is being deceived by Satan.

139. Emphatic command for not going near a particular tree. -(Surah Baqarah, ayah - 35).

140. That is: Adam had no strong determination or will power, and for this reason he committed this fault and was deceived by Satan, and since he forgot the command of God he ate the fruit of the tree which was forbidden.

It is, therefore, learnt that man's basic weakness is forgetfulness and weakness of the will power or determination.

141. This has been explained in Surah Baqarah Note Nos. 47 and 48.

142. The Paradise where Adam and mother Hawwa (Eve) were kept had a characteristic that they did not feel hunger or thirst, inspite of this, provisions for eating and drinking were amply made, so that they might eat and drink to their hearts' content. Similarly they were draped in such raiment's that were to last for ever, and they could never feel that they were naked. This was a temporary Paradise in which Prophet Adam and Mother Hawwa (Eve) were kept. As regards the question as to where this Paradise was, the Qur'an has not mentioned anything about it, for the purpose in view did not need these details to be mentioned.

143. This has been explained in Surah A'raf Note. No.25.

144. Satan said various things to Adam to tempt him. Some time he said that he has been forbidden to eat that fruit so that he might not become an angel (Surah A'raf, ayah No.20), and sometime he said that if he ate the fruit of that tree, it would make him immortal and he would become the king of an everlasting kingdom.

121. So the two of them (Adam and Hawwa) ate its fruit, consequently their nakedness became apparent to them, and they began to cover themselves with the leaves of the Paradise.<sup>145</sup> Adam disobeyed his Lord<sup>146</sup> and erred.<sup>147</sup>

فَأَكَلَا مِنْهَا فَبَدَّتْ لَهْمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا  
مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾

122. Then his Lord granted him mercy, accepted his repentance, and rightly guided him.<sup>148</sup>

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

123. He said: "Go hence both of you, you are enemy of one another,<sup>149</sup> Then if there come to you guidance from Me,<sup>150</sup> so whoever follows my guidance, he will not go astray nor will be distressed.<sup>151</sup>

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَمَا يَتَّبِعُنِي  
مِنِّي هُدًى ۖ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَنْتَفِي ۚ ﴿١٢٣﴾

124. "And whoever turns away from remembrance of Me, his will be a straitened life,<sup>152</sup> and I will raise him up blind on the Day of Resurrection."<sup>153</sup>

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا  
وَنُحْشِرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿١٢٤﴾

125. He will say: "My Lord! Why have you raised me up blind, while I have been a seer."

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

126. He will answer: "Thus Our revelations reached you and you forgot them. Similarly you are forgotten this Day."<sup>154</sup>

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ ﴿١٢٦﴾

127. And thus We reward the transgressor<sup>155</sup> and who had denied the revelations of his Lord, and the punishment of the Hereafter is terrible and everlasting.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ  
الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾

128. Did not this fact give them any guidance as to how many generations We destroyed before them, in whose dwellings they go about?<sup>156</sup> Surely in this there are signs<sup>157</sup> for men of understanding.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ  
فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّعْلِ ﴿١٢٨﴾

145. For explanation, please see Surah A'raf Notes Nos. 26, 29 and 30.

146. Prophet Adam had committed disobedience, but this disobedience was not intentional, it was the result of forgetfulness, and it had no element of rebellion in it, which has been mentioned by the Qur'an itself. He was penalised for this forgetfulness because he did not try to take care to remember the emphatic command of God that a particular tree was out of bounds for him and his spouse. As regards the question: How could Adam be considered guilty of disobedience when he was a prophet, as a prophet is not supposed to commit any sinful act. Firstly this event took place before the grant of prophethood to Adam, secondly it took place in the temporary Paradise which was their abode and which was made for the very purpose of making such a test. Thirdly there is a different grades of sins. This sin was an unintentional error, which was the result of falling a prey to the Devil's temptation.

147. In the text the word 'Ghawa' is used, which means straying, as well as deviating under the pressure of desires or on account of ignorance. Accordingly in Surah Qasas, ayah, No.18, the statement of Prophet Moosa has been narrated as 'You are an obviously foolish man.'

Prophet Adam had not been guilty of any laxity in belief or he had not adopted a rebellious attitude, but this wrong step was taken by him under temptation from Satan, and this wrong step has been termed in the Qur'an as 'ghawa'.

148. When the raiment of Paradise had come off from the body of Prophet Adam, he realised that he has defaulted, and for this he became sorry. Seeing him full of regrets and repentant, Allah accepted his repentance and showered His blessings on him. He was blessed by being guided to repent and Allah accepted it.

There is a lesson for everyone in this event, that if a sin is committed by man, and he feels sorry and offers repentance to his Lord, the Lord grants him mercy and answers his prayer and elevates him spiritually.

This ayah also makes it clear that Adam was prophet and it has been mentioned that by accepting his repentance he was rightly guided. By this right guidance is meant the path of faith and good and righteous conduct by treading on which Allah's pleasure can be sought and lasting success can be achieved. Thus the first man that came on earth was a rightly guided person, and since this right guidance was received by him from Allah direct, he was a prophet.

149. Its explanation has been given in Surah A'raf Note No. 33.

150. For explanation, please see Surah Baqarah Note No.56.

151. By not coming to grief is meant not to be subjected to the punishment of Hell-fire. A similar statement is made in the Surah Baqarah :

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ .

" They will neither have fear, nor will they come to grief "

152. By straitened life is meant that narrowness of the heart and soul which causes spiritual suffocation. However much wealth and property a man may have, or however plentiful their means of pleasure seeking may be, but by deviating from the remembrance of Allah and not following His right guidance, the heart does not get peace nor the soul gets the desired tranquillity. Such a person is always found to be suffering from a psychological disease, and that is anxiety and restlessness.

Today, when the world has become too wide for its worshippers, the condition of many of these people is such that inspite of having earned tons of money and enjoyed every conceivable pleasure, they find the peace of mind and heart elusive. Anxiety is apparent from their faces and a number of them invite unnatural death, being fed up of this life. The reality is that man can find a life of peace, satisfaction and tranquillity only when he establishes a relationship of devotion with his Lord, remembers Him, and derives benefit from the Reminder (Qur'an) sent by Him.

153. For explanation, please see Surah Bani Israil, Note No.102.

154. You are being totally neglected. The sight of mercy will not be turned towards you.

155. That is: Who had transgressed the limits of slavery and obedience to God, and who had considered himself as independent.

156. Means the destroyed township of Thamud and Madyan, etc., which were situated on the highways and by which the caravans of the Arabs used to pass. (for further explanation, please see Surah Hijr, Note No.78).

157. Signs of the fact that the world is not a haphazardly created place, but that it is a place which is being administered in an orderly manner by the Most Astute Administrator with justice and fair play, and before His limitless power everybody else is helpless. He sends down messengers for the guidance of mankind and their dawah is truthful. The nation which opposes the Divine messenger receives due punishment in this world itself.

129. Had it not been for the word<sup>158</sup> (of judgment) delivered before by your Lord, and a term<sup>159</sup> which had been fixed, it (the punishment) would surely have overtaken them.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى ۝١٢٩

130. Therefore, bear<sup>160</sup> with what they say, and<sup>161</sup> hallow your Lord with praise before sunrise and before sunset, and hallow Him in parts of the night and at the two ends of the day<sup>162</sup>, so that you may be pleased.<sup>163</sup>

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ الْأَيْمَنِ الْبَيْتِ وَمِنْ الْإِثْمَانِ وَالطَّوَارِفِ ۚ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَبْغِ ۚ يُرِيدُ بِكَ الطَّيِّبَاتِ وَلِيُذْهِبَ عَنْكَ الرِّجْسَ الَّذِي تَرْتَضَىٰ ۚ ۝١٣٠

131. Do not strain your eyes towards that which We have given to some of the classes among them, of the splendour of the life of the world that We may try them. Your Lord's Provision is better and lasting.<sup>164</sup>

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْتَابِهِمْ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهَا ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۝١٣١

132. Enjoin salat (prayer) on your people, and be constant in its observance.<sup>165</sup> We ask you to provide no provision.<sup>166</sup> We provide you provision. And the good end is for piety (Taqwa).<sup>167</sup>

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۚ لَا تَسْأَلُكَ رِزْقًا لَنْ نَرْزُقَكَ وَالْآخِرَةُ خَيْرٌ لِّلَّذِينَ هُمْ ۝١٣٢

133. And they say: "Why does he not bring any sign from his Lord?" Has not the proof from the previous scriptures reached them?<sup>168</sup>

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِم بَيِّنَاتٌ مِمَّا فِي الصُّحُفِ الْأُولَىٰ ۝١٣٣

134. Had We destroyed them before this, they would have said: "Lord! Why sent you not to us a messenger, that we might have followed your revelation before we were humiliated<sup>169</sup> and disgraced."

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ الْبَيْتَ مِنْ قَبْلِ أَنْ نُنَادِيَ وَنَحْزَىٰ ۝١٣٤

135. Say: "Each one is waiting,<sup>170</sup> so you also wait. You will know who are the followers of the right path and who has been rightly guided.<sup>171</sup>

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ۝١٣٥

158. Means reprieve for performing good acts.

159. That is: Period of reprieve.

160. That is: Do not pay any heed to their senseless charges, and keep a patience and bear with their insulting and pain causing talks.

161. Praise Him, glorify Him with His praises, that is praise Him in prayers. It should be done in such a devoted way that only Allah's Immaculateness and Greatness is uttered by the tongue and this act should become an act of pure worship.

The examples of words glorifying Allah are: **سُبْحَانَ اللَّهِ Subhanallah** (Allah is Immaculate), and **لَا إِلَهَ إِلَّا اللَّهُ La ilaha illallah** (There is no god, but Allah). And the examples of the words of praises are: **الْحَمْدُ لِلَّهِ Alhamdulillah** (Praises are for Allah), and **اللَّهُ أَكْبَرُ Allahu Akbar** (Allah is the greatest). And the words which contain both the aspects are: **سُبْحَانَ رَبِّيَ الْعَظِيمِ Subhana Rabbiyal Azeem** (Immaculate is my Lord, who is Magnificent), and **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ Subhanallahi Wa Bi Hamdihi** (Immaculate is Allah and I sing His praises).

In the Sahih Bukhari, the last hadith which Imam Bukhari has recorded is this :

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ  
 ﷺ كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ  
 عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَ  
 بِحَمْدِهِ. سُبْحَانَ اللَّهِ الْعَظِيمِ - (بخارى كتاب التوحيد)

"Abu Hurairah narrates that the Prophet (Sallal Lahu Alaihi Wa Sallam) has stated that there are two statements which are very much liked by Rahman, light on the tongue but heavy in the balance, they are

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. سُبْحَانَ اللَّهِ الْعَظِيمِ -

**Subhanallahi Wa Bi hamdihi and Subhanallahil Azeem.**" - (Bukhari Kitabut Tawheed).

It amply clarifies that uttering of these words by a sincere Momin is very much liked and approved of by Allah, and their being repeated many times daily is the most desired thing.

Here it will not be out of place to point out that in the matter of remembering Allah different groups of Muslims have different ways of thinking and practice. One group in the matter of Allah insists on "merely repeating words of prayer

without creating the night religious consciousness. According to this group the quantity or the number of repetitions is more important than the accompanying religious consciousness or the feeling of devotion (quality). The second group has adopted special forms and registering strikes in connection with remembering Allah. And the third group, whose way of thinking is modern, happens to be short-sighted, therefore, it does not make any arrangements for it in any appreciable way. Compared to this excessive approaches, the method which was adopted by the Prophet, Sallal Lahu Alaihi Wa Sallam, is the right one and who can understand better the purport of the Qur'an than the Prophet?

162. For this remembrance two timings have been particularly mentioned, and they are before the sunset and before the sunrise that is, the times of the Fajr and Asr prayers, they are very important for worship. Then there are directions for remembering Allah during some parts of the night and the day. The part of the day is that when the sun has risen a little, which is called 'Zuha' and 'Ishraq'. The second part is that of Zuhr, and the third is that of Asr.

These directives for remembering Allah were given before the salat was made compulsory. The command for the five times daily salat is given in Surah Bani Israil, ayah No.78, which was revealed a few years later than the Surah Taha. This was a general command for remembrance of Allah like the general command of spending for Allah given in Makkah. When Zakat was made compulsory, the general command for spending for Allah was not cancelled, but spending for Allah was divided in two kinds: One compulsory spending, for which the terminology of Zakat was used, and the other voluntary (nafil) spending, for which the persuasive directive still holds. Similarly the command for remembrance of Allah which was given in the beginning, its observance was required in two ways: one in the form of five-times daily prayers, and second in the form of nafil salat and nafil (voluntary) remembrances. Accordingly in the hadith also remembrances after the salat are recommended.

163. That is: The fruits of this worship you will get in the form of self-satisfaction and pleasant tranquillity.

It is thus learnt that a man whose heart is sincerely occupied in remembering Allah and praising Him, achieves the much sought after spiritual satisfaction ; and heart-felt pleasure, and in the Hereafter he will be overjoyed by the blissful favours of Allah.

164. That is: Do not look at the wealth and worldly splendour of the world-worshippers with envy, for it is a means of their trial. Compared to this the provision which Allah has already promised to give you is far superior and better and lasting, and that provision is the provision in the Paradise.

165. It is the duty of every Muslim to perform the daily five-times prayers and should also persuade his family members to regularly offer the daily prayers. And the right method is to start the reform from one's own house. In the matter of observance of prayers by his family members no duty-conscious person can be willfully negligent.

It is also learnt from this ayah that the command to observe salat had come much earlier than the command for making the daily five-times prayers compulsory.

166. A similar statement is made in the Surah Al-Dhariyat :

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ - (ذاريات: ٥٤)

"I demand no livelihood of them. nor do I ask that they should feed Me."

-(Al-Dhariyat 57).

It means that by giving the command of performing salat for Him no benefit is derived by Allah, but this demand is to create a sense of fear of God and obedience for Him.

167. That is: By salat the quality of fear of God (righteousness) is created in men, and the success in the Hereafter is reserved only for those who develop this attribute in themselves.

It should be noted that righteousness or God's fear does not mean that man should avoid committing evil acts only but that they should also obey the divine commands. that is it consists of both the negative and the positive aspects. Accordingly Allama Taimiyah writes :

"Who says that 'Taqwa' (God's fear) is merely the name of giving up the evil acts – as explained by the predecessors and the

followers – it is obeying the commands as well as giving up the forbidden things." - (Majmu' Fatawa Ibn Taimiyah, Vol. 20, page 132).

168. The polytheists of Makkah used to say that if this man is really a divine messenger, then why does he not produce a tangible miracle. In reply they are asked: Did not what is stated in the earlier Scriptures reach them, which means that the coming of this divine messenger is exactly according to the prophecies that have been made in the divine Scriptures, the Torah and the Injeel, and this evidence is a convincing argument to prove that he is the true prophet. After this argument there is no need to have any perceptible miracle.

It may be noted that at the time of the revelations of the Qur'an, in the copies of the Torah and the Injeel that were available at that time there were various prophecies about the coming of the Arabian Prophet, but subsequently the Jews and Christians removed a number of such statements so that the weakness of their stand in comparison to Qur'an might not become manifest, and they have also translated some of the statements in such a way that nobody should understand anything. However in the presently available translations of the Torah and the Injeel some prophecies can still be found, about which we have already indicated previously. For example in the Torah this prophecy can be found :

"I will raise them up a Prophet among their brethren, like unto thee, and I will put my words in his mouth and he shall speak unto them all that I shall command him." - (Deuteronomy - 18: 18).

In this prophecy one thing that is said is that 'I will raise a prophet from among the brethren of the Bani Israil.' The brethren of Bani Israil are Bani Ismail, and Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) was of the clan of Bani Ismail. There has been no other prophet from among the Bani Ismail. except this Prophet. The second thing that is said in the prophecy is 'He will be like thee, i.e. like Moosa.' Prophet Muhammad was a prophet like Prophet Moosa. Accordingly the Qur'an says : "We have sent forth to you a messenger to testify against you,

just as We sent one to Firaun before you.' -(Muz-zammil-15). And the third statement is: 'I will put my words in his mouth, and he will speak unto them all that I shall command.'

This was the most distinguishing attribute of the Arabian Prophet. (Sallal Lahu Alaihi Wa Sallam) Accordingly Allah's words were uttered through his tongue and the Qur'an was considered as his miracle. In other words this miracle is exactly in accordance with the prophecy that is narrated in the Torah, and this is the proof of his being the true Prophet. It may be noted that before the coming of the Arabian Prophet, the people of the Book were waiting for the arrival of this messenger, in view of these prophecies and they used to discuss this mat-

ter often. (See Surah Baqarah, ayah No.89). Therefore, the people of Arabia cannot be unaware of this.

169. Humbled in their own eyes and disgraced in the eyes of others.

170. That is: everyone was waiting to see what would be the result of the dawah of the Messenger.

171. That is: Soon you will see as to whether the message of the Prophet was the means of good and betterment or not and whether Allah's help was with, the Prophet or with you. And on the Day of Resurrection it will be quite clear to you that the Messenger and his followers were on the right path and they alone reached the destination of success.



**SHURAH  
AL- ANBIYA  
(THE PROPHETS).**

## 21- AL- ANBIYA (THE PROPHETS).

**NAME:** In this Surah mention of various prophets has been made, which gives the Surah its name: Al- Anbiya.

**TIME OF REVELATION :** It is Meccan and from the context it appears that it could have been revealed in the last Meccan period, particularly the last ayat in which the Prophet has prayed for the final decision.

**CENTRAL THEME :** To create in the minds of the people the sense of accountability before God, so that their point of view and the direction of their actions may change for better. The Prophets (Peace be upon them) had always been reminding the negligent peoples this lesson regularly, but peoples, instead of following their teachings and reforming themselves indulge in opposing them. And it is also a fact that the help of Allah had always been with the Prophets and they had always been blessed with the special favours and mercy by the Almighty.

**ORDER OF THE VERSES :** In Verses Nos. 1 to 15 the people have been shaken concerning their negligence, and they have been informed of the consequences of the preceding peoples who opposed the prophets sent to them.

Ayat Nos. 16 to 18 relate that this world has not been created by God as a place for amusement but as a battle ground for the trial of strength between truth and falsehood.

In Verses Nos. 19 to 33 the narrative deals with monotheism.

In Verses Nos. 34 to 47, the doubts expressed concerning the prophet hood have been removed, and the people trying to ridicule the prophets are warned.

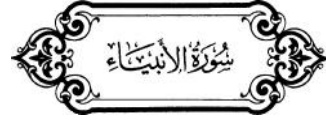
In Ayat Nos. 48 to 94 chronicles of the Prophets (Peace be upon them) are presented, by which it is aimed to present their teachings and at the same time to show that what wonderful miracles are manifested in their favour by the grace of the Almighty.

Ayat Nos. 95 to 112 are the last part of the Surah, in which the deniers are informed of the impending punishment and the people of Faith are given the glad tidings of good rewards. It is also explained that the sending of the prophets for the people of the world is a total blessing, and if they do not appreciate it, it would be at their own cost.

## 21-SURAH AL -ANBIYA

(THE PROPHETS)

Ayat : 112



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious,  
Most Merciful.

1. The Time of Reckoning for mankind is drawing near, yet the people are heedlessly turning away.<sup>1</sup>
2. No fresh Reminder comes to them from their Lord, but they listen to it while they play.<sup>2</sup>
3. With hearts preoccupied,<sup>3</sup> and the wrongdoers confer in private, saying: "Is this other than a mortal like you? Will you then go to witchcraft even when you see it?"<sup>4</sup>
4. He (the messenger) said: "My Lord knows what is spoken in the heaven and on the earth, He hears all and knows all."<sup>5</sup>
5. Nay, they even said that they were muddled dreams; nay, he has but invented it; nay, he is but a poet.<sup>6</sup> Let him bring us some signs, as did those (messengers) who were sent before.
6. No city We destroyed before them believed.<sup>7</sup> Will they then believe?<sup>8</sup>
7. We never sent before you beings other than men whom We revealed. Ask the people of the Book (Ahlaz Zikr) if you do not know.<sup>9</sup>
8. We had not given them bodies that would not eat food, nor were they immortals.<sup>10</sup>
9. Then We fulfilled the promise made to them. So We delivered them and whom We would, and We destroyed the transgressors.
10. (And now) We have sent down a Book wherein is your reminder. Do you not understand?

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ  
مُعْرِضُونَ ①

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَعْبُثُونَ ②

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ السَّجُودِ الَّذِينَ ظَلَمُوا  
هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَاءَ وَانْتُمْ تُبْصِرُونَ ③

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ④

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا  
بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ⑤

مَا أَمَدْتُ قَبْلَهُمْ مِنْ قُرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ⑥

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ  
فَسْئَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ⑦

وَمَا جَعَلْنَاهُمْ جَسَدًا آيَاتٍ لِقَوْمٍ ظَّالِمِينَ وَمَا كَانُوا خَالِدِينَ ⑧

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ  
وَأَهْلَكْنَا الْمُسْرِفِينَ ⑨

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ⑩

## COMMENTARY

1. By the time of reckoning is meant the hour of Doomsday. When everybody will have to account for his actions before God.

This very concept of accountability creates a sense of responsibility in men, and prompts them to live their lives in accordance with the divine commandments. But in every age people have been careless about this most important reality. and even today billions of men are unaware that they have one day to appear before their Creator to account for their actions in this world, in the very near future. This Quranic statement is such that would bring the intoxicated mankind to its senses, if it is prepared to give a thought to it. But the state of affairs is that the people are not willing to listen to the talk of accountability and the Day of Resurrection. They want to listen to only such talk that adds to their wordly pleasures.

The meaning of the time of reckoning having come near is that mankind has entered its last period on this earth, as the Prophet (Sallalahu Alaihi Wa Sallam) has stated:

بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ (مسلم كتاب الفتن)

“I and the hour of the Doomsday have been sent together like these two fingers.”

Moreover the hour of reckoning is near inasmuch as there is very little distance of time, and when death comes, man enters the stage of reckoning and from that very moment the process of reward and punishment starts.

2. That is every Quranic Surah that is revealed comes with a new magnificence of admonition and reminding, but these people are so casual in their attitude that let alone getting reminded by it, they ridicule it.

Such a behaviour was not peculiar to the ignorant Arabs, but it is adopted even by today's intellectuals. They are so casual and non-serious in the matter concerning God and religion

that whenever the talk of Paradise and Hell comes up, they do not fail to pass a cutting remark.

3. This is the real reason of their casual and non-serious behaviour that their hearts and minds are preoccupied with other matters and are neglectful of God and inclined towards the world.

4. That is : There is no stuff in what he presents as revelations, but that is merely a magic of words which impresses the people. Will you then knowingly fall into his trap ?

5. This is the saying of the Prophet, narrated by Allah, and this is in reply to the polytheists.

6. The deniers express different views about the Prophet and the Qur'an. Sometimes they say that it is witchcraft and sometimes they say it is a bundle of muddled dreams. At other times they say that these are invented words and sometimes that the Prophet is a poet and the Qur'an is the flight of his poetic imagination. This gives an idea of the muddled thinking of the deniers themselves. Sometimes when they say a thing, and when that thing does not click, they utter other idea and when that also is found to misfire, they say a third thing, and when even that fails they say a fourth thing. In this way they go on saying one thing or the other, trying to veil the reality.

7. That is: No people of any city embraced the true faith after seeing a tangible miracle.

8. That is: If any perceptible miracle is shown to them through the agency of this Prophet, these people would, not even then embrace the true faith, for this is the way of obdurate people.

9. This has been explained in Notes Nos.64 and 65, Surah Nahl.

10. All the Prophets that were sent ate food. None among them was super human, nor has any one of them lived for ever. The thing which distinguishes a prophet from other mortals is the revelation that came to him from God. This ayah also negates the idea that (Prophet) Khizr will be alive in this world for ever.

11. How many a community that lived sinfully have We destroyed, and raised up after them another nation :
- وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾
12. And when they felt<sup>11</sup> Our might, they fled from (their cities).
- فَلَمَّا أَحْسَبُوا بِأَسْنَانَا إِذْ هُمْ مِنْهَا يِرْكُضُونَ ﴿١٢﴾
13. 'Do not run away, return to your comforts and your dwellings, so that you may be questioned!<sup>12</sup>
- لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَتَرْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾
14. They wailed: "Alas for us! Indeed, we were wrong-doers."<sup>13</sup>
- قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾
15. This wailing of theirs went on till We mowed them down like reaped corn,<sup>14</sup> extinguished.<sup>15</sup>
- فَمَا زِلْتَ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾
16. We did not create the heavens and the earth in sport.<sup>16</sup>
- وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿١٦﴾
17. If We had wished to choose a pastime, We would have chosen it from Our presence if We were to do it.<sup>17</sup>
- لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَا مِنْ لَدُنَّا أَنْ كُنَّا فَاعِلِينَ ﴿١٧﴾
18. Nay, but We hurl the Truth at the Falsehood, and it does break its head and it (falsehood) vanishes.<sup>18</sup> And woe to you for all that you have uttered.<sup>19</sup>
- بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذْ هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾
19. To Him belongs whoever is in the heavens and the earth,<sup>20</sup> and those who dwell in His presence<sup>21</sup> are not too proud to worship Him, nor do they weary,
- وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
20. They recite His Immaculateness day and night, unflaggingly.<sup>22</sup>
- يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾
21. Or have they chosen from the earth gods who raised the dead ?<sup>23</sup>
- أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُبْشِرُونَ ﴿٢١﴾
22. Had there been other gods in these (heaven and earth) beside Allah, surely both would have<sup>24</sup> disordered gone to ruin. Immaculate be Allah, Lord of the Throne, free from that which they ascribe to Him.
- لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

11. That is : When they saw the signs of the coming punishment.

12. This is a taunt, which means why you are fleeing now, when you were ridiculing the coming of this punishment; if it is in your power, return to your houses of amusement so that your companions may know your condition as to what transpired that you had to leave your homes.

13. At that time they admitted their guilt and were sorry for what they did.

14. That is: Their condition became like that of a farm whose harvest has been mowed down, leaving behind only straw and stubble.

15. Their warmth of life disappeared and they became lifeless.

16. After denying the Hereafter, man cannot give a reasonable explanation of the creation of the universe. For such people the existence of the universe is not the result of a sober and serious decision of God, but it is merely a creation of sport, which God has done for Himself. Hindu philosophers term it as 'Leela'.

"In the beginning God was alone, and he desired to become many. As a consequence, he created the world out of mere pleasure, as a sport (lila)."

-(Outlines of Hinduism, by T. M. P. Mahadevan p. 163).

The fact is that only those people consider God casual and unserious who themselves are not sober and serious.

17. That is: To create anything in sport or as a pastime is against the magnificence of the Almighty's grand Personality. Even supposing that God wanted to do that, He would have done it near at hand; there was no necessity of creating such a grand universe, and such a sensible and sophisticated creature as man. In short, this workshop is not a thing of sport, but it has behind it a purpose and a reasonable objective.

18. It is not correct to think that this world is a play and we are the spectators, but that God has created it as a testing ground, and God is putting mankind to test. Therefore, this world has become a battle-ground for the conflict of Truth and falsehood, the result of this conflict will appear in the Hereafter, where there will be Truth and only Truth and Falsehood would

have become extinct. However in this world too, God arranges for the Truth to register a telling blow at the Falsehood. Accordingly it has happened so many times in the history of world that when Falsehood raised its head, God crushed it through the agency of His messengers. Eventually Truth triumphed and Falsehood had to face defeat. Therefore, through this Prophet also Truth has to overcome Falsehood, and Qur'an is that invincible argument of Allah before which Falsehood cannot stand. After this only those people will term this world as a play who have closed their eyes from the reality.

19. That is: By imputing false statements to God, you are preparing means of your own destruction.

20. That is: He is the Master of all and every one, and all belong to Him and every one is His slave.

21. Means Honoured angels who are close to God.

22. As man does not get weary by breathing, so the angels do not get weary by singing praises of God. They are always busy glorifying Him and singing His praises. In these ayat a glimpse of the elevated beings is shown, which gives an idea of what magnificence the presence of Allah will be! It gives the right concept of Allah's greatness and creates an inclination for worship and singing His praises.

23. The polytheists think that the god of the heavens is not the sole ruler of the earth, but that there are many small deities who are looking after the administration of the earth, and these are the very deities who cause profit or loss to humans in their dealings. As a rebuttal of this supposition, the question is asked whether they have chosen these other gods, and whether these gods are going to revive them after their death, and for worshipping them, whether they would receive any rewards. If it is not so—and even you yourselves cannot claim that they are going to raise them again—then what is the use of worshipping them? If you are not to be revived after you are dead, when would these Gods come to help you or be of use to you?

24. If there were to be many gods, then the working of this universe would have been chaotic. Every god would have used his power to

run the world according to his own wishes, and at one time or another there would have been some clash of interests and chaos. In such a case there would not have been the orderliness which is seen in the present system of the universe, and it would then not have been possible to execute any work according to plan in this world. For example for the rains, the compatibility of the land, sea, the sun and the winds is absolutely necessary, otherwise man's efforts to provide

water supply to every nook and corner of the earth would not have been successful. If these things were under the control of different gods, then their compatibility or agreement would not have been possible.

This is a great argument in favour of monotheism, which refutes polytheism and atheism. If this universe were to be without its Creator God, how could such a great workshop work in such an orderly manner !



*Have not the disbelievers pondered that  
the heavens and the earth were of one  
piece, then We separated them, and that  
We made of water every living thing ?  
Will they not then believe?(Al-Quran)*

23. He is not accountable<sup>25</sup> for what He does, but all others are accountable.<sup>26</sup>
24. Or have they chosen other gods beside Him ? Say: "Bring your proof. This is the teaching for those with me and those before me." <sup>27</sup> But most of them do not know the truth, that is why they turn away.
25. We did not send a messenger before you but We revealed to him that : "There is no god but Me, so worship Me."<sup>28</sup>
26. And they say: "Rahman (Most Gracious) has taken children." Immaculate is He ! Nay, but they are His honoured slaves.<sup>29</sup>
27. They Precede Him not in speech,<sup>30</sup> and they act by His command.
28. He knows what is before them and what is behind them, and they cannot intercede except for him whom He accepts,<sup>31</sup> and they tremble for awe of Him.<sup>32</sup>
29. And whoever of them should claim : "I am a god beside Him, such a one We shall requite with Hell. Thus We requite the wrong-doers."<sup>33</sup>
30. Have not the disbelievers pondered that the heavens and the earth were of one piece, then We separated them,<sup>34</sup> and that We made of water every living thing ?<sup>35</sup> Will they not then believe?<sup>36</sup>
31. And We have made firm mountains on the earth lest it move away with them,<sup>37</sup> and have made in them passes<sup>38</sup> so that they may be guided rightly.<sup>39</sup>
32. And We have made the sky a roof safe.<sup>40</sup> Yet they turn away from its signs.<sup>41</sup>
33. And it is He who created the night and the day, and the sun and the moon, each one is floating in (its own) orbit.<sup>42</sup>

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مِنْ قَبْلِي ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهٖ يَعْمَلُونَ ﴿٢٧﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٢٩﴾

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا السَّمٰوٰتِ وَالْاَرْضَ كَاتِبًا تَرْقٰٓا فَنفَقْنٰهُمَا وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ اَفَلَا يُؤْمِنُوْنَ ﴿٣٠﴾

وَجَعَلْنَا فِي الْاَرْضِ رَوٰسِيًّ اَنْ تَمِيْدَ بِهِمْ وَجَعَلْنَا فِيْهَا فِجَاجًا سَبِيْلًا لِّعَلَّهُمْ يَهْتَدُوْنَ ﴿٣١﴾

وَجَعَلْنَا السَّمٰءَ سَقْفًا مَّحْفُوْظًا ۗ وَهُمْ عَنْ اٰيٰتِنَا مُعْرِضُونَ ﴿٣٢﴾

وَهُوَ الَّذِي خَلَقَ الْاَيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٣٣﴾

25. Allah is the Absolute Master and the Highest Ruler. Therefore, there is no question of His being accountable or answerable before anyone, nor does anybody have any right to question His decisions and His acts.

26. As all are Allah's creatures and His slaves, everyone of them is answerable before Allah. Anyone who does not think himself accountable before Allah, places himself in a wrong position, as a result of which his whole life takes a wrong turn.

27. That is: There is no proof of anybody other than Allah being God in the divine teachings. Today the teachings that have been imparted to my (i.e. Prophet's) companions are absolutely the same teachings which were imparted to the followers of the preceding prophets (Peace be upon all of them), which were the teachings of monotheism.

It may be noted that in the various religious books of the polytheists the concept of more than one god being found is not an argument in favour of that being the divine decree or the saying of a prophet, for these books are not sent down or revealed by God but are authored by men.

28. Therefore, the teachings against monotheism found in different religions are not the teachings of any prophet. If such a teaching is ascribed to any prophet, then it is a falsehood and an allegation against that prophet.

29. The Meccan polytheists used to claim that the angels were the children of God. This is a rebuttal of that falsehood. The Qur'an says that they are not Allah's children but they are His honoured slaves.

30. It is not the place of the angels to speak before Allah has spoken. They dare not do so, but you are under the wrong impression that they are the dear ones of Allah and may do anything with impunity, and get things accepted by Him.

31. That is: angels will intercede only in the case of those humans about whom Allah may allow them to do so. The idea is to refute the belief of the polytheists that if at all Doomsday occurs, the angels whom they worship will intercede on their behalf and will save them from divine punishment. For further explanation regarding intercession, see Surah Baqarah Note No.412, and Surah Maryam Note No.111.

32. Angels are never guilty of disobedience, but they tremble in awe of His wrath. It would behove man if he also inculcates this angelic attribute.

33. That is: You have made angels gods, but they do not claim divinity. They are ever busy in the worship of Allah. Even if it is presumed that anyone of them claims to be god, he will be thrown into the Hell, because that is the punishment for such a crime.

34. Here the earliest conditions of the universe are narrated and people are invited to ponder. It is not correct to think that the universe was in the same condition from the beginning as we see it today, and that it has no beginning, nor an end. The reality is that this universe has come into existence by a Creator having created it. The universe came into being in this way "The Creator first created a matter (nebula) Surah Ha Meem As-Sajda, ayah 11, which was a mass; then from this matter He created the earth and the heavens, and all the heavenly bodies. In other words, the earth and the sky were one mass, one piece and were separated subsequently".

Anybody who would give a serious thought to this subject will realise that what the Quran has stated is true, for if the matter of the universe were not to be one, how could then harmony be found in all its different constituents. We see that the sun throws its rays on the earth, which accepts its heat and light. Now man has also reached the moon and we have found that on the moon also its ground is also made up of rocks. And when it is a fact that all this is the handiwork of one Craftsman, then why should man turn away from this reality.

35. That is: Water is the origin of life. All living things got life through water, and their existence depends on water. Scientific data reveals that life originated in water. According to Biology, protoplasm, the watery matter, is the matter of life, which is found in every living animal. Does not this reality of life point to one God's creativity and His great might ?

36. That is : If man gives a serious thought to these realities, it would develop a sense of faith and belief in their minds, but people do not contemplate this aspect of the realities.

37. This has been explained in Note No.26,

Surah Nahl.

38. He created passes in the mountains. These were the natural ways through which it became possible for men to go from one region to another.

39. To be rightly guided to find the way from one place to another and also to accept the right faith. Qur'an turns men's minds from the external to the internal and from the appearance to the reality. This is its very effective and delicate guidance.

40. The meaning of the sky being a secure and safe roof means that it has been created in such a way that there is no defect in it. After a passage of billions of years it is still existing in its original condition and position. It has not even developed any signs of old age or decay that the denizens of earth may fear its falling.

41. The present day astronomers have discovered the Cosmic Rays, but they could not discover the Creator of the universe! It is so because they are in search of the Creator. In fact only those find God who seek Him.

42. In the text the word used is 'Falak' : Orbit of the planets. (Lissanul Arab, Vol. 10, p. 478) This word is not used in the Qur'an to mean the sky, nor was it known to mean sky in the old Arabic. Later on this word came to be used to mean the sky as a technical term in the astrological science, and in Persian and Urdu this word

is used to mean the sky. And in the ayah this word is used in the 'Nakirah', which gives it the sense of each one's orbit, and the word denoting their floating is used in the plural for more than two heavenly bodies. Therefore, this word points to the fact that not only the sun and the moon but all the heavenly bodies are floating in their orbits. When a man sees the heavenly bodies with his open eyes, he sees them floating in the vast space. therefore, the Qur'an has narrated the actual fact in a commonly understood way, and the idea is to show that the sun, the moon and the stars are all in motion, and they are continuing their journey in their own orbits. They cannot deviate from their appointed paths. This function of theirs with such a regularity is the clear proof that the reins of all the heavenly bodies are in the hands of an absolutely powerful Master and the Highest Being.

So far as the astrological science is concerned, it is accepted that the moon and the planets rotate in their orbits. As for the rotation of the sun and the stars, this science does not deny their revolution on their axis, however about their orbital rotation modern science has not advanced from mere conjecture, therefore, the realities narrated by the Qur'an cannot be confined to the limits of the modern science. (For further explanation see Surah Ra'd, Note No.8).



*When the unbelievers see you ( O Prophet!) they do not treat you except with mockery, saying: 'Is this the man who talks (disparagingly) about your gods ?' And they themselves are such that deny all mention of Rahman (Most Gracious). (Al-Quran)*

34. We have made no man immortal before you.<sup>43</sup> If you die will they live forever?<sup>44</sup>
35. Every soul must taste of death,<sup>45</sup> and We test you with evil and with good, by way of trial.<sup>46</sup> And to us you will be returned.<sup>47</sup>
36. When the unbelievers see you (O Prophet!) they do not treat you except with mockery, saying: 'Is this the man who talks (disparagingly) about your gods?' And they themselves are such that deny all mention of Rahman (Most Gracious).<sup>48</sup>
37. Haste is in man's temperament.<sup>49</sup> I will soon show you My signs,<sup>50</sup> so do not ask Me to hasten.<sup>51</sup>
38. And they say: "When will this promise (be fulfilled), if you are truthful?"<sup>52</sup>
39. If the unbelievers only knew the time when they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!
40. That (time) will come suddenly and will stupefy them, and they will be unable to repel it, nor will they be reprieved.<sup>53</sup>
41. Messengers before you were also mocked, but those who scoffed at them were smitten by the very thing they mocked.<sup>54</sup>
42. Say: Who protects<sup>55</sup> you, by night and by day, from (the grip of) Rahman (Most Gracious)?" Yet, they turn away from their Lord's mention.<sup>56</sup>
43. Or have they gods who can shield them from Us? They cannot help themselves, nor can they have support from Us.<sup>57</sup>
44. Nay, but We provided good things to them and their fathers, until a long period elapsed.<sup>58</sup> Do not they see how We proceed to the land, reducing its borders?<sup>59</sup> Can they then be victors?

وَمَا جَعَلْنَا الْبَشَرَ مِنْ قَبْلِكَ الْخَالِدَ أَفَلَيْنَ مَاتَ

فَهُمُ الْخَالِدُونَ ﴿٣٤﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبَلُّوكُمُ

بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا

الَّذِي يَذْكُرُ آيَاتِنَا وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٦﴾

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمْ

النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ

رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا

مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤١﴾

قُلْ مَنْ يَكْفُلُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ

بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ

أَنْفُسِهِمْ وَلَا لَهُمْ مِمَّا يُصْحَبُونَ ﴿٤٣﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ

أَفَلَا يَرَوْنَ أَنَّ نَاتِي الْأَرْضَ نَقُصُّهَا مِنْ أَطْرَافِهَا

أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

43. This ayah clarifies that nobody is to live permanently in this world, so much so that even the prophets of God have also to die one day. It refutes the wrong presumption of the general Muslims that Khizr has been granted by Allah everlasting life in this world. Besides, it also strikes at the roots of the Shiah belief which they hold about their twelfth Imam that he had disappeared and is living somewhere and one day would re-appear.

As for the question of Prophet Eesa's life: he is not living in this world, but has been raised above to the heavens, and after he appears again a little before the Day of Resurrection, he will also die his natural death.

44. The opponents wanted that the Prophet should die so that the tensions which had developed between them and the Prophet, might be ended. Qur'an says that if the Prophet dies, his opponents are also sure to die one day, therefore, what is going to happen after the death should really be a cause for worry for the opponents. To be reckless about the fate that awaits the people in the Hereafter is not the right or wise attitude.

45. This has been explained in the Surah Aali-Imran, Note No.215.

46. That is: The life of this world is the life of trial, death is destined for everybody. Similarly any one's being well off or badly off is with a view to his trial only, and a Prophet, being a man, has to pass through these circumstances.

47. Returning to God means that Allah has sent you in this world and you have to go back to Him. This is a simple reality which has been narrated in this verse. Contrary to this, the polytheists of India have this polytheistic belief that after death man's soul amalgamates with God-(Allah is above what they ascribe to Him).

فتعالى الله عما يُشركون .

48. Here the word 'Zikr' has been used twice, connoting two different meanings. One meaning is talking disparagingly and the other meaning that they do not like to mention God's name with His due praise.

This is a taunt on the foolishness of the polytheists that they hold their deities so dear that they do not like to hear anything said against them, even if it is based on facts, but they are so

much averse to Rahman, Most Gracious Allah, whose favours and mercies on them are limitless, that they do not like to hear His name being mentioned before them.

49. Man has been created hasty and impatient so that he may rush towards good and have zest for work, but man uses this motive force in the wrong direction and rushes towards evil. Man's wrong decisions and careless acts are the result of the hastiness or impatience, whereas if man desires he can keep this motive force under his control and utilise it for his own good.

50. Means signs of punishment. These prophecies of the Qur'an came out to be truthful. Accordingly they were manifested in the battle, which the idolaters fought with the Muslims against the Prophet of Islam.

51. That is: Do not hasten to ask for punishment to come soon. It is learnt that hastiness is ingrained in man's character, but at the same time he has also been given the power to control it, therefore, he should not hasten for the evil.

52. Promise of the Doomsday.

This query of the unbelievers as to when the promise of the Doomsday will be fulfilled is the second example of their hastiness.

53. That is: Just now these idolaters are making haste for the Doomsday to occur, but when it will occur it would take them in its holocaust. At that time they will not find time to reform themselves and to repent for their follies and sins.

54. They used to make fun of the Prophet when he warned of the impending punishment, which ultimately seized them.

55. That is: It may be day or night, man's life is always in danger at every step, and it is the Most Gracious Allah only who protects him. If instead of protecting you He would subject you to suffering, there would be none who would be kind to you and protect you against Him.

56. That is: Their condition is such that they have no realisation of God's favours, and they do not like to hear the mention of His favours and mercies being made.

How unrealistic does polytheism make a man about the realities of life!

57. That is: If Allah's punishment has to descend, then will these deities protect them from it? How would they protect them when they are

unable to protect their own selves, particularly when they do not have the support of the Almighty. Here the hint is about those deities of the polytheists about whom they believed that they would protect them from all troubles.

58. Quraish were not only well to do but also enjoyed the privilege of being leaders. All this was achieved by them with the favour of Allah only. As they had been enjoying good times for quite a long time, they had become indifferent to God. The intoxication of wealth and power makes man negligent of God.

59. That is: The effects of Islam's popularity

in the vicinity of Makkah and around were becoming manifest, and its superiority was being gradually established.

The ayah hints at Madina in particular, where people were embracing Islam in good numbers, as if the world was becoming narrow for the polytheists of Makkah, so much so that a few years after the revelation of this surah the Prophet (Sallal Lahu Alaihi Wa Sallam) came to power in Madina. This coming into power in Madina preceded the victory of Makkah. In other words the victory of Makkah is the correct interpretation of this ayah.



*He said: "Nay, but your Lord is the Lord of the heavens and the earth, who created them- and to this I bear witness. "And, by Allah, I will plot against your idols after you have gone away and turned your backs. (Al-Quran)*

45. Say: "I warn you by revelation." But the deaf can hear no call when they are warned.<sup>60</sup>

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ  
إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

46. And if a breath of your Lord's punishment were to touch them, they would cry out: Alas for us! Surely we were wrong-doers.<sup>61</sup>

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَيْلَنَا  
إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾

47. We will set up just scales<sup>62</sup> on the Day of Resurrection, so that no man in the least may be wronged. We will bring (for weighing) actions as small as a grain of mustard seed. And sufficient are We as reckoners.<sup>63</sup>

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ  
شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا  
بِهَا وَكُفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾

48. And We<sup>64</sup> verily gave Moosa and Haroon the Criterion<sup>65</sup> (of right and wrong) and a light<sup>66</sup> and a Reminder for those who fear God,<sup>67</sup>

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً  
وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

49. Those who fear<sup>68</sup> their Lord unseen and who dread the Hour of the Doomsday.

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ  
مُشْفِقُونَ ﴿٤٩﴾

50. And this is a blessed Reminder<sup>69</sup> that We have revealed. Will you then reject it?

وَهَذَا ذِكْرٌ مُّبْرَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

51. And We had bestowed on Ibrahim from before the rectitude becoming to him and We knew him well.<sup>70</sup>

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾

52. When he said to his father and to his people: "What are these idols to which you are so devoted?"<sup>71</sup>

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ  
الَّتِي أَنْتُمْ لَهَا عَاقِبُونَ ﴿٥٢﴾

53. They replied: "We found our fathers worshipping them."

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

54. He said: "Verily you and your fathers were in obvious error."<sup>72</sup>

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

55. They asked: "Is it the truth that you have brought us, or is this but a jest?"

قَالُوا آجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّعِينِينَ ﴿٥٥﴾

56. He said: "Nay, but your Lord is the Lord of the heavens and the earth, who created them<sup>73</sup> and to this I bear witness.<sup>74</sup>

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي  
فَطَّرَهُنَّ ۗ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾

57. "And, by Allah, I will plot against your idols after you have gone away and turned your backs."<sup>75</sup>

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

60. It becomes clear that only those hear the voice of the revelation and that of the Prophet, who keep their ears open.

61. That is: Just now they are demanding that the punishment should visit them soon, but when even a part of that punishment would touch them, they would repent for what they had done and would admit that they had committed sins.

62. For explanation, please see Surah Qaria' Note No.6

63. On the Day of Resurrection when the gathering of humans will be like a human sea, it will not be difficult for God to take the reckoning of every individual person on that day, and that His reckoning will be perfect.

64. From here starts the narrative about a few great Prophets. In the Qur'an mention of prophets occurs quite often, so that different aspects of their biographies and their teachings are brought into focus, the golden pages of the Prophets' histories may be preserved, and the readers may get guidance from reading them. It also helps in removing the doubts of the deniers and makes them realise that the existence of the Prophets is a historical reality, and Allah has been sending them in different countries at different times. A particular advantage of this narrative is that the people of faith may get the benefit of their company by reading about them in the Qur'an, as if when Qur'an narrates the chronicle of any prophet, the reader is carried in the company of that ideal personality so that it may provide nourishment for his soul.

65. The word used here is 'Furqan' which means those signs which distinguish the truth from the falsehood and manifest the differences between the two. Accordingly in the Surah Muminoon it is stated :

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا  
وَأَسْلَطْنَا مُوسَىٰ - (المؤمنين-٤٥)

"Then We sent Moosa and his brother Haroon with Our signs and manifest authority." - (Muminoon -45)

66. 'Zia' (Light) means the light of guidance.

67. ' Zikr' (Reminder) means the Torah, which was revealed to Prophet Moosa, and since Prophet Haroon was made a prophet and his

minister on the request from Prophet Moosa, he has also been included in this favour.

This reminder proved to be beneficial practically in the case of only those who feared God. Those who did not want to fear God, could not derive any benefit from this.

68. To fear God without seeing Him is a great attribute of the God-fearing men. Those who put the condition of first seeing God before fearing Him have neither understood the greatness of God nor do they realise their own position that they have been placed in a testing ground and they are on trial whether they would employ their intelligence and common sense, with the help of the internal and external signs (the human world and the universe), and with the guidance from the divine revelations and in response to the voice of their conscience would recognise their Lord or not ?

From this it also becomes clear that efforts to see God by indulging in difficult physical exercises is useless, and is a deviation from the method that has been set for man in his life of trial.

69. That is: Qur'an.

70. In the text the word 'Rushdahu' (his rushd) is used which means understanding and also religious guidance. Prophet Ibrahim was to be raised as a great personality, therefore, Allah has bestowed on him, according to his status, seriousness, understanding and intelligence of a very high standard. On account of these capabilities he had reached the truth about monotheism even before he was blessed with prophethood, and he was a truthful man. And when he was blessed with prophethood, he became the standard-bearer of monotheism and a tower of guidance.

The favours and blessings of Allah which were showered on Prophet Ibrahim due to his knowledge and His selection was most appropriate and Ibrahim proved himself to be the most deserving of these favours.

71. After being blessed with prophethood. Ibrahim wanted to bring out his father and community from the mire of idolatry and in attempting to do so he openly denounced idolatry.

The present day secular mentality recommends tolerance in the case of even idolatry, and does not like any criticism of this objectionable practice. But the very purpose of the prophets'

being granted their high position is to bring out the people from the darkness of ignorance and to save them from the punishment of the Hell-Fire. Therefore, they register an effective hit at polytheism.

72. This was also a straight, unambiguous talk which Ibrahim delivered. If the forefathers were worshipping idols, it does not naturally mean that it is the right way. If the forefathers acted under the influence of ignorance, then how can it be reasonable for the children also to behave in the same ignorant way. But even in the modern scientific times what a large number of nations indulge in this ignorant practice. They are attached to their polytheistic culture because

they have received it in their national heritage.

73. That is: These idols are not gods, but God is that who has created the universe and is its Master. This statement contains the argument that when these gods and goddesses are not the creators and masters of the universe, then how can they be the real God ?

74. Here witness means declaration. That is, I openly express and declare my belief of monotheism before you, and I am appointed by Allah to give witness to this fact.

75. The step which Prophet Ibrahim wanted to take against the idols, was hinted by him in advance so that the people may know it. This was a sign of his extreme courage.



*We said: "O Fire, be coolness and peace for Ibrahim." And they sought to plot against Ibrahim, but We made them the greater losers. And We delivered him and Loot, and brought them to the land which We have blessed for all mankind. (Al-Quran)*

58. So he reduced them to fragments, except the big one of them so that they might turn to him.<sup>76</sup> فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
59. They said: "Who has done this to our gods? Surely it must be an evil-doer."<sup>77</sup> قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتَانِ إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
60. Some said: "We heard a youth say something about them, who is called Ibrahim."<sup>78</sup> قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾
61. They said: "Then bring him here before the people's eyes so that they may see."<sup>79</sup> قَالُوا فَأْتُوا بِهِ عَلَى آعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾
62. (When Ibrahim came) they asked: "Ibrahim, was it you who did this to our gods?" قَالُوا يَا أَبَتِ ابْنِ إِبْرَاهِيمُ ﴿٦٢﴾
63. He replied: "Nay, but this big one has done it. Ask them, if they can speak?"<sup>80</sup> قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ  
إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾
64. Thereupon they turned to themselves and said (to each other): "Surely you are the ones in the wrong."<sup>81</sup> فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا لَوْلَا أَنْتُمْ الظَّالِمُونَ ﴿٦٤﴾
65. Thereafter they were made to turn over upon their heads (confused) <sup>82</sup>saying, and "You know that they do not speak." ثُمَّ نَكَّسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ  
مَا هُمُولاؤُا يَنْطِقُونَ ﴿٦٥﴾
66. He said: "Do you then worship, instead of Allah, that which cannot profit you at all, nor harm you?"<sup>83</sup> قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا  
وَلَا يَضُرُّكُمْ ﴿٦٦﴾
67. "Fie on you and all that you worship instead of Allah!<sup>84</sup> Have you then no sense?"<sup>85</sup> أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
68. "Burn him and support your deities, if you are going to do anything," They said.<sup>86</sup> قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ ﴿٦٨﴾
69. We said: "O Fire, be coolness and peace for Ibrahim."<sup>87</sup> قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿٦٩﴾
70. And they sought to plot against Ibrahim, but We made them the greater losers.<sup>88</sup> وَآرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾
71. And We delivered him and Loot,<sup>89</sup> and brought them to the land which We have blessed for all mankind.<sup>90</sup> وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا  
فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

76. One day Prophet Ibrahim, when the people had gone out in connection with some festival, Prophet Ibrahim got the opportunity of entering the temple and he broke into pieces all idols, except the big one. He left the big idol purposely, so that the people might ask the 'Red Joker' who had done that to their deities. And when he would not give an answer, it would be clear to the people that the idols are lifeless things, which neither could profit nor could harm anyone.

This was a great missionary tactic, which led him to break these idols. And this action he had taken after he had already presented his message with arguments, the details of which are given in Surah An'am, ayat Nos. 74 to 81. If his main objective were merely to break the idols then he would not have left even a single idol unbroken, nay, he would have broken the big idol first.

There was a possibility of one question being asked: What right had he to break the deities of other people? Such a question arises only as a result of not understanding the real importance of a Prophet's position. A prophet is sent by Allah, and he receives Allah's messages through revelation direct, and he is directly guided. Therefore, he has to obey Allah's commands, regardless of the consideration whether it is against the current practice of a certain community or caste or society. A prophet considers the divine right more important than the human rights, and he does not care if he has to break any traditional rule or law in order to finish every evil or forbidden thing, he would willingly do it. And whatever Prophet Ibrahim had done was to end the great evil-polytheism -and therefore, his action is praise-worthy and not at all objectionable. Accordingly Allah declared this action of his as the result of right guidance.

77. When people returned from the festival, they saw the condition of their deities and were terribly offended and were extremely enraged.

78. It is thus learnt that this incident took place when Ibrahim was a young man, and that prophethood was bestowed on him in his youth.

Prophet Ibrahim had expressed his thoughts against the idols, therefore, when the people saw their idols broken they thought that damage

must have been caused by him alone.

79. In this way Ibrahim got the opportunity to present his message before the masses and the classes.

80. That is: The biggest idol had done this act. If idols can speak, why not ask them?

This was a very effective taunt on the helplessness of the idols. When they could not save themselves, then how can they save their worshippers? If they have the power of speech, then ask them who has done this, and if they do not have the power of speech, then it means that they are lifeless stones. Then how can they be gods?

Prophet Ibrahim had taken this step to bring home to the people that the idols were unreal deities, and for this very purpose he had ascribed the damaging action to the big idol. This manner of speech-ironical-is very effective in bringing out the waywardness and straying of the people, as it at once shocks them. But those who cannot understand the delicacies of language, merely go by the apparent meaning of the words and start raising objections. This telling reply from Prophet Ibrahim also did not influence them, and they treated it as a lie. They thought that Prophet Ibrahim has denied that he had broken the idols. If his intention was to deny this allegation, he would have clearly stated that he had not broken the idols and that the allegation was false. But he did not say anything of the sort, and his opponents also did not consider it a lie, as they understood that he was presenting a logical argument against idolatry, therefore, they, in their reply, admitted that idols do not speak. When they admitted this fact, it gave an opportunity to Prophet Ibrahim to show the helplessness of the idols and to register an effective proof against idolatry.

As for the hadith in which three falsehoods have been ascribed to Prophet Ibrahim, which includes the statement here referred to i.e. Nay, but this big one has done this: this hadith has been narrated in Bukhari, Muslim and Tirmizi, etc., and ulema have given different interpretations for this, but Imam Razi has put the nail on the head:

"As for the first narrated hadith, it is better to ascribe the falsehood to their narrators than to ascribe it to the prophets (Peace Be Upon Them)".

And Maulana Abul Kalam Azad has rightly commented :

"Generally the commentators have agreed that on three occasions Prophet Ibrahim uttered such words as can be termed as falsehood. One of these occasions was when he was asked whether he had broken those idols, and he replied : 'Nay, but this big one has done this.' although he himself had broken them.

"In this connection argument is pushed on the basis of a narrative from one of the authentic ahadith, but first of all we must seriously contemplate on this occasion whether here in reality any such event has been narrated which proves that Prophet Ibrahim spoke a lie, irrespective of the seriousness and manner of that lie. The fact is that in the history of the commentaries of the holy Qur'an there is no greater and unaccountable puzzle than this one. There is nothing in Qur'an which depicts the uttering of the falsehood of the truest of the true personality. But with difficulty one ayah is being distorted in its interpretation to show that a falsehood is being uttered. And why is this attempt to prove the commitment of falsehood being made ? Only because there is a supposed hadith, lest the narrative of the non-innocent narrators might be considered weak. As if the main thing in this affair is the protection of the non-innocent narrators and not of the innocent prophets, and if there is a difference between the Qur'an and a narrative, then Qur'an has to be moulded to conform to the narrative. The evidence of the narrator is inviolable." -

(Tarjumanul Qur'an, Vol. II, page 495)

Blind following of tradition is very aptly and effectively pointed out by his sarcastic remarks. Further on he writes :

"Without doubt the narrative is from the two authentic books of the hadith, but in these thirteen hundred years no Muslim has claimed innocence for the narrators of the hadith, nor has anyone considered Imam Bukhari and Imam Muslim above committing mistake. So the truthfulness and the innocence of the prophets is a part of the religious belief and is to be followed.

"However best the narrative among the various kinds of narratives it may be, in no way his evidence is more than an evidence of a non-in-

nocent narrator, and the evidence of a non-innocent person cannot be accepted against the certain beliefs of the religion. We will have to admit that this cannot be the saying of Allah's messenger, surely the narrators have committed a mistake here." (ibid page 499).

The reply of Prophet Ibrahim was in the nature of an argumentative charge against his opponents, and it cannot be termed as (falsehood) and when a hadith- whether of Bukhari or Muslim- differs from Qur'an and also casts doubts on the innocence of a prophet, then such a narrative cannot be the saying of the Prophet. Therefore, that tradition, from the viewpoint of its text, deserves rejection. And as for its sources, that is also doubtful. Imam Bukhari has, stated it to be the exact sayings of the prophet and also as not the exact sayings of the prophet the narrator Abu Huraira narrating it not exactly as stated by the Prophet. (See Bukhari, Kitab Ahadithul Anbiya), Then again the narrative which is said to be according to the statement of the Prophet is by one Jarir bin Hazim, and there is a difference of opinions among the scholars of hadith about this narrator. Allama Ibn Hajr, in his Tahzibut tahzib, the well known and reliable book about the narrators of the ahadith, has quoted both kinds of statements, e.g. Ibn Saad says that he is reliable, but in his last days he suffered from a mental sickness. Nasai says that there is nothing wrong in quoting from him. Imam Ahmed says that Jarir commits many errors. In Egypt his memory was not proper and he narrated from his superstition (See Tahzibut Tahzib, Vol. II, pages 69 to 72). And Imam Zahbi has quoted the saying of the very Imam Bukhari that Jarir Ibn Hazim sometimes commits errors.

(See Meezanul E'tidal, Vol. I, page 393).

It is clear that the sources of this hadith are doubtful, and its allusion of authorship to the prophet is not right. But those who insist on its authenticity, quote in support a hadith from Bukhari about intercession, in which it is stated that on the Day of Resurrection when people will approach Prophet Ibrahim to intercede on their behalf, he will put this excuse that he had committed three falsehoods (Bukhari Kitabut tawheed), and they explain this falsehood by saying that it was a taunt. But this interpretation

is not correct for if this was a taunt, then it was a thing to be appreciated; what was his fault that under its excuse he would decline to intercede before God on the day of Resurrection ? On the one hand considering his statement as very meaningful and effectively impressive and on the other hand thinking him to be guilty! These two opinions are contradictory. Therefore, imputing falsehood to Prophet Ibrahim is absolutely wrong.

81. That is: For a short time there was a realisation in their minds that they were on the wrong side, and this they conveyed to one another secretly.

82. That is: Again their prejudice returned and they could not think dispassionately.

83. This was the greatest argument against idolatry which Prophet Ibrahim could present before his opponents.

84. This harsh statement was uttered by Prophet Ibrahim when the argument in support of monotheism had been convincingly conveyed to the idolaters. And the fact that idols cannot profit or harm anybody had been brought home to them, for if they could have the power to harm anyone they could have definitely harmed Ibrahim.

85. It is elicited that idolatry is absolutely nonsensical. A person using his intelligence cannot be an idolater.

86. Those who said this might have been religious leaders and purohits of the temple.

87. That is: Ultimately these worshippers of the idols threw Prophet Ibrahim into the fire, but Allah commanded the fire to be cool for Ibrahim and the guarantor of his safety. This was a miracle which Allah manifested in favour of his

Prophet. There is nothing contrary to common sense in this phenomenon. The characteristic of the fire to burn is created by its Creator, and if He wants to create a different characteristic in it, can He not do it ? The physical characteristics of things are not their own, but are created by God. And when they are created by Him, then He can change them whenever He likes. It confounds only those who do not believe in God, or if they believe they do not consider Him as the Absolute Powerful Being.

As it is, in the modern times a number of inventions have been made which are fire proof. If man can produce such protective things, then how is it difficult for the Absolutely Powerful Being to protect His favourite slave from the ravages of fire? In reality it was the help from Allah that was manifested in support of Prophet Ibrahim, when He had jumped into the fire as a standard bearer of tawheed.

88. That is: Prophet Ibrahim was not harmed in any way. On the contrary his opponents were unsuccessful.

89. It is learnt that among the community of Prophet Ibrahim, only Prophet Loot was his follower. Therefore, after this stated event Allah commanded him to migrate. So he migrated and went to Palestine.

90. Means the land of Palestine, which is full of blessings of both the kinds, worldly and spiritual. It is rich spiritually, because it was the habitat of quite a number of prophets from Ibrahim to Eesa (Peace be upon all of them). It is rich materially because it is very productive and green. (For further explanation. please see Surah Bani Israil, Not. No.1).



72. And We bestowed upon Him Ishaq, and also Yaqub<sup>91</sup> (grandson), and We made each a righteous man.<sup>92</sup>

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً  
وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٤٧﴾

73. And We made them Imams<sup>93</sup> (leaders) who guided by Our commands and We revealed to them<sup>94</sup> to do good deeds, and to establish salat and to pay zakat, and they were worshippers of Us (alone).

وَجَعَلْنَاهُمْ آيَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٤٨﴾

74. And to Loot We gave wisdom and knowledge,<sup>95</sup> and We delivered him from the city which indulged in wicked practices.<sup>96</sup> Verily, they were a community wicked, evil.

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْغَبِيثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسَقِينَ ﴿٤٩﴾

75. And We admitted him to Our mercy.<sup>97</sup> Verily, he was of the righteous.<sup>98</sup>

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

76. And before this when Nooh<sup>99</sup> invoked Us, We heard his prayers<sup>100</sup> and saved him and his people from great suffering.<sup>101</sup>

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٥١﴾

77. And delivered him from the people who denied our revelations.<sup>102</sup> Verily, they were evil people, so We drowned them all.

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٢﴾

78. And Dawood<sup>103</sup> and Sulaiman,<sup>104</sup> when they were passing judgment concerning the cornfield in which the herd of goats of a group had strayed at night and We were witnessing their judgment.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمُونَ فِي الْحَرْثِ إِذْ نَفِثَتْ فِيهِ غَمَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٥٣﴾

79. We gave Sulaiman insight into it (the case); and to each gave judgment and knowledge.<sup>105</sup> And We subdued the mountains and the birds to join Dawood in Our praise (Tasbeeh).<sup>106</sup> And We were the doers<sup>107</sup> (of all this).

فَفَقَّهْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٥٤﴾

80. We taught him to make coat of mails that it may protect you in your wars. Are you then thankful?<sup>108</sup>

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٥٥﴾

81. To Sulaiman (We subdued) the raging wind: it blew at his bidding to the land which We have blessed.<sup>109</sup> We have knowledge of everything.

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٥٦﴾

91. That is: Allah not only gave a son like Ishaq but also a grandson like Yaqub. They were the bright gems of the clan of Ibrahim.

92. That is: These personalities were most virtuous in their character. This refutes the various statements in the Bible which tarnish their image.

93. He was a true leader of mankind, for he showed them the path that leads to God and guided them according to the divine command. Everyone who followed him achieved true glory.

The distinctive aspect of the leadership was that he himself did not seek to be the leader nor was he interested in assuming leadership, but it was Allah who made him the Imam or the leader of the people, and under his guidance many communities were raised.

94. After giving the comprehensive command of doing good deeds, the command for establishment of salat and giving of zakat signifies that these two modes of worship are the sources of good. By making arrangements for them, virtues are nourished.

From this ayah it is also learnt that salat and zakat had been two important parts or pillars of the shariah of the Prophets (peace be upon them).

95. The word 'Hukm' used in the text means wisdom, and the word 'Ilm' (knowledge) means that knowledge which is obtained through divine revelation.

96. Refers to wicked and abominable practices like homosexuality. The story of the community of Prophet Loot is narrated in Surah A'raf (Verses Nos. 80 to 94) and Surah Hood Verses Nos. 77 to 83).

97. It is this point which is purported to be clarified here, that is, how Allah helps His Prophets.

98. The first and foremost attribute of the prophets (peace be upon them) is to be righteous, but in the existing Torah and the Bible improper things have been imputed to them, which tarnishes their character. Qur'an declares their righteousness, which fact automatically refutes these allegations.

A very shameful allegation has been made against Prophet Loot in the Book of Genesis, Bible (19: 32 to 38), and it is so absurdly shameful that quoting it is intolerably repulsive.

99. The chronicles of Prophet Nooh has been narrated in Surah A'raf (ayat Nos. 59 to 64), Surah Yunus (ayat Nos. 71 to 73), and Surah Hood (ayat Nos. 25 to 49)

100. The prayer of Prophet Nooh occurs in Surah Qamar, ayah No.10, and Surah Nooh, ayat Nos. 26 to 28.

101. Great suffering means the suffocation of the idolatrous and antagonistic environment and also the punishment which came down upon the community.

102. Here the idea is also to show how Allah has been helping His prophets.

103. Prophet Dawood (David) was a descendent of Prophet Yaqub (Jacob). With prophethood, a grand kingdom was also granted to him. (See Surah Baqarah, Note No.120).

104. Prophet Sulaiman was Prophet Dawood's son. Along with prophethood, he was given a grand and peerless kingdom. Please see Surah Baqarah Note No. 120.

105. No details of this case have been narrated by the Qur'an, it has only made a hint of an event, which was sufficient for the purpose in view.

What is learnt from the ayah is that Prophet Dawood and his son, Sulaiman, used to decide their cases on the basis of their knowledge and wisdom. Once in their court, where both of them were sitting as judges, a law suit came up. In the darkness of night, the herd of goats of one party strayed into the cornfield of another party and damaged the crop. Therefore, the second party lodged a complaint against the first party for making good the damages. Allah had bestowed on Sulaiman wisdom of a very high order, therefore, he gave the best judgment. In this connection Qur'an neither has clarified what the judgment was nor has it stated that the judgment given by Prophet Dawood was wrong, nor is there anything reported to have been stated by the Prophet (p.b.u.h.) in this connection. Then why imaginary stories are ascribed to these prophets?

The reference made by Qur'an of this case is merely to show that it was Allah's favour on these prophets that He gave them power and provided for them to sit in judgment on his subjects' disputes and kept a watchful eye over their judgments. In one case where Dawood had experienced some difficulty, Allah helped Sulaiman to

deliver the right judgment. It thus becomes clear that understanding of matters and right opinion is dependent on Allah's guidance only.

Dawood and Sulaiman were father and son, and both of them were granted by Allah knowledge and wisdom. But the son was better than the father by the grace of God, and he had become his father's assistant.

106. Allah has granted this miracle to Prophet Dawood that when he used to sing Allah's praises in his prayer, the mountains and the birds used to give him accompaniment and this chorus created a charm which had no equal.

Prophet Dawood was granted with Zabur (Psalms) a special kind of tune.

Mountains are lifeless and solid, and their singing praises of the Lord sounds strange apparently, but that God who is the Creator of the wonders, caused a prophet to manifest this miracle that the mountains also sing the praises of His Immaculateness and the birds also join in this singing, what is strange in this ? This occurrence was perceived in a tangible form as a miracle, otherwise Qur'an repeatedly states the fact that every particle of the heavens and the earth is busy in singing the Creator's praises. But man is unable to understand (Surah Bani Israil : 44)

In view of this reality, the fact of the mountains and the birds joining Prophet Dawood in singing the praises of the Immaculateness of the Lord is the cause of increasing faith and strengthening belief. Its interpretation is attempted by only those who are not prepared to accept the miracle as a miracle.

107. That is: This miracle used to be performed through Prophet Dawood, but in reality it was

being caused to be performed by Allah only. By his command alone the mountains and the birds sang His praises.

108. The craft of making the iron-dress or the coat of mails was taught by Allah to Prophet Dawood. Besides, he was also given the miracle by which the iron used to become soft in his hands (Surah Saba, ayah 10). In those days, coat of mails was very important in the battle, and it proved very useful for them in their jihad, as if this was a divine help for them.

Subsequently the craft of making coat of mails became common, it came to be used as a means of protection in the battles, as if through Prophet Dawood it is a great favour of Allah, on mankind. Therefore, here the question is asked: Are you thankful for this favour?

109. The land that is blessed means the lands of Palestine and Syria. The special favour of Allah on Prophet Sulaiman was that the raging wind was made subservient to him, so that his journey might be finished in much less time. In what form this was achieved, we do not know. Possibly he was flying with his chair in the air, as some commentators think. Any way this was an extra-ordinary thing, and it was a miracle, which Allah made him to manifest. There is nothing contrary to common sense. If the Last Prophet (Sallallahu Alaihi Wa Sallam) could be made to travel in a part of the night from Makkah to Baitul Maqdis then why is Prophet Sulaiman's flying in the air is unacceptable ? And the present-day man with the help of science and technology traverses a journey of thousands of miles in a few hours. Then why a prophet of Allah cannot undertake space journey in record speed with the support of Allah's might behind him ?



*Then We heard his prayer and bestowed upon him Yahya (John), and adjusted his wife (to bear a child) for him. Verily they were ever active in good deeds, and used to invoke Us longingly, and in fear and were submissive to Us. (Al-Quran)*

82. And of the devils (We subdued to him) some who dived for him and did other work.<sup>110</sup> And We were watchful over them.

وَمِنَ الشَّيْطَانِ مَنْ يَغْوُصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا  
دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَفِظِينَ ﴿٨٢﴾

83. And Ayyub<sup>111</sup> (Job) (We blessed) when he invoked his Lord (saying) : "Verily, adversity has afflicted me, and You are Most Merciful of all who show mercy."<sup>112</sup>

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ  
وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾

84. So We heard his prayer and removed that adversity from which he suffered, and gave him his family people and the like thereon along with them<sup>113</sup>: a mercy from ourself and a reminder for worshippers.<sup>114</sup>

فَاسْتَجَبْنَا لَهُ فَكَفَفْنَا مَا فِيهِ مِنْ ضَرٍّ وَأَتَيْنَاهُ أَهْلَهُ  
وَوَثَقْنَا لَهُمْ مَعَهُمْ رَحْمَةً مِنْ وَعْدِنَا  
وَذَكَرْنَا لِلْعَالَمِينَ ﴿٨٤﴾

85. And Ismail, Idris<sup>115</sup> and Dhul-Kifl<sup>116</sup> (also We blessed). They all were patient.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذُكْرِيكَ كُلٌّ مِنَ الصَّابِرِينَ ﴿٨٥﴾

86. To Our mercy We admitted them. Verily they were of the righteous.

وَادْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٨٦﴾

87. And Zun-Noon<sup>117</sup> (also we blessed) when he went off in anger and deemed that We will not call him to account,<sup>118</sup> then he cried out<sup>119</sup> in the darkness: "There is no god except You, You are Immaculate! Verily, I have been a wrongdoer."<sup>120</sup>

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ  
فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ  
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

88. Then We heard his prayer<sup>121</sup> and delivered him from the suffocating anguish.<sup>122</sup> Thus We deliver the believers.<sup>123</sup>

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ  
نُنَجِّي الْمُؤْمِنِينَ ﴿٨٨﴾

89. And Zakaria, when he invoked his Lord: "My Lord! Leave me not single<sup>124</sup> (childless), and you are the best of inheritors."<sup>125</sup>

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا  
وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

90. Then We heard his prayer and bestowed upon him Yahya (John), and adjusted his wife<sup>126</sup> (to bear a child) for him. Verily they were ever active in good deeds,<sup>127</sup> and used to invoke Us longingly,<sup>128</sup> and in fear and were submissive to Us.<sup>129</sup>

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ الْيَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَاهُ  
إِنَّهُمْ كَانُوا يُسِرُّونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا  
رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خاشِعِينَ ﴿٩٠﴾

91. And she who preserved her chastity,<sup>130</sup> We breathed into her Our spirit<sup>131</sup> and made her and her son a sign for all peoples.<sup>132</sup>

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهَا مِنْ رُوحِنَا  
وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

110. By satans are meant the rebel Jinns. Allah had made a number of rebel Jinns subservient to Prophet Sulaiman so that he might get his strenuous work done through them, e.g. to dive into the sea and ferret out the pearls, to remove heavy stones without the help of the cranes, and to build magnificent buildings. etc.

It may be noted that Prophet Sulaiman had utilised these extraordinary resources for building up Baitul Maqdis, providing war necessities and for strengthening the Islamic state.

It should also be noted that during the period of Prophets Dawood and Sulaiman, Bani Israil were at the peak of progress. Many victories were achieved during the period of Prophet Dawood, and during the time of Prophet Sulaiman a vast and magnificent Islamic state was established, which was peerless on account of its certain characteristics. Thus it was the perfection of that greatness or superiority which Allah had bestowed on the nation of Bani Israil over the other nations of the world. And it was also a blessing for the entire mankind that a member of its species had the privilege of establishing its rule over the jinns. Allah knows His wise plans and schemes best.

111. Prophet Ayyub (Job) was a prophet descending from Prophet Ibrahim. In the Bible a Scripture is ascribed to him, but in it the real event has been presented in a fictitious way. In fact certain things have been imputed to Prophet Ayyub which are unworthy of a Prophet, and are therefore not reliable. Besides contradictory statements are found in it. However from its study it is learnt that his period would have been prior to the time of Prophet Moosa. He was a citizen of Oudh which is situated in the eastern side of Palestine on the north eastern side of Edom (See Job 1:1, and 4 : 21 ).

112. Prophet Ayyub suffered from a very severe disease. It was a great trial which he had undergone as commanded by Allah. In spite of great suffering he never uttered a word of complaint and was an epitome of patience. He prayed to Allah for mercy in an appealing way which was a praise of Allah saying that He was the Most Merciful of those who give mercy.

Allah caused his prophets to undergo vari-

ous trials. Some were granted grandeur and magnificence as in the case of Prophet Sulaiman and some were deprived of all resources and were made to suffer from very acute diseases, as in the case of Prophet Ayyub. It was done in order that their lives may become ideal for their followers and the people may follow their example in both good and bad circumstances.

It is also learnt from this that though the prophets are close and favourite slaves of Allah, they are helpless in the matter of ending their sufferings but pray to Allah only to remove it, and He alone removes it, When no prophet is able to avert his own suffering and trouble, then how can he do it in the case of others ? Then what is the significance of invoking Prophets for averting suffering or trouble instead of invoking the Almighty Allah ?

113. It appears that something had transpired resulting in the separation of Prophet Ayyub's kinsfolk. When Allah heard his prayer and restored his health, He arranged the circumstances in such a way that Prophet Ayyub's kinsfolk also met him. And the additional favour done by Allah on him was that there was an increase in the number of his kinsfolk.

114. That is: Those who worship Allah and choose to remain as His loyal slaves should learn a lesson from this event that sometimes virtuous people are subjected to such trials that they have to say good-bye to their health, and their kinsfolk also get separated from them. In such conditions patience of Prophet Ayyub can become a ray of hope for them.

115. See Surah Maryam, Note No.77.

116. The mention of Prophet Dhul-Kifl has been made in the Qur'an among the prophets who have practised patience, which gives us an idea that they must have passed through very trying times. No details about him are available either in the Qur'an, or in the hadith. As regards Bible, no mention of a prophet having this name is found in it. However there is a mention of Prophet Ezekiel, whose scripture is referred to therein. He had to pass through trying times in the time of Nebuchednezzar. Some commentators opine that Dhul-Kifl might have been a title of this Prophet Ezekiel. In Iraq, there is a place named Al-Kifl, where the grave of

Dhul-Kifl is stated to be situated. But in this connection no reliably authentic source is available, therefore, silence is preferable.

117. The word used *Zun-noon* here means Lord of the fish. This is the title of Prophet Yunus (Jonah), and he has been given this distinguishing title because he was swallowed by a fish, and later on was thrown out alive. (For details see Surah Yunus, note No.147).

118. Prophet Yunus was sent to the community of Nineveh. In that city he had been presenting his dawah for quite some time, but when its citizens were not prepared to embrace his faith, he was very much upset and left the city, disgusted with the obstinate people. He thought that the step taken by him would not be disapproved by Allah and he will not be called to account for it. But Allah disapproved of his act, for it was not proper for a prophet to have left his community for whom he was appointed to convey the divine message without the permission of Allah. This aspect of the matter was overlooked by Prophet Yunus, and this was an error on his part. Since this irresponsible act was committed by a prophet in the matter of his prophetic duty Allah subjected him to a very severe trial and it came about when he reached there for going out from Nineveh. He sought to sail in a boat, to go to Yafa. In those days the nearest seaport for going to Jerusalem was Yafa, which was on the shores of the Sea of Rome. His boat was caught in a storm and was overturned and Prophet Yunus falling in the sea was swallowed by a very big fish (probably a whale). (The detailed description is in Surah Saffat).

119. That is: He called from the belly of the fish, where there was immense darkness, nothing but darkness the darkness inside the belly of the fish and secondly the darkness beneath the layers and layer of sea water. Total Darkness.

120. Through what trying times Prophet Yunus had to pass in the belly of the fish is difficult to imagine. In spite of the very great suffering that he had to undergo, he did not bring a single word of complaint on his lips. On this occasion the appeal that he addressed to Allah is out and out a praise and apprecia-

tion of Allah's greatness and might and his own failings. Even inside the fish he raised the voice of tawheed, and referring to Allah's immaculateness he admitted his failings in the harshest words. This sincerity and this selflessness of his speaks volumes about his greatness.

121. This prayer had come from the depths of his heart and was couched in the most humble and sincere words. Therefore it reached the 'Arsh', tearing the darknesses of the sea and was accepted in the blissful presence of the Almighty, the Ruler of all rulers.

122. Accordingly the fish ejected him out alive on the shores.

123. That is: This is an example of the fact that Allah subjects the people of faith in various kinds of trials; for this world this life of the world is the life of trials, and when the people of faith come out successful after these trials, He provides for their deliverance.

124. The prayer of Prophet Zakaria was for a child, a child who should be an inheritor of the blessings of prophethood (Please see Surah Maryam, Note No.8).

125. That is: Ultimately Allah is the Lord and Master of everything. And He is the best Master.

126. The wife of Prophet Zakaria was barren, but Allah removed her barrenness and gave them a son, Yahya (John). (For further details see Surah Maryam, Notes Nos. 11 to 14).

127. That is: Those prophets (peace be upon all of them) whose mention has been made in the foregoing ayat were vying with each other in doing righteous deeds and were most active in virtuous activities. It is seen that to be active in virtuous activities is a prophetic attribute.

128. This is the desired standard of relationship between a slave and his Lord that such a relationship should not be on the basis of merely blood, but it should be fully heart-felt and with deep longing. When he would invoke his Lord and when he would worship Him, it would be with the mixed feelings of love and fear.

129. That is: These personages whose mention has been made above were extremely honourable ones, but there was not even the slightest trace of pride and vanity. They used to

be completely wrapped in humility and meekness and led their lives in humbleness.

130. Means Maryam (Mary), who was a very virtuous and chaste lady.

131. The relationship of spirit to Allah is like the relationship of the House of Ka'ba to Allah. That is, it clarifies the respectability of

the spirit. (For further explanation, please see Surah An-Nisa, Note No.279).

132. Sign of Allah's might. The real thing is Allah's command. He commanded and a virgin gave birth to a child, and because it was His command, the child was born without having a father.



92. Verily, this community of yours is one community<sup>133</sup>, and I am your only Lord, therefore worship Me<sup>134</sup>.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً  
وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ٩٢

93. But the people have broken their religion into fragments among them,<sup>135</sup> but to Us they will all return.<sup>136</sup>

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلَّ إِلَهٍ لَّيْنَارِجِعُونَ ٩٣

94. So whoever performs good deeds and is a believer, his endeavours will not go unrewarded.<sup>137</sup> And We record it for him.<sup>138</sup>

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَكْفُرْ  
لِسَعِيهِ وَإِنَّا لَهُ كَاتِبُونَ ٩٤

95. And it is forbidden for a (community of the) township which We have destroyed that it ever return.<sup>139</sup>

وَ حَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ٩٥

96. Until, when Yajooj and Majooj (Gog and Magog) are let loose, and rush headlong down from every mound.<sup>140</sup>

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ  
حَدَبٍ يَّبْسُلُونَ ٩٦

97. And when true promise will come near to fulfilment;<sup>141</sup> the eyes of the unbelievers<sup>142</sup> will fixedly stare (and they will say): Alas for us! Surely we were heedless of this, nay but we were wrong-doers."<sup>143</sup>

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَذَاهِبِ شَاحِصَةً أَبْصَارُ الَّذِينَ  
كَفَرُوا وَاطْيُونَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ  
كُنَّا ظَالِمِينَ ٩٧

98. Verily, you (idolaters) and that which you worship beside Allah are fuel of Hell;<sup>144</sup> there you will surely go.<sup>145</sup>

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ  
حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ٩٨

99. If these had been gods, they would not have come there, but in that they will abide forever.

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوهُمْ  
وَ كُلٌّ فِيهَا خَالِدُونَ ٩٩

100. Therein they will be crying with pain and will not be able to hear.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ١٠٠

101. Verily those to whom promise of favour has already been made<sup>146</sup> from Us shall be kept far away from it.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ  
عَنَّا مُبْعَدُونَ ١٠١

102. They will not hear the slightest sound thereof and will abide forever in that which their souls desire.<sup>147</sup>

لَا يَسْمَعُونَ حَسِيصَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ  
خَالِدُونَ ١٠٢

103. The Supreme Terror (of that Day) will not grieve them, and the angels will welcome them, (saying): "This is your Day which you were promised."

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّوهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ  
الَّذِي كُنْتُمْ تُوعَدُونَ ١٠٣

133. This address is to all the prophets (p.b.u.t.). By ummah is meant all those who follow them. It means that the followers of the prophets though they may belong to any group however different really belong to one ummah, one brotherhood, one community, for the religion of all had been one and the same, viz. Islam.

134. That is: To all the prophets and through them to all their followers were given the instruction to follow tawheed (monotheism).

135. The religion of Islam which the people received through the agency of the prophets was only one religion, Islam. But people made various changes in this religion from their imaginations, distorted it, changed haram into halal and vice versa. Thus when separate collective bodies of rituals and religious rites were prepared, they were given separate names and on this basis different groups or religious following cropped up.

In view of this reality, the different and varied religions should not be considered that all of them were sent down or revealed by God, but they are concocted by men.

136. That is: How long these differences of religion? One day everyone has to present himself before God. On that day everyone will know what was really the religion of Allah, and how people were trying to present false rituals as true religion.

137. In this competition of religions, the standard of acceptance with Allah for the human deeds will be the righteous and virtuous deeds, which humans might have performed with having faith, and not under the stamp of any religion.

It should be noted that the righteous deeds cannot be performed with remaining independent of the divine Shariah. For example, only that salat will be acceptable which would be according to the rules of the Shariah. Apart from this, the salat performed in any other way will not be salat in reality, nor will it be considered as act of righteousness. On the contrary a person performing such a salat will be considered a sinner. For the acceptance of the righteous deeds, there is also this condition of the performer being a man of faith. And the mean-

ing of being a Momin or man of faith is that the man should believe and accept and claim openly to accept all that which Qur'an invites to believe.

138. That is: A record of his deeds is being prepared.

139. That is: The citizens of a township that has been destroyed cannot come back to that township again, that is they cannot return alive in this world to get an opportunity to reform themselves. Their return is not possible till the Doomsday. When this is the reality, then the people should take care and consider this opportunity as golden for reforming themselves.

140. Yajooj and Majooj, i.e. Gog and Magog have been explained in Surah Kahf, Note no.118, in which we had explained that these were wild tribes, who inhabited the region in the north of Caucasus. They used to cross the Dardanelles and plunder the people inhabiting these regions. To prevent their assaults, Dhul-Qarnain had built an iron wall on the request of the nation living in that region. This wall had stopped the assaults of the marauders.

The passage of time changed the effectiveness of this wall, for other ways had opened, nor is any nation bearing the name of Gog and Magog are recognised today as such. However, when the prophecy of the Qur'an will be fulfilled the reality will be known. It would not be proper to say anything merely on the basis of conjecture. Nor would it be right to rely on narratives which are not supported by authentic sources and whose text is also not free from dubiety and other defects. For example this narrative of Tirmizi that Gog and Magog dig up the said wall daily and when they are near making a hole in the wall, their chief asks them to stop and go home, the work would be started again the next day; but in the meanwhile Allah repairs the wall. Thus they try to dig up a hole in the wall every day and leave it before it is done, but the following day they find it unbroken and whole.

Imam Tirmizi has quoted this narrative in Abwabut-Tafseer under Surah Kahf and has written that this hadith in 'Hasan Gharib', and we come to know such things through this

method of sources, although this hadith is neither reliable nor authentic on the basis of its sources nor on the basis of its text. The well known commentator Allama Ibn Katheer writes in his Tafseer.

“There is contraindication in regarding the text of this hadith as the saying of the Prophet, because the obvious meaning of the ayah that they could neither climb the wall on account of its being strong and tall nor could they bore a hole in it. But Ka'b Ahbar has quoted a similar narrative, and it appears Abu Huraira has taken this (Israili) tradition from him, for he used to sit with him often and he used to narrate Israili stories. So Abu Huraira might have narrated this story and some narrators might have imagined that it might be a 'Hadith Marfoo' (i.e. the saying of the Prophet) Allah knows best.” - (Tafseer Ibn Katheer, Vol. III, page 105).

One narrator of this hadith is Abu Awana, about whom the hadith writers have clarified that when he narrates a hadith from his memory, many times he commits errors.

-(Tahzibut Tahzib, Vol. II, pages 116 to 120).

It 'is amazing that a narrative which goes contrary to the obvious meaning of the Quranic verse and whose lack of sense is so obvious, has found a place in Tirmizi. Would that such reliable books of hadith were free from such nonsense !

Contemplating this ayah of the Qur'an, its reference to context and these ayat of Surah Kahf in which the chronicle of Gog and Magog is narrated, what one can gather is that in the world the process of destruction of the nations by God's action will be continued on account of their evil acts, tyranny and disbelief, so much so that the world will reach its last stage of destruction. At that time two nations, Gog and Magog, will be raised, who will be the great mischieving forces, though they may have different names. They will come from the high parts of the earth (north), and will cause mischief and disturbance in the whole world (and not necessarily among the Muslims only). It is presumed that this advance of theirs would take the shape of a world war, and they will have the full provision and equipment to de-

stroy the world, (probably the new nuclear missiles, for in some hadith there is a mention of their shooting arrows into the sky). Therefore they will advance in the world destroying a very large portion of the human population. In this way by their hands the disbelieving nations of the world will be destroyed finally, and after that there will be Doomsday.

141. That is: The promise of the coming of the Doomsday. After the emergence of Gog and Magog the Day of Resurrection will soon occur. In other words at that time humanity will be at the end of its terms on this earth.

142. Then when the Day of Resurrection will occur and all will be raised again alive, the disbelievers will be in a state of shock, as it will be least expected by them. Therefore, their eyes will remain wide open in astonishment.

143. On the Day of Resurrection the disbelievers will not only admit that they were negligent but will also confess that they were sinful.

The main stumbling block in the way of believing in the Hereafter is man's negligence, negligence of a criminal sort. That is, in spite of the arguments about the certainty of the Hereafter, man avoids accepting its authenticity, for after accepting it, it would not be possible for him to live a life of his choosing or according to his own sweet will. Thus his desires prompt him to divert his attention from the Hereafter and try to keep him involved in the worldly amusement.

144. The address is to the polytheists, that they and those whom they worship are going to become the fuel of the Hellfire. The idols will be sent to the Hell so that their worshippers may realise that those which they worshipped considering them as gods were not only completely helpless in helping them in any way, on the contrary they are the cause of their increased suffering. How very painful the scene will be, where the worshippers of the false gods will be burning in the fire along with their gods. If the idolaters may just try to visualize this scene, it may help them to give up polytheism.

Here this question is meaningless that when the deities also are to become the fuel of the Hell, then what will happen in the case of Allah's prophets whom some of their followers had

made their deities ? Because the Qur'an has used the words "Ma ta'budoon' (the things which you worship)- the word 'Ma' here is generally used to refer to inanimate objects, and by these words what is meant here is idols and material things only, which the polytheists worshipped. Further on Qur'an has clarified that (ayah 101)

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ-

("Verily those to whom promise of favour has already been made from us shall be kept far away from it") and in Qur'an at other places also the fact of the prophets of God and people of faith having been kept away from Hell and being sent to Paradise has been mentioned so many times that there is no possibility of any misunderstanding in this respect.

145. That is: the idols and also those who worshipped them will remain in the Hell for ever.

Here this aspect of the narration is worth noting that Qur'an narrates the painful consequence which awaits the idol-worshippers before them in quite unambiguous terms. 'Therefore, an Islamic dawah worker should also adopt a clear and unambiguous attitude against polytheism and innovation (bida't),

and should describe in clear terms the consequences of false practices, however bitter the description may be felt by the idol-worshippers. The task of the physician is to give the right treatment to his patient, even if he is required to give a bitter medicine or to give an injection.

146. That is: For the sincere people of faith and those who fear God whose lives were a mirror of righteousness.

147. These ayat clarify that those who will be found deserving of the Paradise according to the promise made by Allah will not feel any worries on the Day of Resurrection and they will be kept away from the Hell so far away that its slightest noise will not also reach their Cars. It thus refutes the idea that the sincere people of faith will have to pass from near the Hell. At another place in the Qur'an it is stated :

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ

يُحَاسِبُ حِسَابًا يَسِيرًا. (سورة انشقاق ٧-٨)

"Then he, whose record is given in his right hand, He truly will receive an easy reckoning."- (Surah Al-Inshiqaq,7 -8).

For further explanation, See Surah Maryam, Note No.95.



104. On that Day We will roll up the heaven like a scroll of writings.<sup>148</sup> As We began the first creation, We will repeat it. It is a promise, We will assuredly fulfill.
105. And verily We had written in the Zabur (Psalms) after the Reminder: "My righteous slaves will inherit the earth."<sup>149</sup>
106. Verily in this is a (good) message for the people who are worshippers!<sup>150</sup>
107. And (O Prophet!) We have not sent you forth but as a mercy for the peoples.<sup>151</sup>
108. Say: "It is revealed to me that your God is one God!<sup>152</sup> Will you then submit to Him?"
109. But if they turn back, then say: "I have warned you all openly, and I do not know what you have been promised is near or far off."<sup>153</sup>
110. "Verily, He knows that which is spoken openly and that which you conceal."<sup>154</sup>
111. "And I know not this may be a trial for you, and a material provision for a while."<sup>155</sup>
112. (The Prophet) prayed: "O my Lord! Judge with truth."<sup>156</sup> Our Lord is Rahman (Most Gracious) whose help has been sought against that which you utter."<sup>157</sup>

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا بِآثَانَا كُنَّا فاعِلِينَ ﴿١٠٤﴾

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَدْرِي أَقْرَبُ أَمْ يُبْعِدُ مَا تُوْعَدُونَ ﴿١٠٩﴾

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

وَإِنْ أَدْرِي لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

قُلْ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

148. On the Day of Resurrection the skies will be rolled up like sheets, so that a new world may be established with a new system. Materialists consider the universe to be without a beginning, but Qur'an tells us its beginning as well as about its end. If in the world a construction can take place after destruction, then the destruction of the world for the building up of a new world is not at all astonishing, nor is it strange that a well developed universe may take place of the old universe.

(For further explanation, please see Surah Ibrahim, Note No.11)

149. By the earth is meant the earth or the land of Paradise, as is clear from the ayah of the Surah Al-Zumar, ayah No 74:

وَأَوْرَثْنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ -

"...And(He)has given us the earth to inherit that we may dwell in Paradise wherever we please."

And the meaning of their being inheritors is that the said earth which will be eternal and will have the most satisfying provisions will be at the disposal of Allah's virtuous slaves and they will be made to inhabit it.

In the ayah a reference is made to Zabur (Psalms) which was revealed to Prophet Dawood. The idea behind giving this reference is to indicate that so far as power and control over the present earth is concerned, it is a temporary phase, and this is made available to even those who are negligent of God, and also to His pious slaves. Accordingly Dawood, who was a prophet of God, was made a caliph, ruler. As for the eternal success, Allah had written in the Scripture that was revealed to Prophet Dawood, after reminding about the Hereafter and God, that the inheritors of the earth will be His virtuous slaves. In the presently available Psalms which are included in the collection of the present Bible only a glimpse of this topic can be seen. As for the Reminder to the people, the following excerpts from the Psalms may be seen :

"Trust in the LORD, and do good; so you will dwell in the land, and enjoy security. Take delight in the LORD, and he will give you the desires of your heart.(Psalms 37: 3,4)

"Depart from evil, and do good; so shall you abide for ever. For the LORD loves justice; he will

not forsake his saint. The righteous shall be preserved for ever ,(Psalms 3 : 27, 28)

As for being the inheritors of the earth, the following may be seen in the same chapter of the Psalms :

'The righteous shall possess the land, and dwell upon it for ever. (Psalms 37 : 29)

"Wait for the LORD, and keep to his way, and he will exalt you to possess the land, (Psalms 37 : 34) The words implying that they will live for ever signify that the earth is the earth of the Paradise, and in the ayah preceding the ayah under reference (No. 104) the topic narrated refers to the Hereafter. Therefore, according to the reference to context, it is proved that by the earth is meant the earth of the Paradise.

150. Being worshipper means to be worshipping only Allah and to be loyal slave to Him alone. In the foregoing ayah the promise was to the righteous slaves, and here the worshipping slaves are being given the glad tidings, as if one attribute is the explanation of the other attribute.

151. That is: The coming of the Prophet (Sallallahu Alaihi Wa Sallam) is a means of mercy to humanity, for through him people will attain the true recognition of their Lord, and by leading a life under his guidance will deserve to get His mercy. Lil-A'lameen' (for the peoples of the world) means that his coming was not for any one nation, community or country or time or period or age, but that it is for all the nations of the world and for the entire life of this world for the whole of mankind. Therefore, his mercy is general and his is for the general people, and for all he is a prophet of mercy. If people want to remain deprived of this general fountain of mercy, they will be responsible for their own dismal end. Air, water and light are not reserved for anyone particular nation, but is available to all without any distinction. But if anyone acts prejudicially against the blessings of his Lord, and may plug his nostrils refusing to breathe air, then his death by suffocation is definite. Similarly who ever runs away from water without drinking it, is more likely to die of thirst. And the one who closes his eyes in the light, is bound to wander in darkness. This is the reason why after coming of the Prophet of Mercy, the majority of the people of the world have remained deprived of the blessings of this mercy.

152. That is: The revelation that came to me teaches only tawheed, nothing else but tawheed. It is a monotheism which negates every kind of polytheism.

153. Here the direction is being given to the Prophet that if your community refuses to accept the call of monotheism, then tell them clearly that in the case of their denial the promise of Allah's punishment will essentially be fulfilled, however, it is not known to him whether it would be imminent or after a long time. From this ayah it is quite clear that the Prophet did not know where the infidels will be subjected to Allah's punishment. In view of the existence of such clear ayat in the Qur'an, how senseless is the persistence of a group of Muslims who argue that the Prophet had the knowledge of the Unseen !

154. That is: Your inside and outside, both are well known to God and He will deliver his judgment in the light of His true knowledge.

155. This is being conveyed through the words

uttered by the Prophet that he did not know why the punishment is being delayed, possibly it might be on account of the possibility of their being put to trial, and before their destruction they might get some chance of enjoying the pleasures of this world.

156. From this it appears that when this Surah was revealed the Prophet's mission had reached its last stage. Accordingly, these were uttered by the Prophet only after he had convincingly conveyed his message to the people that the truth has been fully manifested to them but they still persisted with denial. Let the deliverance of the final judgment come from God that the Truth may prevail.

157. That is : The truth that is being presented before you, you are speaking various kinds of false things about that truth, so in this connection we appeal to the Most Gracious, Allah, seeking His help, and so that He may make us steadfast in the path of Truth.



## 22 -AL-HAJJ (THE PILGRIMAGE).

**NAME:** A reference to Hajj in the ayah No.27 as a general declaration gives the surah its name.

**TIME OF REVELATION :** It is revealed in Madina and from the topics it appears that it might have been revealed in 01 A.H. about the time of the Hajj.

**CENTRAL THEME:** To revive the campaign for realising the objective for which the House of Ka'ba was built and the Hajj was made conditionally compulsory, and to present this center of Monotheism to Muslims after freeing it from the control of the unbelievers.

**ORDER OF THE VERSES:** Ayat Nos. 1 to 4 are the preamble in which the general people are addressed and shaken about the oncoming severe shock of the Doomsday, and they are informed that very many people get themselves involved, being prompted by Satan, in baseless and misleading discussions about God. As a consequence of this, they will fall into the fire of Hell on the Day of Resurrection. In ayat Nos. 5 to 10 arguments are presented in support of the life in the next world, and information is given about the consequences of misleading talks about God.

Ayat Nos. 11 to 24 declare that insincere worship is worthless and polytheism is refuted; the painful end of the deniers of the faith and the ultimate glory of the sincere people of faith is related in a very effective way.

In Verses No. 25 to 37, in view of the fact that the polytheists have barred the path of the holy Mosque and the Annual Pilgrimage, this reality is brought to the fore that the Builder of the Holy Place had built it for the worship of the one and only God and had made a general declaration of the Annual Pilgrimage. Along

with it the rituals of the Hajj and their spirit are presented.

In Ayat Nos. 38 to 41 the Muslims of Madina are, permitted to wage a war (Jihad) against the idolaters to free the Holy Mosque from the control of the polytheists, and that Allah will help them and will grant them power.

Ayat Nos. 42 to 48 invite the attention of those who are clamouring for hastening their punishment towards the events of the destruction of the evil acting nations.

In Verses Nos. 49 to 57 it has been clarified that the task of the messenger is to warn, but against his missionary efforts Satan has busied himself in the same way in which he used to carry on the propaganda campaign against every messenger of God. Only those people are influenced by this propaganda whose hearts are afflicted by a disease while Allah's loyal slaves experience an increase in their knowledge and belief from this false propaganda.

In Verses Nos. 58 to 62 glad tidings are given to those people who had left their homes in the way of Allah.

Ayat Nos. 63 to 66, draw the attention to Allah's Lordship and His favours.

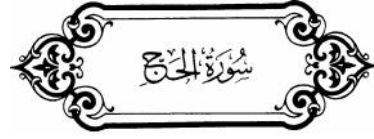
In Ayat Nos. 67 to 76 the doubts of the objectors are removed and the unreality of polytheism is explained, and creating a sense of greatness of Allah and the significance of the series of prophet hood are brought into focus.

Ayat Nos. 77 and 78 are the concluding verses, in which the people of faith are also insisted upon to fulfill those responsibilities which relate to making efforts in the way of Allah and for presenting the evidence about His religion. i.e. conveying His message.

## 22 .SURAH AL-HAJJ (THE PILGRIMAGE)

Verses (ayaat) 78

In the name of Allah, Most Gracious,  
Most Merciful.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O Mankind!<sup>1</sup> Fear your Lord.<sup>2</sup> The earthquake of the Hour (of Doom) is a tremendous thing.<sup>3</sup>
2. On the day when you will see it, every nursing mother will forget her nursing and every pregnant will be delivered of her burden and you will see mankind as drunken, yet they will not be drunken, but the punishment of Allah will be severe.<sup>4</sup>
3. Among men there are some who dispute<sup>5</sup> about Allah without knowledge and follow every rebellious satan;<sup>6</sup>
4. It is decreed for him that whoever takes him for friend, he will surely mislead him and will guide him to the punishment of the Flame.
5. O Mankind! If you are in doubt about the Resurrection, then (remember) We surely first created you from dust,<sup>7</sup> then from a drop of water,<sup>8</sup> then from a clot,<sup>9</sup> and then from a lump of flesh,<sup>10</sup> formed and unformed.<sup>11</sup> so that We may manifest to you (Our might).<sup>12</sup> And We cause to remain in the womb whatever We will for an appointed term, and then We bring you forth as infants,<sup>13</sup> (then nourish you) that you may grow up and reach your prime. And there are among you some who die (young) and some live on to abject old age, when all that they knew once will know no more.<sup>14</sup> And you see the earth barren, but when We send down water thereon, it does stir and swell and put forth every kind of radiant bloom.<sup>15</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ①

يَوْمَ تَرَوْهَا تَذْهَبُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ  
وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَى  
وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ②

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ  
وَيَتَّبِعُهُ كُلَّ شَيْطَانٍ مُرِيدٍ ③

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ  
وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ④

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ  
فَأَنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ  
ثُمَّ مِنْ مَّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ  
وَنُقَرِّفُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى  
ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّنْ  
يُتَوَفَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا  
يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ  
هَامِدَةً فَاذْأَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ  
وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ⑤

## (COMMENTARY)

1. The address is to the general people, mankind, and this generality of the address is the proof that this Surah is Medinite, revealed in Madina. It is addressed to all people up to the Day of Resurrection.

2. The first lesson of this surah is that man should fear his Creator and Master. The existence of the one and only God is an obvious fact, and His might demands that man should not dare challenge His authority, should not establish worshipful relation with any other creature except his own Creator, and should fearfully desist from disobeying His commands, for the punishment by Him for such a behaviour is very severe and on the Day of Resurrection everyone will have to account for his every action before Him.

3. The earthquake of the Doomsday will be so severe that it will affect the entire world, and man will not find any shelter from it.

4. This is a picture of the terrible happening of the Doomsday. The earth will be shaking with tremors in such a way that the entire mankind will be shocked, wondering what is going on. Everyone will be frightened for his life, so much so that mothers holding their suckling babies in their arms will forget them, and pregnant women will abort. People will be so much terrified that they would appear to be in a drunken state. They will be dazed. In other words this will be the last punishment of Allah on the face of the earth, that will appear in the form of the Doomsday. This will be the condition at the time when the trumpet will be sounded for the first time. And it also shows that time the world will be inhabited by bad people. In the hadith also it is stated that the Doomsday will occur when there will be evil people:

لَا تَقُومُ السَّاعَةُ إِلَّا عَلَىٰ شِرَارِ النَّاسِ - (مسلم كتاب الفتن)

“The Doomsday will not occur except when there will be the most evil people.” - (Muslim - Kitabul Fitān).

5. That is: They form an opinion about God and indulge into discussions thereon on the basis of mere conjectures, presumptions, theo-

ries, etc., while actually it is such a delicate issue that to open one's mouth without having any knowledge is to prove one's irresponsibility; and by knowledge is meant to know a thing as it actually is. The primary means of recognizing God is human nature only, then those signs which are spread over the whole of the universe, and thereafter it is that knowledge, in clear and perfect form which is revealed to the prophets (peace be upon them).

6. It is learnt that by every rebel satan is meant Iblees and his army.

Although devils are also found among men, but their leader is Satan or Iblees only. Therefore, people are warned about the evil of that being who is the leader of all evils.

7. People doubt about the information that Qur'an is imparting regarding the revival of the dead because men's physical body is totally destroyed, and to raise it again, alive is mentioning a thing which was never observed before. To remove this doubt, here people are invited to reflect on certain phenomena which are hard realities. Accordingly it is a fact that man is created from dust. Adam was created from dust only. This statement of Qur'an is supported by the common observation: our food is created from dust and man keeps himself alive by eating food. Besides, everything tends to turn to its original ingredients, and man after death mixes with dust. Therefore, for the Being for whom it was possible to put life in a lifeless thing for the first time it would not be difficult to raise alive the dead man mixed in the dust. Now when we get the information through the most reliable source that the Creator of man has decided to revive the dead man on the Day of Resurrection, why should we not believe in that?

8. The way in which man's race is being continuously created, after first creating man from dust, is being presented as an important argument. It is a known fact that man is created by sperm called 'Nutfa' drop of water, and the Quranic argument is based on this general known fact. However, in the modern times the discoveries made by the Science of Embryology

are such realities as invite men to ponder over the miraculous might of the Almighty, Allah. Accordingly the amount of semen that is discharged at one time contains two hundred million sperms, while only one single sperm is sufficient to fertilise an ovum secreted by a woman. Only one ovum is expelled from the female ovary every month, which travels slowly from the womb through the Fallopian tube attached to the womb. If the sperm combines with this female ovum, fertilization takes place, which is the beginning of the pregnancy.

9. The ovum after fertilization takes the shape of a blood clot.

10. Then this clot of blood becomes a lump of flesh in a few days. This action takes place in the fourth week of conception.

11. That is: This lump of flesh which was without a shape enters a new stage when it acquires a definite shape, and sometimes miscarriage takes place even before this stage.

In view of the discoveries of the Science of Embryology, the realities presented by The Qur'an and the hadith are dealt with in a very clear way by Dr. Mohammad Ali Albar, who has highlighted the Qur'an's greatness in the realms of scientific knowledge. in his Arabic book: **'Khalqal Insan Bainit Tibb wal Qur'an':**

"Now we know that many time miscarriage takes place before the foetus takes shape, and in Embryology this process is known as Organo Genesis. It begins in the fourth week of conception and continues up to the eighth week" (pages 407).

12. As if the mother's womb is a natural factory, in which man is formed into shape and it is done in such a way that the hand of the worker is not seen. But the process through which a drop of fluid passes and attains shape is a very amaz-

ing process, which invites a serious thinker to contemplate and it creates belief in their hearts that behind all these processes there surely is an All-knowing and All-Powerful Being, and man's being born is a clear proof of the miracle of His might.

13. That is: Embryo. A child is born after completion of the period of pregnancy. This is the beginning of his infancy. It is a hint of the fact that the world of the embryo was a narrow and dark one, from which it has entered a vast and bright world. Now if its Creator is informing him that after this world he has to pass on to another more vast world (Hereafter), what is the reason to doubt it? Does man want to confine himself to this cocoon only ?

14. That is: After coming into this world, man has to pass through different stages: from childhood to adulthood and from that to old age, that is: from the highest to the lowest point, from knowledge to ignorance (forgetfulness). Then if the intimation about post-death happenings is being given, why is it not acceptable to man ?

15. This is the second argument to remove the doubt. In this world changes always take place, The earth was dry just now, but no sooner had it received rainfall, it became green and productive, and it gave forth treasure troves of its produce, as if the dead earth received life. Does not this observation produce belief in the human heart about the existence of an Almighty Lord, and if the divine revelation intimates man about the revival of the dead on the Day of Resurrection, what prevents man to believe in that? If the world presents a scene of ever changing, then is not another great change possible in the world ? And if the earth expels its treasures outwards, why is it not possible for it to expel out the dead bodies on the Day of Resurrection ?

*That is because Allah is the Truth. He gives life to the dead and has power over all things. And the Hour of Doom is sure to come-in this there is no doubt. And Allah will raise up those who are in the graves. Among men there are some who dispute concerning Allah without knowledge, or guidance or an illuminating (divine) book. (Al-Quran)*

6. That is because Allah is the Truth.<sup>16</sup> He gives life<sup>17</sup> to the dead and has power over all things.<sup>18</sup>
7. And the Hour of Doom is sure to come-in this there is no doubt. And Allah will raise up those who are in the graves.<sup>19</sup>
8. Among men there are some who dispute concerning Allah without knowledge, or guidance or an illuminating (divine) book.<sup>20</sup>
9. Turning away in pride in order to lead others astray from the path of Allah.<sup>21</sup> For them in this world is ignominy,<sup>22</sup> and on the Day of Resurrection We will make him taste the punishment of burning.
10. 'This is for that which your two hands had sent before,'<sup>23</sup> and (because) Allah is no oppressor of His slaves.
11. And among men there are Some who worship Allah, remaining on the very fringe (of true faith), so that when they are blessed with good fortune they are content, but when a ordeal befalls them, they turn around. They lose both the world and the Hereafter. This is the open loss.<sup>24</sup>
12. They invoke, besides Allah, others which neither hurt them nor profit them . That is straying far.<sup>25</sup>
13. They invoke him whose harm is nearer than his benefit;<sup>26</sup> verily an evil master and an evil companion !<sup>27</sup>
14. Verily Allah will admit those, who believe and do good acts,<sup>28</sup> to Gardens underneath which rivers flow. Verily Allah does what He intends.
15. Whoever thinks that Allah will not help him in this world and in the world to come, let him stretch a rope to the sky and cut it off. Then let him see if his wiles have done away with that which had enraged him.<sup>29</sup>

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ  
وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّارْيَبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ  
فِي الْقُبُورِ ﴿٧﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ  
وَلَاهُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٨﴾

ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا  
خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

ذَٰلِكَ بِمَا قَدَّمْت يَدَكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٠﴾

وَمِنَ النَّاسِ مَنْ يَتَّبِعُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ  
إِطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ  
خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْصُرُهُمْ وَمَا لَا يَنْفَعُهُمْ ذَٰلِكَ هُوَ  
الصَّلُّ الْبَعِيدُ ﴿١٢﴾

يَدْعُوا مَنْ خِزْيٌ أَقْرَبُ مِنْ نَفْعِهِ  
لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ  
تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

مَنْ كَانَ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا  
وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ  
فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٥﴾

16. That is: Creation of a higher kind of creature like man (Adam) from dust, and thereafter the continuous creation of the human species from a drop of fluid, then its reaching to adolescence from childhood, and after reaching this perfection to become old; similarly the process of the dry land becoming green and productive—all these processes cannot take place without there being a Creator. If this world were an unplanned accident, then these stages in the creation and development of the human being, the changes in his circumstances, and man's existence on this earth without a chart and planning were not possible. Therefore Allah's existence is an undeniable fact, and the denial of His existence or His oneness is nothing but obstinacy.

17. The examples given above also show that Allah puts life in lifeless matters.

18. These happenings which are observable in everyday life, which have been mentioned above, manifest this reality that Allah is a Mighty Being, All Powerful, and there is nothing that He cannot do.

19. The creative acts of Allah which were mentioned above also support the fact that the occurrence of the Day of Resurrection and the revival of the dead is true and definite.

By 'who are in the graves' are meant dead bodies, whether they have been buried in the graves or not.

In fact the mystery about human life can be solved only after accepting as right the belief in the Day of Resurrection and the life in the next world, otherwise it is not possible for any thinker or philosopher to solve this mystery. Without such a belief it has not been possible to present a serious purpose nor a chart of planning that is behind human creation could be prepared. For example the theory of Reincarnation is absolutely helpless in the matter of answering these basic questions. It is unable to solve any problem of human life, on the contrary it creates new problems and the life becomes more confusing.

20. Knowledge has been explained in Note No.5. Guidance means that argument which common sense may readily accept, and by the Illuminating book is meant the divine scriptures. Knowledge includes both these things, but in view of their importance they have been particularly men-

tioned here.

21. This is the description of those leaders who lead the people astray about God. Their attitude is haughty.

22. Those who adopt a haughty attitude in relation to God, have to face disgrace in this world itself. It means that ignominy at the level of morality can be felt only by those who have a sharp sense of morality, even if the disgraced person may be very respectable in the eyes of the world.

23. Every act of man produces a result in future, and it will be man's acts only which will make him liable to receive the punishment of Hell in the Hereafter.

24. This is the picture of those who not only claim to believe in Allah but also worship him; but they do so without sincerity and with mental reservations. If pleasant conditions are available, then they will sing the praises of God and will also worship Him. But if adversity strike them, then they are averse to Him and complain against Him. Such people are deprived of those blessings which are available to men in consequence of their belief in Allah, in this world, and in the Hereafter also they will not be glorious.

It becomes clear that only that belief in God is reliable which is based on loyalty and to which man clings in all kinds of circumstances.

25. That is: Idolatry in place of belief in God is totally and absolutely wrong. But if a man wants to act against the reality then his straying from the right path is certain.

26. 'The reality of the idols is nothing more than that they are bricks and stones which can neither benefit any one nor can harm any one. But their worshippers think that they have their godly existence too. This insensibility of theirs is being shown here that any expectation of benefit from them is a far cry, but there is an immediate and definite harm in worshipping them, which is the breaking up of relation between God and His slave, for regarding some one else as Relief-Giver is to deny that Allah is one and only Relief-Giver. In other words loyalty to the idols is disloyalty to Allah, and this is the biggest and obvious loss.

27. By giving undue veneration to the idols they have created for them very evil masters and friends, who are the cause of their doom.

28. The context shows that having faith and doing acts include the fact that such people practice this with sincerity believing Allah only to be their Relief-Giver and they attach themselves to Allah in all circumstances-good or adverse.

29. This is a warning for a person who becomes pessimistic about Allah's help in the event of some adverse conditions. He thinks that when Allah does not help him in this world, He will not help in the next world also. Thus such a disappointment from God creates a sense of rebellion in his mind. In the modern times lot of people can be found who are not prepared to regard God as kind and Gracious because they have undergone some hardships, and they therefore, rebel against God. This is nothing but pessimism concerning God's kindness and His help which has produced an irritation in their minds. Such people are being told that if they can do something against Divine planning, let them do it. If they can throw a rope and stretch it to the sky and reach it, and then cut off the rope so that their relation with the world is severed. Let them find out if by doing this their irritation and anger is removed. It means that if by experiencing delay in Allah's help if man becomes pessimistic

and expresses his anger against him, it is absolutely of no use at all. For he cannot act in a way which would ensure his freedom from the divine planning or he cannot escape from this world of trials to other world. Therefore, the correct line of action is that he should be hopeful of the real help coming from Allah. He should consider Him alone as the Ultimate Help-Giver and should rely on Him only even in adverse circumstances that He alone would come to his rescue.

It may be noted that as stretching the rope to the sky is stated in this ayah similarly in Surah Saad climbing on to the sky has been mentioned:

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا

بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ. (سورة ص: ١٠)

"Is theirs the sovereignty of the heavens and the earth and all that lies between them? Then let them climb up to the sky by ropes!" -(Saad-10)

It is obvious that in this ayah climbing up to the sky is meant to reflect the helplessness of the idolaters. Similarly in the ayah under explanation the stretching of the rope to sky, etc. is also to express the helplessness of the infidels.



*Do you not see that to Allah bow (in Sajdah) who-  
soever is in the heavens and whosoever is in the  
earth, and the sun and the moon, and the stars and  
the mountains, and the trees and the beasts, and  
many men? And there are many to whom the pun-  
ishment is justly due. He who is humbled by Allah,  
there is none to honour him. Verily Allah does what  
He pleases. (Al-Quran)*

16. And thus We have revealed it (Qur'an) as clear arguments, and verily Allah guides whom He will.<sup>30</sup>

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَن يَشَاءُ ۝١٦

17. Verily, those who believe, and those who are Jews, and the Sabieens and the Christians and the Magians and the Polytheists, verily Allah will decide between them on the Day of Resurrection.<sup>31</sup> Verily Allah is witness over all things.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝١٧

18. Do you not see that to Allah bow (in Sajdah) whosoever is in the heavens and whosoever is in the earth, and the sun and the moon, and the stars and the mountains, and the trees and the beasts, and many men? And there are many to whom the punishment is justly due.<sup>32</sup> He who is humbled by Allah, there is none to honour him. Verily Allah does what He pleases.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۝١٨

19. Here are two opponents<sup>33</sup> who contended about their Lord. So those who disbelieve, garments of fire will be cut out for them; scalding water will be poured over their heads.

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَدَّبُ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۝١٩

20. Whereby that which is in their bellies, and their skins too, will be melted;

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝٢٠

21. And for them are hooked rods of iron.

وَأَلَهُمْ مَقَامِعٌ مِّنْ حَدِيدٍ ۝٢١

22. Whenever they would desire to get out from it, out of anguish, they will be driven back therein: 'Taste the torment of burning.'<sup>34</sup>

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۝٢٢

23. Verily, Allah will cause those who believe and do good acts to enter Gardens underneath which rivers flow, wherein they will be adorned with bracelets of gold and pearls and their raiments will be of silk.<sup>35</sup>

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۝٢٣

24. They are guided to gentle speech,<sup>36</sup> and they have been guided to the path of the Being for whom there is praise and praise.<sup>37</sup>

وَهُدُوا إِلَى الصَّيِّبِ مِنَ الْقَوْلِ ۖ وَهُدُوا إِلَى صِرَاطٍ الْحَمِيدِ ۝٢٤

30. Here the guidance of Qur'an is quite clear and supported by arguments, but from this light is derived only by him whom Allah grants the sight to see it.

31. Here the six religious groups are mentioned who were found in Arabia and the lands surrounding it, viz. Muslims, Jews, Sabieens, christians, Magians and polytheists.

" Sabieens has been explained in Note No.86, Surah Baqarah.

Magians are Fire-worshippers, who call themselves followers of Zoroaster. At that time that was the religion of Iran. For further explanation, see Surah An'am Note No.3.

By polytheists are meant worshippers of various gods, worshippers of deities other than Allah, and idolaters. Other religions outside Arabia, whatever their names, are categorised under these heads only.

Every one of this group claims that in the matter of religion and god the path adopted by them is the right one. Declaring false these claims and complicated arguments of the religious people, Quran explained that the path of right is the path adopted by the people of Faith (Islam), i.e. of those people who accepted the call of the Qur'an, or in other words sincere Muslims whose religion is Islam. If inspite of this people want to stick to their own religions then on the Day of Resurrection they will see the result of their obstinacy, when Allah will deliver His judgment in this dispute.

32. for explanation see Surah Ra'd Note No. 38, and Surah Nahl Note. No.71.

In this ayah contemplation is invited on the fact that all the creatures, whether animate or inanimate, vegetable or minerals, are in bowing position before their Creator, and they bow in sajdah before Him in their own ways. In various symbols their bowing down before their Creator is manifest, and so far as men are concerned many men bow before Allah, but there still are many who are not willing to bow before Him. On such men the whip of Allah's wrath and punishment is definite to crack.

Inspite of this wrong attitude of theirs this reality is unassailable that this universe is paying obeisance to Allah, and when this is the reality, then why do you not change your attitude?

This is the ayat-e-sajdah. therefore. it is essential that sajdah (prostration) be performed whenever it is recited.

33. That is: One group is of the Momins. people of the faith who believe in Qur'an and the other group is that of the infidels, who do not believe in Qur'an, however divided it may be in various religious sects.

34. The very thought of this painful punishment is spine-chilling and blood-curdling. But those whose sensibility has become dead, how can they be expected to take a lesson from this?

35. From the above ayat it is clear that here two things are included in the sense of having faith : one is belief in the unity of God and the other is being raised on the Day of Resurrection. Those who accept faith in this way that have belief in these two things and their lives are also mirrors of virtues then the honour and splendour with which they will be blessed on the Day of Resurrection has been mentioned in this ayah. This comparison is also worth considering that for the idolaters raiments of fire will be prepared, while people of faith will be clothed in silk. The life of this world is that of trial and temporary, therefore, there are Shariah restrictions on enjoying these worldly pleasures, but the life of the Paradise will be a reward, therefore, there will not only be no restriction whatsoever in enjoying the blessings but provision will be made for the blessed ones to live in imperial magnificence. The people of the Paradise will be decked and adorned with beautiful clothes and ornaments in such a way as if every man of faith will be a bridegroom and every woman of faith will be a bride.

36. Means the Kalima of Tawheed (monotheism).

37. That is: the path of Allah for whom there is all goodness, and He deserves to be praised unsparingly.

25. Verily, those who disbelieve and bar (men) from the way of Allah<sup>38</sup> and from the Sacred Mosque,<sup>39</sup> which We made for all mankind, therein are equal the dwellers and the outsiders;<sup>40</sup> and whoever seeks therein wrongful deviation, him We will cause to taste painful punishment.<sup>41</sup>

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ  
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ  
فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِالْحَادِ يُظَلِّمُ تَذِقَهُ مَن  
عَذَابِ الْيَوْمِ ۗ ﴿٣٨﴾

26. And when We fixed for Ibrahim the site of the (Sacred) House,<sup>42</sup> (saying) : "Ascribe nothing as partner to Me, and keep My House clean for those who make the round thereof, and those who stand upright and those who bow and prostrate themselves."<sup>43</sup>

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا  
وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٣٩﴾

27. And proclaim to mankind 'Hajj' (the pilgrimage)<sup>44</sup> -They will come to you on foot, and also on lean she-camels; they will come from every distant quarter.<sup>45</sup>

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا  
وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٤٠﴾

28. So that they may witness things that are of benefit<sup>46</sup> to them, and invoke the name of Allah over the cattle He has given them, on the appointed days,<sup>47,48</sup> Eat of their flesh yourselves and feed the distressed poor.<sup>49</sup>

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ  
مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ  
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٤١﴾

29. Then let them remove their uncleanness,<sup>50</sup> fulfill their vows,<sup>51</sup> and go round the Ancient House.<sup>52</sup>

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُتَمِمُّوا نُذُورَهُمْ  
وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٤٢﴾

30. That (are the rituals of the Hajj). And whoever reveres the sacred rites of Allah, it will be well for him in the sight of his Lord.<sup>53</sup> The (flesh of) cattle is lawful to you except what has been revealed to you<sup>54</sup> (to avoid). So shun the filth of idols,<sup>55</sup> and shun lying speech.<sup>56</sup>

ذَٰلِكَ وَمَنْ يُعِظْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ  
وَإِحْلَافُكُمْ لِلنَّعَامِ إِلَّا مَا بَيَّنَّا عَلَيْكُمْ فَأَجْتَنِبُوا  
الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٤٣﴾

31. (Be) true (in faith) to Allah, associating none with Him;<sup>57</sup> and he who associates others with Him, it is as if he has fallen from the sky and the birds have snatched him or the wind has blown him to a far off place.<sup>58</sup>

حُنْفَاءَ يَلدُهُ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا  
خَرَسَ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي  
مَكَانٍ سَجِيعٍ ﴿٤٤﴾

38. That is: They prevent men from accepting the true Faith of Allah, Islam.

39. This is an allusion to the situation wherein the entry of those Muslims, who had migrated to Madina, was debarred by the polytheists of Makkah. Those Muslims could neither perform the Hajj pilgrimage nor Umrah.

40. That is: It is not proper for anybody to have monopolistic rights over the Sacred Mosque, that they may allow some persons whom they like and forbid the entry of some whom they dislike. This is the center of Monotheism and it is the right of every monotheist, in whatever corner of the earth he may be residing, that he may come here and worship the one and only God. The gates of this Mosque are not closed for anybody, and in this matter there is no distinction between the people of Makkah and outsiders. Therefore, none from the people believing in one Allah can be debarred from performing Hajj or Umrah.

In view of this position of the Sacred Mosque, no government in any part of the world, whether of Muslims or Non-Muslims, has a right to impose unjust legal restrictions nor has the government, ruling over this land, the right to impose such restrictions concerning visa, etc., that it may create difficulties for the intending pilgrims. This also demands that such rules and regulations should not be enforced in the land by which the difficulties of the pilgrims be increased. And unjustifiable exploitation in this place is a severe crime.

41. That is: He who would deviate from the objectives for which the Mosque was constructed while living in Makkah, in a wrongful and excessive way, will be liable to receive painful punishment from Allah.

By 'Zulm' or wrong is meant the acts of open sins, in which polytheism is also included, and 'Ilhad' (deviation) also includes the acts of using the Sacred Mosque for wrong purposes. The open hint of this ayah is at the polytheists of Makkah, who had deviated from the real purpose of the House of Allah (Tawheed). and had introduced idolatry therein. But the statement is of a general nature, therefore, it is applicable to any person who may try to introduce polytheism and innovation in that place. From this

it can also be concluded that those so-called Muslims who come to Makkah with evil designs or for some destructive purpose can be restricted from entering the holy City.

42. That is: The land of Makkah was selected by God for the construction of the House of Ka'ba, and the selection of the actual site was also done by Him only. What Prophet Ibrahim did was in obedience of the command of Allah.

It may be noted that Qur'an declares Prophet Ibrahim to be the builder of the House of Ka'ba, and it does not make any reference to its having been built by Prophet Adam, and subsequently it had been struck by the deluge of Nooh's period, and that Prophet Ibrahim had only re-built it. No authentic hadith supports these presumptions. Therefore, those narratives on the basis of which some commentators make such statements are not worthy to find a place in a commentary as they are not commensurate with the statements in the Qur'an.

(For further explanation, see Surah Aal-Imran, Note No.117)

43. This direction was given to Prophet Ibrahim so that from the very first day the very purpose of building of the House of Allah might become quite clear, and his followers might make this direction an inviolable rule of their life. To keep the house clean means to keep it clean from the idols particularly, and also from other impurities of evil acts.

44. When the House of Ka'ba was built. Allah commanded Prophet Ibrahim to make a general proclamation of Pilgrimage. The meaning of this proclamation was : Firstly, this House is not reserved for any particular tribe, community, nation or residents of a specific locality, but that it is a place of worship for all people. Let the people come here and worship Allah alone.

Secondly the speciality of this House is that the Hajj pilgrimage is linked and related with this House only. The distinctive feature of the Hajj pilgrimage is that here a slave's presence has to be in a particular way and it is a worship that creates a deep attachment and love with Allah and which imprints a regard for tawheed.

Thirdly the general proclamation for Hajj was in reality a general call for the people to accept monotheism and to worship the one and only

God. In other words it was a declaration that the people should rush to their Lord and should make this House a retreat for worshipping Him.

45. That is: They will come for the pilgrimage from so far off that by traversing the long distances their camels would have become lean. In the time of Prophet Ibrahim the means of travel in the desert was camel only, that is why a mention of this animal has been made here. And today people use all media of travels, motor-cars, buses, ships, steamers, aeroplanes, etc. for coming to Makkah from far off places, and every year in the Sacred Mosque a gathering of more than two million monotheists takes place.

46. It does not mean that the people should see their material and social benefits in this, for the command to perform this pilgrimage has not been given for material benefits, but the objective is religious benefit, because Hajj is a worship of high quality. The well known commentator, Allama Jussas, writes :

“By benefits and profits the worldly benefits cannot be meant, for in that case the call for Hajj will be a call that has been given for seeking worldly benefits, though the meaning of Hajj is tawaf, (going round), sa'i (running), wuquf-e-Arfah and Muzdalfah (staying in Arfah and Muzdalfah), sacrifice, and other rituals. Material benefits accrue from it incidentally, but they are not the main objectives.” -(AhkamulQur'an -Vol III, p. 237).

The greatest religious benefit from the Hajj is the concept of one's being in Allah's presence. For this reason, the pilgrims chant “Labbaik”, (O Allah ! I am present ). Then the observation of the House of Allah, and other divine symbols creates a sense of strength in one's faith, in love for Allah and attachment to Him. It also develops and nourishes pious feeling, patience in hardships and zeal for striving in His path, and also of obedience, submission and sacrifice. It makes the outlines of the history of Islam to come out in relief before one's mind. Respect and regard is increased for Prophets, Ibrahim, Ismail and Muhammad (May Allah' blessings and peace be upon them), whose great deeds have illuminated the history of the House of Ka'ba. This soul-nourishing universal gathering presents the objective of the Muslim Ummah's ex-

istence in a perceptible form, and the most important fact is that the sense of expressing humility in the presence of Allah, His worship and of meeting Him creates in man a spirit which is a great strength and valuable blessing for a Muslim to pass a God-fearing and faithful life in this world. As for the material and worldly benefits, they are incidental gifts of the Hajj.

47. Means the appointed days for the sacrifice and 'Ayyam-i-Tashreeq.' These are the 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> day of the month of Zil-Hajj. In the hadith, it is stated that-

كُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ

“ All the days of Tashreeq are the days for sacrifice.”

This is a hadith from Musnad-i-Ahmed, and quoting it in the 'Manasikul Hajj wal Umrah', Allama Nasiruddin has stated that according to him this hadith is authentic by all methods of checking. -(Page -34)

48. Means that sacrifice (hadi) which is one of the rites of the Hajj. This sacrifice is lawful of only those animals which are domestic, viz. camel, cow, sheep, goat, whether male or female. (This is clear from Surah An'am, ayat Nos. 143-144 and also from the hadith. And the editor of Fiqhus Sunnah, Sayed Sabiq, has written that there is consensus on this point. (Ibid Vol. I, p. 737).

49. It explains that there is no Shariah restriction in the matter of eating and feeding the flesh of the sacrificed animal (hadi), that is its command is not like that of 'sokhti' (whose flesh may be devoured by fire), which was for the Jews, as is clear from the Bible. But it is an easy and simple shariah, which is exactly like the ways of Prophet Ibrahim.

The feeding of the needy by the flesh of the sacrificed animals is specifically recommended, but it has not been laid down as the main purpose of the sacrifice, but the main objective of the sacrifice, as has been stated above, is to sacrifice the domestic animals in the name of Allah, i.e. it is an act of worship and other benefits that accrue from it are of secondary importance.

The polytheists sacrifice domestic animals in the name of idols and gods and goddesses, but Islam has reserved and specified this wor-

ship for the sake of Allah only, by adopting which man becomes a follower of monotheism. Therefore, if on account of certain circumstances, it is not possible to distribute the flesh among the needy and poor or it is not possible to utilise the flesh in any way, even then offering sacrifice is necessary. By offering the sacrifice of a domestic animal in the name of Allah the objective of the sacrifice is achieved, and the utilisation of the sacrificed animal is not conditional with this offer of sacrifice. In the hadith also the shedding of the blood of the animal has been declared to be a virtuous act. The real appreciation of this act can be realised when the importance of tawheed is understood by man, and when the appreciation of the worship is recognised by him. If the real importance of the sacrifice were to be that of the flesh, then in the previous shariah there would not have been the command to burn the flesh, but those who do not have the real importance of the sacrifice in their view, they, in conditions where arrangements for utilisation of the flesh may not be possible, consider the actual sacrifice as useless and try to seek other alternative measures in the form of charity, although man has no authority to seek alternative for an act which is expressly of the nature of worship. And if we seek innovations by using our intellect in the matters of worship then the entire system of the religion will be adversely affected.

50. That is : The dirt, etc., that is collected on account of the restrictions of the 'ahram' should be removed, The condition of 'ahram' is a special condition, in which cutting of hair, nail cutting and applying scent, etc. are forbidden. That is why cleanliness' cannot be maintained as in the ordinary circumstances. But after the sacrifices haircutting is undertaken and 'ahram' is removed.

51. The word 'Nazr' used here is explained in Surah Baqarah, Note No.450. Here the mention of the 'Nazr' is specifically made so that if anybody has taken a pledge (Nazr) about the sacrifice, he should fulfill it.

52. In view of the addressees of the Qur'an, the House of Ka'ba is termed as the Ancient House, for two and a half thousand years before the revelation of the Qur'an, it was built by

Prophets Ibrahim and Ismail (Peace be upon them). Its being ancient manifests its being historic.

After shaving the head or cutting the hair, it is necessary to reach Makkah from Mina and to go round the House of Ka'ba (tawaf). It is called the 'tawaf-i-Ifadah (or 'tawaf-i-Ziyarah'). It is an item of the ritual of the Hajj pilgrimage.

53. The things to be venerated comprise of divine symbols as well as divine rituals. Symbols comprise of Ka'ba, the Sacred Mosque, Safa, Marwah and the sacrifice, and they are to be shown due veneration as desired by the Shariah. For example, the respect to be offered to Safa and Marwah is to be "sa'i" (running) between them. During this running, a man puts his foot on these grounds but that is not considered disrespectful. Similarly while coming out from the sacred Mosque, a man turns his back towards the House of Ka'ba, but it is not considered disrespectful. But if a man considering turning the back towards Ka'ba to be disrespectful and for this reason he walks backward, then it will be a bida' (innovation). Similarly the cover that is to be placed on the House of Ka'ba is brought in a procession, that also would amount to be introducing a bid'at, for this kind of respect in the religion is a new method.

54. Points to Surah Nahl, ayah No. 115, in which the flesh of unslaughtered animals being unlawful, etc., has been mentioned.

Here the mention of the domestic animals being lawful has been made with reference to what is stated above. The idea is to clarify that Allah has definitely given command to show respects to His rites and symbols, but that He has not given command to show respect to these things on the basis of polytheism and superstition. This is also a pointer to the practice of the polytheists of Makkah who had declared the cattle named as 'Bahira' and 'Saibah' -that it was a wrong practice. The veneration of the cow also comes under this category.

55. The filth of idols means that filth of belief and action which accrues from believing in idolatry. Such people indulge in superstitious and absurd acts and ideas and have a filthy mentality.

56. On account of idolatry and polytheism

man utters such falsehoods against God which are absolutely untrue. Such people indulge in self invented religious rites, and declare certain animals as sacred, and when these people come into power they make laws declaring unlawful that which Allah had made lawful and declaring lawful which Allah had forbidden. In the hadith the evidence in favour of falsehood has been termed as a great sin:

قال رسول الله ﷺ : إِلَّا أَنْبَأَكُمْ بِأَكْبَرِ الْكِبَائِرِ ؟  
 قلنا بلى يا رَسُولَ اللَّهِ ؟ قال : الاِشْرَاقَ بِاللَّهِ ،  
 وَعُقُوقَ الْوَالِدِينَ ، وَكَانَ مُتَكِنًا فَجَلَسَ فَقَالَ : أَلَا  
 وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ - (بخارى كتاب الادب)

"The Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) stated: "May I not tell you what are the greatest sins among the major sins?" We said: "Sure, O Messenger of Allah!"

He said: "To join partners with Allah, and to cut off relations with the parents." He was resting, so he sat up and said: "Listen! False speech and false evidence (witness)."

57. That is: Adopt the belief of monotheism, and stick to it, without mixing it with any kind of polytheism.

58. This is the example of the consequence of polytheism. When a man commits the sin of polytheism, he falls from the height of nature, Immediately on his falling he is picked up by the birds who tear him to shreds. Another example is that when he falls from the height, he is carried away by the winds and thrown into a pit. And is a fact that as a consequence of polytheism man becomes a victim of his carnal desires, and these desires carry him to lowly depths and throw him into the pit of destruction. Therefore, a polytheist cannot achieve the height of serious thinking and that his thinking takes him intellectually and morally to the lowly depths of ideas.



*And the sacrificial camels, We have appointed them among the symbols of Allah. There is much good for you in them. So pronounce the name of Allah over them when they are drawn up in lines, and when they have fallen down on their sides, eat of their flesh and feed with it the contented and the beggar. Thus We have subjected them to you so that you may give thanks. (Al-Quran)*

32. That is (the reality). And whoever reveres the symbols of Allah, it is surely from the devotion of the hearts.<sup>59</sup>

ذَلِكَ وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

33. In them (animals for sacrifice) are benefits for you for an appointed term, and then their place of sacrifice is at the ancient House.<sup>60</sup>

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

34. And for every community we have ordained a ritual, that they may pronounce the name of Allah over the animals which He has given them (for food),<sup>61</sup> and your God is one God, therefore, surrender to Him. And (O Prophet!) give good tidings to the humble,<sup>62</sup>

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا سَمَاءَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ قَالَهُمْ إِلَهُهُ وَإِلَهُ آبَائِهِمُ الْأَوَّلِينَ ۗ إِنَّ اللَّهَ وَحْدَهُ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٣٤﴾

35. Whose hearts are filled with awe<sup>63</sup> when Allah is mentioned; and who are patient in whatever (misfortune) befalls them and offer salat (prayer) and give in charity of what We have bestowed on them.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا آصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

36. And the sacrificial camels, We have appointed them among the symbols<sup>64</sup> of Allah. There is much good for you in them. So pronounce the name of Allah<sup>65</sup> over them when they are drawn up in lines, and when they have fallen down on their sides, eat<sup>66</sup> of their flesh and feed with it the contented and the beggar.<sup>67</sup> Thus We have subjected them to you so that you may give thanks.

وَالْبُدَانَ جَعَلْنَا لَكُم مِّنْ شَعَائِرَ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۗ فَاذْكُرُوا سَمَاءَ اللَّهِ عَلَيْهَا صَوَافٍ ۚ فَإِذَا وُجِبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمَعْتَرِ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

37. Their flesh and their blood reach not Allah, but the piety from you reaches Him.<sup>68</sup> Thus have We made them subject to you, so that you may glorify Him<sup>69</sup> for having guided you. And (O Prophet!) give good tidings to the those who do good.

لَنْ يَنَالَهُ اللَّهُ لُحُومُهَا وَلَا دِمَاؤها ۗ وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

38. Verily<sup>70</sup> Allah will defend those who are believers. Verily Allah does not like any treacherous and ungrateful person! <sup>71</sup>

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

39. Permission (to take up arms) is given to those who are being attacked, because they have been oppressed,<sup>72</sup> and Allah has power to provide them help;

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

59. Paying respects to the divine symbols and rites is not merely a formality, but it is connected with the piety of the heart. By seeing the divine ceremonies a sense of greatness of Allah is created in the hearts, and the concept of Allah's greatness creates awe and piety.

60. Milk of the animals for sacrifice (hadi) can be drunk and they can also be utilised for riding and transportation. Then their place of sacrifice is near the House of Allah. In the hadith there is a clarification that sacrifice can be performed in Mina and also in Makkah :

وَكُلُّ مِئَةِ مَنَحْرٍ وَكُلُّ فِجَاجٍ مَكَّةَ مَنَحْرٍ.

"Mina is a full sacrificial place, and all roads of Makkah are sacrificial places. -(Abu Dawood- Kitabus Siyam).

In other words the sacrificial place or the slaughter house is wide, from the place near Baitullah to Mina, but since the Prophet (Sallallahu Alaihi Wa Sallam) had performed the sacrifice in Mina on the occasion of the Hajj, to perform sacrifice in Mina is 'masnoon' (traditional), and looking to the cleanliness of the Sacred Mosque, it is proper to follow this example.

61. That is: Before this in other shariah the methods of sacrifice were different, e.g. among the people of the Book the sacrifice by fire was customary (Leviticus 22: 17 to 33) But in all Shariah the principle of sacrifice was only that sacrifice should be offered only for Allah. To sacrifice animals given by Allah in the name of others or to slaughter them pronouncing names of others was never considered proper in any shariah. Therefore in any religion in which sacrifice for any being other than Allah is allowed is polytheistic innovation. It has no relation with Allah's religion and its Shariah.

62. This is the real spirit behind the sacrifice that man may acknowledge Allah's oneness, may submit himself totally to Him, and create an attribute in himself of humility and meekness. To fell the animal on the ground in reality means that man has felled himself to the ground.

63. This is the most important speciality of the people of faith that when Allah's name is mentioned their hearts shake in awe. They are very sensitive where Allah is concerned. Their

hearts beat faster whenever Allah's name is mentioned in their presence.

64. The Jews did not consider the Sacrifice of camels as proper, and the idolaters used to assign camels to other deities: As against this Quran declared lawful the sacrifice of the camels in the name of Allah and termed its sacrifice as the divine rite.

65. The method of sacrificing camel is like this: 'The camel is made to stand and its throat is pricked by a lance. This method is called 'Nahr'. In this way the camel bleeds and it falls down on its side by itself. If the camel were to be slaughtered by making it first lie down, then it would have presented a lot of difficulties. By making them stand in a row, there is manifestation of divine worship.

66. That is: When after slaughtering them, they are dead, then their flesh be utilised for eating.

67. The flesh of the sacrificed animal (hadi) can be utilised for eating by the sacrificer and also for feeding others. Directions are given to feed the needy, whether they be contented or beggars.

68. This is the real spirit of sacrifice and its objective : that its blood and flesh are not desired by Allah. But what is desired is a sense of God-fearing and piety. And the worship of sacrifice is desired in the Shariah for it develops the spirit of piety. The reason for not accepting the sacrifice of Cain was that behind that sacrifice the spirit of piety was not there (Surah Maidah. ayah No.27).

69. In obeying this command, the words 'Bismillah. Allahu Akbar' (In the name of Allah, Allah is the greatest) are pronounced while slaughtering the animal.

70. The narrative concerning Hajj ended above. Now it turns to Jihad, which is necessary to halt the wrong-doing, and also for freeing the Sacred Mosque from the control of the polytheists.

71. Before giving the command for jihad, Allah gives good tidings to the people of faith that he will provide help in their defence, that is: in the battle of Kufr and Islam (belief and unbelief) Allah's support and help will be available to the people of faith only. It will be so be-

cause Allah does not like those who are treacherous and thankless. The Quraish and their companions were dishonest and treacherous, because the maintenance of the House of Ka'ba which was entrusted to them, had been subjected to treachery and idols were installed in it, and instead of appreciating the blessings of Allah and thanking him for that they became ungrateful.

72. This is the first ayah in which permission is given for jihad (fighting for Allah). This occurred by the end of the year 01 A. H. In this ayah the reasons given for taking up arms are two. One is that the idolaters of Makkah them-

selves had started a war against the Muslims, and the situation was that whenever the infidels got an opportunity they assaulted some people of faith, i.e. they were not allowed to live peacefully even in Madina, and a series of assaults were launched on Muslims. (These details can be found in books on Prophet's life). The second reason given is that the people of faith are a community of wronged people. Muslims being unjustly wronged is obvious, because they were compelled to leave their homes in Makkah. If in these circumstances Muslims take up swords to defend themselves, they are absolutely justified.



*Those who have been unjustly driven from their homes, only because they said: "Our Lord is Allah'. Had Allah not repelled some men by (the might of) others, the monasteries and churches, the synagogues and mosques, in which Allah's name is frequently remembered, would have been totally destroyed. Allah will surely help one who helps His. Verily Allah is Strong. (Al-Quran)*

40. Those who have been unjustly driven from their homes, only because they said: "Our Lord is Allah'.<sup>73</sup> Had Allah not repelled some men by (the might of) others, the monasteries and churches, the synagogues and mosques, in which Allah's name is frequently remembered, would have been totally destroyed.<sup>74</sup> Allah will surely help one who helps His.<sup>75</sup> Verily Allah is Strong.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ  
إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ  
بِبَعْضٍ لَهَادِمَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسْجِدًا يُذَكَّرُ  
فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ  
عَزِيزٌ ﴿٣٠﴾

41. Those who, if We give them power in the land, will establish salat (Prayer) and will pay Zakat, will enjoin what is good and forbid what is evil.<sup>76</sup> And the results of all matters is in Allah's control.<sup>77</sup>

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا  
الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ  
الْأُمُورِ ﴿٣١﴾

42. And if they belie you (O Prophet!), before you the community of Nooh, and (the tribes of) A'd and Thamud, belied (Our messengers);<sup>78</sup>

وَإِنْ يَكْفُرْ بَوَاكٍ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٣٢﴾

43. And the community of Ibrahim and the community of Loot;

وقوم إبراهيم وقوم لوط ﴿٣٣﴾

44. And the residents of Madian (had also denied).<sup>79</sup> And Moosa was also belied,<sup>80</sup> but I bore a while with the unbelievers, then I seized them, so how terrible was My rejection (punishment)!

وَأَصْحَابِ مَدْيَنَ وَكَذَّبَ  
مُوسَىٰ فَاْمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٣٤﴾

45. And how many a city have we destroyed while it was sinful, so that it lies upside down in ruins, and how many a deserted well and lofty palace!<sup>81</sup>

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا  
وَبُيُوتٌ مُعْتَطَلَةٌ وَقَصْرٌ مَشِيدٌ ﴿٣٥﴾

46. Have they not travelled through the land that they would have hearts to understand with and ears to hear with?<sup>82</sup> For indeed it is not the eyes that grow blind, but it is the hearts within the bosoms, that grow blind.<sup>83</sup>

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا  
أَوْ أذَانٌ يَسْمَعُونَ بِهَا وَأَنَّهُمْ لَا تَعْمَى الْأَبْصَارُ  
وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٣٦﴾

47. O Prophet ! ) They ask you to hasten the punishment, although Allah does not break His promise. And a day with your Lord is like a thousand years in your reckoning.<sup>84</sup>

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا  
عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٣٧﴾

73. That is: The only reason for which the idolaters had driven the Muslims from their homes in Makkah was that they had declared their belief in one God, and they hated polytheism and idolatry. The polytheists of Makkah considered this quality of Muslims as a defect, as well as a crime, and denied the loyal slaves of Allah, the right to live in the land of Allah.

74. This is the declaration of that tradition (rule) of Allah according to which Allah raises some other nation to crush the nation which has become exceedingly corrupt and tyrannical. And the history of the world is a witness that whenever any nation or group had indulged in tyranny and utmost corruption, provision was made to remove that nation or group by some other nation or group. Its reasonableness has been made clear here that if it were not so, then the places of worship in which the name of Allah is remembered frequently, whether belonging to Christians or Jews or Muslims, would have been utterly destroyed by the tyrants.

The idea for clarifying this divine tradition here is that the people of Quraish had not maintained the holiness of the Sacred Mosque, and closed its doors to the Muslims from Madina. To terminate this wrong-doing and tyranny of the Quraish, Allah had brought out the group of people of faith into the battle-field.

It may be noted that the worship-places that have been mentioned in the ayah belong to either the people of the Book or to the Muslims, because in them Allah's name is mentioned often and remembered frequently, and for this reason they are worthy of respect. As for the temple of the idolaters, in them Allah's name is not mentioned but idols are worshipped therein. Their nature is different from the worship-places of the Muslims and the people of the Book.

75. To help Allah means to help His religion, and to undertake jihad to raise the word of Allah, but actually Allah is not dependent or in need of help from anybody. On the contrary His slaves need His help. Further on two attributes are mentioned: one is that He has power and second He is Mighty, Victorious. After this there remains no room for any misunderstanding.

76. This is a declaration of the fact that a group has now come up, who if given power by Allah,

will establish the important pillars of faith like Salat and Zakat. It will work for the reform of the society instead of corrupting it. It will spread good and put an end to evil.

It is learnt that people who have these qualities are worthy of receiving power and qualified to rule in the land.

This ayah clarifies that as a result of the leaching and training of the Prophet (Sallalahu Alaihi Wa Sallam) a group of people had been raised, who was qualified to hold power and rule as khalifa. Accordingly when the Prophet came in to power, his companions became worthy of this description, and when after the death of the Prophet when the caliphate (khilafat) was established, they became the practical example of these qualities. But a sect of Muslims in its love for Ali (R) indulges into excess and utters insults and abuses against all the companions of the Prophet except a few. It considers the three khalifas to be the usurpers. This cult of theirs is an open deviation from what is stated in this ayah, and only this argument is sufficient to show that they have gone astray.

77. That is: The final decision of my matter is with Allah only. Therefore, whatever may be the conditions, whatever He will desire will surely come to pass. This was a hint of the fact that ultimately the people of faith will come into power.

78. That is: If they are denying you, then there is nothing strange in this. Before this, a number of nations had denied their prophets, e.g. the nation of Prophet Nooh (Noah) had belied him, similarly the tribe of A'd had denied its Prophet Hood, and the tribe of Thamud had denied its Prophet Salih.

79. The people of Madian had denied their Prophet Shuaib.

80. Prophet Moosa was not denied by his own community, but by the community of Firaun (pharaoh).

For this reason the verb used here is in the passive voice "Moosa was denied".

81. At the time when the Qur'an was being revealed, the ruins of the destroyed nations could be found in different parts of Arabia, and it was the historical proof of the fact that these nations became the target of Allah's punishment as a result of their denial of their Prophets.

Wells were of great importance in deserts, and

when the townships were destroyed, the wells had become useless. In the same way the magnificent palaces had also become deserted.

82. That is: These people travel through different lands and witness the ruins of many townships, but they fail to take a lesson from them.

The same is the condition of the present day archaeologists, surveyors and the tourists of the places of the archaeological importance that they see these ruins and articles only to admire the beautiful and artistic creations people have left behind and how advanced their civilization was. As for the points: whether they had worked for the moral upliftment of world, or corruption, whether they had adopted the attitude of gratitude towards their Lord or of ingratitude, whether the creations left behind them are artistic or they are the example of excesses, whether their civilization was worldly and materialistic or idealistic with the next world as their objective,—they do not care to ponder over these points and answer them, because they have no interest in this kind of enquiry, with the result that they are unable to reach the reality.

83. The meaning of hearts being blind is not having insight. Man sees external conditions by his external or physical eyes, but the provision for reaching to the reality hidden in external manifestations requires insight or the eyes of the heart to discern them, that is with the sight there is the necessity of insight also, otherwise man while seeing everything is unable to see anything. This is the blindness of heart. The hint at the important reality given in this ayah throws light on the fact that the center of all internal or spiritual parts of man is heart, which is inside the chest, that is his internal self. In a hadith of the Prophet this reality has been stated thus:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ  
الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ

أَلَا وَهِيَ الْقَلْبُ. (بخارى كتاب الايمان )

“Beware, there is a lump of flesh in the body; If it is in good condition, then the whole body is in , good condition.

And if it is in disorder, then the whole body is in disorder, Beware, that it is heart.” -(Bukhari. Kitabul Eeman).

And it is a fact that the center of man’s feelings and sensibilities is his heart, while the position of mind is that of a thinking instrument and an assistant. Love and hate, friendship and enmity, sincerity and opportunism, sympathy and unkindness, moral grasping and insensitivity—all these are connected with heart. If Qur’an has considered heart to be the real motivator in the matter of belief and acts, then in reality it has guided to a great reality.

84. Do not be under wrong impression that your measurement of time on the basis of which you decide what is sooner or later is not the same with which Allah reckons time. Nay, but in dealing with the nations his measurement of time is quite different from that of your reckoning. For Him your one thousand years are equal to only one day. In other words a reprieve of a few years for a nation is reprieve of a few minutes according to the chronometer of the universe.

It has not been realised for certain that in different planets the duration of a day is different from the duration of a day on this earth. Therefore, when Qur’an informs us that if in dealing with the nations of the world the measurement of time with Allah is different, what is strange in that ?



And to how many a township did I give respite though it was sinful! Then I seized it. To Me is the return. (O Prophet!) Say: "O mankind! I am a plain warner to you. "So those who believe and do good acts, for them is pardon and provision with honour, And those who strive to denigrate Our revelations, such will be the people of Fire.(Al-Quran)

48. And to how many a township did I give respite though it was sinful! Then I seized it. To Me is the return.

وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا  
وَالِىَ الْبَصِيرُ ﴿٤٨﴾

49. (O Prophet ! ) Say: "O mankind! I am a plain warner to you."<sup>85</sup>

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٤٩﴾

50. "So those who believe and do good acts, for them is pardon and provision with honour,"<sup>86</sup>

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ  
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

51. And those who strive to denigrate Our revelations, such will be the people of Fire.<sup>87</sup>

﴿٥١﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ

52. Never have We sent a messenger or prophet<sup>88</sup> before you, but when he desired (good), Satan tampered with His desire.<sup>89</sup> But Allah abolishes that which Satan casts forth. Then Allah confirms<sup>90</sup> His revelations. And Allah is All-Knowing, Wise;<sup>91</sup>

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى  
الْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ  
ثُمَّ يُحْكُمُ اللَّهُ إِلَيْهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

53. So that He may make that which Satan casts forth a temptation for those whose hearts are diseased and hardened"<sup>92</sup>— verily the wrong-doers have gone far in opposition.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ  
مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ  
لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

54. And so that those to whom knowledge has been given may know that this is the truth from your Lord, so they should believe in it and their hearts should submit humbly to Him:<sup>93</sup> Verily Allah guides the faithful to the straight path.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ  
فِيَوْمِنَا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ  
الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

55. And those Who disbelieve will never cease to doubt it until the Hour of Doom overtakes them on a sudden, or the punishment of the Woeful Day descends upon them.<sup>94</sup>

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ  
السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ ﴿٥٥﴾

56. The sovereignty on that day<sup>95</sup> will be Allah's. He will judge between them. So those who believed and performed good acts will be in Gardens of Delight.

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يُحْكُمُ بَيْنَهُمْ فَالَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

57. While those who disbelieved and belied our revelation, for them will be a shameful punishment.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَئِكَ  
لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

85. That is: My task is only to warn you of the adverse consequence of disobeying Allah. "Thereafter it is your job to accept it or reject it.

86. That is: In the Hereafter the provision for eating and drinking, etc. which mankind will get in the Paradise will not only be very nice and good, but it will be served with honour.

87. This statement was made concerning the idolaters of that time, but there is no dearth of Muslims in the present day who, in view of their worldly and political benefits, strive their every nerve to denigrate the Quranic commands and teachings. It is not right to say that whatever is said in Qur'an concerning the idolaters, etc., should be considered to be reserved specifically for them only, but those are statements of principle, and it is equally reprehensible for a Muslim to adopt an idolatrous practice as it is for a Non-Muslim.

88. There is no difference between a prophet and a messenger from the viewpoint of office, however there is some difference from the viewpoint of responsibility. Every prophet is a messenger, but his responsibilities are greater than that of a prophet. Prophet Muhammad (Sallalahu Alaihi Wa Sallam) was a messenger as well as a prophet. For further explanation see Surah Maryam, Note No.71.

89. Every messenger and prophet desires that the truth which he has received from God should be accepted by the people, but when he presents his dawah, Satan by his interjections creates misgivings and doubts in the hearts of the people about this dawah, and prompts them to oppose it. In this way Satan thwarts the desire of the prophet and puts spokes in the wheel of his plan. Something like this also happened with the last prophet. Muhammad (Sallalahu Alaihi Wa Sallam). On the one hand it was his heartfelt desire that his nation should embrace his faith and by accepting the dawah of truth be worthy of Allah's blessings, and on the other hand the attitude of his nation was that it was not at all ready to tolerate his dawah, so much so that it forced the prophet to migrate from Makkah. On this occasion the Prophet is being comforted and he is being informed that what happened with him was not a new thing; every prophet was treated in the like manner.

90. That is: Allah creates such situations that

the interjections made by Satan are eliminated and truth comes out as clean as the moon that comes out from behind the clouds, bright and shining. This statement of Qur'an proved to be true in every word. The doubts that were created as a result of Satanic interjections were removed, and the true religion appeared so clear and shining that there was no dust and dirt of doubt over it.

91. The idea behind stating these two attributes of Allah is to hint at the point that whatever happened with the prophet was not without a redeeming feature. In whatever way Allah deals with His prophet, it is based on knowledge and wisdom. Therefore, be sure that Allah will raise good against the evil created by Satan.

The meaning of the ayah which we have stated above is not only in accordance with the reference to context but it is also in consonance with other similar references found at other places in Qur'an. But some commentators, relying on an invented hadith, explained the meaning of this ayah thus: when Prophet (Sallalahu Alaihi Wa Sallam) was reciting Surah An-Najm before the idolaters, in which idolatry is decried, Satan at that time caused complimentary words in favour of the idols to be uttered by him. This was Satan's interjections, which were later on cancelled, as mentioned in the subsequent ayah.

This narrative has been made by Ibn Jarir Tabari in his well known and oldest commentary, "Al-bayan" without screening the narrative. After this other commentators, hadith-narrators, and scholars took strong exception to this and declared it invented and false. Accordingly Imam Razi has dealt with this topic in detail in his commentary and has stated that this story is invented (Tafseer Kabir, Vol.23,p.51).

Allama Ibn Katheer writes :

" All the narratives of this story are 'mursal' (disconnected) and I have not seen that anywhere it has been narrated with continuity of the narrators." -(Tafseer Ibn Katheer, Vol. 3, page 229)

And Allama Aloosi writes in his Tafseer Roohul Ma'ani :

"Many researchers have declared this story as unacceptable. Baihaqi writes that this story is not proved by judging from the intellectual point of view. And Qazi Ayaz writes in his

Ash-Shifa that it is sufficient to consider this story unreliable by the very fact that none of the authentic people -Sihah Sitta - (the six authentic hadith narrators) has narrated it, nor has any reliable narrator narrated it with an authentic, sound and continued source. On the contrary it interested only those commentators and historians who have interest in every unusual and sensational narrative and who extract every authentic and unauthentic narrative from the books and it is in 'tune'. When Imam Muhammad bin Ishaq, editor, *As-Siratun Nabaviyah*, was asked about this story, he replied that it was invented by the *zindiq* (disbelievers)."

-(Roohul Ma'ani, Vol. VI, P. 177).

Allama Aloosi, after dealing with this story in a comprehensive manner, and refuting it, has written that it is easier for us to accept that the devil had interjected these words on the tongue of a few narrators than to believe that he had interjected the complimentary words in favour of idols (*gharaneeq*) on the tongue of the Prophet. -(Roohul Ma'ani, Vol. II, page 182).

Allama Shibli, in his Urdu book of research on the life of the Prophet, *Siratun Nabi*, writes :

" Although this story is totally absurd and unspeakable, and many worthy narrators of hadith like Baihaqi, Qazi A'yaz. Allama. Aini, Hafiz Munziri, Allama Navavi, have termed it false and invented, yet it is a pity that a number of narrators have quoted this narrative with sources." -(*Siratun Nabi* -Vol. I, page 224).

And Maulana Maududi, in his prestigious commentary, *Tafheem-ul-Quran*, has dealt with it comprehensively and argumentatively, and has completely smashed this narrative, and in the end he writes :

"God's refuge from this tradition-worship, which tries to prepare a Muslim to accept such unkind points about Allah's Book and His prophet merely on the basis of the abundance of the continuity of sources, reliability of the narrators or the tradition." - (*Tafheemul Quran*, Vol. III, Page 244).

In fact this narrative is so absurd that to relate it is a burden on our sensibility. For this reason we have not quoted it in full, but con-

sidered it sufficient to quote it summarily. This narrative is contrary to the clarifications given in the Qur'an and is an obvious false charge on the Prophet. Therefore, only this point is sufficient to refute it, but those who are tradition-worshippers accept even a point ,contrary to the teachings of the Qur'an under one interpretation or the other; they do not like that their favourite narrators be put to blame, even if the personality of the Prophet is being tarnished. Acceptance of the hadith under this standard is absolutely wrong, even if a great expert of the art of hadith narration may strive hard to prove it to be correct., Qur'an is *Furqan*, the touchstone to judge the purity of authenticity, therefore, any narrative which is proved to be unauthentic by this standard is false and unacceptable. Such narratives cannot be proven right by mixing them in the discussions of the art of hadith-narrating.

And so far as the ayah under commentary is concerned, this point has been mentioned in a general way as to how Satan thwarts the desires of a prophet. It is like the statement which has been mentioned in *Surah An'am*, ayat Nos.113 and 114, therefore, there is no reason to consider it specific with the Last Prophet (*Sallal Lahu Alaihi Wa Sallam*), nor is it necessary to take the work '*tamanna*' to mean something else than its usual meaning (desire), as different commentators have taken it. Furthermore, the story that has been narrated pertains to the period in Makkah and its time of revelation is supposed to be some time after the migration to Ethiopia, while the *Surah Hajj* was revealed in Madina as is clear from the topics dealt in it, like the commands concerning migration, jihad, and the narration about the Muslims being barred from Hajj. For this reason this ayah has no connection with the theme contained in the said story (complimentary remarks about idols.)

92. Allah causes His prophets to pass through such circumstances so that the doubts which arise in those persons whose hearts have a disease and which have grown hard might put them to a test. By disease is meant the prejudiced and criminal mentality, and hearts being hardened means their inability to accept good coun-

selling and advice. This is the consequence of the criminal mentality. When such persons are tempted due to the doubt created by Satan, they become a prey to his scheming, and the deceit of their heart comes out in the open, and their opposition becomes more severe.

93. That is: Those who do not live in the darkness of ignorance, but walk in the light of knowledge, and see that the atmosphere has become contaminated with doubts and misgiving, realise that it is the mischief and scheming of Satan and that the message of the prophet is truthful. This conflict of truth and falsehood is not unexpected for them, and by seeing this conflict their faith becomes stron-

ger, and their hearts bow down before Allah for they realise that behind this test Allah's great wisdom is active.

94. Those who are obstinate and firm in their obduracy, are not prepared to accept the message of the Prophet, even if it is supported by a foolproof argument. They will stick to their denial, and their eyes will open only when they will see the Day of Resurrection or the punishment which will be meted out to them for their denial and disbelief.

By Woeful Day or the Day of Deprivation is meant the day when they will be deprived of good, i.e. the day of doom.

95. That is: The Doomsday.



58. Those that have migrated<sup>96</sup> from their homes for the cause of Allah and afterwards were slain or died, Allah verily will provide for them a generous provision.<sup>97</sup> And surely Allah is the Best Provider.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا  
لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا  
وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ ﴿٥٨﴾

59. Assuredly He will admit them to a place with which they will be well pleased<sup>98</sup>! Verily Allah is All-Knowing, Forbearing.<sup>99</sup>

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ  
حَلِيمٌ ﴿٥٩﴾

60. That is (their recompense). And whoever has retaliated with the like of that which he was made to suffer, and has again been wronged, Allah will surely help him.<sup>100</sup> Verily Allah is pardoning, Forgiving.<sup>101</sup>

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّبَ بِهِ  
تُبَّغْيَ عَلَيْهِ لَيَنْصُرَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

61. That is because Allah makes the night to pass into the day and makes the day to pass into the night, and (because) Allah hears all and sees all.<sup>102</sup>

ذَلِكَ بِأَنَّ اللَّهَ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ  
فِي اللَّيْلِ وَإِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

62. That is (also) because Allah - He is the Truth and that all that they invoke beside Him<sup>103</sup> is false, and Allah is Most High, Great.<sup>104</sup>

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ  
هُوَ الْبَاطِلُ وَإِنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

63. Do you not see that Allah sends down water from the sky and thereupon the earth becomes green? Verily Allah is Seer of finest things, Aware.<sup>105</sup>

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ  
الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

64. To Him belongs all that is in the heavens and all that is in the earth. Verily Allah is Free of all wants and Worthy of Praise.<sup>106</sup>

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٤﴾

65. Do you not see that Allah has made all that is in the earth subservient<sup>107</sup> to you? And the boat runs upon the sea by His command, and He holds back the heavens from falling on the earth, except by His leave. Verily Allah is, for mankind, Compassionate, Most Merciful.<sup>108</sup>

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي  
فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ  
إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾

66. And it is He who has given you life, and He causes you to die and will make you live again. Surely man is ungrateful.<sup>109</sup>

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ  
إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

96. Only that 'Hijrat' (migration) is recognised in Islam which is undertaken purely and absolutely for the sake of Allah and for fulfilling the demands of His religion. In the hadith it is stated:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِأَمْرٍ مَّا نَوَىٰ فَمَنْ كَانَتْ  
هَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ  
كَانَتْ هَجْرَتُهُ إِلَىٰ دُنْيَا يُصِيبُهَا أَوْ إِمْرَأَةٍ يَتَزَوَّجُهَا فَهَجْرَتُهُ  
إِلَىٰ مَا هَا جَرَ إِلَيْهِ. (بخارى كتاب الايمان والندى)

"Acts are dependent on intentions, for man is what he intends. So whoever migrates towards Allah and His messenger, his migration will be towards them, and whoever migrates for the sake of achieving the world or for nikah, his migration will be towards those things only." - (Bukhari, Kitabul Eeman wan Nazr) For further explanation, see Surah An-Nisa Note No.177.)

97. Means the provision in the Hereafter.

98. Means Paradise.

99. Indicates that Allah knows who are worthy of this reward, and He will deal with them with utmost magnanimity.

100. The meaning of this ayah is that those who left their homes for the sake of Allah will be in receipt of this reward. As for their life of oppression in this world, Allah will help in this life too.

After the migration, the polytheists of Makkah had started aggressive activities against the Muslims of Madina, as is clear from the ayah No.39. Risk from them to the Muslims travelling outside Madina was increasing. On this occasion Muslims are directed by this ayah that every excess against themselves should be countered by an excess of equal force, and if after this the series of excesses is not stopped, then Allah will help the oppressed with His special help. Accordingly when their aggression did not stop and they proceeded to attack the Muslims with an army, the Divine help came to the aid of the people of faith in the battle-field of Badr.

101. This is a comforting gesture for the op-

pressed people of faith that Allah will forgive their sins and will give them salvation.

102. That is: The Being who has power to change the day into the night and vice versa, the same Being also has power to remove the dark clouds of oppression and cause the breeze of justice to blow. Why will He then not help His loyal and oppressed slaves, when He is hearing everything and seeing everything.

103. That is: When polytheists invoke their deities, who are false, they cannot come to their help, but Allah is the real God and He has power to help anybody most assuredly, then why will He not help the people of faith in this conflict of disbelief and Islam.

104. Here two attributes of Allah are mentioned : Ali (Most High) and kabir (Great). The first one connotes His position, and the second one signifies the greatness of His power and might.

Polytheists impute such things to Allah which are contrary to His magnificence and denier of His power. In other words they believe in Allah but in such a way that they simultaneously deny His being Most High and Great, while only that belief in Allah is acceptable which does not deny these attributes which are mentioned in the Qur'an.

105. That is: People see the scenes of rain causing the dry land becoming green and fruit-bearing, but they do not ponder over them. If they would ponder, they would succeed in recognising God correctly. The dry land's becoming green on receiving water from rain is the sign of the fact that it is the doing of a Being who is a planner of a very fine kind and who has knowledge of everything. Therefore, there is no scope for having a concept of God which states that although God has created this world once, however now He does not know what is going on with His world and that He has nothing to do with it.

106. How can the Master and Owner of the entire universe be in need of anything? Therefore, this attribute of Allah that He is free from all wants is an obvious fact, and that this fact is most clear that He has most excellent attributes and He is worthy of praises.

107. That is: They have been appointed to

give you service.

108. Hanging of the heavenly bodies in the wide space and of the sky remaining intact in the form of a roof, in such a way that no piece of the heavenly bodies falls on the earth are not these things sufficient to create a belief in man's mind that the Lord of the universe is a very kind Being for mankind.

109. Life is a great blessing which Allah

has bestowed on man, and the life in the second world is in reality a perfect blessing, provided man appreciates this blessing and fulfills his responsibility. As for death, it is a temporary phase between the temporary life of this world and the eternal life of the next world. By overlooking this reality and ignoring it, man wastes the blessing of life and becomes an ungrateful slave of his Lord.



To each community We have given a rite of worship, which they observe, so let them not dispute with you concerning this. Invite them towards your Lord. Verily you follow the right guidance. And if they wrangle with you, say: Allah is best aware of what you do. "Allah will judge between you on the Day of Resurrection concerning that in which you differ." (Al-Quran)

67. To each community We have given a rite of worship, which they observe,<sup>110</sup> so let them not dispute<sup>111</sup> with you concerning this. Invite them towards your Lord.<sup>112</sup> Verily you follow the right guidance.<sup>113</sup>

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُونَكَ فِي الْأُمُورِ وَأَدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

68. And if they wrangle with you, say: Allah is best aware of what you do.

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

69. "Allah will judge between you on the Day of Resurrection concerning that in which you differ."

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ تَخْتَلِفُونَ ﴿٦٩﴾

70. Are you not aware that Allah knows all that is in the heavens and the earth? Verily it is recorded in a Book. Surely that is easy for Allah.<sup>114</sup>

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

71. (Yet) they worship besides Allah that for which no sanction has been sent down and of which they have no knowledge.<sup>115</sup> For the wrongdoers there will be no helper.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَالِيسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

72. And when Our clear revelations are recited to them, you notice (the unpleasantness of) denial on the faces of the disbelievers,<sup>116</sup> as if they will assault those who recite our revelations to them. Say: "Shall I tell you what is worse than that? The Fire! Allah has promised it for those who disbelieve,<sup>117</sup> A very bad destination!"

وَإِذَا تُلِيٰ عَلَيْهِمُ آيَاتُنَا بِبَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمُ آيَاتِنَا قُلْ أَفَاتَبِعْتُمْ بِشِيرٍ مِّنْ ذَلِكَ أَلْتَارُونَ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا وَبِئْسَ الْمَصِيرُ ﴿٧٢﴾

73. O mankind! An example is given, listen to it carefully: Those whom you invoke besides Allah can never create even a single fly though they combine together for the purpose.<sup>118</sup> And if a fly carried away anything from them, they could never retrieve it.<sup>119</sup> Weak is the seeker and the sought!<sup>120</sup>

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلُ مَا سْتَعْبُدُونَ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾

74. They did not appreciate Allah as He rightfully deserves to be appreciated. Verily Allah is Strong Mighty.<sup>121</sup>

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

75. Allah chooses messengers from angels, and also from men.<sup>122</sup> Verily Allah hears all, sees all.<sup>123</sup>

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

110. The rites of Hajj pilgrimage mentioned in this surah might have been subjected to some sort of objections by certain quarters, particularly the Jews of Madina that if this is the form of worship fixed by Allah, then how different form and rites are being followed by the followers of other prophets, for example, in the Shariah of the Jews sacrifice of animals is lawful, but sacrifice of camel is not made a divine symbol, Similarly for sacrifice the days of Hajj have not been specified, or that the Jews are to observe Sabbath, but in the Shariah of the Qur'an this command is not given. To remove this doubt it is stated here that for every ummah a specific method of worship was appointed, which was followed by that ummah.

It means that in fixing the methods of worshipping Allah, there have been differences according to the conditions obtaining at the particular time and place. And if how Allah's wisdom demanded that the ummah of His last prophet should follow a particular method of worship, who has the authority to question that ? In fixing the method of worshipping Allah should the people have their choice or should it be the prerogative of Allah alone that He may fix it as He pleases ?

111. This principled reality should be presented before these people, which should be sufficient. There is no necessity of entering into further discussion on this subject.

112. That is: Instead of prolonging the discussion on the differences in the methods of worshipping Allah, attempts should be made to present the main dawah.

113. That is: O Prophet! the method of worship which you have adopted is according to the revelation which has been sent down to you. Therefore, you are rightly guided, and this is the path of guidance which is straightway reaching to Allah.

114. This is the preamble for rebutting polytheism which is to follow, that Allah, who has the knowledge of every particle and who has made arrangements for recording and preserving records of every individual and action, has no knowledge of there being any other god. If there were any other god or goddess, how is it possible that Allah would have not known it.

115. That is: there is no argument or proof

about there being any other person or thing worthy of worship according to the divine revelation, nor any intellectual or natural argument in its favour, which would be considered true knowledge.

116. Since in the revelations of Allah mention is made of pure monotheism and the deities of others are being declared false in them, when these are heard by them a feeling of unpleasant reaction becomes manifest from their faces.

117. That is: A thing worse than their unpleasantness. The worst kind of unpleasant feeling will be experienced by you when you will be thrown into the Hell.

118. Fly is the meanest of the insects, and when all the gods of the polytheists combined together cannot create so mean an insect as a fly, then what can they create? when they cannot create anything how they became God?

119. The idolaters of Makkah used to apply honey and saffron on their idols, while the idolaters of India present sweets before their idols. Presenting food to the gods is nothing but foolishness. The helplessness of these deities is such that when a fly carries away anything of their food, they are unable to retrieve it.

120. That is the worshipper is weak, so also is the worshipped. By worshipping such deities what good will be derived by their worshippers ?

By this easy simple example the refutation of polytheism and idolatry has been done so effectively that there remains no doubt about their being false. But the greatest weakness of man is that he is carried away by blind following, and he refuses to use his common sense and intelligence. This is the reason why in the modern times when the flight of intellect has carried man to the skies and the space, he has not been able to get to his real Lord, and what a number of nations have made brick and stone their god.

121. Allah is the Mightiest Being and Victorious over all. Whoever has this concept of Allah in his mind, he cannot admit anyone else to be god, for there is none beside Allah, mighty and victorious. Polytheists believe in a number of gods because their concept of god is not correct. They do not believe in the greatness of Allah, but think Him to be less mighty.

122. Polytheists do not believe in prophethood,

but they believe in god's having sons and daughters or God's reincarnation, because they do not know that the highest position which Allah bestows on His favourite slave is different. He said that position is of a Rasool (messenger), who is a slave of God and not god.

Allah's method is that for the guidance of His slaves He selects from among His slaves those who are capable of carrying the heavy burden of this responsibility of conveying His message to

His slaves. And for carrying his message to these selected messengers He selects angels who reveal it to the selected men-Allah's prophets. Exactly in this way was made the selection of Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) as Allah's messenger.

123. That is: He does not remain unaware of the manner in which these messengers fulfill their responsibilities. He hears every talk of theirs and sees every act of theirs.



*He knows what is before them and what behind them. And to Him will return all matters. O you who believe! bow down and prostrate yourselves, and worship your Lord, and do good so that you may triumph. (Al-Quran)*

76. He knows what is before them and what behind them. And to Him will return all matters.<sup>124</sup>

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ ﴿٤٩﴾

77. O you who believe!<sup>125</sup> bow down and prostrate yourselves,<sup>126</sup> and worship your Lord,<sup>127</sup> and do good<sup>128</sup> so that you may triumph.

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا  
رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٥٠﴾

78. Fight (strive) for the cause of Allah as striving in His cause deserves.<sup>129</sup> He has chosen you<sup>130</sup> and has laid in religion no narrowness,<sup>131</sup> the faith of Ibrahim, your father.<sup>132</sup> He has given you the name Muslim before and in this (Qur'an) also,<sup>133</sup> so that the messenger may be a witness for you, and that you may be witness for mankind.<sup>134</sup> So establish salat (prayer), pay zakat, and hold fast to Allah.<sup>135</sup> He is your Guardian. What an excellent Guardian and what an excellent Helper!

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا  
جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ  
إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا  
لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى  
النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا  
بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٥١﴾

124. That is : Being a messenger of God, does not give him the position of God that people should approach him or invoke him for meeting their needs. To be invoked in times of need is only Allah. Before him are placed all matters and He gives judgment in all matters.

125. These are the concluding ayat which are addressed to the people of faith.

126. Bowing down (Ruku') and prostrating oneself (Sajda) signify salat.

127. That is: Worship either in the form of salat or in the form of Hajj or in any other form is only for Allah and should be reserved for Him alone as He is your real Lord.

128. In the good acts are included all that work which depends on Allah's obedience, and whose benefit reaches the slaves of God.

129. Here jihad means that striving in which force is used, and in which the force of the opponents is broken. In the cause of Allah or for the sake of Allah means that its objective should be to raise the word of Allah to spread His religion, and arms should be taken up against those who prevent people from following the path of Allah, so that they may not be able to accept His faith or may not be able to fulfill its important demands. In this surah it has been mentioned how they thwarted the progress of Allah's faith and how they were using force against Muslims. In this background, the people of faith are being commanded not only to fight but to fight in a way that would satisfy the occasion and the cause for which the jihad is to be undertaken, i.e. they should put their whole heart, might, everything in this fight. This principled directive with its conditions, is operative till the last day. In the hadith it is stated-

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ

طَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ. (مسلم كتاب الايمان)

"A party from my ummah will be on truth and will be fighting for it till the Day of Resurrection, and will be victorious." -(Muslim-Kitabul Eeman).

130. That is: You have been given this good luck that you should be the standard bearer of His religion and be a tower of guidance for humanity.

It is thus made clear that the group of the

companions of the Prophet (Sallal Lahu Alaihi Wa Sallam) which was the first addressees of these ayat, was the favourite and approved group of Allah. Therefore, those sects among Muslims, who utter curses against this entire group of the companions barring a few individuals, on the basis of unreliable narratives and misquoted events recorded in history books openly deviate from the clarifications given in the Qur'an. If these people study Qur'an with an open mind, and give precedence to Qur'an over the unreliable narratives, they will become true admirers of the group whom Allah had chosen for His special blessing.

131. In this Shariah there are no harsh commandments which were found in the earlier Shariahs, e.g. the command for observing Sabbath, which was given to the Jews and which was very hard. These harsh commandments were given them on account of their rebellious attitude. But the Shariah which was given to the last prophet was not for a particular nation or for a particular period of time, but it is for the entire Muslim Ummah which in its formation is universal in nature and will last till the Day of Resurrection. Therefore, it has been made easy and concessions have been given in its observance. But it does not mean that no command has been given following which will be difficult for Muslims. In the above ayat command for jihad has been given, which demands sacrifice of life and property. Therefore, the correct meaning of the ayah is the same which is commensurate with the other clarifications given in the Qur'an.

132. That is: This is the same religion of monotheism which was the religion of Prophet Ibrahim. This Shariah is also basically the same which was given to Ibrahim, i.e. simple Shariah-Al-Hanifiyatus Sumhah, and in which are included Hajj and other rituals.

133. That is: Allah had named you people of faith- Muslims among the other nations also, and in this Book also your name is Muslim. It is not correct to say that this name was given by Prophet Ibrahim, and that before him this name was not given. Prophet Nooh, who lived much earlier than Prophet Ibrahim, had declared himself to be a Muslim :

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ - (سورة يونس - ٤٢)

“And I have been commanded to be a Muslim.” (Surah Yunus-72).

This name expresses those qualities which are hidden in its meaning, i.e. he who has accepted the faith of Islam, and offered himself in service of Allah and who is submissive to Him. After this Muslims have no right to name themselves in any other manner instead of their own name given by Allah, or to put some additional name to it. But when Muslims were divided into different sects, every sect named himself differently, and today generally Muslims put some suffix with their names, which shows their school of Fiqh. It needs to be reformed urgently. It should suffice for them to name themselves as Muslims, the name given to them by Allah.

134. You have been raised as an ummah bearing these attributes so that you may give

witness before the people about this religion, for giving a witness about which Allah's messengers were sent among you.

This command places a responsibility on the Muslim Ummah that it should present the message of Islam before the world, and for this purpose it should bring into play all its resources.

Dawah, tabligh and propagation of religion is the most important duty, for performing which this ummah was raised, but today there is very insignificant realisation of this fact among the Muslims. Therefore, they have resigned to the fate of being only a nation. There are very few people who care about giving witness about the religion, that is who may be presenting the dawah of Islam before non-Muslims.

135. Holding fast Allah means strengthening strong relationship with Allah and this relationship gets strong by having an awareness of His attributes, by His worship and obedience, love with Him and trust in Him.



## 23 -SURAH AL -MUMINOON (THE BELIEVERS)

**NAME:** The Surah commenced with the statement that the believers achieved success, so it was named Al-Muminoon.

**TIME OF REVELATION :** It is a Meccan Surah and from the topics discussed it is surmised that it was revealed during the middle-Meccan period.

**CENTRAL THEME:** It is to elucidate who are the persons who are successful in the sight of Allah and who are unsuccessful, and by arguments it has been established that the beliefs on which the success is dependent are true, and all the doubts that were being raised in this connection are removed.

**ORDER OF THE AYAT:** In Ayat Nos. 1 to 11 the people of faith have been given the glad tidings of success, and the qualities which guarantee this success have been enumerated.

In Ayat Nos. 12 to 22 arguments are given in support of Allah being the Lord of the universe, which necessitated the life in the Hereafter and the final reward and punishment.

Verses Nos. 23 to 50 depict the fate of the deniers of the call of the prophets.

In Ayat Nos. 51 to 56 there is a declaration of the reality that the religion of all the proph-

ets was one and the same, but their followers cut it into pieces. Now inspite of their false religiosity, they are under wrong impression, because of their pride based on their affluence that Allah is pleased with them, and for this very reason He is showering wealth and worldly pleasures.

In Ayat Nos. 57 to 61 the good qualities of those who rush towards virtue as against those of the world-worshippers are mentioned.

Ayat Nos. 62 to 67 are a warning to those who are negligent that a day will come when they will be sorry for what they have done.

Ayat Nos. 68 to 92 answer some of the doubts of the deniers.

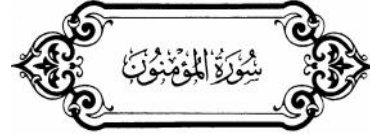
In Ayat Nos. 93 to 98 the Prophet (S.A.W.) is directed to pray to Allah to keep him safe if His punishment is to descend down on the idolaters during his presence.

Ayat Nos. 99 to 117 draw a picture of the deniers at the time of their death and also on the Doomsday, which ends on the note that the infidels are never to succeed.

Ayah No.118 is the last ayah in which the Prophet (Sallal Lahu Alaihi Wa Sallam) prays to Allah for their salvation and for Allah's mercy.

23 -SURAH AL-MUMINOON  
(THE BELIEVERS)  
Verses (ayaat) 118

In the name of Allah, Most Gracious,  
Most Merciful.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Successful indeed are the believers,<sup>1</sup>
2. Who are humble in their prayers,<sup>2</sup>
3. And who shun vain things,<sup>3</sup>
4. And who are active in paying zakat,<sup>4</sup>
5. And who guard their private parts<sup>5</sup> (modesty),
6. Except from their wives or those female slaves who are in their possession, for then they are not blameworthy.<sup>6</sup>
7. So whoever desires (something) beyond that such are transgressors.<sup>7</sup>
8. Those who take care of their trusts<sup>8</sup> and pledges,<sup>9</sup>
9. And who guard their prayers,<sup>10</sup>
10. These are the inheritors.
11. Who will inherit Paradise.<sup>11</sup> There they will abide for ever.
12. And verily We created man from an extract of clay,<sup>12</sup>
13. Then placed him as a drop (of sperm) in a safe lodging.<sup>13</sup>
14. Then We made the sperm a clot of blood, and the clot a lump of flesh, then we created the lump of bones,<sup>14</sup> then clothed the bones with flesh, and then produced it as another creation.<sup>15</sup> So Blessed be Allah, the Best of Creators!<sup>16</sup>

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ①

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ②

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ③

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ④

وَالَّذِينَ هُمْ لِأَفْئُسِهِمْ حَافِظُونَ ⑤

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ⑥

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ⑦

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رَاعُونَ ⑧

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ⑨

أُولَٰئِكَ هُمُ الْوَارِثُونَ ⑩

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ⑪

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ⑫

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ⑬

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ

عَظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ

أَحْسَنُ الْخَالِقِينَ ⑭

## COMMENTARY

1. By success is meant the success in the Hereafter, as is clear from the ayah No.11. And according to Qur'an the real success is the success in the Hereafter, for it will be as a reward and will be everlasting.

For the success the first condition is Faith, then those qualities which have been mentioned further on. It thus becomes clear that success in the Hereafter will be on the basis of merit, and not on the basis of a formal relationship with Islam .

2. 'Khushu. (humbleness) means to tremble by the thought of the Grandest of All Being, to adopt lowliness and humility before Him. The spirit of salat is that the slave should be in awe of his Master; he should pray to Him in lowly tones; and should express his helplessness and obedience before Him. The guarantee of success is given to only those people of faith who offer prayer with humbleness. In reality humbleness comes from heart:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ . (سورة حدید-۱۶)

"Is not the time ripe for the hearts of those who believe to submit to Allah's reminder."  
(Al- Hadeed-16).

And when there is humbleness, in the heart, then this condition will also affect the body, that is the eyes will be lowered, the voice will be low, the attention will be towards Allah only, and the salat will be performed with tranquillity and satisfaction in a dignified way. The effects and the fruits that have been mentioned in the Qur'an are of this kind of salat only.

3. To be kept away from vain and purposeless things is the fruit that salat provides. For this reason it has been mentioned immediately after the mention of salat in this passage. The word 'laghv' used here means vain, purposeless, aimless, etc. It does not apply only to the forbidden (haram) and evil (munkar) things, but also to those acts which have no purpose and benefit. In modern times the improved or developed forms of vain things are vulgar songs, meetings of poetry recitation, comedy programmes, tales of fiction and stories, games of chess and carrom, cricket and football matches, etc. and

also those big functions which are an open manifestation of wastage of money and time. They create such a mentality that man is absorbed in these pastimes only. And today on T.V. very vulgar programmes are presented, but sincere Muslims are so virtuous and chaste in taste that they not only do not take any interest in these programmes but do not even throw a glance at them.

4. In the Meccan period also payment of zakat was necessary. For further explanation, please see Surah An'am. Note No.258.

Some commentators للزكوة فاعلون have opined that this passage means that they work for purity of self, but this is far fetched. Zakat in this specific connotation is a Quranic terminology, and therefore, it is not proper to take it to mean purification. If the verb working to pay is used here, فعل الخيرات so also the words acts of virtue is used in Surah Anbiya -73). Therefore, there is no reason to take its meaning as purification.

5. That is: They keep away from the illegal gratification of their carnal desires, and they observe all the norms of keeping hidden their private parts.

6. In this Ayah two forms of lawful sexual relationship have been enumerated. One is that a man may have sexual relationship with his own wedded wife, and secondly he may have sexual relationship' with those female slaves who may be in his possession.

A man's wife is the woman who is wedded to him. As for the female-slave, it is dependent on the condition that man must be her master, owner, that is a man can have sexual relationship only with that female-slave of whom he is the owner. The problem of slavery in those days was not only an international one, but it also involved the problem of the welfare of the very slaves, male and female, which had varying ramifications. Those who were slaves from earlier times, and if they were not to be recognised as such, or if they were to be set free at once, then apparently it would have brought relief to the slaves, male and female, but in the conditions then obtaining the problem of their livelihood, and particularly of staying and maintenance of

the female slaves could attain serious proportions, as a result of which they could have been forced to live a sinful life. Therefore, realising the serious reality of their position, Islam, in its Meccan Period, declared that the sexual relationship between the owner and his female slaves was lawful; however, it advised that freeing them from slavery was a great virtue. Moreover, for this purpose appropriate measures were also taken.

The question of sexual relationship with female slaves should be viewed in this background only. Anyway there is an open declaration from Allah that the people of faith are not to blame for having sexual relationship with their female slaves. What right then anybody has to blame them ?

7. That is: It is lawful to have sexual relationship only with one's wife and one's own female slave. If any person would desire to have sexual relationship with someone else, then he would be considered as transgressing the shariah as well as the natural limits. Any sexual relationship with a woman other than the wife or the female slave will be unlawful sex (zina), and if a man has sexual relationship with another male, then it will be sodomy. All these forms of sexual relationships are haram and they are emphatically forbidden.

From this ayah is also clearly proved the illegality of "muta'h" (to have sexual relationship with a woman with her consent for a fixed period), for the woman with whom the sexual relationship is established is neither the wife nor a female slave. She is not the wife, because she is not under the contract of nikah of the man, nor are the commands about maintenance, divorce, and iddat (waiting time) etc. applicable to her, nor can she get any share from that man's inheritance. And she is not a female slave, because the man is not her owner. In short, there is not only no argument in favour of "muta'h" in Qur'an, but on the contrary the commands that have been given concerning the married life go to prove that it is forbidden. Surah Muminoon is Meccan in whose ayah under reference every form of sexual relationship, except the two given forms, is forbidden, in other words the command for forbidding "muta'h" is operative from

the Meccan period only.

From the hadith also it is proved that "muta'h" is forbidden:

عن علي بن ابي طالب رضی اللہ عنہ ان رسول اللہ ﷺ

نهى عن مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ. (بخاری کتاب المغازی)

"Ali bin Abu Talib (R) reports that the messenger of Allah (Sallal Lahu Alaihi Wa Sallam) forbade muta'h on the day of Khaibar." (Bukhari Kitabul Mughazi)

And scholars and jurists are agreed on its having been forbidden :

"Khattabi says as if there is agreement on muta'h being haram except for a few Shiahs" (Fathul Bari. Vol. 9. page 142).

"There is agreement among the imams of schools of Fiqh on this nikah being haram " - (Fiqhus Sunnah-As-Sayed Sabiq- Vol. 2, page 142).

As for those a hadith about which it is stated that the Prophet had permitted muta'h at the time of certain 'ghazavat' (battles) and subsequently cancelled it; contradictory statements have been made in these ahadith.

When in the battle of Khaibar (06 A.H. ) it was forbidden, then where does the question of permitting it again at the time of victory of Makkah (08 A.H.) arise? And at the time of the victory of Makkah the religion had reached the point of perfection, and Muslims had become a power to reckon with. Therefore, that was not the occasion for permitting muta'h. Then according to another narrative, its permission was given only for three days and afterwards it was forbidden, and according to another narrative it was permitted for one day and the following day it was cancelled. According to a narrative in Muslim the Prophet (Sallal Lahu Alaihi Wa Sallam) had declared on the occasion of the victory of Makkah :

"I have given you permission to have muta'h with women and now Allah has declared it haram till the Doomsday."

And it is also a narrative in Muslim that on the occasion of the Battle of Autas, which took place after the victory of Makkah (in Shawwal, 08 A.H.), the Prophet had given its permission and later on forbade it. (See Sahih Muslim, Kitabun Nikah).

The Battle of Autas was after the victory of Makkah, so inevitably only one of the two narratives can be true. How is it possible that at the time of the victory of Makkah, the Prophet may declare that muta'h has been forbidden till the Doomsday, and when a battle takes place at Autas, he again permits it. Such narratives cannot be the sayings of the Prophet (S.A.W.), when they are openly contrary to the command of the Qur'an. In accepting these narratives as correct, the question crops up: who were these women in Makkah and Autas that were prepared to enter into nikah for three days only and in return for 'chadar' ? What was the means of contacting them ? Was any Muslim approaching a stranger lady and asking her whether she was agreeable to wed him for three days only? Then if she was agreeable, how could sexual relationship be established immediately, without 'istibra' (waiting for passing of a menstrual period), since there is a condition for waiting for the passing of a menstrual period before having sexual relationship with a female slave ? If it is said that there is no pre-condition for istibra (waiting) for muta'h, then how could it be ascertained whose child it would be, if pregnancy results ? And in the case of pregnancy, was the responsibility of maintenance for the child devolved on the temporary husband of the mother or not ? If the responsibility fell on him, then what was the benefit of the temporary nikah? These questions are enough to show the unreasonableness of muta'h, but the Shiah sect of Muslims believes in the lawfulness of muta'h. It ignores Quran and relies on the traditional narratives. Instead of looking at the narratives in the light of Quran, it judges Quran in the light of narratives. It is this Himalayan blunder which prepares men to interpret Quran in a wrong way and to accept nonsensical propositions.

In connection with the permission of muta'h there is a hadith in Sahih Muslim. narrated by Abdul Malik bin Ar-Rabis bin Sabrah, but the well-known scholar of hadith Yahya bin Mueen has termed it weak, and Abdul Hasan bin Al-Qattan says that his being honest is not proven. Although Muslim has narrated his hadith but it is not worthy of reliance (Tahzeebut Tahzeeb, Ibn Hijr Asqalani. Vol. 6, page 393). In

Bukhari as well as in Muslim, in both this has been stated about Abdullah Ibn Masood that the Prophet (S.A.W.) had permitted him to do muta'h at the times of battles. This narrative is by Qais bin Abi Hazim, and about Qais bin Abi Hazim Al-Madini says that he was told by Yahya bin Saeed that he is a denier of hadith (Tahzeebut Tahzeeb. Vol. 8, page 388).

A hadith in Bukhari has been narrated by Hasan bin Muhammad through the sources of Jabir bin Abdullah and Salmah bin Aku' that both of them said that a messenger from the Prophet (S.A. W.) came to them when they were in the Prophet's army saying that the Prophet had allowed them to take benefit from women, therefore, take benefit (Bukhari, Kitabun Nikah). At the same time Bukhari has also narrated through Hasan bin Muhammad this narrative of Ali (R) that the Prophet (S.A. W.) has forbidden muta'h on the occasion of Khaibar. (Bukhari, Kitabul Mughazi).

There is a narrative by Ibn Jareej that Jabir bin Abdullah (R) reports that they had performed m'uta'h in the time of Prophet (Sallallahu Alaihi Wa Sallam) and Abu Bakr (R) and Umar (R). (Muslim, Kitabun Nikah). This is Abdul Malik bin Abdul Aziz bin Jareej about whom Atharam has quoted the Saying of Imam Ahmed that when Jareej says that so and so said that or informed him then he narrates false hadith, and when he says that he has been informed by so and so or that he has heard it from him, then it is sufficient for your confidence. And Azhaqi has quoted this saying of Imam Malik that Ibn Jareej is collector of wood in the darkness of night, i.e. collector of true and false statements. Dar Qutni advises to be wary of the machination of Ibn Jareej, and Yahya bin Saeed says that he is weak. (Tahzeebut Tahzeeb, Vol. 6, pages 402-406).

From this one can get an idea that in the matter of permitting muta'h when the condition of the sahihain (the two reliable books of hadith) is like this, then what will be the condition of the narratives quoted by the Shiahs !

The fact is that in these contradictory and involved narratives out of which most are not without questionable sources, it is not proved that the prophet (Sallallahu Alaihi Wa Sallam) had

given permission to have muta'h, however, since the custom of muta'h was being practised, he forbade it with great emphasis. It should also be understood that inclusion of any narrative in the books of Bukhari and Muslim does not give it sanctity, when it openly clashes with the unambiguous command of Qur'an.

If even after these arguments somebody insists that muta'h was permitted, then let him say what is the difference between illegal sex and muta'h? Besides, let him also clarify that muta'h is not against the commands relating to marriage regulations. Only after that we will review this opinion of ours.

8. By trusts are meant those trusts which Allah has given to man and also those which men give to other men.

9. Pledges and promises mean those pledges and promises which men make with Allah and those which they make among themselves.

10. Guarding the salat means offering prayer with regularity, to offer it on time, to offer it in the manner shown by the Prophet (Sallalahu Alaihi Wa Sallam), and also includes all the conditions and etiquette concerning salat. In Ayah No.2 the spirit of salat was made clear, and here its manner of establishment is emphasised.

In these verses the qualities of the people of faith began with the mention of salat and it also ended on salat. In other words it is a pointer that these qualities are the fruits of the salat which is offered with right attitude and devotion.

11. To inherit Firdaus or Paradise is in fact the real success which will be the share or the people of faith. In the hadith, Firdaus has been stated to be an excellent part of Paradise.

In the 'Sahihain' it is stated :

"When you pray to Allah for Paradises, pray for Firdaus, because it is an excellent and high kind of Paradise, and from here only the rivers of the Paradise flow." -(Ibn Katheer, Vol. 3, page 108).

And there will be many gardens in the Firdaus as is clear from Surah Kahf, ayah 107.

12. As if it was the essence of the dust, earth, 'from which the first man was created. For this reason all the characteristics that are found in

the different regions is found in men's temperaments. Some earths are soft and some hard, similarly some men's temperaments are soft and some men's temperaments are hard, The earth is of different colours, so also are the men of different regions. The earth has the capability of producing various things, so different men also have the capability of producing or manufacturing different things. (For further explanation, see Surah Hijr, Note No, 24),

13. That is: After first creating men from earth, man's race was subsequently generated from life sperm, which is a fluid which He arranged to be kept safe in a safe place like womb.

14. The explanation of the stages through which the sperm has to pass and attain the embryonic form has been given in Note No.8 to 11 of Surah Hajj.

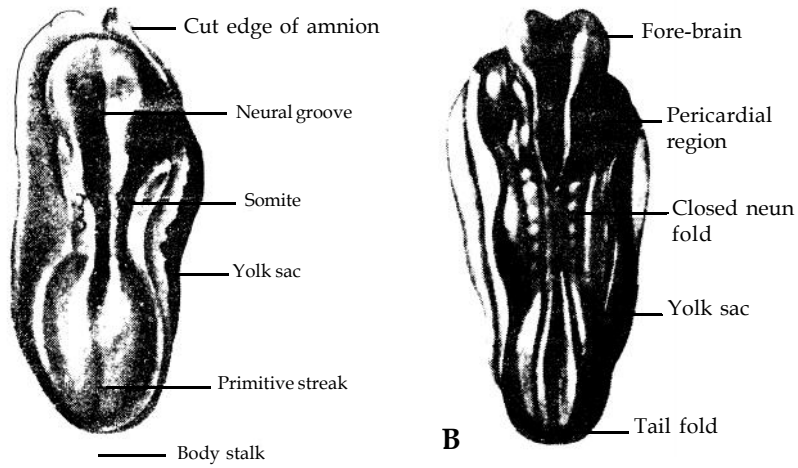
It may be noted that the form of clotted blood, etc., were things which could be commonly observed, i.e. after an abortion people could watch how the embryo looked in the beginning and what changes took place in it later on. The Quranic argument is based on these things which are commonly observed. As for the modern science of Embryology, which has made wonderful discoveries, these are the details of the Quranic hints, and from this the Quranic argument has attained greater support that this observation creates stronger belief in this information of Qur'an that the Lord will raise His slaves again on the Day of Resurrection.

15. That is: 'Then comes that stage when the spirit is breathed into the embryo and it becomes a hearing and seeing human being. What was a lump of flesh became a complete person!

Seeing the lump of flesh nobody could imagine that it would attain an existence which would be blessed with the vicegerency of the earth, but in a few months' time such a great change takes place in it that it emerges as a new creation altogether.

16. Man's passing through these varying conditions and stages and coming out as a complete human is the open proof of the creativeness of the one and only Creator. Moreover it also reflects that He is a Being of unimaginable power and perfection, and there is no limit to His favours and blessings.

**PICTURES OF THE CLOTTED BLOOD' AND  
' THE LUMP OF FLESH  
EMBRYONIC AND FETAL STAGES**



**A PICTURES OF THE 20 DAYS OLD EMBRYO WHEN THE CLOTTED BLOOD  
IS CHANGING INTO A LUMP OF FLESH.**

**B FOETUS WHEN IT IS A LUMP OF FLESH**

(The Pictures are enlarged)

15. Then verily! after that you surely die.<sup>17</sup>

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

16. Then verily! on the Day of Resurrection you will surely be raised (again).<sup>18</sup>

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

17. And We have created above you seven heavens, layer upon layer,<sup>19</sup> and We are never unmindful of the created.<sup>20</sup>

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ سَمَاوَاتٍ وَمَا كُنَّا مِنَ الْخَالِقِ غَافِلِينَ ﴿١٧﴾

18. And We sent down water from the sky in specific measure, and lodged it into the earth, And We are able to take it away.<sup>21</sup>

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ نَّ وَأَنْزَلْنَا عَلَيْهِ الْقُدْرُونَ ﴿١٨﴾

19. Then with it (water), We produced for you gardens of date-palms and grapes; therein is much fruit for you, and from thereof you eat;

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَاوَاكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

20. And a tree which grows on Mount Sinai and produce oil and provides curry for the eaters.<sup>22</sup>

وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصِبْغٍ لِلْكَالِبِينَ ﴿٢٠﴾

21. And verily! in the cattle there is a lesson for you. We give you to drink of what is in their bellies (milk),<sup>23</sup> and many advantages you have in them, and of them you eat.<sup>24</sup>

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

22. And on them and on the boats you are carried.<sup>25</sup>

وَعَلَيْهَا وَعَلَى الْفُلِكِ تُحْمَلُونَ ﴿٢٢﴾

23. And verily We sent Nooh to his people,<sup>26</sup> and he said: "O my people! Worship Allah. You have no other god, but Him. Do you not fear Him !"<sup>27</sup>

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

24. The unbelieving nobles or His people said: "This man is but a mortal like you, feigning himself to be your superior. Had Allah willed, He surely could have sent down angels. We did not hear such a thing in the case of our forefathers.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً لَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

25. "He is only a man with madness, so watch him for a while."<sup>28</sup>

إِنَّهُ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَبَرِّضُوهُ إِلَىٰ جَنْبِ جَبِينٍ ﴿٢٥﴾

26. Nooh prayed : "My Lord ! Help me because they deny me."<sup>29</sup>

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٢٦﴾

17. What happens after death with the spirits in the interregnum known as 'Barzakh', is not mentioned here, because what was purported here to be mentioned was the argument on the raising of men on the Day of Resurrection, and this raising will be with the physical body and then men will get full recompense for what they did in the world.

18. When man came into existence for the first time, then cannot he come into existence for the second time? When man's present life has been given after it has been made to pass through various stages and even after this he passes through various situations then how can it be said that there will be no stages after death? Life is a thing to continue, but people are under a wrong impression that death ends life permanently, though death is the name of passing from one stage into another stage.

19. The word used in the text is 'Taraiq' which means paths and also layer upon layer. In Arabic they say ريش طرائق 'Reeshun taraiq', i.e. ريش طرائق اذا كان بعضه فوق بعض (As-siyah Lil Johari Jild 4 Page No. 1516) those feathers which have been placed one over the other. And in the holy Qur'an at another place it is said: سَبْعَ سَمَاوَاتٍ طَبَاقًا "seven skies one upon another" (Suruh Mulk, ayah3), therefore, it would be proper here to take it to mean layer upon layer.

Some commentators have taken it to mean seven orbits of the seven planets, but such a meaning is not supported by any ayah of the Qur'an.

20. That is: Along with the seven heavens all the creatures that are in the entire universe, Allah is well aware of all of them.

21. Without water life is not possible, therefore, Allah showers treasures of water through the rains, which collects in the earth and is utilised by man. If Allah may desire, He can cause the water to disappear, therefore, man

should be thankful to Him and should fear Him.

22. Means the olive tree, which grows near the Mount Sinai near Arabia. Its fruits is famous for its oil. This oil is of a very high standard, and it was used as a curry also.

23. That is: from amidst the unclean things in their bellies, Allah causes milk to be produced for the use of man.

24. The flesh of these cattle is used by men for eating.

25. All these are Allah's blessings and favours, and the idea in mentioning them is to create a sense of Allah's being the Lord, and to argue in favour of raising man after death.

26. The chronicle of Prophet Nooh (Noah) has been narrated in Surah A'raf and Surah Yunus, and also in Surah Hood, in detail. For explanation, please see Surah A'raf, Notes Nos. 94 to 104, Surah Yunus. Notes Nos. 103 to 113, and Surah Hood, Notes Nos. 38 to 73.

27. That is: Are you not afraid that if you worship any being other than Allah, He would subject you to severe punishment, for worship is only Allah's due and it is only His self that is worthy of being worshipped.

28. The nation of Prophet Nooh was the world's first nation, to whom Allah's messenger was sent. The way in which that nation denied the messenger, and the wrong arguments on which they relied for this denial, the same way and the same arguments were adopted by the nations that came after them. The deniers of the messengers of Allah had neither proffered any reasonable arguments in the past nor are they doing it now.

29. That is: When my message has been made clear to them and when my argument has been unambiguously conveyed to them, and yet they have not given up their denial, then help me in such a way that the truth is enforced and falsehood is eliminated.



27. Then We sent our revelations to him, saying : "Build the Ark<sup>30</sup> under Our eyes and Our revelation. Then, when our command comes, and the oven gushes water,<sup>31</sup> take aboard a pair from every species and the members of your household except those about whom the judgment has already been given before,<sup>32</sup> and do not plead with Me on behalf of those who have done wrong, surely they are destined to drown.

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَّكَ بِأَعْيُنِنَا وَوَحَيْنَا  
فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ  
زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ  
مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٢٧﴾

28. "And when you and all your companions have boarded the Ark, say : 'Thanks be to Allah who has delivered us from the wrongdoing people,<sup>33</sup>

فَإِذَا السَّوَابِيُّاتُ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الْحَمْدُ لِلَّهِ  
الَّذِي نَجَّيْنَاكَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

29. "And say: 'My Lord! Let my landing be blessed,<sup>34</sup> for You are the best of all who bring to land."<sup>35</sup>

وَقُلْ رَبِّ انزِلْنِي مُنزلاً مبركاً وَأَنْتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾

30. Verily in this (event) are great signs,<sup>36</sup> for verily We are ever putting (mankind) to test.<sup>37</sup>

إِنَّ فِي ذَلِكَ لآيَاتٍ وَإِنْ كُنَّا لَلْبُتْلِينَ ﴿٣٠﴾

31. Then, after them We brought forth another generation;

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾

32. And sent among them a messenger,<sup>38</sup> of their own (with the message) : 'Worship Allah, you have no other god but Him. Do you not fear Him ?

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنْ اعْبُدُوا اللَّهَ  
مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

33. And the nobles of his people, who disbelieved and denied the meeting of the Hereafter, and those whom We had given luxuries in the life of the world, said: "This is but a normal like you, he eats of what you eat, and drinks of what you drink.

وَقَالَ الْمَلِكُ مِنَ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ  
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

34. "If you were to obey a mortal like yourselves, you surely would be losers.

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِيَّاكُمْ إِذَا لَخِيرُونَ ﴿٣٤﴾

35. "Does he promise you that when you are dead and turned to dust and bones, you will be raised to life?

أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْكُمُ  
مُخْرَجُونَ ﴿٣٥﴾

36. "Far, very far is that which you are promised !<sup>39</sup>

هِيَ هَاتَ هِيَ هَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾

30. The prayer of Prophet Nooh was answered and the decision to destroy the nation of Prophet Nooh was taken. Prophet Nooh was informed that the divine punishment will descend on his nation in the form of deluge and that his deliverance and that of the people of faith will be by means of an Ark. He was therefore, commanded to build an Ark.

31. for explanation, see Surah Hood. Note No. 56.

32. That is: A person Who may be an unbeliever and about whose destruction the judgment has already been passed, even if such a person might be from among your family people.

33. The nation of Prophet Nooh was polytheistic, unbelieving and corrupt. It has been termed wrong doing to convey this sense. Deliverance from such a society and such a surrounding was a great favour of Allah, for he could now live in a clean and pure atmosphere.

Therefore, for this favour a command was given to offer thanks to Allah.

34. That is: My landing on the earth may result in goodness. Whatever work that may be done under my guidance may be the work for good. My existence on the earth may spread only good and nothing else.

35. This is an expression of the hope that when God will cause his landing it will be with His favour and blessings.

36. This first chapter of the history of the nations and communities has great lessons in it. e.g. monotheism is truth and polytheism is false, guidance to mankind comes from God through the agency of His messenger, who is a human, Allah severely punishes in the world those who oppose the divine messenger, and Allah provides means of delivering His messenger and the people of faith. When Allah's judgment is enforced, then truth prevails and falsehood is eliminated.

37. This world is created for testing mankind, and life in this world will be a life of trial. The process of revelation and prophethood is also a link in the same chain of trial, as Allah wants to see who uses his intelligence and insight to recognise His messenger and accepts the guidance being given through him, and sees, light and who persists in remaining blind.

38. Qur'an has not clarified which nation was this. Possibly it might be a nation whose name might not be known to the people, but its story was narrated as an example.

39. They considered revival of mankind was not possible, and present-day man also considers it an impossible task. For him it is not a serious thing worth consideration, although many things which were considered impossible in the past have become possible and practicable today. But no change has taken place in the mentality of the deniers of the life after death.



37. "Life is but of this world only<sup>40</sup>: we die and we live, and we will not be raised (again). ﴿٣٧﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِبَعْعُوْنِمْ
38. "He is only a man who has invented a lie against Allah. We are not going to put faith in him." إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾
39. He prayed<sup>41</sup>: "My Lord! Help me, for they have denied me." قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾
40. He answered: "Before long they will be repentant." قَالَ عَمَّا قِيلَ لِيُصِيعَنَ لِلدَّيْنِ ﴿٤٠﴾
41. So the (Awful) Bang overtook them rightfully,<sup>42</sup> and we swept them away like dried leaves. So away with the wrong doing people! فَآخَذَتْهُمْ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَاءً فَبَعَدَ الْقَوْمَ الظَّالِمِينَ ﴿٤١﴾
42. Then after them We brought forth other generations. ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾
43. No nation can shorten its term of existence, nor can it lengthen it. مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾
44. Then We sent Our messengers one after another.<sup>43</sup> Whenever a messenger came to his nation, they denied him, so We caused them to follow one another (destruction), and We made them bywords. So away with the people who did not believe! ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلَّمَا جَاءَ أُمَّةً رَسُولًا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ آحَادِيثًا فَبَعَدَ الْقَوْمَ لَآئِي مُؤْمِنُونَ ﴿٤٤﴾
45. Then We sent Moosa and his brother Haroon with Our signs and clear authority,<sup>44</sup> ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٤٥﴾
46. To Firaun and his nobles, but they became stiff-necked and they were arrogant people. إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾
47. And they said: What! Are we to put faith in two human beings like ourselves, while the people of their community are our slaves?"<sup>45</sup> فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِبَادُونَ ﴿٤٧﴾
48. So they belied both of them and became of those who were destroyed. فَلَدَّ بُوْهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

40. The materialistic world of the modern times is also following the footsteps of these nations which had gone astray. They have the material world as their ideal, and they are lost in its problems. They do not want that the available benefits which they are deriving should be taken away from them or there should be any reduction in them.

41. That is: Ultimately the messenger prayed to God.

42. That is: Eventually they were seized by the divine punishment. In whatever form this punishment was, it crashed on them with an awful bang, and along with it the truth also appeared about which the prophet had given promise.

43. That is: When the number of the nations in the world increased, Allah also sent down His messengers one after the other. At that time the nations of the world were not linked with each other as they are today by means of transport services and communication facilities. The coming down of a messenger in one nation could hardly benefit any other nation for lack of communication. Therefore, Allah sent down prophets in every nation. The names of these messengers and the nations are not mentioned in the Qur'an, but Allah has clearly mentioned that beside the prophets whose names have been mentioned in the Qur'an, other prophets had also been sent in other nations, at various times and climes.

44. The chronicle of Prophets Moosa and Haroon has been narrated in detail in Surah Taha.

By signs are meant the miracles, in which the conversion of Prophets Moosa's staff into a snake was the biggest miracle.

By clear authority is meant that authority which was quite manifest in Prophets Moosa and Haroon's message and their talks and character, and their personalities were the demonstration of the fact that they were appointed by Allah and that they enjoyed His support. A prophet's personality in itself is authority regardless of his performing any miracle or otherwise.

45. In the text the word. قَوْمُهُمَا لَنَا عَابِدُونَ

"Qomuhuma Lana Abidoon" is used which ordinarily means worshippers. but here this

word does not mean worshippers but slaves. Accordingly at another place in Quran, Prophet Moosa is stated to have addressed Firaun saying :

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ. (شعراء: ٢٢)

This is your obligation that you are boasting to have made Bani Israil your slaves (Shu'ra -22). In this ayah the word عَبَّدتَّ "Abadtta" is used to mean to enslave. And it is a fact that Firaun had compelled the people of Bani Israil to lead a life of slavery. By referring to this inferior status of theirs, Firaun and the officers of his government provoked the people that by accepting Moosa and Haroon as prophets would amount to accepting the superiority of Bani Israil over them, while those people were actually living as their slaves. Should they then accept the faith of their slaves and recognise their leaders as their own leaders! This was that false pride, that faithless prejudice which prevented them from accepting the religion of truth.

A well known commentator of the present day has concluded from the use of the word لَنَا عَابِدُونَ (Lana Abidoon) that a person who obeys some other man, he worships that other man. But such an interpretation can be correct only in cases in which the man obeying another man considers him to be an absolute authority, having right to give command or that it is not necessary that his obedience be under the obedience of God. That is why Satan's blind following has been termed as his worship.

But Bani Israil obeyed Firaun under compulsion, not only because he was ruling over them but also because he had compelled them to live like slaves. In such circumstances how would it be correct to say that Bani Israil were worshipping Firaun, and that Firaun meant to say that this community was worshipping him, And even if it is presumed that Firaun meant to convey the same meaning, even then how can it be proved that his statement was correct? He had also called Prophet Moosa as mad, Was then this statement of his correct? If not, then how can his statement that Bani Israil were his worshippers be used as an argument to meaning as the Shariah-terminology : worship?

49. And verily We gave Moosa the Book, so that his people might be rightly guided.<sup>46</sup>

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

50. And We made the son of Maryam<sup>47</sup> and his mother a sign<sup>48</sup> and gave them shelter on a height (which was) peaceful and had a water-spring.<sup>49</sup>

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

51. O messengers! Eat of the clean things, and do righteous deeds.<sup>50</sup> I am well aware of what you do.

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

52. And this ummah of yours is only one ummah,<sup>51</sup> and I am your Lord, so fear Me.<sup>52</sup>

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

53. Yet men have broken their religion into pieces,<sup>53</sup> each sect is rejoicing in what it has.<sup>54</sup>

فَنَقَطُوا لَهُمْ رِبْعًا وَكَفُّوا أَيْدِيَهُمْ أَلَّا يَكُونُوا فِي حُزْبٍ مِمَّن لَّا يَدْعُونَ بِآيَاتِنَا أَتَى اللَّهُ الَّذِينَ كَفَرُوا حَسْبُ الْعَذَابِ ﴿٥٣﴾

54. So leave them in their negligence till a time.<sup>55</sup>

فَذَرُهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

55. Do they think that in giving them wealth and children,

أَيَحْسَبُونَ أَنَّنَا نُنزِلُهُمْ بِهِمْ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾

56. We are hastening to add to their good? Nay, but they do not understand (the reality).<sup>56</sup>

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

57. Verily, those who live shaking in fear of their Lord;<sup>57</sup>

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

58. Who believe in the revelations of their Lord;

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

59. And who ascribe no partners to their Lord;

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

60. And who give what they give with their hearts filled with awe that they will return to their Lord;<sup>58</sup>

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

61. These (are the persons who) hasten to good things, and are the first to attain them.<sup>59</sup>

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

62. We task not any soul more than what it can bear.<sup>60</sup> And We have a Book which speaks the truth,<sup>61</sup> and they will not be wronged.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

46. Means the Torah, which was the means of seeking Allah's guidance for mankind after Prophet Moosa.

47. Mention of Prophet Eesa is made without referring to his personal name but by referring to his parentage or rather mother, which was with the idea of pointing out that he was born without a father from his mother's womb and that he was the son of Maryam and not of God.

48. Prophet Eesa and his mother, Maryam, both were signs from Allah, for Maryam got pregnant without a husband and Prophet Eesa was born without the agency of a father.

49. When Maryam felt the labour pains, she took shelter away from Baitul Maqdis near a trunk of date-palm, so that she might remain hidden from the sight of the people, and might be spared the criticism and abuses of the people. This was a very peaceful and a hilly place on a height beneath which, and near the foot of the hill Allah had provided a water-spring (See Surah Maryam, ayah No.24). This ayah refers to this very place which became a means of peace and comfort for Maryam in these trying and hard circumstances by the special favours of the Almighty. In the Bible the place of Prophet Eesa's birth has been mentioned as Bethlehem.

50. This command was given to every messenger, therefore, it has been narrated in such a way as if all the messengers are present and the command is being given to them at one time. This is a very effective manner of conveying the significance of the message.

Eating of clean things comprises of two things: that is those things be eaten which are clean according to the Shariah, and secondly those things which have been obtained by lawful means.

When this direction is given to the messengers, then observing it becomes automatically imperative for their followers. In a hadith, the best explanation of this ayah is given :

أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَأَنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا  
أَمَرَهُ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا  
صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ  
طَيِّبَاتِ مَا رَزَقْنَاكُمْ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ  
إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَعَلْبَسُهُ  
حَرَامٌ وَغَدَى بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ - (مسلم كتاب الزكاة)

"Abu Hurairah has reported that the messenger of Allah has stated that Allah is clean and accepts only clean things. He has commanded the men of faith to follow what He has commanded the messengers to follow. Allah has commanded :

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا  
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ (المؤمنون: ٥١)

"O messengers! Eat of the clean things, and do righteous deeds. I am well aware of what you do." (Al- Muminoon 51). Allah has also stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ - (بقره- ٢١)

"O people of faith! Eat of clean things which We have provided you." (Baqarah -21). The narrator states that the Prophet then spoke about a person who undertakes a long journey for Hajj, whose hairs are dishevelled and dirty because of the dust, he raises his hands towards the sky and prays: 'O my Lord ! O my Lord !' although his food, his drink and his clothing are all from unlawful means, and he has grown up eating unlawful food, then how can his prayers be answered ? (Muslim Kitabuz Zakat)

One point also emerges out of this ayah that there is deep relation between eating clean things and performing good deeds. Accordingly clean and pure food nurtures and nourishes good and righteous acts.

51. For explanation, see Surah Anbiya Note No.133.

52. This thing has also been narrated in Surah Anbiya, ayah No.92, although there instead of 'فَاعْبُدُونِ' 'Worship Me.' 'فَاتَّقُونَ' 'Fear Me' the direction is 'فَاعْبُدُونِ' 'Worship Me.' This is a pointer to the fact that fear of Allah and His worship are inseparable. A person who is afraid of God will definitely worship Him. Not to worship the only God is to be fearless of him.

53. For explanation, see Surah Anbiya, Note No. 135

54. That is: Every sect is smugly stuck to its faith and is satisfied with it and it is so absorbed with it and religiosity that it is not prepared to see reason. Every sect is so much prejudiced and partial to its creed that it is not prepared to review it or to consider any suggestion. The condition of the So called great intellectuals is such that when

the question of religion comes, their intelligence gets bogged down. That is the reason why they do not hesitate to perform absurd acts in the name of religious rites. They do not show as much love for their God as they show for their faith, although all the activities of religion is carried on in the name of God only.

55. Those who want to remain lost in their negligence and do not want to listen to the message of the missionary, should be left to themselves. Very soon will they know that the thing which they thought to be their life saving boat was made of paper.

56. That is: They are under the wrong impression that the abundance of wealth and children that they have got is because they are not the followers of any false religion, though availability of these things in plenty is not the proof of their faith and belief being true, for through these things people are being tested. But these people take the reverse meaning of this.

57. This is the desired fear of God in man that he should not only fear God but he should be ever shaking in awe of Him, and the very thought of any punishment from Him should make him tremble. This is the most important quality of a man of faith, and this is not a negative quality but a quality which creates great strength in him. It gives him such a strength that no power in the world can bend him and even a tyrant like Pharaoh fails to make him submissive.

58. That is: By giving alms and doing charitable deeds they do not remain satisfied that they have fulfilled their responsibility, but in spite of this they are afraid at the very thought of their

appearing before their Lord for giving account of their acts, fearing whether such and such an act would be considered sincere by Allah or not, and whether they would be let of unscathed for their acts of commission and omission or not. This condition of their hearts and thinking is not confined to the acts of charity only, but in the case of all other acts of virtue their thoughts run on similar lines. Accordingly in a hadith in reply to a question from Ayesha (R) whether by this are meant those persons who drink wine and steal and rob people, the Prophet (S.A.W.) is reported to have said :

لَا يَأْبَتُ الصَّادِقُ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَ  
يَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا تُقْبَلَ مِنْهُمْ. (ترمذى-كتاب الثبير)

"No, daughter of Siddiq, (it refers to) those who observe fast, who offer salat, and give alms, and they are afraid lest it might not be accepted from them." -(Tirmizi -Kitabut Tafseer).

In the ayah the condition of the heart or the line of thinking in connection with the giving of alms has been mentioned in particular, because generally the giver of alms and charity becomes an easy prey to showing off or exhibitionism.

59. People of these qualities are not only active in good acts but they vie with others to rush and do the good act quicker than others, as if the real goal is to give a good account in the field of virtue and not in the field of material progress and games, etc.

60. For explanation, see Surah Baqarah, Note No.482.

61. Here the Book means the Book of accounts of man's deeds. It speaks means it will be a speaking record of man's deeds and misdeeds.



*Nay, but their hearts are negligent of this, and they have other work besides that which they are doing; Till when We grasp their rich ones with the punishment they cry out. "Do not cry, for from Us you will not get any help!" (Al-Quran)*

63. Nay, but their hearts are negligent of this, and they have other work besides that which they are doing;<sup>62</sup>
64. Till when We grasp their rich ones with the punishment they cry out.<sup>63</sup>
65. "Do not cry, for from Us you will not get any help!"
66. Whenever My revelations were recited to you, you used to turn back on your heels,
67. In scorn making fun of it in your nightly foolish talk.<sup>64</sup>
68. Have they not pondered the Word,<sup>65</sup> or has anything come to them which came not to their forefathers of the past?<sup>66</sup>
69. Or have they not recognised their messenger that they deny him?<sup>67</sup>
70. Or do they say: There is a madness in him?<sup>68</sup> Nay, but he brought them the Truth, but most of them abhor the Truth.<sup>69</sup>
71. And if the Truth had followed their desires, verily the heavens and the earth, and whoever is therein would have been corrupted.<sup>70</sup> Nay, We have brought them their Reminder, but they have turned away from the Reminder.<sup>71</sup>
72. Do you ask (O Prophet!) any recompense from them ?<sup>72</sup> (But for you) the recompense of your Lord is better, and He is the best of all providers.
73. And verily you invite them to the right path.
74. And verily who do not believe in the Hereafter are indeed astray from the path.<sup>73</sup>
75. And if We showed them mercy and relieved them of their suffering, they would still wander on blindly in their transgression.<sup>74</sup>

- بَلْ قُلُوبُهُمْ فِي غَمْرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَالٌ  
بَيْنَ دُونَ ذَلِكَ فَمَلَأْهُمْ غُلُوبًا ۝٦٣
- حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْرُونَ ۝٦٤
- لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تَنْصُرُونَ ۝٦٥
- قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنكصُونَ ۝٦٦
- مُسْتَكْبِرِينَ فِيهِمْ سِирًا تَهْتَجُونَ ۝٦٧
- أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ۝٦٨
- أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ۝٦٩
- أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ  
وَأَكْثَرُهُمُ لِلْحَقِّ كَرِهُونَ ۝٧٠
- وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ  
وَمَنْ فِيهِنَّ بَلْ آتَيْنَاهُمْ بَدْرًا كَرِيمًا ۝٧١
- أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرْجُ رَبِّكَ خَيْرٌ وَأَوْ خَيْرُ الْزَّرِيقِينَ ۝٧٢
- وَأِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝٧٣
- وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ ۝٧٤
- وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ  
يَعْمَهُونَ ۝٧٥

62. They are not interested in the acts which are worthy, acceptable by God, and guarantor of the success in the Hereafter from the moral point of view. This was the condition of the disbelievers, but in modern times the condition of Muslims is also amazing. What an amazingly large number of Muslims is interested in seeing cricket matches instead of establishing salat, while they have been commanded to establish salat, and not witnessing matches. They spend whole nights in seeing useless films, so much so that at the time of the Tahajjud prayers, which is supposed to be the time when the prayers are answered they waste in watching obscene films on video. Their hearts are attracted towards dargah (mausoleums) while as Muslims their hearts should be attracted towards the Masjid. They will make arrangement on a grand scale for innovative (bidat) rites, like sherbet during Moharram, Khichda, Niaz, Giarween, Maulood, Miladunnabi procession etc, but they will remain miles away from the sunnah of the Prophet. They will indulge in wasteful spending and will fritter away their wealth in exhibitionist acts, but they will avoid paying the dues to the deserving and spending in the path of Allah. They will read umpteen books on worldly matters, but they will find no time to read the Book of Allah. Despite these acts of negligence and disregard they think that success in the Hereafter is for them.

63. Seizing the rich and well to do people in punishment means that the divine punishment which will come for the disbelieving nation, it will seek the rich people as its target, for they were the people who had spread corruption in the society. They were absorbed in living a life of pleasure and luxury, and used their wealth in preventing the propagation of truth.

(See Surah Bani Israil, ayah No.16, Note No. 20)-.

64. Refers to the practice of the polytheists of Makkah who used to arrange nightly meetings of story-telling and arrogantly belied Qur'an, and used to say absurd things against it.

65. Had they pondered over the Divine Word, the holy Qur'an, they would have realised that it is a Book from Allah, and they would have appreciated it, but without pondering over it they formed a prejudiced view about it.

This ayah also invites people to ponder over the messages of Qur'an, and this invitation has been given to the deniers. From this it becomes clear that Qur'an has been revealed for all classes and masses to understand, it invites everyone to contemplate over its message. Therefore, it is not right to think that it is for the ulema or the scholars to understand it. In the present day it has become easy to understand the Qur'an on account of its translations being available in almost all the languages of the world. Therefore, there is no reason why a man should not study it. Those who say that Qur'an is not for being understood by the common man, they try to keep Muslims and non-Muslims away from it. They provide a proof of their ignorance and they do not want that the people would establish the right relationship with this Divine Book.

66. That is: The sending down of a prophet among them is not an event that has taken place for the first time, and that the people who preceded them were not unaware of it. Ibrahim and Ismail were messengers from Allah and were their forefathers, and they had built the House of Ka'ba on receiving inspiration from Allah, and had fixed the rites for the Hajj pilgrimage. Then what is the reason for considering revelation and prophethood as something unique ?

67. That is: it is also unlikely that they are finding it difficult to recognise their messenger, for they have gained good experience about the personality of the Prophet, and his truthfulness is well known to them. The signs of prophethood in his personality are so clearly visible that there is no possibility of a doubt about it.

68. For explanation, see Surah Hijr, Note No.8.

69. The real reason for their denial is that they do not like Truth, as it is not in accordance with their desires.

70. The system of universe is running on the basis of truth. If it were to run according to the desires of the people, it would be corrupted and would soon disintegrate, for the desires of the people can be wrong, contradictory and unjust. Even in this world we see that a party which comes to power cannot run the government with success, because different, desires and contradictory views take the peace of truth and justice, with the result that corruption creeps in society and its

system of government. Therefore, man must become realistic and reality demands that man's desires should be subservient to truth, and he should not try to manipulate truth to follow his desires. The polytheists wanted to see truth in the form of polytheism, while it is nothing but false desires, and tawheed or monotheism is the absolute truth and the greatest reality of the universe.

71. Qur'an is out and out a Reminder and Admonition for them, which is for their own good. But the thing which was sent down for their own welfare is being shunned by them.

72. That is: O Prophet! You are not demanding any money or recompense from them that they might think that this man is out for making money

like the soothsayers.

73. Any person who does not believe in the Hereafter is astray. For a man to find the path of guidance it is necessary that he should believe in the Hereafter. And in believing in the Hereafter amounts to having faith in being revived on the Day of Resurrection, appearing in the presence of Allah and receiving reward or punishment for the acts performed in the world.

74. That is: If We remove their sufferings, they would not be grateful to us but instead would be more active in transgression.

There is a hint in it of the event which had occurred at that time the idolaters of Makkah were facing a great calamity. From the narratives it appears that they were facing a great famine.



*And surely We seized them with punishment, but they neither humbled themselves to their Lord, nor did they submissively invoke Him, Until, when We will open for them the gate of severe punishment, then they will plunge into utter despair. (Al-Quran)*

76. And surely We seized them with punishment, but they neither humbled themselves to their Lord, nor did they submissively invoke Him,<sup>75</sup>

وَلَقَدْ أَخَذْنَا لَهُمُ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ  
وَمَا يَتَضَرَّعُونَ ﴿٧٥﴾

77. Until, when We will open for them the gate of severe punishment, then they will plunge into utter despair.<sup>76</sup>

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمُ أَبْوَابَ عَذَابٍ شَدِيدٍ  
إِذَا هُمْ فِيهِ مُبْسُوتُونَ ﴿٧٦﴾

78. And it is He Who has created for you ears and eyes and hearts. Yet you are seldom thankful! <sup>77</sup>

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

79. And it is He who has spread you on the earth, and before Him you will be gathered.

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

80. And it is He who gives life and death, and His is the alteration of the night and day. Can you not understand? <sup>78</sup>

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ  
وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

81. Nay but they said like what the ancients had said before them.

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾

82. They say : When we are dead and have become (mere) dust and bones, shall we be raised again !

قَالُوا إِذَا أِمْئَاتٌ مِنْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

83. We have been already promised this, and before our fore-fathers<sup>79</sup> (were promised the same). Verily this is nothing but the fables of the ancients.

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِن هَذَا  
إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

84. Say: "Whose is the earth and whosoever is therein, if you know?"

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

85. They will reply: "Allah's," Say : "Will you not then be reminded?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

86. Ask: "Who is the Lord of the seven heavens and the Lord of the Grand Throne (Arsh)?"

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

87. They will say: "Allah."<sup>80</sup> Say: "Do you not then fear Him?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

88. Say: "If you know, tell in whose hands is the sovereignty of all things, protecting all, while against Him there is no protection?"

قُلْ مَنْ مَنِّ يَدِيهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ  
عَلَيْهِ إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

75. means that suffering and tribulations in which an idolatrous nation is thrown after the coming of a prophet among them in order that its members may come to their senses. In the Qur'an this divine tradition has been mentioned at several places, e.g.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ  
وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ. (سوره اعراف- ٩٣)

"We did not send a prophet to township but We did subject its people to tribulation and adversity so that they might grow humble." - (Surah A'raf- 94).

And at another place this warning is given that they would be subjected to a greater punishment in this world so that they might turn to God: Ha Meem Sajdah's ayah is :

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ  
الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ. (سوره حم سجده : ٢١)

"We will make them taste small punishment before the greater punishment so that they might turn to God."

The infidels of Makkah had also come within the striking range of divine tradition. From the various narratives it is learnt that they had to pass through the trying experiences of starving during a very severe famine.

76. Small or ordinary punishment is with a

view to making them mend themselves, but if they do not take any lesson from that, they would be the target of a greater punishment, which will be the means of their permanent deprivation and despair.

77. For explanation, see Surah Nahl, Note No.115

78. That is If you make use of your intelligence properly. you will believe in monotheism and the Hereafter the message for accepting which is being presented by Qur'an.

79. In this statement there is an acknowledgement that the matter about the revival of the dead is not being presented to them for the first time, but they already know it and it was known from before, and their forefathers were promised the same thing. It is obvious that this promise was being made by Prophets Ibrahim and Ismail, generation after generation.

80. From the reply of the polytheists of Makkah it is clear that they were not only believers in the existence of the seven heavens and the Grand Throne (Arsh), but they also believed that Allah was their Lord, and this could be the effect of the teachings of Prophets Ibrahim and Ismail. Even after accepting this basic reality, they believed in polytheism. This was an open contradiction of their belief, but they were not prepared to ponder upon it. And generally it is so that man believes in contradictory things in matters where religion is concerned, while common sense rejects contradictions.



89. They will reply: "In Allah's." Say: "How then are you so bewitched?"
90. Nay, but We have brought them the Truth, and they are liars.<sup>81</sup>
91. Never has Allah betaken a son,<sup>82</sup> nor is there any other associate (god) with Him. If it were so, each god would have assuredly gone (separately) with what he created, and some of them would surely have overcome others.<sup>83</sup> Immaculate is Allah above all that they say.
92. Knower of the invisible and the visible! Exalted above all that they ascribe as partners to Him!
93. Pray: "My Lord! If you should show me that which they are promised,"
94. "My Lord! then do not put me among the wrong-doing people."<sup>84</sup>
95. And indeed We have power to let you show what they are promised.
96. Repel evil with that which is best. We are fully aware of all (the slanders) that they talk.<sup>85</sup>
97. And pray: "My Lord! I seek refuge in You from the promptings of the devils"<sup>86</sup>
98. And I seek refuge in You, my Lord! from their presence.<sup>87</sup>
99. ( Their condition will continue to be the same) Until death comes to one of them, he will say: "My Lord! Send me back,
100. "That I may do virtuous act in that which I left behind." But Nay it is but a word that he speaks,<sup>88</sup> and behind them is a barrier (Barzakh)<sup>89</sup> until the day when they shall be raised.
- سَيَقُولُونَ لِلّٰهِ قُلْ قَاتِلُوْا اَنْفُسَكُمْ ۙ ﴿٩٥﴾
- بَلْ اَتَيْنَهُم بِالْحَقِّ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿٩٠﴾
- مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّمَا كَانَ مَعَهُ مِنْ اِلٰهٍ اِذْ اَلَّكَهَبَ كُلُّ اِلٰهٍ بِمَا خَلَقَ وَّلَعَلَّ بَعْضُهُمْ عَلٰى بَعْضٍ سُبْحٰنَ اللّٰهِ عَمَّا يُصِفُوْنَ ﴿٩١﴾
- عَلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلٰى عَمَّا يُشْرِكُوْنَ ﴿٩٢﴾
- قُلْ رَبِّ اِمَّا تُرِيْبِيْ مَا يُوْعَدُوْنَ ﴿٩٣﴾
- رَبِّ فَلَا تَجْعَلْنِيْ فِى الْقَوْمِ الظّٰلِمِيْنَ ﴿٩٤﴾
- وَاِنَّا عَلٰى اَنْ تُرِيْكَ مَا نَعِدُهُمْ لَقٰدِرُوْنَ ﴿٩٥﴾
- اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السِّيْئَةِ نَحْنُ اَعْلَمُ بِمَا يَصِفُوْنَ ﴿٩٦﴾
- وَقُلْ رَبِّ اَعُوْذُ بِكَ مِنْ هَمَزَاتِ الشّٰيْطٰنِ ﴿٩٧﴾
- وَاَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنَ ﴿٩٨﴾
- حَتّٰى اِذَا جَآءَ اَحَدُهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعْنِيْ ﴿٩٩﴾
- لَعَلِّيْ اَعْمَلُ صٰلِحًا فِىْمَا تَرَكْتُ كَلٰٓئِمًا كَلِمَةٌ هُوَ قٰلَهَا وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿١٠٠﴾

81. These realities which they cannot deny are the clear proof of tawheed, besides being argument for revival of man after death. It is thus clear that the message of Qur'an is the absolute Truth and its deniers are unmitigated liars.

82. This negates the belief of the polytheists that angels are the daughters of God. When God has not made anyone his son, then where is the question of His making some others as His daughters. This also refutes the belief of the Christians that Messiah is the son of God.

83. For explanation, see Surah Bani Israil, Note No.57.

84. The Prophet was taught this prayer so that he might always remain in fear of Allah's punishment, for that is the grandeur of worship.

85. That is: Do not get rattled by the fun that they make of you. Employ the best possible method of repelling their evil mischief. It is obvious that it can only be reformatory and constructive.

86. It hints at the fact that the storm of evil against the truth that has risen is the result of Satan's mischief mongering. He is the enemy of truth and also the enemy of mankind, therefore, he prompts men to rise against truth, and those who are influenced by him turn out to be only His Master's Voice, that is, they speak the language of their patron. Their objections against Qur'an, the Prophet and the Hereafter that have been quoted have been made by the promptings from Satan, the divine revelation has warned man that Satan is his enemy from the very first day of this world, therefore, any one who wants to be safe from the evils of Satan should be wary of his mischief, and should seek refuge in Allah from him.

87. This is the prayer to seek that Satan should not come near him. Extreme hatred of the evils only becomes the means of saving men from their mischief and evil.

رَبِّ اَعُوْذُبِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ  
وَ اَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنَ .

"My Lord! I seek refuge in You from the promptings of the devils. And I seek refuge in You, my Lord! from their presence."

If a man of faith utters these words with full consciousness then he places himself in the secure shelter of Allah, and when a person places himself in His refuge, then there is no reason why Allah would not provide the necessary security to him.

This guidance cannot help those who do not believe in the existence of Satan. The magic of Satan has so influenced these materialists that their own existence is everything for them, what is the need for them to recognise the existence of Satan.

88. That is: This is mere empty talk, for if he is again sent in the world, he would repeat doing whatever he did earlier. For further explanation, see Surah An'am Note No.48.

89. Barzakh means barrier, where spirits are transferred after death a world between the world and the Hereafter, it is an obstacle or a barrier between the two worlds. And in the hadith the events through which the spirit has to pass after death are termed as the events of the grave, as it is an effective interpretation according to the human psychology, otherwise it would mean that a person who was buried in the grave would pass through these events, and the person whose dead body was cremated or was disposed of in some other way or it was preserved as a mummy, had not to pass through these events.

After death man has to live in the world or Barzakh until the Day of Resurrection. On the Day of Resurrection he will be raised again with his body and this will be the world of the Hereafter! where he will have to live ever after.

Transfer of the spirits in the world of Barzakh after death is the clear refutation of the theory that after death man's spirit roams in the world in one form or the other, that is the theory of Transmigration of soul, which is baseless, unreasonable and defective.



101. And when the trumpet is blown, there will be no kinship among them that day, nor will they ask of one another.<sup>90</sup>
102. Then those whose scales will be heavy will be successful.<sup>91</sup>
103. And those whose scales will be light will only be those who had put themselves into loss,<sup>92</sup> abiding in Hell for ever.
104. The fire will scorch their faces, and they will be distorted.<sup>93</sup>
105. "Were not My revelations recited to you, and did you not use to deny them?"
106. They will say: "Our Lord! Our evil fortune overcame us and we went astray.<sup>94</sup>
107. "Our Lord! Take us out from here. If we repeat (our sin), then we will be surely wrong-doers."
108. He will say: "Remain therein in ignominy, and speak not to Me."<sup>95</sup>
109. Verily among our slaves there was a group of people who said: "Our Lord! We believe, therefore forgive us and have mercy on us: You are the Best of the Merciful."<sup>96</sup>
110. But you took them for the butt of your laughter, until it caused you to forget remembrance of Me, while you laughed at them.
111. Verily today I have rewarded them for their fortitude,<sup>97</sup> for it is they who have triumphed.
112. He will ask<sup>98</sup>: "How many years did you live on earth?"<sup>99</sup>
113. They will reply: "A day or part of a day. Ask those who keep count."<sup>100</sup>

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ  
وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ  
فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالْحِجُونَ ﴿١٠٤﴾

أَلَمْ تَكُنْ أَلَيْسَ لِي آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾

قَالَ اخْسَوْا مِنِّي وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

إِنَّهُ كَانَ قَرِيْبٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا  
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾

فَاتَّخَذَ نَمُوهُمْ سَخِرِيًّا حَتَّى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ  
تَضْحَكُونَ ﴿١١٠﴾

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَلَهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

قَالُوا الْبَيْتَانِ يَوْمًا أَوْ بَعْضُ يَوْمٍ فَسْئَلُ الْعَادِّينَ ﴿١١٣﴾

90. It means that on the Day of Resurrection no kinship will be of any avail to any person: neither any father will be of any help to his son, nor a son to his father, nor any other relation will be helpful to anybody. None will inquire of any other person's condition nor would anybody sympathies with one another. Everybody will be anxious about his or her own salvation, none will have the time for helping others. In other words on the Day of Resurrection all relations of kinships will be useless.

What will help in salvation will be faith and virtuous acts as is clear from the ayah that follows.

91. For explanation, see Surah Qari'ah. Note No.6.

92. For explanation, see Surah Qari'ah, Note No.7.

93. What a painful and humiliating punishment will it be! If man ponders, he will seek refuge in Allah from its devastation.

94. That is: After being thrown in Hell these infidels will admit of their going astray and will be sorry for what they did in the world.

95. That is: None will hear their tale of woes. The opportunity which they had in the world to

do righteous acts was lost to them. Now it was the time for receiving punishment for their misdeeds.

96. This is a heart-felt prayer which came out of the lips of the men of faith when the idolaters were subjecting them to inhuman sufferings. They did not complain to the merciless arrogant people, but turned to their own Lord and prayed to Him for succour.

97. Here 'Sabr' (fortitude and patience) means being steadfast in Truth, bearing sufferings with fortitude and keeping patient in difficult situations.

98. That is: Allah will ask them this question, as is apparent from the context.

99. That is: How many years you spent in the world ?

100. On the Day of Resurrection the world in which they will step in will be quite different from this world. At that time they will feel that the time they spent in this world was very short. It was at the most one day or even less than that. It will be difficult for them to correctly estimate it. Therefore, they will say that the true knowledge of the time spent by them will be known only to those who keep count of the time.



114. He will say: "You lived but a little if you only knew."<sup>101</sup>

قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٣﴾

115. "Did you think that We had created you in vain and you would not be returned to Us?"<sup>102</sup>

أَفَحَسِبْتُمْ أَنْمَّا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ لَنْ تَرْجَعُونَ ﴿١١٥﴾

116. So (from all such things) Exalted is Allah, the True King!<sup>103</sup> There is no god but Him, the Lord of the Gracious Throne (Arsh)?<sup>104</sup>

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

117. He who invokes any other god along with Allah, for which there is no proof with him, his reckoning is only with his Lord. Verily disbelievers will not be successful.<sup>105</sup>

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

118. And pray: "My Lord! Forgive and have mercy. You are the Best of those that show mercy."<sup>106</sup>

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

101. That is : If you had known this in the world that the time that you would spend in the world will be very short compared to the life in the Hereafter, your life would have been quite different, and you would not have wasted your valuable time.

102. This question of Qur'an is directed till the end of the world, to all those persons who do not believe in the life of the Hereafter. Let them say: what is the purpose of creating creatures that have moral sensitivity and are conscious of their responsibility, if the Hereafter and the ultimate reward and punishment are not the realities of the future?

If there is no purpose in creating man, then all his activity, hustle and bustle, fuss and turmoil are useless. If after death, man is to turn to dust, then what is the use in living ? In the world man undergoes various kinds of trials and tribulations, and if he is not to get the fruit of his patience, then why live a life of such sufferings? Why should he not end his own life ? Great thinkers and intellectuals of the world have devoted and are devoting their time and energy in discussing and pondering over problems of life, but they are negligent of its most basic problem, that is to ascertain its real purpose, and in this regard they do not use their common sense and

intelligence in the right way.

103. Allah's Being is above the act of doing a purposeless thing. To imagine that Allah has created a highly intelligent and developed creature like man without any purpose is to imagine Allah to be less than what is His due. Allah is the True King, then how is it possible that He would not desire that the creature on whom He has placed such a responsibility should not appear before Him for giving an account of his good and bad deeds ?

104. That is: His Throne (Arsh) is truly magnificent and He is ruling over the universe with His full grandeur, and therefore, there cannot be disorder in the act of His ruling.

105. The Surah had begun with the statement that the men of faith were successful, and it ends with the words that the idolaters cannot be successful. This beginning and end fix the central theme of the Surah.

106. In the end the direction to pray is a hint of the fact that this prayer

(رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ)

**(Rabbighfir, Warham, Wa Anta Khairur-Rahimeen)** is the prayer that will open the path of success and good fortune.



**SURAH  
AN- NOOR  
(THE LIGHT)**

## 24 - SURAH AN- NOOR (THE LIGHT)

**NAME:** In the ayah No.35. it is narrated that Allah is Light of the heavens and the earth, and this reference to Noor gives the Surah its name.

**TIME OF REVELATION:** It was revealed in Madina, and from the topics it can be presumed that it might have been revealed in 06 A.H. In Surah Ahzab, which was revealed after the Battle of Trench (Shawwal- 05 A.H.). Commands concerning purdah to be observed outside the house were given, and in this Surah commands concerning non-exposure of the exhibitory Parts inside the house before the 'ghair-mahram. (non-relatives), are narrated. This command was given gradually. which shows that this Surah was revealed when the command for observing purdah outside the house had already come, that is Surah Ahzab (Tribes) had already been revealed.

In this Surah the limits (penal laws) which have been fixed, were such that could be enforced only when it was possible for the law makers to enforce them. In Madina Muslims had achieved this power after the Battle of Bani Quraizah, which had taken place immediately after the Battle of Trench, and after which the hypocrites friendly to Jews had become weak and were stooping to indulge in lowly exercises of concocting accusations against chaste ladies, etc.

**CENTRAL THEME:** Directions to observe safe guards for chastity, purity and modesty, declaration of severe penalties for propagators of shamelessness by their obscene acts and false accusations, and expression of this reality that by faith the whole of a man of faith becomes luminous (successful); chastity and purity are its rays. The area of this Surah is not limited to mere advice, but it also clarifies the responsibilities of the society in this connection, along with the duties of the Islamic state.

**ORDER OF THE VERSES:** In Verse No. 1 this

importance of the Surah is mentioned that the commands that have been given in this Surah are compulsory and their obedience is a must.

In ayat Nos. 2 to 10 penalties for unlawful sex and for false accusation of unlawful sex are mentioned.

In ayat Nos.11to 26 the hypocrites are warned as they indulged in concocting false stories to implicate men of faith and chaste Momin ladies in invented affairs and spoiling their names, and these mischievous acts influenced the simple Muslims adversely.

Verses Nos. 27 to 34 lay down the safeguards that are necessary to preserve the good name and honour of the Muslims.

In Verses Nos. 35 to 40, this reality is made prominent that those who walk in the light of Allah following His direction their lives become luminous with the light of Allah, and those who turn away from this light of Allah, their lives are drowned in deep darkneses.

Ayat Nos. 41 to 54 present those arguments which help to develop pure faith and there is an invitation to the hypocrites that they should accept faith with Sincerity and should adopt the line of obedience to Allah and His messenger.

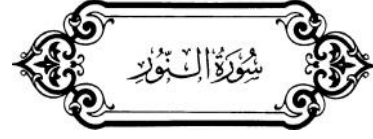
Ayat Nos. 55to 57 give glad tidings to the people of faith that Allah will bless them soon with the khilafat (power) in such a way that the present environment of fear and anxiety will be changed into an atmosphere of peace and satisfaction. In ayat Nos. 58 to 61 are given the supplementary commands to the Commands given in ayat Nos. 27 to 34 concerning the etiquette to be observed inside the house.

Ayat Nos. 62to 64 are concluding ayat in which are given directions to give extraordinary importance to the call of the Messenger and to be fully attentive to it.

## 24- AN-NOOR

## ( THE LIGHT )

Verses (ayaat) 64



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious,  
Most Merciful.

1. This is a Surah (Chapter) which We have revealed,<sup>1</sup> and have made it compulsory,<sup>2</sup> and in it We have revealed clear commands<sup>3</sup> so that you may take heed.<sup>4</sup>
2. The adulteress and the adulterer give either of them hundred lashes<sup>5</sup> (each). And let not pity for them withhold you from obedience to Allah,<sup>6</sup> if you believe in Allah and the Last Day. And let their punishment be witnessed by a party of believers.<sup>7</sup>
3. The adulterer does not marry save an adulteress or an idolatress, and the adulteress does not marry save an adulterer or an idolater. All that is forbidden to believers.<sup>8</sup>
4. And those who accuse chaste women and then do not bring four witnesses-then give them eighty lashes,<sup>9</sup> and never (afterward) accept their testimony.<sup>10</sup> And they are confirmed evil-doers,<sup>11</sup>
5. Except those who afterward repent and mend their ways. So Allah is Forgiving, Merciful.<sup>12</sup>
6. And those, who accuse their wives and have no witnesses except themselves, let the testimony of one of them be four testimonies (swearing) by Allah that he is of those who speak the truth;
7. And the fifth time, invoking the curse of Allah on him if he be of the liars.
8. And she will be spared the punishment if she bear witness before Allah four times that he (her husband) be of the liars.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْسَ لَهُمَا عَذَابٌ طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

وَيَدْرَأُ عَنْهَا الْعَذَابَ إِنْ نَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

## COMMENTARY

1. It becomes clear that the Quranic verses which exist in their present form in specific chapters were arranged in their existing form and order by Allah himself. By referring to this collection of ayat as this Surah is to clarify the importance of its contents.

2. Since in this Surah severe penalties have been mentioned for commitment of unlawful sex and false accusation about the same and the enforcement of these penalties is unpleasant, and since strict commands have been given to prevent sexual irregularity and disorder, it was very clearly stated in the beginning that these commands have been made compulsory and have been enjoined to be obeyed. They must compulsorily be obeyed.

For the enforcement of the penal code it is absolutely necessary that the law givers must have the power to enforce it, and it is related to the social order and the state. From this the status and position of Islam becomes quite clear that it is a 'Dean' in a wider sense, which provides laws concerning the social life and it also has own penal code, to not enforce it, when the power of enforcement is there, and to enforce in its place man-made laws, amounts not only to evading the obedience of a compulsory duty but also a clear insubordination of the divine command-rebellion against God. But alas! in the present day a majority of Muslim governments is very shamelessly enforcing their own penal codes instead of the Islamic penal code, and in non-Muslims states, where Muslims are citizens. These Muslims hesitate to express the justifiability and superiority of the Islamic penal code, so that their secularism may not be subjected to criticism.

Moreover, it has also become clear that to obtain knowledge of the Quranic contents is also compulsory, because for obedience of the commands knowledge of commands is essential and from the point of view of learning and training the study of the Qur'an is necessary. The effects of the divine commands that are left on the heart and mind are best achieved by the study of the Qur'an, and not by any other book, however useful that book may be.

3. Clear commands means their meaning and sense are quite clear. After this clarification of Qur'an, it will not be proper to give any meaning other than the clear meaning conveyed by any Quranic command. This ends all the discussion which comes up on taking any clear command of the Qur'an as vague.

4. It is a hint to the point that the penal commands which are being given are for teaching a lesson to the people, that is, for the specific purpose that no one should dare commit the same crime. It also reminds one that when Allah's law prescribes penalty for the sinners in this world, then why will it not mete out to them severe punishment in the next world which is specially meant for reward and punishment for the deeds and misdeeds done in the world?

5. In connection with this ayah certain points need clarification :

(1) Unlawful sex is a serious sin and a punishable crime. Indulging in unlawful sex by man and woman with their own free will does not absolve them of sin nor are they free from committing a crime. In this sinning man and woman both are equal partners, and are liable to receive equitable punishment. However if man has forcibly committed a rape against the woman, then the woman is without blame and she cannot be said to be an adulteress, and in such a case only man will be liable to be punished.

(2) In the text the word 'Jaldah' has been used, which means to strike with such a thing whose effect will be only on the skin and would not exceed it. This purpose can be achieved by a whip or a cane, provided the lash or the strike is not given with such a force that the skin is split and the body bleeds. At the time of striking the ordinary clothes that may be on the body should be allowed to remain, and the face and the delicate parts should not be hit. Man will be made to stand and the woman to sit while striking.

(3) For general crimes, two witnesses are sufficient, but for the crime of unlawful sex Qur'an has prescribed four witnesses. This hard condition has been prescribed in order that the

good name and honour of some one may not be spoilt easily.

(4) The wording of the ayah shows that the command is of a general nature, that is the adulterer and the adulteress may be married or bachelor, both of them be given hundred lashes each, but from a large number of traditions it is learnt that the Prophet in a number of cases, commanded that the married man and the married woman be stoned to death, which the Prophet's companions obeyed. These traditions can be found in Bukhari, Muslim, Tirmizi, Abu Dawood, and Muatta, etc. This command was also acted upon in the time of the Righteous Khalifas, and the scholars and the jurists of the Ummah are agreed upon this. Besides, in a hadith, which is authentic from the viewpoint of its sources, this principle has emerged :-

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَنِّي رَسُولُ اللَّهِ إِلَّا بِأَحَدِي ثَلَاثٍ: النَّفْسُ  
بِالنَّفْسِ وَالشَّيْبُ الزَّانِي وَالْمَارِقُ مِنَ الدِّينِ  
التَّارِكُ الْجَمَاعَةَ. (بخارى كتاب الديات)

"The killing of any Muslim, who gives witness that there is no god except Allah, and that I am Allah's messenger, is not lawful, except when any of the three eventualities occur: he has killed somebody, or has indulged in unlawful sex, though married, or has abandoned the religion and left the community." (i.e. has become apostate). (Bukhari)

Therefore, for a married man and woman the punishment of being stoned to death on committing unlawful sex is an undeniable fact. However the question arises that Qur'an prescribes the general penalty of lashes for the adulterer and adulteress, while the hadith lays down the punishment of stoning to death for the married adulterer and the married adulteress; so how can the two be reconciled? Its answer is rather in detail:

In the pre-Islamic period (Jahiliyah) unlawful sex was common, and if it was indulged into with willingness, then there was no question of any penalty, as is the case in the present

'civilized jahiliyah', In order to introduce extreme punishment for this horrible crime it was necessary to do it gradually, as was done in the case of alcoholic drink: first the drinkers were asked to hate it and subsequently it was declared totally unlawful, haram. And then for drunkards penalty was prescribed, and even this punishment was also introduced gradually, i.e. first there was the command to hit with the hand and later on giving lashes was prescribed. Details of this punishment is found in the hadith. In view of this intelligent prescription of the Shariah, in Madina in the first stage adulteresses, whether married or unmarried, were commanded to be confined to their houses and a broad penalty was prescribed for the adulterer and the adulteress, whether married or unmarried. This command was given in Surah An-Nisa, ayat Nos.15 and 16. There after, in the second stage, this ayah of Surah An-Noor was revealed, according to which every adulterer or adulteress, whether married or unmarried, was to be given one hundred lashes. By this command the women who were confined within the four walls of their houses were allowed to move out, which was promised in Surah An-Nisa, in these words :

فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ  
أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا - (نساء- ١٥)

"confine them to the houses until death completes their time, or Allah opens for them some other way," (Nisa - 15)

The way here refers to their being freed from the prison of their houses and the command for giving them lashes was the way for their release. The command to stone to death was not given at that time, nor was stoning to death termed as the way or the 'sabeel' At this stage the command to lash was given as a general rule, which was quite apt, because till then the command to stone to death a married person was not at all given.

Subsequently, that is one year after the revelation of Surah Noor, probably in 07 A.H., which is the third stage of the command for penalty for the unlawful sex, extreme penalty was

prescribed. Accordingly in all the cases of unlawful sex that came up before the Prophet, he prescribed the penalty of stoning to death for the married adulterer and the married adulteress. This was adhered to so strictly that in the case of an adulterer and an adulteress of Jewish origin, he gave the judgment of stoning them to death, and in this connection referred to the command in the Torah in support of his judgment:

"If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman; so you shall purge the evil from Israel.

"If there is a betrothed virgin, and a man meets her in the city and lies with her then you shall bring them both out the gate of that city, and shall stone them to death with stones."

(Deut 22:22,23)

(for these cases see Bukhari, Muslim, Tirmizi, Abu Dawood and other books of hadith- Kitab Al-Hudood-limits).

In this way in the last stage of gradual enforcement the Prophet's tradition, which was fixed in the light of the divine revelation, the penalty of stoning to death was fixed for the married adulterer and adulteress. By this the penalty of striking lashes came to be fixed in the ayah under reference of Surah Noor in the case of unmarried man and woman, committing the crime of unlawful sex, and in this case now there is no general applicability for this command, which is apparent from its wording. Many examples can be given of the specification of the Quranic commands by the traditions or the authentic ahadith of the Prophet for example in the Surah Jumu'ah the command is to run to the remembrance of Allah as soon as you hear the Azan is ordinarily meant for men and women, but the sunnah has exempted women from observing this command and made it specific for men. Qur'an has commanded to obey the instructions given in the will executed by a Muslim and there is no limitation, but Sunnah has fixed its limitation to one-third part. Therefore if the Sunnah has made the penalty of lashes specific for the bachelor adulterer and adulteress and prescribed a harsher punishment for the married adulterer

and adulteress, then what is unusual about it? Commitment of this crime by a married person makes it more reprehensible, and therefore, the punishment for it should be more harsh for it, comparatively, Therefore, the limit of penalty that has been fixed by the Sunnah is based on justice.

Although the penalty of stoning to death has not been described in the Qur'an, however the ayah No. 19 of the Surah Noor itself states :

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ  
آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ.

"Those" who like to propagate lewdness among the believers, for them there is painful punishment in the world and also in the Hereafter." This ayah demands that those who commit unlawful sex should be given harsh punishment. By prescribing the penalty of stoning to death for those married persons who are found guilty of unlawful sex the Sunnah has met the objective of this ayah. Therefore, it would not be correct that there is no source of prescribing the penalty of stoning to death in the Qur'an. However, this argument in support of the penalty of stoning to death (rajm) by a narrative ascribed to Umar (R) is not correct that he had said that there was an ayah in the Qur'an in support of 'rajm', but subsequently its recitation was cancelled, but the command remained. It is a senseless thing which has crept into the narratives and ascribing it to Umar (R) is not right. Qur'an is absolute truth, there is no room for doubt in its authenticity. Its authenticity is not proved by the narrative of a narrator but by open and unbroken continuity of memorisation, recitation and repetition among the entire Ummah, and the Almighty Allah has taken on Himself the responsibility of protecting its authenticity. Then if any narrative that would claim any addition in the Qur'an, then its claim would be totally false. Therefore, this narrative is not such as would merit any importance. Then the wording and the style of the ayah (ash-shaikhu wa ash-shaiyah ...) are so ungainly that to insert it into the Qur'an is like joining a wall of dust to the grand Taj Mahal.

Then if it was a revealed ayah, then its being cancelled for the purpose of recitation but its command being allowed to be operative is a thing which can be understood only by traditional- worshipers. What a pity that people did not rest content with inventing merely ahadith but had the audacity of inventing the word of Allah, And the traditional worshipers try to prove such senseless and absurd narratives to be authentic.

(5) In the ayah the address is to the people of faith, therefore the Muslim society is responsible for enforcing this penalty, and the practicable way to enforcing it is that the Muslim governments which represent the Muslims should enforce and put into practice this law as well as other Shariah laws in their kingdoms.

6. It means that wherever Allah's religion demands harshness, one should not be soft. Allama Razi writes :

"By stating *في دين الله* "in the religion of Allah," Muslims have been warned that when Allah has commanded that a task is compulsory, then being soft in contrast is not right." - (Tafseer Kabear, Vol. 23, page 148).

There can be various kinds of softness, e.g. one form is that the Shariah law is substituted by another soft law, which is kufr, denial of Islam. The second form is that in practice concession may be given in its enforcement, and the third form is that the striking should be so light that the very purpose of the penalty is defeated. All these forms of softness should be avoided.

The Shariah penal laws are harsh undoubtedly but they are necessary to prevent commitment of crimes and to give a lesson to the criminals. Accordingly the less number of crimes in the holy lands of Makkah and Madina to the amazing extent is only due to enforcement of these harsh laws, which is a blessing in disguise.

In the present day very light punishments are prescribed for the criminals. People show mercy for the tyrants, but they have no mercy for the oppressed who become victims of kidnapping, murder, and looting. They do not also see the harshness which the police uses in forcing the criminals to admit their guilty They sub-

ject the guilty persons to such inhuman tortures that barbaric periods of history come to mind. Sometimes the guilty person dies at the hands of the police, although his involvement in the crime is not proved.

7. That is :A number of Muslims should remain present at the time the punishment is being executed so that people may take a lesson, and nobody should dare commit such a crime in future.

8. In this ayah the general behaviour of the adulterers has been mentioned. An adulterer has no hesitation or disinclination to marry an adulteress or a polytheistic woman, nor an adulteress from marrying an adulterer or a polytheist, but for the people of faith seeking such relationship is haram or forbidden. For a woman of faith it is absolutely unlawful to marry an adulterer or a polytheist, nor is it lawful for a man of faith to marry an adulteress or a polytheistic woman. Such relationships are not proper for men or women of faith on account of their wicked acts and wicked beliefs, therefore they should be avoided at all costs.

So far as rape is concerned, an adulterer commits it even with a chaste woman, and such a woman cannot be called, an adulteress. Similarly, if a Muslim lady is married, in her ignorance to an adulterer, she also does not become an adulteress. Therefore, this interpretation of the ayah appears to be correct, else Allah knows best.

9. Here false accusation means false accusation about unlawful sex, and accusing falsely chaste women of unlawful sex is tarnishing their image and dishonouring them, which is a cause of their disrepute and most damaging. Therefore, shariah has fixed a very severe punishment for those who are unable to prove such an accusation convincingly, i.e. eighty lashes.

This penalty is not for false accusation of any kind, but specifically for false accusation of unlawful sex, which in the Fiqh terminology is called 'Qazf' To give punishment is the task of the Islamic court of law, before which the case has been presented, and when the accuser fails to produce four witnesses.

10. That is: the evidence of the false accuser is not acceptable for all times subsequently.

11. That is: They have uttered a very big lie and tried to tarnish the image and, honour of chaste women. Therefore, they have committed a very severe sin (fisiq).

Incidentally a principle also emerges clearly that a Muslim can also become a fasiq, that is sinner if he commits a major sin. If he can be liable to be punished severely in this world, then why cannot he be considered liable to be punished severely in the next world! But today a very large number of Muslims is under the

wrong impression that even while leading a life of luxury and sin because they are believers in the kalimah of monotheism, they will not have to face any punishment in the Hereafter.

12. That is: If such a person repents and thereafter mends his ways, then he will not remain fasiq, sinner, transgressor. Allah will forgive him his sins and will bestow mercy on him. Then in the Muslim society also he will not be termed as fasiq or sinner.



9. And the fifth time (she say) that the wrath of Allah be upon her if he is of those who speak the truth .<sup>13</sup>
10. And if it were not for Allah's grace and mercy on you (you would Have been in real difficulty, so know that Allah is Gracious and Merciful), and that Allah is Acceptor of repentance and Wise.<sup>14</sup>
11. Verily those who have invented that slander are a gang<sup>15</sup> among you. Do not regard it as a bad thing for you ; nay, it is good for you.<sup>16</sup> Each one of them (will be paid) that which he has earned of the sin; and as for him who had the greater share therein, his punishment will be great.<sup>17</sup>
12. When you heard it, why did, the believers men and women, not think well of their own people, and say, 'This is an obvious falsehood?'<sup>18</sup>
13. Why did they not produce four witnesses? So when they have not produced any witnesses, then they verily are liars in the sight of Allah.<sup>19</sup>
14. Had it not been for the grace of Allah and His mercy for you, you would have been greatly punished for the talk you indulged in.<sup>20</sup>
15. When you carried that on your tongues and uttered with your mouths what you did not know, you thought it to be a trifle, and in the sight of Allah it was a great (sin).<sup>21</sup>
16. When you heard this, why did you not say: 'It does not behove us to speak of this. Immaculate You are! This is monstrous slander?'<sup>22</sup>
17. Allah admonishes you never again to repeat the thereof, if you are true believers.

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ①

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ②

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ③

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ④

لَوْلَا جَاءُوا وَعَلَيْهِمْ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ قَالُوا لَيْكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ⑤

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ⑥

إِذْ تَقَوُّنَهُ بِاللِّسَانِ وَأَنْتُمْ لَا تَعْلَمُونَ وَيَقُولُونَ يَا قَوْمِ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ⑦

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ⑧

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ ⑨

13. In these ayat the command concerning 'Li'an' has been related. Li'an means that the husband and the wife should give statements on oath that if they are telling a lie then Allah's curse be on them. If the husband accuses his wife of unlawful sex, but he does not have four witnesses, except his personal evidence, while for proving unlawful sex four witnesses are necessary, then he should give a statement on oath before the Islamic court four times that he is telling the truth and at the fifth time he should swear by Allah that Allah's curse be on him if he is telling a lie. After this, the wife will be given the opportunity to refute her husband's charge if she claims that he is telling a lie. For this refutation she will have to give statement on oath four times and at the fifth time she will have to swear by Allah that Allah's curse be on her if the husband is telling the truth. Thereafter the court will separate the two of them and neither will be punished. If after the statement on oath of the husband the wife does not deny the charge against her by a statement on oath, then she will be liable for punishment. This punishment will be the same which has been mentioned in the ayah No.2 above, i.e. one hundred lashes, because here the same punishment can be taken into account which is referred to in this context.

It is true that the penalty for the married woman for unlawful sex is stoning to death according to Sunnah, but it is only when four witnesses have given evidence for the same and the guilt is confirmed by these witnesses, or the accused woman has herself confessed that she is guilty. Here none of the two conditions exists. Therefore, for not denying the accusation of the husband by a statement on oath, there is no argument to give the extreme punishment to the wife. Therefore the wife can be given only the minimum punishment provided in the case, i.e. hundred lashes.

The Hanafi Fiqh prescribes the punishment of imprisonment for the wife, that is as long as the wife does not deny the charge of the husband by a statement of oath she will be kept in custody. But in the ayah No.8 (she will be spared the punishment), there is no indication to take the punishment to be imprisonment. In the nearby ayah (No.2) the penalty for unlawful sex has been mentioned, and in connection with unlawful sex it is stated

that 'she will be spared the punishment', therefore, here the mind turns to this punishment only, that is to the punishment mentioned in the ayah No.2, that is the punishment of one hundred lashes.

When Li'an takes place, the nikah is dissolved. Accordingly in the hadith it is stated : The Prophet (Sallal Lahu Alaihi Wa Sallam) executed Li'an between an Ansar man and his wife, and separated them (Bukhari-Kitabut-Talaq). The command for Li'an is found in the Torah also, but not with such a detail as is found in the Qur'an (See Numbers-5:11 to 31).

14. That is: This is Allah's grace and blessing that He has provided you guidance in the complicated family problems and it is His mercy that He has arranged for you to come out of difficult situations. If it were not so, you would have been in great difficulties. He is the Acceptor of Repentance, and He has kept the gate of repentance open for the sinners; they can repent and mend themselves and can deserve to receive His grace. He is Wise therefore, these commands and laws of His are based on wisdom and exigencies. Only those people consider them unwise and unintelligent who do not believe in Allah's being Wise.

It may be noted that the predicate of the subjective clause, 'if it were not...' is not stated in the Quranic text and is understood, which is in keeping with the Arabic tradition of figurative writing, but we have stated it in the brackets as is clear from the context.

15. This is an allusion to that storm of falsehood that the hypocrites had raised against a chaste and pious woman of faith. This gang was apparently among the Muslims, but this group of the people had not only not accepted Islam sincerely but were also always plotting to harm its interests in every possible way. They had embraced Islam because their tribe had done so or there were some other compelling reasons, but actually they had no interest or sympathy for Islam and Muslims. They nursed a rancour against them. Because of this ill will they were always busy inventing ways and means of hatching dangerous plots against Islam. After the Battle of Ahzab (05 A. H.), this group of hypocrites had started the nefarious activity of defaming the faithful Muslim ladies by floating rumours in order to tarnish the

good name of Islam. On this occasion they had invented a very heinous fictitious story against a chaste Muslim lady, and they tried to spread the slander in such a way that some careless Muslims also joined in spreading this rumours. Towards this new mischief these ayat make a hint, and such Muslims are very severely warned as were influenced by these rumours and had participated in discussing it and abetting the mischief.

Qur'an has not clarified who this Muslim lady was against whom this storm of slander was raised, therefore, it is not necessary to fix who this lady was. And since any discussion about it was prevented, as is clear from the following ayat, the companions of the Prophet did not quote the event of the slander campaign in their commentaries of these ayat. Therefore, it is unnecessary and improper to trace against which lady this slander was invented and what story was woven. The stories of immodesty, when narrated even in order to refute them -leave very bad effects behind them, therefore, it is better not to quote or narrate them, and the safer course is to be satisfied with the cursory information given by the Qur'an and to concentrate on the relevant commands given by it in this connection.

As for those narratives in which the story of the slander against Ummul Mumineen (Mother of the faithful) Ayesha (R), is narrated, it is not supported by Qur'an, as the Quranic statement is concerning general chaste and modest Muslim women, as is clear from the ayat Nos. 12 and 23. In them there is no hint at all of any holy wife of the Prophet (Sallal Lahu Alaihi Wa Sallam). If the event were concerning Ayesha (R). then the crime of the slanderers would have been more serious, because then they would have been guilty of slandering against the mother of the believers and by this heinous act they would have caused considerable pain to the Prophet himself, and would have become the medium of defamation of the family of the Prophet. But nothing of this sort, not even a hint, is found in these ayat. Again these narratives are questionable from the viewpoint of their sources, and from the standpoint of the text itself, many points concerning this story are unacceptable. Among these narrative the most famous and detailed narrative is that of Zohri, who was a well

known Taba'ee. This narrative has been quoted in detail in Bukhari, Muslim and other books of Hadith, Moreover in the Seerat Ibn Hisham it has been quoted through Ibn Ishaq. It would take a lot of space if it is quoted here. Besides it will not be proper if a narrative, the quoting of which creates unpleasant feeling, should be given a place in a commentary of the holy Qur'an. Therefore, we will state briefly the reasons why this narrative is unworthy of acceptance:

(1) The first thing which is difficult to accept is that when the information of the slander reached the Prophet, his favourable inclination towards Ayesha (R) had ceased, although in those days she was ill. The Prophet used only to inquire of her health and go away. Ayesha (R) felt that there must be something amiss. When Um Mistah informed her that she has been made the victim of a slander, she was greatly shocked and she went on crying. It appears that the Prophet, after hearing this rumour, did not refute it immediately, and he suspected her without asking her and without trying to find out the facts, although it is far from his august personality that the Prophet should adopt such an altitude, concerning his own faithful and pious wife whose purity and chastity is above all kinds of doubts. Qur'an asks the people of faith that when you heard the story of slander, why you did not think good of each other and why you did not say that it was clearly a false accusation (Verse No.12). The direction of the Quranic wrath is towards those Muslims who did not instantly reject the slander against a chaste Muslim lady. If the narrative which is under discussion is accepted, then it becomes difficult to explain the attitude of the Prophet, and any narrative which puts the office of the prophethood in a bad light deserves to be rejected outright.

(2) The second thing which has been ascribed to the Prophet in this narrative is that when he saw Ayesha (R) crying he called Usamah (R) and Ali (R) and consulted them about leaving his wife. Usamah (R) replied : 'O Prophet! We do not know anything except good about your family, and Ali (R) said that Allah had not made anything difficult for him to get, besides Ayesha (R) there are many women whom he could marry. He advised to call his female slave, who would give the correct assessment. He then called Burairah, who re-

ported that she did not see anything in her behaviour which could raise any doubt. It is also unbelievable that in a matter which was concerning a private family affair he consulted a boy of young age like Usamah.

It is also very strange that he would consult a female slave but he would not consult his other wives except Zainab, and that he would consult Ali (R) but would not consult and totally ignore his great companions like Abu Bakr (R) and Umar (R). There is no reference to his drawing the attention of Abu Bakr (R) to consider what people were talking about his daughter. Then again the reply given by Ali (R) was also very casual. Instead of the words which were expected to come out of the mouth of a man of faith, that is he should have said: *سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ* 'Allah! You are Immaculate, and this is a great slander; he said that besides Ayesha (R) he could get many other women. What kind of a reply this was, in a matter under investigation! We do not have such a wrong impression about Ali (R) that he would have given such a reply, but we think that it is the invention of the narrator himself, which creates an impression that Ali(R) did not pay due respects to Ayesha (R) from the very beginning. This creates a doubt in our minds about the Shi'a mentality of Zohri.

(3) In the said narrative it is reported that after consulting Ali (R), the Prophet ascended the 'mimber' and addressing the Muslims said: "Who would defend me against that person who has given me pain concerning my home people, and by Allah! I have only seen good in my home people, and I have seen good in the person, who is being slandered." Upon this Sa'ad bin Muaz said that if the slanderer was from the Tribe of Aus, he would behead him, and if he was from the Tribe of Khazraj, then they would follow whatever order the Prophet would give. Hearing this, Sa'ad bin Ubadah got up and said that he was telling a lie, he could never kill him. Sa'ad bin Muaz said that they would surely kill him, and that he was a hypocrite and was speaking on their behalf. It was very likely that the tribes of Aus and Khazraj would have fought among themselves, but the Prophet pacified them.

It is unbelievable that in the presence of the Prophet the two tribes of Ansar would have quarreled in this way. Sa'ad bin Muaz and Sa'ad bin

Ibadah were very respectable companions of the Prophet, and one cannot imagine of such a behaviour by them that they would have hurled offensive remarks against each other. This narrative tarnishes their character. And it is also very strange that if this event had taken place, then how could Abu Bakr (R), Umar (R) Usman (R) and Ali (R) remain silent, and why did they not rise in defence of the Prophet? These questions make this narrative exceedingly doubtful.

(4) In the narrative it is further stated that the Prophet went to Ayesha (R) and told her that he had heard such reports about her and that if she was innocent, Allah would manifest her innocence, and if a sin has been committed by her, then she should ask for Allah's pardon and repent; when a slave admits his sin and begs for pardon, repenting for his sin, Allah accepts his repentance. Ayesha (R) states that hearing this, her tears dried up. Thereafter came the revelation to the Prophet, who informed her "O Ayesha! Allah has sent down a revelation expressing your innocence." From this narrative an impression is created that the Prophet had become suspicious of Ayesha (R), which, in the light of the instructions in the ayah No.12 that people of faith should always think well of each other, is untenable. Then again the Prophet's saying to Ayesha (R) that if the sin has been committed by her, she should repent means that after committing such a great sin, merely repenting by her would have sufficed, and it is ignored that in such a case the Islamic penal law would have become applicable to her, and the Prophet would not have continued to keep her as his wife, for such a thing would have tarnished the fair name of the Prophet. It is thus elicited that it was a mere fictitious story.

(5) Before the revelation of Surah Noor, Surah Ahzab had been revealed, in which the wives of the Prophet were declared to be the mothers of the people of faith, and persons who caused any suffering to the Prophet were declared to be liable for punishment. After this what Muslim who would have been sincere in his belief, would have dared to slander the holy mothers of the faithful?

(6) The really responsible person for this mischief was the chief of the hypocrites, Abdullah bin Ubai, but in this narrative there is no mention of the punishment of Qazf having been levied on him

after the manifestation of Ayesha (R)'s innocence by the divine revelation. However in other narratives a reference is found which shows that the punishment of Qazf was levied on Mistah (R), a companion of the Prophet, who participated in the Battle of Badr, on Hassan bin Thabit, a panegyric writer in praise of the Prophet and on Hamnah bint Hajash. It is very strange that the one who had raised all this storm goes scot free, while those who were influenced by that mischief are subjected to punishment, while the Quran says that the person who takes leading part in this slandering campaign is liable to receive very severe punishment.

Mistah was a companion who fought in the Battle of Badr, and therefore, he could not be irresponsible as to have falsely implicated the mother of the faithful. Hassan (R) used to silence the opponents of the Prophet by his beautiful poetic compositions and was an expert competitor in his field. Can a person of such a stature be imagined to have taken part in slandering Ayesha (R)? Even if it is presumed that some doubt was created in his mind, then he could have brought it to the notice of the Prophet. To defame a member of the Prophet's family, without bringing it to the notice of the Prophet, is not the work of a Muslim. How can then such an opinion be formed in the case of a companion of the Prophet? According to the Seerat Ibn Hisham, the Prophet had rewarded Hassan (R), because Safwan had attacked him with his sword, being enraged. If Hassan (R) were guilty of Qazaf and therefore permanently debarred as a witness, then how could he have been blessed with rewards? Hamnah (R) was the sister of Zainab (R), had according to this narrative Zainab (R) had expressed a favourable opinion concerning Ayesha (R) when asked by the Prophet, therefore there is no reason to believe that Hamnah (R) might have disregarded all these facts and would have participated in falsely implicating Ayesha (R). The fact is that this narrative tarnishes the image of many companions of the Prophet.

(7) From the viewpoint of sources too the narrative 'concerning slander is exceedingly dubious. This lengthy narrative is reported to have been quoted by' Shihab Zohri and he is considered among the reliable narrators, but as Hafiz

Zahabi has written in his book of Asmaur Rijal: Almeezanul I'tidal : he used to commit (tadlees) errors in rare narratives. (Meezanul I'tidal, Vol.4, page 40).

The words tadlees used by Zahabi to describe his practice means that the narrative should not be shown to emanate from its real source but to ascribe it to some other narrator, so that the reality remain concealed, and the narrative may become acceptable to the people.

And Ibn Hijr writes:

"His hearing it from Urvah is not proved."- (Tahzeebut Tahzeeb; Vol.-9, page 450). About Zohri there arises a feeling that he is a narrator of such narratives that bring Ayesha (R) and the righteous Caliphs (Khulafa-i-Rashideen) in questionable situations, which creates doubt about Zohri being of Shi'a mentality. However, since he, was attached to the court of Khalifa Abdul Malik, he might have adopted a middle course.

In short, Zohri's narrative is not at all satisfactory from any aspect and it cannot be considered a proper Commentary or a correct interpretation of this ayah in which the event of 'Ifk' (slander) had been treated. As for the other narratives in which the slander against Ayesha (R) has been cursorily mentioned, there is also scope for subjecting them to criticism. (For a research of this problem, see Hakim Niyaz Ahmed's book, (Urdu) "Riwayat-e-Ifk", published by Mashkoor Academy, 89/F/2, Khalid bin Walid Rd., Karachi 29).

16. It is good, because the hypocrites who had mingled with the Muslim society will now be exposed, and they will appear in their true colours. In this way the simple Muslims who were fooled by their scheming will get a lesson and the cautious Muslims will feel elated, and they will deserve to be rewarded for their cautious and righteous attitude.

17. That is: The person who played a major role in spreading this shameful falsehood will deserve to receive extremely severe punishment from Allah.

18. Although what is said here is concerning a particular event, but a general principle can be derived from it that when a modest Muslim lady is falsely implicated in a charge of unlawful sex, Muslim men and women, should not nurse any doubts in their hearts and that they should not

only think well of her but should also refute that charge and for such a refutation it is enough to say that it is an open slander. In this ayah, the matter concerning a Muslim lady, for a slander against a lady results in serious repercussions, but from the manner of writing it is clear that to implicate a modest Muslim gentleman also in a false charge of unlawful sex is a very big sin.

19. Qur'an has fixed four witnesses to prove the charge of unlawful sex. If a person does not produce four witnesses after accusing a person of unlawful sex, then in Allah's law he is a liar. If it is presumed that a person has actually seen the sex act being committed and he cannot bring four witnesses in his support, then he should keep quiet and should not spread the rumour, because due to insufficient proof the accused cannot be punished, and by spreading the rumour about it obscenities will circulate in society. It is also necessary that the witnesses be honest (Adil), for at another place Qur'an has clarified :

وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ (طلاق: ٢)

"And produce two honest witnesses from amongst yourselves." -(Talaq-2)

Penalty cannot be levied on the evidence given by people of questionable character. As for the question, whether the witness of women in such situations would be acceptable, the generality of the jurists do not consider the witness of women acceptable in case of Qasas (retribution in killings) and physical punishment. But Qur'an has not clarified it. Nor is it mentioned in any authentic hadith. The commands of Qur'an are equally applicable to men and women, except that an argument makes a command specifically applicable to men only. In Surah Baqarah in the case of loan the witness of one man and two women is declared to be acceptable. Therefore, there is no reason that in observable matters like unlawful sex and murder the witness of women should be unacceptable. Accordingly in a case of unlawful sex, Ata' and Hammad had accepted the witness of one man and two women. And according to Ibn Hazam it is lawful to accept the evidence of two Muslim women in place of one Muslim man (At-Tashree'ul janai, Vol. 2. page 411).

In cases of forced unlawful sex (rape) the evidence of women comes up as a necessity.

20. A few unintelligent Muslims had also taken part in the mischief created by the hypocrites. Here they are reproached for this very foolish act of theirs, as very dangerous consequences could accrue from such acts. It was a great favour from Allah that He warned you on time and saved you from great punishment. 'Therefore' you should be thankful to Allah and should be extra careful for future. Although in this ayah the aspect of warning is in relation to slander concerning unlawful sex, but it also contains this general aspect of warning that if Muslims fall a prey to the mischiefs of hypocrites, they will have to face very adverse consequences. And history is a witness that when Muslims became victims of the 'Sabai' mischief, they fought among themselves and were finally deprived of the righteous caliphate.

21. Some topics are such as are treated as ordinary and people speak of them freely and often quote them. But these topics are morally irresponsible, causative of great sin from the standpoint of shariah and very dangerous according to their results. Therefore, they should not believe in rumours or mere hearsay reports against anybody and should always avoid talking in an irresponsible manner.

22. From here we get the guiding principle that man should not put his faith in mere hearsay, but he should use his common sense and intelligence. In a hadith it is said :

كَفَىٰ بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ (مسلم)

"It is sufficient for a man to be counted a liar that he relates everything he hears." (Muslim)

Similarly a guidance is derived concerning the narratives that those narratives or stories that are an open slander against Allah, His messenger and his sincere companions, should be rejected instantly, without worrying about from what sources the narratives emanate and who are their narrators, for what is prima facie wrong will be wrong any way. Its open example is the narrative about the praises of idols, which is imputed to the Prophet, and which have been refuted in Note No.91. Surah Hajj.

18. And Allah expounds to you His revelations (plainly). Allah is All-Knowing, Wise.

وَيَبِّينُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

19. Verily those who love to spread obscenity among the believers, for them is painful punishment<sup>23</sup> in the world and the Hereafter, Allah knows, you know not.<sup>24</sup>

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

20. Had it not been for the grace of Allah and His mercy to you (you would have suffered terribly), and that Allah is Clement, Merciful.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾

21. O you who believe! Do not follow the footsteps of Satan. To whoever follows the footsteps of Satan, verily he bids indecency and evil. Had it not been for the grace of Allah and His mercy to you, none of you would have ever grown pure.<sup>25</sup> But Allah purifies whom He will. And Allah is All-Hearing, All-Knowing.<sup>26</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا ذُكِرْتُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

22. Let not the honourable and rich among you swear not to give to the near of kin, the poor, and those who have migrated for the cause of Allah. Let them forgive and show indulgence. Do you not wish Allah to forgive you? And Allah is Forgiving, Merciful.<sup>27</sup>

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

23. Verily those who accuse chaste, believing women who are unaware,<sup>28</sup> are cursed in the world and the Hereafter. And for them will be great punishment.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

24. On the day when their tongues and their hands and their feet will testify against them as to what they used to do.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

25. On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.<sup>29</sup>

يَوْمَ يُؤْفِكُ بِهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

26. Unclean women are for unclean men, and unclean men for unclean women. Clean women are for clean men, and clean men for clean women; <sup>30</sup> such are innocent of what the people say.<sup>31</sup> For them is pardon and a bountiful provision.

الْحَيْثُ بُتَ لِلْخَبِيثِينَ وَالْخَبِيثَاتِ وَالطَّيِّبَاتِ وَالطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

23. Propagation of immodesty is a comprehensive term, which includes unlawful sex, slander concerning unlawful sex, discussing immodest topics, and talks leading persons to unlawful sex and indulge in similar antics and activities. In modern times new and modern forms have been invented for propagating lewdness all round, e.g. night clubs, exhibitions of mixed swimming, films inciting romance, immoral and titillating songs, advertisements showing near naked women, beauty competitions, exhibition of immodest postures of women on T. V., exciting novels, and stories, nude and semi nude pictures of women in newspapers and magazines, and programmes of dances, etc.

Since immodesty mars human dignity, destroys man's honour and ruins his morals. Persons responsible for propagating immodesty in the Muslim society are warned that for them there is painful punishment not only in the Hereafter but in this world too. And this is a hint at the point that the Islamic state should propose very severe punishment for offenders of this nature. To propose suitable punishment looking to the nature of the crime and to enforce it is necessary in order to meet the demand of this ayah.

24. That is: You do not know how far reaching and serious are the effects of spreading immodesty.

25. That is: People of piety should not be proud of their righteousness under the influence of Satan, but they should know and think that whatever purity of self they have is on account of the grace of Allah and His mercy, and because of His guidance. Moral purity is Allah's favour and a thing which makes one worthy of His mercy.

26. Purity of self and the task of adorning moral and character depend on the guidance from Allah only. Whomsoever He wills, He makes into pure gold. But this distribution of favours cannot be wrong, for He is fully aware of the conditions of His slaves. He knows who wants purity and how much sincere he is in this seeking. On this occasion that prayer should also be kept in view which the Prophet, Sallal Lahu Alaihi Wa Sallam, had taught

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا  
أَنْتَ وَلِيِّهَا وَمَوْلَاهَا. (مشکوٰۃ کتاب الدعوات بحوالہ مسلم)

"O Allah! Grant to my self 'taqwa' (your fear), and purify it. You are the best purifier. You are its friend, and helper." -(Mishkat-Kitabud Da'wat-with ref. to Muslim).

27. A few Muslims had fallen prey to the propaganda of the hypocrites on account of their lack of understanding, which they had started against some modest Muslim ladies. 'They had especially picked on those Muslim ladies who had come to Madina after migrating from Makkah, and attempts were made to defame them. When Allah revealed stern warnings in this connection, some Muslims who used to help some of these foolish but poor Muslims swore that they would stop helping them from then onwards. In this ayah they are directed that they should not stop helping them and that they should forgive them. If they seek forgiveness from Allah for themselves, then they should also forgive the faults of other men. This direction is not specific to any particular person but is applicable to general kinsmen, the poor and the Muhajireen, that is, those who had committed the error should not be deprived of their help fiscally. This ayah has also elicited this point of Shariah that if a man swears not to do an act of virtue, he should break his oath and continue to do good work.

28. By unaware (ghafilat) are meant those women who could not even dream or imagine of committing any obscene act, or that they could be made victims of slander. They have neither interest in immodest talks and things, nor does their behaviour manifest any immodesty.

29. That is: In the world many things remain hidden, but in the Hereafter everything comes out in the open. The falsehoods that were spoken in the world will be exposed in the Hereafter, and the false charges that were levelled against the innocent people will also be disclosed to be false. On that day people will realise that Allah is the Truth, therefore, He deals justly and to meet the demands of justice he lifts those veils behind which realities are

hidden.

30. Here 'khabeeth' (unclean) means immodest, of easy virtue. It means that for immodest women immodest men are suitable and for immodest men immodest women are suitable. Similarly for 'Tayyib' (clean pure) women clean or modest men are suitable and vice versa.

Such a suitability demands that pure and modest women should be given in wedlock to modest and pure men, and that modest or clean men should marry only clean or modest

women.

31. That is: The mischief of slander that has been committed against modest and pure men and women is obviously false. The slander of immodesty against modest men and women does not tarnish their fair image; they are fully innocent of these false accusations.

The statement about the innocence of these people is of a general nature, and does not pertain to any single individual specifically. It is stated as a principle and does not apply to any particular incident.



*And arrange marriage of such of you (men and women, as are single and those of your male and female slaves who are righteous. If they are poor, Allah will enrich them from His bounty. Allah is Bounteous, Knowing.(Al-Quran)*

27. O you who believe! Do not enter the dwellings other than your own until you have asked the owner's permission and saluted their inmates.<sup>32</sup> That is better for you so that you may take heed.<sup>33</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا  
وَسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٣٢﴾

28. And if you find no one therein, do not enter until you are given permission. And if you are asked to go back. Then go back.<sup>34</sup> This way is purer for you.<sup>35</sup> And Allah knows whatever you do.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۗ ذَٰلِكُمْ وَاسِعٌ وَأَلْوَمٌ ﴿٣٤﴾

29. There is no sin for you to enter uninhabited houses in which is some provision for you.<sup>36</sup> Allah knows whatever you disclose and whatever you hide.<sup>37</sup>

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ  
وَإِنَّ اللَّهَ لَيَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٣٥﴾

30. Tell the believing men to lower their sights<sup>38</sup> and to guard their private parts.<sup>39</sup> This is purer for them. Verily, Allah is aware of what they do.

قُلْ لِلْمُؤْمِنِينَ يَغْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ  
أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٦﴾

31. And tell the believing women (also) to lower their sight<sup>40</sup> and to guard their private parts,<sup>41</sup> and not to display their adornment except what is apparent,<sup>42</sup> and to draw their scarves over their bosoms,<sup>43</sup> and not to reveal their adornment except to their husbands or their fathers, or husbands' fathers, or their sons, or their husband's sons, or their brothers or brother's sons or sister's sons, or their women or their slaves, or male attendants who lack natural vigour, or children who have no knowledge of sex.<sup>44</sup> And let them not stamp their feet so as to reveal what they hide of their adornment;<sup>45</sup> And repent and turn to Allah together,<sup>46</sup> O believer! so that you may succeed.<sup>47</sup>

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ  
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخِبْرَتِهِنَّ عَلَىٰ  
جُجُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ  
بُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي  
إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ  
أَوِ التَّبَعِينَ غَيْرَ أُولِي الإِرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ  
لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ  
لِيُعْلَمَ مَا يَخْفَيْنَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ  
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٧﴾

32. And arrange marriage of such of you (men and women), as are single and those of your male and female slaves who are righteous.<sup>48</sup> If they are poor, Allah will enrich them from His bounty.<sup>49</sup> Allah is Bounteous, Knowing.<sup>50</sup>

وَاصْلُوا إِلَىٰ أُولِيَ الْإِيْمَانِ مِنَ الرِّجَالِ وَأُولِي الْأَرْحَامِ مِنَ النِّسَاءِ  
الَّذِينَ هُمْ بِكُمْ كَارِهِمْ وَأُولَٰئِكَ يُنْفِقُونَ ۗ وَأُولَٰئِكَ  
يُؤْتُونَ الْفُقَرَاءَ يُعْطِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٨﴾

32. Now those directives are being given which are necessary to harmonies and civilise the domestic life and to put a stop to many acts of mischief. The first directive in this connection says that no one should enter the house of any other person without the owner's permission. In the text the word 'tastanisoo' is used, which means to seek permission with regard, and here it signifies that one should introduce oneself to the owner and enter the house with the consent or the owner of the house. It means that only that person should enter the house whose entering the house is approved of by the owner and whom he had permitted to enter.

When permission is received, then while entering the house he should say salaam to the inmates of the house, as this is the etiquette while entering a house, and it is also an expression of the fact that he is entering the house with the prayer of peace and safety for the inmates, and therefore, only peace can be expected from him.

However, nowadays the customary method of seeking permission to enter the house should be adopted. In the modern times the customary way of entering the house is to knock at the door or to ring the bell that is provided for the purpose. If after this the owner of the house comes out, then first salaam should be offered to him, and when he would permit him to enter the house, then he should enter and while entering should salute or say salaam to those present.

33. That is: from the moral and religious aspect this is a very civilized or cultured way, and this instruction for good manners is being given to you so that you may take heed. In other words under the influence of this instruction in all domestic affairs and problems you should act with heed and sensibility. It also brings out a guiding principle that every one has a right of privacy and we should take due care of the same.

34. That is: In residential dwellings one should never enter without permission: even when there is nobody in the house or when the owner of the house does not permit you to enter for whatever reason. In such a case man should return quietly, and he should not indulge in any argument as to why permission was not given. It is very likely that there was a compelling and justifiable reason for that.

35. That is: from the moral point of view this is a clean and pure way.

36. Refers to those houses which are for general benefit. Therefore, entering such houses is covered general permission, for example hostels for travellers, shelters from the sun purposely built on the roadways, shops, hotels, offices of public bodies and utility concerns, etc.

37. Allah is fully aware of your intention with which you enter any house. Therefore, fear Him and set right your intentions.

38. 'Ghaddi basar' (lowering the sight) means that the things which are unlawful for a man to see should be avoided to be seen. If accidentally it comes into sight, the gaze should be turned away. Here, as is clear from the context. One should avoid seeing women other than one's own wife or mahram (closely related) women. Since glances motive lust, and lust provokes immodesty. Qur'an has commanded that glances be kept under restriction. Lowered gaze is the symbol of modesty and the means of purity of the self and morals. Islam wants to see men of faith to be so sensitive in matters of modesty and shame that they should not even cast accidental glances at women. Peeping ogling and staring are immoral acts and means of evil. In the holy Qur'an, at one place it is stated.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ. (المؤمن: ١٩)

"He knows the dishonesty of the eye." -(Al-Mumin-19). It is a warning for those who peep and throw glances at women. This command of lowering the sight pertains to all places, inside and outside the house. When a Muslim should enter another person's house, he should keep his gaze lowered and should not try to steal a glance, and should avoid seeing strange women. Although this is a difficult task, but the path to paradise passes through difficult passages. But it is not so difficult that it may be outside a man's control, for Qur'an has commanded the gaze to be lowered and not for closing the eyes. As in

وَإِغْضُضْ مِنْ صَوْتِكَ. (لقمان: ١٩) Surah Luqman, ayah No. 19, the command of 'Ghaddi Saut' means to lower the voice and not to stop it altogether, similarly here it means to lower the gaze and not to close the eyes. Therefore, without necessity to look at the beauties of a woman's body is unlaw-

ful and looking at her with lust is the unlawful sex of the eyes. The Prophet Sallal Lahu Alaihi Wa Sallam, has stated:

زَنَا الْعَيْنِ النَّظْرُ - (بخاری کتاب الاستیذان)

"The unlawful sex of the eye is sight." - (Bukhari-Kitabul Isteizan).

In the Bible also it has been termed as the unlawful sex of the eyes.

If accidentally our gaze falls on a woman, it should be turned away. In the hadith it is stated that Jarir bin Abdullah asked the Prophet about accidentally seeing a woman:

فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي - (بخاری کتاب الآداب)

He said to turn away the sight (eyes)." - (Muslim -Kitabul Adab).

39. In guarding the private parts are included keeping them (covered and also to avoid unlawful sex acts.

That part of the body which man feels ashamed to uncover before others it called 'satr' (in Arabic 'aurah). Man's satr or private part, according to the general run of jurists is from the navel to the knees, but the Quranic intention is not limited by the juristic measurements, but it awakens the human nature and stirs the moral sensitivity and says:

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ - (سوره اعراف: ٢٦)

"And the raiment of righteousness is the best (raiment)." - (A'raf -26).

It is obvious that whoever would don the raiment of righteousness would put on a dress that would cover most of his parts. Qur'an has called the nudity as the mischief of Satan: "O children of Adam! Let not satan seduce you, as he seduced your parents out of Paradise, had stripped them of their garments to reveal them their private parts." (A'raf-27)

40. The command for lowering the sight as given to men is also given to women. When any man may enter the house after taking permission, the women of the house should not stare at him, and whenever they go out of the house, they should keep their sight lower. They should avoid looking at strange men without necessity.

If the purpose of this command is understood and it is followed with sincerity, then the needs

of men seeing women and women seeing men in connection with their daily life, are not disallowed to be met by Islam, because the purpose is not to create hindrances, for example to look at men for identification or for evidence or to look at the general gathering of men, etc.

41. Guarding of private parts is inclusive of covering the private parts of the body.

42. By adornment (zeenat) is meant clothing, as well as articles or aids for beautification. In the Qur'an clothing has been termed as adornment (zeenat):

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ - (سوره اعراف: ٣١)

"Dress well for attendance at every mosque." - (A'raf-31)

قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا -

(سوره اعراف: ٢٦)

"We have sent down to you raiment that may cover your private parts and may (also be an adornment)." - (A'raf-26).

And in the Lisanul Arab,

وَالزَّيْنَةُ مَا يَتَزَيَّنُ بِهِ - (لسان العرب ج ١٣ ص ٢٠٢)

"zeenat (adornment) is described as a thing through which something is adorned."

(Lisanul Arab, Vol. 13, page 202)

Examples of adornment are kohl, henna (menhdi), ring, etc.

The ayah commands that women should not display their adornments except what is apparent. This exception means that the adornment or the part which remain uncovered during working or moving about should be allowed to remain uncovered, for its purpose is not to display it for others but it is to keep them open for necessity. Although this exception is related to the display of adornment, but naturally it includes those parts which are the spots of adornment that is hands and face, because the adornment to be displayed are henna and rings, whose place or spot is hand and kohl and mascara whose place of application is the eye, which are the part of the face. Therefore, if the hands and the face are displayed with their adornments; women are permitted to do so. This permission

has brought a balance in the commands for purdah and the hindrance which could have occurred in the daily work for women has been removed. From the ahadith it is proved that in the time of the Prophet, Sallal Lahu Alaihi Wa Sallam, women used to observe purdah of the face, and also did not observe purdah of the face. As an example a hadith from Sahih Muslim is quoted below.

"Abdullah bin Abbas Says that Fadhl (bin Abbas) was riding behind the Prophet (Sallal Lahu Alaihi Wa Sallam). A woman of the Bani Khash'am tribe came and Fadhl started looking at her and she also began looking at him. The Prophet turned Fadhl's face to the other side. The woman said: 'O messenger of Allah! Allah has made Hajj compulsory for His slaves, and it is compulsory for my father too, but he is very old and he cannot ride. Then can I perform it on his behalf?' The Prophet replied: 'Yes.' This event occurred at the time of the Last Hajj." (Muslim Kitabul Manasik).

It is thus learnt that the face of the woman was open and the sight fell on it. There is another hadith of the Sahih Muslim only:

"Jabir bin Abdullah says that he was a participant in the salat with the Prophet on the occasion of Eed. He led the salat before khutba, without Azan and Aqamat. Then he stood up leaning on Bilal (R) and directed to adopt Allah's taqwa (fear) and exhorted for His obedience. He advised people and explained to them. He said to women to give in charity as many of them would become the fuel of the Hell. On hearing this a woman, from amongst the women, who had dark deflated cheeks, stood up, and asked: 'O messenger of Allah! Why will such thing happen?' He replied: "Because you complain too much, and you are ungrateful toward your companion." The narrator says that on hearing this women began giving in charity their jewelry. They began dropping their earrings and rings in the cloth of Bilal (R)". - (Muslim Kitab Salatul Eedain). It is obvious that the face of the woman who questioned was open. For this reason the narrator could see her cheeks deflated.

From the hadith it is proved that the face and

the palms of the hands are not included among the private parts. Accordingly in the state of 'Ihram, during the Hajj women are forbidden from covering their faces behind the veil and wearing gloves. A hadith in Bukhari states:

"A woman should not put on veil on her face in the state of Ihram nor should she wear gloves." -(Bukhari, Kitabul Manasik).

And command has been given in the Hadith about prayer :-

لَا تَقْبَلُ صَلَاةَ الْحَائِضِ إِلَّا بِخِمَارٍ - (ترمذى ابواب الصلاة)

"The salat of an adolescent woman is not acceptable without her using the head-covering cloth." -(Tirmizi-Abwab salat). And with the head-covering cloth (odhni) head, ears, neck and bosom are covered, the face is not covered. It is a proof of the fact that for a woman it is not necessary to cover the face. Accordingly the jurists have explained it. In 'Mughni' it is stated:

"In this school of Fiqh (Hanbli) there is no disagreement about this: that the woman has to keep her face uncovered during salat, and that except the face and the palms, it is not lawful to keep uncovered any other part of the body — — And on this point also scholars are agreed that a free woman should cover her head during salat." -(Mughni, Vol.1 page 601).

The 'Hidayah' states:

"The whole body of a free woman is to be covered, except her face and her palms." -(Hidayah, Vol.1, page 39).

Ibn Rushd writes:

"Many ulema are agreed on this point that a woman's whole body should be covered, except her face and palms." -(Bidayatul Mujtahid, Vol. I page 111).

As for the feet, from Um Salma's hadith it is learnt that if the clothing is so long that it may cover the apparent part of the feet, then it is sufficient.

قالت اذا تنكشف اقدامهن قال فيرخين ذراعاً

لا يزدن عليه. (مشكوة كتاب اللباس بحواله ترمذى)

From these arguments it has become clear that a woman's face and palms are not among her

private parts which need to be covered, but it does not mean that it is lawful for the 'ghair mahram' to look at them without necessity. The command for keeping the gaze lower does not provide any reason for permissibility to look at women without necessity, nor does it mean that women should necessarily keep their face uncovered all the time. The holy wives of the Prophet used to observe the purdah of face, and it is better that women should, as far as possible, cover their faces under a veil. We have described the permission given by the Qur'an in this respect in greater detail so that people may not be under the wrong impression that Islam prescribes such restrictions of purdah on women that in the modern times they are not practicable. Under this wrong impression women generally give up the purdah. Therefore, it is necessary that this aspect of the permission should also be presented so that the minimum requirements of purdah which Islam has prescribed may be observed by women.

The fact is that in the present day the growing rate of traffic accidents has compelled women to keep their faces open. The journey by bus, rail, etc., for hours, and days together creates suffocation for a woman wearing veil. Therefore, there is no other alternative but to lift the veil. On the occasions of shopping and trading the uncovering of the palms of women is a well known fact. Therefore, to be unduly strict in the matter of enforcing the command for purdah in such a way that the permission given by the Shariah are also undermined is neither right nor profitable.

Allama Maqdisi writes in Mughni :

"Necessity demands that a woman should open her face while buying or selling a thing and should uncover her palms while giving or taking a thing."

-(Mughni, Vol.1, page 601).

Allama Nasiruddin Albani has written a book of research on the problem of purdah 'Hijabul Miratil Muslimah', which has been published by Alkutubul Islami, Beirut. In this book he writes :

"The hadith of Ayesha, which is in Abu Dawood, is a clear proof of this point that

for a woman it is lawful to keep open her face and palms. If in the sources of this hadith that point were not there which we have stated in our note (it is a hint at the hadith being 'mursal'. In this hadith this saying is ascribed to the Prophet, who on seeing Asma (R) in clothes through which slight glimpses of her body could be seen, had said that after a woman becomes adult, it is not lawful to display any part of her body except the face and the palms) except that this narrative is valuable for having been narrated by different ways, therefore, in such a case it can become an argument for the lawfulness of the said thing, especially for this reason also that during the life time of the Prophet women followed this practice. Accordingly they used to keep uncovered, in the presence of the Prophet, their faces and palms, and the Prophet never used to stop them doing so. And this is proved from various ahadith."

-(Hijabul Miratil Muslimah, p. 24).

Further on he writes:

"From whatever we have said this conclusion can be drawn that a woman's covering her face with a burqa, etc, which is customary in the present day, is for modest women quite according to the Shariah and desirable, though it is not compulsory for her, but that the one who has done it has done well, and who has not done it, nothing wrong has been done." (ibid-p.53).

Shaikh Ali Tantawi writes :

"To sum up a woman's face is not her private part and many jurists (scholars or the four schools of Fiqh) agree to its not being private part (sitr), but not to uncover the face is better and is more commendable." - (Fatawa Ali Tantawi-page 155).

Syed Qutub writes :

"As for the display of the adornment of the face and the hands, its uncovering is lawful, for uncovering face and hands is 'mubah' (lawful)" -(Fi Zilalil Qur'an. Vol. 4. p. 2512).

Dr. Yusuf Qarzawi states:

"This concession has been granted in the case of the face and the palm, because to cover them is a source of hindrance for women, especially in cases where they are required

to go out for lawful necessities, e.g. for the widows for the needs of their children and for the poor women to go out to assist their husbands. In such cases covering their faces behind a veil and covering their palms will create difficulties and inconveniences. -(Islam men Halal-o-Haram. p. 208).

And Maulana Shabbir Ahmed Usmani has to say:

"From the hadith and other sources it is proved that the face and the palms are included in 'what is apparent' because many necessities of the world and the religion compel women to keep them uncovered. If an absolute command is given to cover them, it would create severe difficulties and hardness for women in daily dealings. Further the jurists have considered the feet to be on the same lines as these parts, and when these parts are taken as exceptions, then their connected adornments, e.g. rings, henna, (mehndi) and mascara, etc. will also have to be counted among the exceptions;" -(Tafseer Maulana Shabbir Ahmed Usmani. p. 458).

Some ulema have taken the words 'Ma zahara minha' (what is apparent) to mean that chadar or sheet which is worn over the clothes, the hiding of which is not possible, or they have taken it to mean displacement of the chadar by blowing of wind, but this is too far-fetched, and as Allama Jussas has written that it is a senseless thing, because if this were the purport, Qur'an would not have mentioned it so elaborately. - (Ahkamul Qur'an Vol.3, P. 389 - 390 ) .

43.' Khimar' or odhni (head-cover) is that cloth which covers the head, and by 'juyub' is meant that part of the clothing which is cut near the neck and the bosom. To place the veil or the head cover over the bosom means that a women should put on the head cover in such a way that it may cover her head and should cover ears, neck and bosom fully. Neither the adornment of the head, nor of the ears, nor of the neck, nor the elevation of the bosom be displayed.

This command for the head cover is applicable inside the house as well as outside. And for the outdoors there is an extra command for the use of 'jilbab' (chadar). But since chadar is likely to be accidentally uncovered, which

would display the neck and the bosom, therefore, head cover (odhni) is also necessary. In the present day the use of Burqa is customary. If burqa can meet the object of the head cover, i.e. if there is no danger of the display of the neck and the bosom, then burqa is adequate. (God knows best).

If a 'ghair mahram' (strange person) enters the house with the permission of the owner of the house, the minimum permissible limits for purdah from him are that women should be in such clothes as cover the private parts and with the head cover should cover their heads, necks, ears and bosom, and except for the faces and the hands and their adornments, no part of the body or adornment be displayed. But if in the middle a curtain is hung, or if there is arrangement of a separate room for men, then that would be a more desirable form. For the holy wives of the Prophet there were special restrictions, one of which was that there should be curtain between them and the 'ghair mahram' (strange ) men. If anything is demanded, it should be done from behind the curtain. (Surah Ahzab, ayah No. 53). But for the general Muslim women some concession is given in the matter of purdah at home. The great advantage of this concession is that 'ghair mahram' male relatives can also be treated with due deference. If on their coming a curtain is hung in the middle, it is better, but if that is inconvenient then the minimum limits of purdah mentioned above would suffice. But it does not mean that the ghair mahram 'male even if he is a relative, is allowed to meet women in private, but that in the presence of their husbands or other 'mahram' relatives they can meet their 'ghair mahram' relatives with the minimum limitations of purdah mentioned above.

It may also be noted that the head cover should not be so thin that the body may be seen through it, for the head cover is for hiding the parts and not for putting it merely across the neck and not to display a style in fashion. Therefore, the head cover should be of such a cloth as would serve the desired purpose.

44. In this verse the permission for the woman to display adornment means a woman's appearing with adornment and the persons before whom a woman can appear with adornment are

detailed below:

(1) Husband,  
 (2) Father, father-in-law, sons, sons of the husband, i.e. step sons, brother, nephews. All these are 'mahram' for the woman (that is for the woman, nikah with them is forbidden). Therefore, before them a woman can appear with adornment (Well-dressed and with ornaments) unhesitatingly. Besides them there are to her "Mahram" e.g. uncle, maternal and paternal, son-in-law, Razai brother (who shared the milk of the same foster mother), etc., who have not been mentioned here. By not mentioning it Qur'an might be hinting at the point that a woman may come before them but she should display her adornment to the permitted limit only.

(3) By their woman means those who are friends and acquaintances and female servants. Permission is given to women to appear with full adornment before such woman only. As for the other women, the Qur'an might be hinting at the point that before them a woman should appear with the minimum permitted adornment, which may not create any mischief.

(4) Among the slaves are included male and female slaves both. The male slave has been given the position of a member of the family by Islam, and by virtue of the service that he renders it is necessary that the women of the house should not be restricted to observe purdah from the slaves. Now the slave system has disappeared, so the problem of purdah from, the slaves now does not exist.

(5) By male attendants who lack natural vigour, means those servants who may lack sexual vigour on account of old age or mental deficiency. For youthful attendants this permission is not given.

(6) Those children who may not be conscious of the hidden parts of the woman or of sex. It means those children who may not know about the sexual charms of women and in whom the sexual urge may not have awakened.

45. That is : A woman should not walk stamping her feet in such a way that the sound of the ornaments worn by her in the feet may be heard by others. This is a hint at particular ornament of feet known as 'pazeb' in such an ornament

there should not be any ringing device (ghungroo), nor the style of walk should be such that by the movement of the ornament ringing sound may emanate.

The words of the ayah 'what they hid of the adornment' signifies that the trinket worn in the feet-pazeb-should be covered and not openly displayed. They should not be seen by strange men.

The directive of not stamping the feet is meant to be followed within the house as well as without. When a 'ghair mahram' man may enter the house, the female inmates of the house should take care to see that they do not walk stamping their feet, and when they may go out they should also keep this point in mind.

From this it can be realised that a religion which teaches to be careful in the matter of making sounds of the jewelry worn and forbids women to stamp their feet while walking, how can it tolerate the hip-swinging style of walking of women and their singing and dancing in gatherings of males ?

46. 'Taubah' means to turn towards a thing, and also to repent for the sin committed. On this occasion all the people of faith are directed to turn towards Allah and to repent and give up the past sins. It means that they should strictly follow the directions that have been given strictly and pray for Allah's forgiveness for the faults committed concerning moral purity, and mend their ways for future.

47. It has become clear that prosperity lies in observing the Quranic directives and not to neglect them to become modern and fashion-conscious.

48. The word used in the text. 'Ayama' does not only mean widows but it also means those men and women who are single, i.e. those men who have no wives and those woman who have no husbands. Arranging for their nikah means that their relatives should persuade them to marry and in this matter they should help them. It also becomes clear from this that Islam does not only consider re-marriage of widows lawful but also encourages it. It is therefore, not proper to think that remarrying of widows is objectionable. In connection with the male and female slaves Islam has also taken a step forward for their reform and a given directions that those of

them who may be leading a pious life should be helped to marry. This responsibility devolved particularly on their masters.

This is a link in the chain of directives that are being given to root out unlawful sex.

49. That is: In the matter of nikah poverty should not be a hindrance, but putting trust in Allah this virtuous act should be executed. Whoever will obey Allah's command, Allah will definitely bless him with His bounty. And it is our observation that after marriage many a man hold their income increased and quite a number of people lived happily. But the condition of the youths of the modern age is strange, who try to avoid the responsibilities of married life under the influence of the modern civilisation. Till the age of twenty-five they are busy getting education; thereafter they spend five years for getting a lucrative job or settling in a lucrative profession and they strive to establish a high standard of living and earn so much and save a lot

of money to marry thereafter in a grand manner. Thus their youth passes off singly, and after they pass the half way mark of their life they seek their life partner. On the one hand modern civilisation has created an environment which is too exciting, hastening the process of adulthood, and on the other hand it creates a tendency in the young men to avoid shouldering the responsibilities of married life. This results in innumerable youths falling a prey to sexual straying, and secondly the grown up girls of the community remain unmarried throughout their marriageable age for non-availability of young suitors. This situation needs to be reformed and demands acting on the directions of the Qur'an.

50. Allah is Bounteous, of ample means, therefore, put your trust in Him: He will increase your provision and widen your resources: He is Knowing therefore, He fully knows who is leading a modest life and inspite of being poor has shown readiness to shoulder the responsibility of married life.



33. And let those who cannot afford to marry keep chaste till Allah enriches them of His bounty.<sup>51</sup> As for your slaves who seek a deed (of freedom), write it for them if you are aware of anything of good in them,<sup>52</sup> and bestow upon them the wealth of Allah which He has bestowed upon you.<sup>53</sup> Force not your slave-girls to prostitution when they want to preserve their chastity, in order that you may seek the enjoyment of the world.<sup>54</sup> If any one compels them, then surely after such compulsion, Allah will be Forgiving, Merciful.<sup>55</sup>

وَلَيْسَتَعْفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَايِبُهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا فَإِنَّ اللَّهَ الَّذِي تَتَّبِعُونَ لَا تَكْرِهُوا قَتِيلَتَكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

34. And We have sent down for you revelations that are clear, and the example of those who passed away before you.<sup>56</sup> And an exhortation for those who fear Allah.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

35. Allah is the Light of the heavens and the earth.<sup>57</sup> The example of His light is as a niche wherein is a lamp.<sup>58</sup> The lamp is in a glass, the glass is as it were a shining star. It is lit from a blessed tree, an olive neither of the east nor of the west, whose oil would almost glow forth though no fire touched it. Light upon Light;<sup>59</sup> Allah guides to His Light whom He will.<sup>60</sup> And Allah speaks to mankind in examples. And Allah has knowledge of all things.<sup>61</sup>

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورًا عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

36. (This lamp is burning) in houses which Allah has ordained to be exalted and His name to be remembered therein.<sup>62</sup> In them morning and evening His praise is sung.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

37. Men whom neither trade nor sale can divert from remembering Allah, establishing salat and giving zakat;<sup>63</sup> they dread the day when heart and eyes will be overturned,<sup>64</sup>

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

38. That Allah may reward them for the best of what they did, and increase reward for them of His bounty.<sup>65</sup> And Allah gives without measure whom He will.<sup>66</sup>

لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا أَوْ يَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِعَيْرِ حِسَابٍ ﴿٣٨﴾

51. Those who are unable to marry due to compulsions, e.g. non-availability of a suitable match or scarcity of accommodation and are therefore compelled to delay their marriage, such persons should not give up their chastity and modest way of living, and Allah may remove their difficulties should they get married.

52. It refers to that written deed between a slave and his master according to which the slave is enjoined to work elsewhere and pay to his master a fixed amount in instalments, and after a fixed time and amount the slave is freed.

As for 'if you are aware of anything of good in them', it means that if their freedom would not result in any corrupt practice in society but would only result in good, then a written deed be executed with such slaves. This precaution was particularly necessary because in those days most of the slaves were war prisoners.

The methods Islam adopted to free slaves, among them this written deed with the slaves was an important means of achieving it.

53. This is an inducement for helping the slaves so that they may, as provided in the deed, get freedom. Those whom Allah has given wealth should spend it in freeing necks of the slaves from slavery.

54. The sentence 'if they want to preserve their chastity' expresses the situation then obtaining, that is, it was a very tyrannical act that the female slaves were being compelled to act as prostitutes against their own will. In those days, their masters used to force the female slaves to work as whores so that whatever they earned by that shameful profession they would enrich the coffers of their masters. Here the direction is to stop this forbidden practice.

55. That is: If the female slaves are compelled to be whores then Allah, looking to their helplessness, will forgive them and will show mercy to them. From this a principle has become clear that if a modest and chaste woman is forced to do an unlawful sexual act or is raped, whether she is a female slave or a free woman, she can neither be called an adulteress nor can she be liable for punishment. For her there is a promise of forgiveness and mercy from Allah, provided she has tried fully to resist the wrong act.

As for those who force women to unlawful sex. Qur'an declares them to be liable for punishment not only in the next world but in this world also, as is clear from the ayah No. 19 of this Surah. Besides according to ayah No.33. Surah Maidah, the penalties which have been prescribed for those who spread corruption in society under that divine command the state has the authority to subject those, who kidnap women, rape them and compel them to be whores, and who establish brothels, to very severe punishment, amounting even to death, in order to give them a lesson.

56. Refers to those corrupt nations' fate who did not pay heed to the commands of Allah and only cared for collecting evils under the influence of their carnal desires.

57. Light is a very delicate, beautiful and pure thing. It manifests itself and causes other things to manifest themselves in its glow. The meaning of Allah's being the Light of the heavens and the earth is that in this universe He is fully manifest, shining. He is extremely delicate, possessor of utmost beauty, purest and most clean. His Being is manifest by Itself, otherwise Allah is neither light in the literal and material sense of the word, nor is it correct to imagine Him to be on the lines of the physical light, for 'Laisa Kamithlihi shaiun' (Shoora -11): "There is nothing like Him." Therefore, without falling into the philosophical discussions and the whirlpool of interpretations, the simple and direct sense of Allah's being the light of the heavens and the earth that comes to the mind should be considered sufficient. About Allah's attributes our righteous forefathers had this attitude, and this is the path of safety.

58. The example which is given here is not meant to relate the nature of Allah's attribute, light, because its nature is out of the reach of understanding by human mind, but its purpose is to guide mankind to that light which is manifest in the universe, and through which His recognition can be attained. The perfection of this light of recognition and its brilliant manifestations have been explained by means of an example.

59. That lamp which is placed in a niche gives more light, and if the lamp is within a

glass, then its light will be more bright. And if the glass is clear and shining like a bright star, then the light of this lamp will be very brilliant. Then again if this lamp is being burnt by the olive oil, obtained from an olive tree, which was in the open, absorbing the sun's rays directly in the morning and evening giving oil which burns very brightly then in such a case the light of such a lamp will be very very bright. It will be emitting light upon light. In this example, the purpose is to express the extreme brilliance of this light.

This brilliant light is the light of recognition of God, who is manifest in this universe, but to see it, spiritual insight is necessary.

In this example the olive tree has been termed as blessed because it is very useful and its oil is very beneficial. If this tree is situated on a hill or in a plane in such a way that on this eastern and western side there is no obstruction to the sunlight, then the sunlight will fall on it every morning and evening and the oil yielded by this tree will be so clear and bright as if it is about to be lit up.

The example of olive has been narrated here in connection with the recognition of the light of God, but seen from another aspect this example fits Islam also. Islam is a blessed religion, which is neither eastern nor western, but is universal. Similarly the example of the olive oil rings true in the case of a man of sound and honest nature, whose heart is about to touch the string of the harp of tawheed, and when the divine inspiration gives him the message of tawheed, he becomes fully harmonious with it. The guidance of the nature combined with the guidance of inspiration (Quran) acts as light upon light (Noorun a'la Noor).

60. It is learnt that the example of light which was given above is related to guidance, therefore, it refers to the light of recognition of God only, and it is the light of the recognition of God only which, in spite of being manifest with full brilliance, is seen only by those who see it with the eyes of spiritual insight. Allah guides such people only, and such people alone attain His recognition.

The place of the ayah of Noor in this surah-nay in the whole Qur'an is such as if it is a

ruby which is fixed in a magnificent palace. When by the light of recognition of God, the light of faith is created in the human heart, then the whole life of the man of faith becomes bright, whether it is domestic life or family life, whether external or social, the light of faith illuminates every nook and corner of human life.

61. That is: The example given by Allah is based on knowledge, therefore, quite appropriate, and the point which has been explained with the help of this example is absolutely real.

62. Means mosque, and by exalting them is meant to build them and to pay them due respect. It also means raising the buildings of the mosques to good heights so that the concept of the greatness of the mosques is established. Building of mosques has been termed in the hadith as an act which merits the award of Paradise :

مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ -  
(مَقْلُوبَةٌ كِتَابِ الصَّلَاةِ بِحَوَالِهِ صَحِيحِينَ)

"Whoever built a mosque for Allah, Allah will build for him a house in the Paradise." - (Mishkat-Kitabus salat with ref to Sahihain).

And paying due respect to the mosques comprises of keeping them clean and pure, to enter them in a clean state, not doing any business transactions therein, nor doing anything which may be against the etiquette prescribed for the mosques. Such a respect also includes not constructing any grave inside the mosque, nor of constructing a mosque over the grave of anybody, because it is absolutely contrary to the sanctity of the mosque. In the hadith it is stated :

لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ  
أَنْبِيَائِهِمْ مَسَاجِدَ - (مَقْلُوبَةٌ كِتَابِ الصَّلَاةِ بِحَوَالِهِ صَحِيحِينَ)

"Allah's curse on the Jews and Christians, they have made the graves of their prophets their mosques (worshipping places)."

-(Mishkat-Kitabus Salat, with ref. to Sahihain)

And the purpose of building mosques is that in them Allah's name be remembered. that

is: therein only Allah's name may be mentioned, His praises sung, His name be invoked, etc., for mosques are reserved for Allah alone. However, some illiterate Muslims do not fail to invoke the name of their 'Peer Dastagir' in the mosques. Such polytheistic prayers of theirs very badly trample on the respect of the mosques.

63. In the foregoing ayah the etiquette for entering the house and for domestic life were narrated, and in this ayah the etiquette for Allah's house is related. In other words, when the mention of the house was made, the narration was turned towards Allah's house, and this is perceived to be the method of Quranic training that it turns the minds from lower to the higher, from the branch to the root. Accordingly when the narrative is about clothing, then the minds are turned towards the clothing of 'taqwa' (God-fearing) -(Surah A'raf-26).

In the foregoing ayah the narration was about Allah's worshipping places, where His light sheds brilliance all around, and in this ayah the narration is about those who receive benefit from this light. Their basic attribute is that earning livelihood does not keep them away from remembering Allah. While attending to their business engagements and dealing with their selling and buying requirements, they remember Allah, they offer salat on time, and they do not fail to pay their due zakat.

Here the point which by itself becomes clear is that the person who remembers Allah even during his business engagements and dealings

will naturally strive to earn lawful (Halal) livelihood..

However, today the condition of Muslims is most regrettable. Many are the people who do not offer salat on time on account of their business engagements. And there is still a larger number of people Who does not offer salat at all, as they do not find leisure time, as if offering prayer is a work to be done during leisure and business and trade have priority, over salat, This way of thinking is out and out materialistic. How can such stray and misguided people achieve the good fortune of establishing prayers!

64. That is: Owing to the devastating effects of the Doomsday neither the hearts will find peace nor the eyes will be calm.

The people of faith feel shaky from the fear of that awful day, and this fear makes them sober and serious. It creates in them a sense or responsibility. When a sense or responsibility is created in a slave, he adopts the altitude of obeying Allah.

65. That is: These slaves of Allah, who develop in themselves these attributes, will receive these fruits that whatever would be their best deeds they will be considered as the standard and will then be given their rewards. Besides Allah will further bless them with additional favours.

66. Allah gives so much that we cannot estimate His bounty. He is extremely gracious in giving, and the rewards with which He will bless these sincere slaves of His, they cannot imagine it in this world.



39. As for the unbelievers,<sup>67</sup> their deeds are as a mirage in a desert. The thirsty one supposes it to be water till he comes to it and finds it to be nothing, he finds Allah there, who pays him his due,<sup>68</sup> and Allah is swift at reckoning.<sup>69</sup>

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ  
مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ سَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ  
فَوَقَّهٖ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

40. Or like darkness on a vast, bottomless sea, there covers him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. If he stretches out his hand, he cannot see it.<sup>70</sup> And he whom Allah does not grant light, for him there is no light.<sup>71</sup>

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ  
سَعَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ  
يَرُهَا وَمَنْ لَّمْ يُجْعِلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ ﴿٤٠﴾

41. Do you not see<sup>72</sup> that it is Allah whom all who are in the heavens and the earth praise, and also the birds with wings outspread? Each one knows his prayer and his praise<sup>73</sup> And Allah is Aware of what they do.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْبِغُ لَهُ مَنِ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ  
صَفَّتْ كُلُّ قُدِّ عِلْمِ صَلَاتِهِ وَسُبْحَانَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

42. And to Allah belongs the sovereignty<sup>74</sup> of the heavens and the earth, and to Him all things will return.

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

43. Do you not see that Allah drives the clouds, then gathers them, then piles them in layers? Then you seen rain coming out from between them,<sup>75</sup> He sends down hail from the heavens, from the mountains which are therein,<sup>76</sup> and smites<sup>77</sup> with it whom He will and turn it away from whom He pleases. The flash of the lightning almost snatches away the sight<sup>78</sup>.

أَلَمْ تَرَ أَنَّ اللَّهَ يُرِيحُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكًا فَتَوَارَى  
الْوَدَقُ يَخْرِجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ  
بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ  
سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾

44. Allah causes the night and the day succeed one another;<sup>79</sup> surely in this there is a lesson for the clear-sighted.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

45. And Allah created every animal from water.<sup>80</sup> Of them, one (kind) creeps on its belly,<sup>81</sup> and one (kind) walks on two legs,<sup>82</sup> and one (kind) walks upon four.<sup>83</sup> Allah creates what He will<sup>84</sup>. Verily Allah has power over all things.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّنْ مَّاءٍ فَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ  
مَّنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا  
يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

67. In the Quranic terminology 'kufr' (denial) does not merely mean denying the existence of God, but believing in Him yet denying His attributes or to associate with Him someone else, or to deny to worship Him without associating somebody with Him, to refuse to believe in anyone of His messengers or His books, to not accept His guidance, to deny obeying Him and His commandments, and not to believe in the Hereafter is also 'Kufr' Therefore, one should not be under this wrong impression that only he who denies the existence of God is 'Kafir' or infidel, but even that person is also an infidel who believes in God, but not in the manner in which Allah has commanded in Qur'an.

68. In the acts of infidels all those acts are included which they perform in the name of God and religion, e.g. polytheists' charitable work, establishment of charitable institutions, or work of public welfare, etc., and the polytheists of Arab used to perform Hajj also. So far as the Jews and Christians are concerned, they worship God in their own way, and follow some commandments of the divine shariah. Similarly some Muslims who are hypocrites, also sometimes offer prayer (salat), and also participate in some other religious work. All these acts are acts of virtue, and despite this they are contaminated with the filth of kufr, and therefore, all these acts of theirs are without spiritual benefit, and they will not earn any reward from Allah, nor will they get any reward for these acts in the Hereafter, which they performed for their country and the nation. Of their acts being fruitless has been described here by the example of mirage. As a thirsty traveller sees mirage in the desert and thinks it to be a rivulet for quenching his thirst. But comes to grief when he reaches near it. Similarly these infidels who may be thinking that if after death there would arise the matter of reward and punishment, then their virtuous acts would get them reward from God are prey to wishful thinking. On the Day of judgment they will realise that the hope which they had been nursing is false and that the reality of their virtues is nothing more than the reality or a mirage. On the Day of Judgment they will find that Allah exists and He will settle their account quickly and with full justice.

69. Allah will not take any time in reckoning the accounts of good deeds and bad deeds of millions, billions and trillions of people on the Day of Judgment.

70. This is the second example of the ignorance of the unbelievers. They are under the layers and layers of darkness of ignorance and they are unable to see any glimmer of light. Anything darker than this cannot be imagined.

71. It has become clear that he who does not get light from Allah will not be able to get any light from anywhere. He is destined to wander in darkness.

72. Now those signs are being narrated by contemplating which Allah's recognition (ma'rifat) is attained.

73. Do you not see' here means' Do you not reflect or contemplate.' Mankind is being invited to ponder over this reality that whether the creature may be of the heaven or of the earth, every one of them sings praises of Allah and of His Immaculateness. Either the angels or any other animal in the world, every living being worships Him or offers salat in his own way and sings His praises. The birds which spread their wings in the space as if they are prostrating themselves before Allah in worship. The coo of the koyal, the song or the bulbul, the cock-a-doodle-doo of the cock and the twitter of the sparrows resound with the praises of the Almighty, provided man has the ears to hear the realistic notes. Early in the morning when the sparrows gather on trees and their chirping and twittering sounds as if they are singing praises of their Lord, and they are busy in offering prayers to Allah. For further explanation please see Surah Bani Israil. Note No.58, and Surah Hajj, Note No.32.

74. The fact that Allah is the king of the whole universe without any partner is an obvious reality, but polytheists associate others with Him in His power. And the amazing thing is that if those Muslims who have been brought up in the innovative environs, call Allah as king, they call the Prophet as His prime minister (Mukhtasar Tafseer-e-Naeemee, page 527). In the tafseer it is written that : " As if the Prophet (Sallal Lahu Alaihi Wa Sallam) is the prime minister or the Divine Kingdom (Saltanat-i-Ilahiyah)."God save us from such commentaries!

75. The arrangement of the rain laden clouds is a thing which is commonly observed. If a man is travelling in an aeroplane, he can observe this phenomenon clearly. He sees as if a sea of clouds is spread over the whole world. He also sees that the clouds come from here and there and join together then their process of gathering in layers upon layers continues till they cover several miles. And the amazing thing is that all this while the clouds are shedding rains over the earth and the plane passes over them. This observation invites one to ponder over all this, and if a man ponders he can easily realise that all this process goes on under a well set plan, and it is the doing of the same Being in whose control is this whole universe.

76. Here heaven means height. On the heights, on account of the extreme coldness the clouds are filled with snow, and their big masses look like mountains, from these mountain-like masses snowfall takes place.

77. Sometimes the snow fall takes the form of a storm, which causes a lot of damage. Some years ago this writer had the experience of seeing a hailstorm in Dubai. The hailstorm gave the impression as if bullets of snow were being fired from a machine gun and the hails looked

as if they were turned out of machine. This writer took shelter in a shop and from there he could watch the distraction it wrought and prayed for safety. It was later learnt that it caused a lot of damage and a large number of people were hit by it.

78. That is: The flash of the lightning almost blinds the onlooker.

79. According to astronomy the revolution of night and day takes place on account of the rotation of the earth about its axis. But the question is: Who is He who causes the earth to revolve round its own axis in such a way that even after such a long interval of time there is no change in its speed nor has any irregularity occurred in the timings of the day and night.

80. for explanation, see Surah Anbiya, Note No. 35.

81. The animals that creep on their belly are snakes, and even fishes in water can be said to be creeping along their belly.

82. Among the animals with two feet, are men and birds.

83. Among the animals with four feet are animals that graze and also wild animals.

84. That is: In this variety of creativity it is only Allah's will that operates.



Say: "Obey Allah and obey the messenger. But if you turn away (then remember) that his responsibility is only that which has been placed on him, and your responsibility is that which has been placed on you. If you obey him you will be rightly guided. And the messenger has no other responsibility than to convey (the message) clearly." (Al-Quran)

46. Verily We have sent down revelations that clarify (truth). And Allah guides whom He will to the straight path.<sup>85</sup>

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٦﴾

47. And they say: "We believe in Allah and the messenger, and we obey;" then after that a faction of them turn away. They are no believers<sup>86</sup>.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٣٧﴾

48. And when they are called to Allah and His messenger that he may judge between them, a faction of them is averse.<sup>87</sup>

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿٣٨﴾

49. But had right been on their side, they would have come to him in all obedience.<sup>88</sup>

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٣٩﴾

50. Is there a sickness in their hearts, or are they in doubt? Or do they fear that Allah and His messenger may deny them justice? Nay, but really they are the wrong doers.<sup>89</sup>

أَفَلَمْ يَكْفُرُوا بِمَنْزُورٍ إِذْ يَدْعُونَ أَنْ يَنْهَاهُمْ اللَّهُ وَعَلَيْهِمْ رَسُولُهُ لِيُفِيءَهُمُ الْفَيْءَ الَّذِي فِيهِمْ وَيُرْسِلَ إِلَيْهِمْ تَفْتِيلًا إِنَّ اللَّهَ يُدْعِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٠﴾

51. The saying of the people of faith when they are called to Allah and His messenger to judge between them is only that they say: "We hear and we obey."<sup>90</sup> These are the people who will prosper.<sup>91</sup>

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٤١﴾

52. He who obeys Allah and His messenger, and fears Allah, and adopts piety: indeed such people are successful.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ الَّذِي يَتَّقُهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٤٢﴾

53. They swear by Allah solemnly that if you order them, they would certainly go forth.<sup>92</sup> Say: "Do not swear, known obedience.<sup>93</sup> (is better)." Verily Allah is aware of what you do.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا بِطَاعَةِ مَعْرُوفَةٍ إِنَّ اللَّهَ سَخِرَ بِمَا تَعْمَلُونَ ﴿٤٣﴾

54. Say: "Obey Allah and obey the messenger.<sup>94</sup> But if you turn away (then remember) that his responsibility is only that which has been placed on him, and your responsibility is that which has been placed on you. If you obey him you will be rightly guided. And the messenger has no other responsibility than to convey (the message) clearly."<sup>95</sup>

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوا تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٤٤﴾

85. These ayat explain monotheism clearly, but only those persons will get guidance from it who will deserve it by accepting guidance from Allah, according to His will. And Allah's will takes wise decisions.

86. This is the description of those people who claimed to believe in Allah and His messenger but were averse to obeying their commands. Such an attitude was totally contrary to the demands of faith. Therefore, about them it was said: They are no believers. In other words these people are hypocrites.

It is thus elicited that faith and refusal to obey are two contradictory things. A man in whose heart there is faith cannot but express it in his actions. Commitment of a sin by a faithful is a momentary lapse, but to refuse to obey the commands of Allah and His messenger from the very outset is quite a different thing, and does not conform to a state of having faith. The first thing is sinning, while the second thing is kufr, unbelief.

Today there is a very large number of Muslims who express their devotion to Islam, but are free of following the directions of Qur'an and sunnah. Due to ignorance they are a prey to their wishful thinking. If they read these ayat carefully in which the conditions of the hypocrites have been narrated and ponder over them, they will understand the reality of faith and they will be fortunate enough to receive the guidance of Allah and His messenger.

87. To refuse to take their disputes to the Prophet (Sallal Lahu Alaihi Wa Sallam) or to refuse to present their mutual disputes before the laws of Qur'an and Sunnah are acts of hypocrisy, which has been explained in Surah An-Nisa. Note No.129 and No.134.

88. That is: When they estimate beforehand that in a particular case the judgment will go in their favour, they come before the Prophet very obediently for judgment. Same is the condition of the present day hypocrites. They select for following only those commands of the Shariah which serve their purpose. This is selfishness and not following of the Shariah.

89. This hypocritical attitude of theirs is ei-

ther due to there being a disease of hypocrisy in their heart, that is why their external behaviour is different from their internal belief, or they are in doubt as to whether these commands are really from Allah? Or else they do not expect any justice in their case from Allah, and so they are afraid that their interests would suffer. Whatever reason may be applicable to their case, it is contrary to the demands of faith. And the fact is that they have become wrong-doers in their own interest and against themselves, that is their selfishness has made them wrong-doers and tyrants against themselves.

90. This is 'the attitude or the sincere men of faith, but the attitude of the present day Muslims is such that they are neither prepared to listen to what Allah and His messenger say, nor to obey their commands. There are very few people who have adopted the right attitude in this connection.

It may be noted that those judgments given by the Prophet which are proved to be authentic according to the sahih ahadith, are binding on us in the related matters, and they also provide the guiding principles.

91. That is: For being prosperous or victorious or triumphant it is necessary that Muslims should obey Allah and His messenger in such a way that in their hearts there should be fear of Allah and there should also be a feeling of aversion to committing sins.

93. Generally those people swear whose character is unreliable. Here, the hypocrites are being told that instead of trying to create confidence in others by swearing falsely, they should adopt the known method of obedience which is the way of the true believers.

94. In these ayat great emphasis is laid on obeying the commands of the Prophet along with the commands of Allah, and it has been termed as the demand of faith, for obedience of Allah it is necessary to firmly hold His Book, and for the obedience of the Prophet it is necessary to firmly hold the traditions which he has left behind for the Ummah and which are proved to be authentic ahadith.

55. Allah has promised those of you who believe and perform good deeds to make them khalifa (rulers) in the land as He had made rulers those who were before them, and to strengthen the religion He chose for them, and change their fear to safety. They will worship Me alone, and will not associate anything with Me. And whoever will disbelieve after that, then they are the wicked.<sup>95</sup>

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَلِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ  
خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ  
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

56. Offer salat, pay zakat, and obey the messenger so that you may be shown mercy.

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ  
تُرْحَمُونَ ﴿٥٦﴾

57. Do not think that those who disbelieve will be beyond (God's) reach in this world. Hellfire will be their home, an evil destination!

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا وَعَمَّجِرِينَ فِي الْأَرْضِ وَمَا أُولَٰئِكَ  
بِالنَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾

58. O you who believe! Let your slaves and those (children who have not attained puberty) ask your leave at three times (before they come into your presence) : before the Fajr (pre-dawn) prayer and when you lay aside your clothes for noon, and after the prayer of Isha (night). These three times are of privacy for you. At other times it is no sin either for you or for them if you go around (visiting) one another. Thus Allah makes clear to you His revelations.<sup>96</sup> Allah is Knowing, Wise,<sup>97</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُوا الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ  
وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ  
صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ  
وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ  
وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى  
بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

59. And when your children reach the age of puberty, then let them ask your leave as those before them (who reached puberty) ask.<sup>98</sup> Thus Allah makes clear for you His commands. Allah is Knowing, Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا  
اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

60. It is no sin for the old women, have no hope of marriage, if they lay aside their (outer) clothing<sup>99</sup> in such a way as not to show adornment.<sup>100</sup> It is better they refrain from this. Allah Hears All and knows All.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ  
عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ  
بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ  
عَلِيمٌ ﴿٦٠﴾

95. This ayah carries glad tidings for the people of faith, and a warning for the hypocrites. The hypocrites were waiting and watching the turn of events. They are warned that they should not be under the spell of any wishful thinking. The state of fear and oppression through which Muslims were passing was not going to last for long. Very soon the people of faith would be given position of power, and there is going to be complete domination of their faith, Islam on this land.

The word 'Istikhlaf' used here means to make caliph (Khalifa) and caliph means person of power and authority (ruler).

In *Lisanul Arab*, the meaning of khilafat is given as rulership. (*Lisanul Arab*, Vol. 9, page 83).

And in the terminology of Qur'an, to make khalifa means to be given power and authority by Allah, and by this position it means that the person concerned is expected to use his power and authority according to Shariah. In other words a khalifa is not an absolute monarch. His position is that of a person who uses his authority as a trust given by Allah. In this sense a prophet also becomes a khalifa after assuming power. Accordingly in the Quran, Prophet Dawood has been called Khalifa (Surah Sad, ayah No.26).

This promise of Allah that He will very soon bless the people of faith who acted righteously with rulership came to be fulfilled very soon. The victory of Makkah (Ramadan 08A. H., 630 A.D.) became the forerunner of this domination, and during the life time of the Prophet himself Islam dominated the whole of Arabia. Then during the caliphate of the righteous khalifas the two great empires of the time clashed with the rising power of Muslims and were destroyed. These were the Persian and the Roman Empires, and the limits of the caliphate reached Iran, Iraq, Syria and Egypt. The lurking threats of attacks on Madina from the disbelievers of Makkah came to an end in this way that now no power in the world could dare attack Madina. Now the Islamic state and the religion attained such power that the state could find no obstacle for running the state administration ac-

ording to the Islamic shariah and to enforce its rules. The whole of Arabia resounded with the shouts of Allah's oneness, and the land of Arabia became totally free from the filth of polytheism. Therefore, the period of the righteous Khalifas (May Allah be pleased with them) conformed to this divine promise. But it is amazing that a sect of Muslims hurls curse at the three righteous caliphs. Abu Bakr (R), Umar (R) and Uthman (R), falsely alleging them to be usurpers. If the people belonging to this sect ponder over the problem of Khilafat in the light of this ayah, then the reality of the factionalism to which they have fallen a prey will be realized by them. By the words 'had made rulers who were before them' a hint is given at this tradition of Allah that whenever any nation who denied their prophets. Allah destroyed them, and the Prophet and his companions were blessed with power and authority. These examples are Prophet Nooh (Noah), Prophet Hood and Prophet Salih and their companions. Similarly Bani Israil were granted the holy land and through Prophet Dawood and Prophet Sulaiman their kingdom was widened and strengthened.

Those who disbelieve after that are indeed wicked means that the grant of khilafat to the people of faith, thus marking the fulfillment of Allah's promise and His extraordinary favour those people who would see this and after seeing all this would not appreciate the great bounty of Allah and would try by creating mischief to change safety to unsafety are evil and wicked people. This was indirectly a hint the Sabai mischief which raised its head during the caliphate of Uthman (R), and which totally surrounded the caliphate of Ali (R).

"As for the question whether this promise of power was for the Prophet (Sallalahu Alaihi Wa Sallam) and his companions only, or whether it is also available or applicable for the Muslims of the later periods, has been answered by Allama Taimiyah in this way":

This promise is for all those who possess this attribute. When the predecessors developed these attributes in them, then Allah, ac-

ording to His promise, granted them khilafat, and after them one group possessed the attribute of true faith and righteous acts. So those who were perfect in their faith and were virtuous in their acts, were granted the said khilafat in all perfection, and those who had defects in their faith and righteous deeds had defects and deficiency in their authority too. This is the compensation for this act. So those who will act in accordance with this (direction) will deserve this compensation.”  
 -(Majmu'ah Fatawa Ibn Taimiyah. Vol. 18, page 302).

96. It is an explanatory ayah. In the ayah No.27, the direction was given about entering any house, after obtaining permission. In this connection it is being explained here that so far as your children and male and female slaves are concerned, they have to come to you very often, and therefore, it is not necessary for them to ask for your permission every time that they come to you. But there are three occasions when it is necessary for them also to obtain your permission before they come to you, and these occasions are of your privacy. First is the time after Isha (night) prayer, when man goes to bed, second is the time before the Fajr prayer, and the third time is that of the afternoon, the time of siesta, particularly in the warm climates. During these times man is with his wife or he has scanty clothing on his body, therefore it is necessary to instruct the young children also to seek permission before going to their elders. Thus it becomes clear that special attention should be paid to the right training of the children. Prevent children from being exposed to any immoral act, or may a sexual behaviour that may affect their morals.

Today the population explosion has created very difficult housing problems. People have to stay in very small and narrow rooms with their children. On the one hand there are these residential difficulties, and on the other hand there is the demand for privacy, which can never be ignored. In these circumstances, whatever precautionary measures can be taken must be taken, and the residential requirements should be given preference

over other/requirements that is arrangements for living should be made in such a way that privacy should be maintained as well as the restrictions imposed by the shariah in relation to living conditions should also be observed. Those who possess a sense of morality and want to lead an Islamic way of life, it is absolutely necessary for them to solve their residential problems and therefore they should be ready to shoulder greater financial burden.

97. Hints at the fact that His commands are based on knowledge and wisdom.

98. That is: When these children attain puberty, they should seek permission to come into the presence of their elders at other times. This restriction for them is like the restriction which was for the grown up people before them.

99. In the ayah No. 31. the women were given the directive about the veils, that if any 'ghair mahram' (strange) male should enter the house, the women should draw their veils over their bosom, etc., In this ayah those old women who have no hope of getting married are allowed to put off their veil or chadar to which there is no objection, provided the objective is not to display adornment, and it is better if they do not put aside their veils or the outer chadar, it is more modest.

Many commentators have taken the clothing to mean chadar or the outer cover, that is according to them while going out if old women do not cover their bodies with the outer chadar, then there is nothing wrong, but the command concerning 'chadar' (jilbab) is given in Surah Ahzab. In this Surah commands are given concerning houses, in which the commands for 'odhni' (head cover or veil) is given, and the ayah under discussion is an explanatory ayah, therefore, it is more concerned with the directive about head-cover or odhni.

100. In this Surah three forms of adornment have been narrated. First is that adornment which necessarily manifests itself, for such an adornment there is nothing wrong if it is displayed before a 'ghair mahram.' Its command is given in the ayah No.31, in the words

: 'Mazahara minha' (only what is apparent). The second form is that a woman can come with that adornment in the presence of her husband and also other relatives. This command has been given in the ayah No. 31. And the third form is that a woman may display her adornment before the 'ghair mahram'

(strange) men, that is she should display that adornment in the presence of strangers which she is supposed to hide. Such a display of adornment is haram, forbidden, and in the terminology of Qur'an it is called 'Tabarruj.' In this ayah 'tabarruj' is prohibited.



61. There is nothing wrong for the blind, nor is there anything wrong for the lame, nor anything wrong for the sick, nor for yourselves if you eat from your houses, or the houses of your fathers, and grand father or the houses of your mothers, or the houses of your brothers, or the house of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' sisters, or from that (house) of which you hold the key, or from (the house) of a friend.<sup>101</sup> It will be no sin for you whether you eat together or apart.<sup>102</sup> However, when you enter houses, salute<sup>103</sup> one another with greeting from Allah, blessed and pure<sup>104</sup> (word). Thus Allah makes clear His revelations for you so that you may understand.<sup>105</sup>

لَيْسَ عَلَى الْأَعْمَىٰ حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ  
وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا  
مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ  
أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ  
أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ  
أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ  
أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ  
مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ  
أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ  
بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ  
عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ  
الآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١١﴾

62. They only are the true believers who believe in Allah and His messenger,<sup>106</sup> and when they are with him for some common task, do not go away without asking for his leave.<sup>107</sup> Verily those who ask for your leave, they are the ones who believe in Allah and His messenger. So, if they ask your leave for some affairs of theirs, give to those of them leave whom you will, and ask for them forgiveness of Allah.<sup>108</sup> Verily Allah is Forgiving, Merciful.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا  
مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ  
الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ  
فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

63. Do not make the call of the messenger among you as the call of one another.<sup>109</sup> Allah knows those of you who slip away stealthily.<sup>110</sup> And let those who disobey his orders beware lest some mischief afflicts them or some painful punishment overtakes them.<sup>111</sup>

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ  
يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَ مِنْكُمْ لَئِذَا قُلِحُوا عَلَى الَّذِينَ  
يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ  
أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣﴾

64. Lo! verily to Allah belongs whatever is in the heavens and the earth. He knows your condition, and the Day when they will be returned to Him; He will inform them what they did. Allah has knowledge of all things.

الَّذِينَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ  
عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٤﴾

101. This ayah has been revealed to clarify the commands given in this surah regarding the etiquette of the family life. The objective is to remove the misunderstanding that in view of the stated restrictions there is no room for the helpless people to go and eat in the houses in which the charitable persons had arranged for their feeding, nor can the near relatives and the friends take food together in one another's houses. In this ayah it is clarified that the helpless people can eat in houses where feeding arrangement has been made. Asking for permission to enter the houses and the restrictions for purdah do not mean that the sympathetic treatment of the helpless people be abandoned. As for the near relatives, e.g. father, mother, brother, sister, uncle, father's sister, mother's brother, and mother's sister, so if there is an arrangement for you to go and take your food in the house of anyone of these, there is nothing wrong in that. Similarly there is nothing wrong in eating in the houses which are in your control, e.g. someone has gone out on a journey and has left his house in your care, then there is nothing wrong for you to take food in his house from what he has left behind of the provisions. Moreover, you can go for eating to the houses of your friends and can eat freely. To eat in one another's houses helps in making mutual relationships pleasant. Therefore, there is nothing wrong in going to the houses of one another, provided the commands given concerning the etiquette of family life is scrupulously followed.

As for the point: 'eating from your house' it is originally your house where you can eat unchecked, but if for some reason you are required to eat in the houses of your near relatives or friends, then there is nothing wrong in that.

In the ayah there is no command concerning eating from the houses of sons, because so far as the eating is concerned the houses of sons are one's own houses.

102. The point whether the food should be taken together or apart is to be decided on the basis of circumstances, necessity and exigencies. From the viewpoint of shariah there is no restriction in this connection, and both the methods have been termed permissible accord-

ing to convenience.

103. Do not forget that whether it may be your house or the house of your relative, etc., while entering it you have to salute essentially. Whether they are man's own kinsmen or other persons in the house being members of his own millat they deserve to be presented with the gift of prayer for their safety (salute).

104. That is: It is a word of prayer which has been taught to you by Allah, and which is very, auspicious and full of blessing.

105. These commands which have been given with sufficient clarity need to be followed with understanding. Obeying the command merely as a formality does not meet the purpose for which the command is given, nor does the hair-splitting in the fiqh meets the demands of the shariah. The right way of acting on the command is that man should try to fully understand the objective for which the command is given and in obeying it should prove himself to be an intelligent person, If problems crop up, then he should try to solve them by pondering over them seriously. Allah has not granted intelligence that it may be kept unused, but it has been granted so that it should be rightly used and in order to follow the commands of the shariah in a right way and the intelligence should be seriously and honestly applied.

106. Here belief means true belief or true faith, which should be held in full consciousness. It is not the faith of the hypocrites which they neither hold consciously nor is that sincere, but it is merely an expression of their cult.

107. Common task may also mean gatherings or meetings for consultation, or a meeting which might be called for giving directions for conducting jihad, etc. Such meetings in themselves are very important, and attending them is very important. But when such a meeting is being held in the presence of Allah's messenger, then its importance increases manifold. And absence from such a meeting without a plausible excuse or to leave it without the permission of the messenger of Allah is a very serious matter.

108. The Prophet Sallal Lahu Alaihi Wa Sallam, has been given the authority to permit to leave his presence those persons whom he

will. He has also been asked to pray for forgiveness from Allah for these people, if their excuse was not plausible and they had asked for his permission, then Allah may grant them forgiveness.

109. That is: When Allah's messenger may call you for some work, then it becomes incumbent on you to leave all other work and respond to his call. You cannot treat his calling you on the same level on which you treat the calling of other persons among you. The messenger's call, his invitation and his message has a distinct status, for the position enjoyed by the Prophet is not available to any other person among you.

It is therefore, clear that directions given in these two ayat are specific with the messenger of Allah, and it will be wrong to apply them to other chiefs and nobles of the country. The limits of obeying their directions are well defined, and the matter of obedience of the Prophet

(Sallal Lahu Alaihi Wa Sallam) and the relevant etiquette is quite a different thing.

110. Hints at the hypocrites who used to slip away concealing themselves behind others, because of their disinterest, so that their going away may not be noticed.

111. This is severe warning to those who instead of obeying the commands of the messenger try to avoid it. The consequence of their act will be very dangerous for them : either they may fall prey to some grievous mischief or some painful punishment may seize them.

Today Muslims are surrounded by various kinds of mischiefs and corrupt practices, and new mischiefs go on cropping up. Such a situation is the consequence of ignoring this very guidance that is avoiding to obey the directions of the Prophet and disobeying them. Would that they take a stock of their position in the light of these ayat!



## 25- SURAH AL-FURQAN ( THE CRITERION )

**NAME:** At the very outset of the Surah it is stated that 'Furqan' (the criterion which distinguishes the Truth from the falsehood) is revealed, and this allusion gives the Surah its name.

**TIME OF REVELATION:** It is a Meccan surah and from the topics it is surmised that it has been revealed to the end of the Meccan period. Accordingly in the very first ayah it is declared that the Qur'an has been revealed to the Prophet in order that he may warn the nations of the world. This is the declaration of the Arabian Prophet's being a messenger for the entire mankind, and it is most probable that this declaration might have been made in the last period of Makkah.

**CENTRAL THEME:** To remove the doubts being raised in connection with Qur'an and the Prophet and to highlight their truth in such a way that the hearts of men should believe in this truth.

**ORDER OF THE VERSES:** In the ayat No.1 and 2 recognition of the Being who has revealed the Furqan has been mentioned. In ayat Nos. 3 to 34 polytheism is repudiated and the doubts raised and the objections expressed against divine rev-

elation and prophethood are answered and this answer is in the form of warning so that the objectors should come, to their senses.

Ayat Nos. 35 to 44 present the examples of the ends of those nations for warning whom divine messengers were sent, but these nations belied them.

In verses Nos. 45 to 62 attention is invited to those signs pondering over which an unshakeable belief in the oneness of Allah is created. Along with this those doubts are also removed which were being put forth concerning the Prophet.

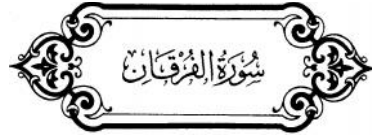
In ayat Nos. 63 to 76 the attributes of those persons are mentioned who have surrendered themselves to Rahman, the Gracious Lord. From this it becomes clear what good qualities are developed in man from the Quranic teachings and what standard of people are prepared by Qur'an.

Ayah No.77 is the last ayah, which warns those persons for the last time who, inspite of the warning given by the Qur'an and the Prophet, do not take any heed and are busy in denying them.

## 25-SURAH AL-FURQAN

(THE CRITERION).

Verses (ayaat) 77



In the name of Allah, Most Gracious,  
Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Blessed<sup>1</sup> is He who has revealed to His slave<sup>2</sup> Furqan<sup>3</sup> (the Criterion), that he may be a warner to the people.<sup>4</sup>
2. He to whom belongs the sovereignty<sup>5</sup> of the heaven and the earth; He has taken no son, nor has He any partner<sup>6</sup> in the sovereignty. He has created everything, then planned its schedule.<sup>7</sup>
3. Yet people have chosen beside Him other gods who created nothing but are created themselves, and who posses no power either to harm or profit themselves, and have no power over life and death, nor power to raise the dead.
4. Those who disbelieve say: "This is nothing but a lie that he has invented, and other people have helped him with it." So verily it is great injustice and falsehood that they have committed.<sup>8</sup>
5. And they say: "(These are) fables of the ancients that he has written and they are read out to him morning and evening."<sup>9</sup>
6. Say: "It was sent down by Him who knows the secret of the heavens and the earth.<sup>10</sup> He is Forgiving, Merciful."<sup>11</sup>
7. And they say: "What kind of messenger is this that eats food and walks in the markets! Why is not an angel sent down to him, to be a warner with him?"
8. "Or (why) has not treasure been sent down for him, or a garden provided from where he would have eaten?" And the wrong-doers say: "You are but following a man bewitched."<sup>12</sup>

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝١

لِلَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَكَمْ بَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ۝٢

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ۝٣

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ لِإِفْكٍ لِإِفْتَرَاهُ وَاعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ۝٤

وَقَالُوا آسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ۝٥

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ۝٦

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ۝٧

أَوْ يُنْفِقَ إِلَيْهِ كَنْزًا وَتَكُونَ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝٨

**(COMMENTARY)**

1. The meaning of Allah's being Blessed is that He is the source of all good and the benefits and the blessings which are being received by all the creatures from Him are limitless. This Book has been revealed by Him, therefore, there is nothing but good in it, and it is a Book that will enrich His creatures with blessings.

2. That is: To His chosen slave, Muhammad, Sallal Lahu Alaihi Wa Sallam.

3. The real meaning of Furqan is the thing which distinguishes and differentiates, and the meaning of Qur'an being Furqan is that this book distinguishes the True from the false, and highlights guidance as opposed to misguidance. This is the touchstone on which the real and artificial can be differentiated, and in all problems of life this Book is the standard of judgment.

Seeing the plethora of religions and their contradictory claims, man is at a loss to know what should be his choice. To help him out of this tangle and to show him the clear straight path, the Criterion has been revealed. On this Criterion the claim of every religion can be examined, and it can be ascertained whether it is really as pure as gold. People are aware of the criterion which helps them find out pure gold from artificial, but what a pity that they are unaware of this criterion which is sent down by God, and that is why they have formed wrong opinions about religions and they are victims of tangles and complications.

4. This ayah clarifies that the prophet Sallal Lahu Alaihi Wa Sallam was sent down not for Arabs only, but for the entire mankind, to warn them, and for this purpose the holy Qur'an was revealed to him. In other words his prophethood is for the whole world, and the task of warning them till the last day will be done by this Book only.

From this statement it also becomes clear that the mission of the Prophet was to warn the negligent humanity about adverse consequences of the Hereafter, and from this a guiding principle is revealed that the dawah workers of Islam should present their dawah in this fashion only. In the present day new methods have been

adopted for presenting the Islamic dawah. Accordingly, the dawah is presented in such a way that the aspect of solution of the problems of social life comes out prominently, but the aspect of the devastating consequences of the Day of Judgment is totally ignored, with the result that people are not made alert about their final salvation: they should pay heed to their fate in the Hereafter.

5. That is: The sender of this Book is the Ruler of this universe; therefore, you should understand its importance and greatness.

6. For explanation, please see Surah Bani Israil, Note No. 149.

7. That is: After creating the world and the things in it, Allah has not left it uncared for, that whatever is done by them or happens to them is merely accidental, but that He has already decided for each and everything what task is to be performed by it, what is the period of its functioning and the purpose of its task. For example, at what temperature the sun has to function, where should it throw its rays, what type of heat it has to emit, at what speed it has to revolve, and when its role will be ended. Similar planning in respect of each and every thing has been done, and the whole universe is active and busy in following the dictates of its Creator. In the Quranic terminology this planning is called 'Taqdeer', which literally means fixing its measure, schedule.

8. That is: The deniers say that Quran's being ascribed to Allah is false. It is not the word of God, but of the person who claims to be a Prophet, and some people have assisted him in inventing it. They might be hinting at those people of the Book who had embraced Islam. But since this allegation was totally baseless, and its being unreal was obvious to the people, therefore, to repudiate it only saying that it is great injustice and falsehood was considered sufficient. Later on history also proved it that this allegation was false and Qur'an is absolutely true in its claim, for if there would have been any other author of Qur'an besides Allah, this thing would not have remained concealed from the world. The Prophet does not

claim to be its author, and if other persons had assisted him in this task they would have stated so. But nobody had ever claimed that Qur'an has been authored by him, or that he had been associated in compiling or editing it.

9. This was the second allegation which some other people were levelling. In the Qur'an some chronicles of certain ancient nations have been narrated. They termed them as fables of the ancient and they alleged that the Prophet arranged for these stories to be dictated to him, and he narrated them as the verses of the Qur'an, and his companions read out these very stories to him day and night. They explain away the recitation and reading of the Qur'an in prayers morning and evening in this way.

10. That is: The topics of the Qur'an themselves are witnesses of the fact that these are the words of the Being to whom every secret of the universe is manifest, for this Book lifts the veil from the mysteries and secrets of the universe.

11. This is a persuasion to repent and to turn

to Him and to accept faith, so that the sins committed by you will be forgiven by Him and He will show mercy to you.

12. They thought that by the influence of magic man loses his common sense and intelligence. The meaning of their calling the Prophet a bewitched person was that his talk about the divine revelation and the occurrence of the Hereafter, etc. was something insensible, and this lack of sense has resulted from somebody's having thrown a spell of magic over the Prophet. So far as this allegation is concerned it is totally false. As for the question whether by the influence of magic a person can lose his common sense, this proposition is also wrong, Qur'an does not support such a view at all. The influence of magic works only momentarily to the extent of deceiving the eyesight as is mentioned in Surah A'raf, verse No.116 : "..... they cast a spell upon the people's eyes." But many people are under some misunderstanding about the influence of magic and for this reason they are a prey to superstitions.



*Abiding there for ever, they will find in it all that they desire. It is a promise from your Lord, which can be asked for to he fulfilled."(Al-Quran)*

9. See how they coin examples for you, they are all astray and cannot find a path.<sup>13</sup>

أَنْظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ

سَبِيلًا ⑩

10. Blessed is He, who if He will, will make for you better things than these-Gardens underneath which rivers flow, and will make for you palaces.<sup>14</sup>

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ  
جَدَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ⑪

11. Nay, but they have denied the Hour (of Doom),<sup>15</sup> and for those who deny the Hour, We have prepared a blazing fire.<sup>16</sup>

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ  
بِالسَّاعَةِ سَعِيرًا ⑫

12. When it will see them from a far off place, they will hear it raging and roaring.<sup>17</sup>

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا ⑬

13. And when they will be flung into some narrow space inside it, chained together, they will cry pleading for destruction there.

وَإِذَا الْقَوْمُ مِنْهَا مَكَانًا ضَيِّقًا مَقْرَنِينَ دَعَوْا  
هُنَا لِكَ ثُبُورًا ⑭

14. (They will be told) 'Do not plead for one destruction, but plead for many destructions!'

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ⑮

15. Say: "Which is better, this or the Paradise of Immortality that the God-fearing have been promised?<sup>18</sup> It will be their reward and their destination.<sup>19</sup>

قُلْ أَدْرَأَيْكُمْ خَيْرًا مِنْ جَنَّةِ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ  
كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ⑯

16. Abiding there for ever, they will find in it all that they desire. It is a promise from your Lord, which can be asked for to be fulfilled."<sup>20</sup>

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ  
وَعْدًا مَسْئُولًا ⑰

17. And on the Day when He will assemble them and that which they worship beside Allah, and will say: "Was it you who misled these my slaves or did they themselves go astray?<sup>21</sup>

وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ  
ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ⑱

18. They will say: "Immaculate you are! We dared not choose for us any protecting friends besides You,<sup>22</sup> but You gave them and their fathers the enjoyment of life, till they forgot Your remembrance and became the lost people."<sup>23</sup>

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ  
دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى  
نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ⑲

13. When a man does not behave realistically in relation to a prophet, and tries to give wrong interpretation to his claim of prophethood, he goes astray and is unable to find the right path thereafter.

14. That is: There is nothing wanting in the treasures of Allah. If He will, He can create, not one but many gardens for His messenger and He can provide for him not one but many palaces. But since this world is not the place for receiving real rewards, but it is a place for examination, a testing ground, therefore, the Prophet has also to pass through the tests and trials set for him by Allah.

15. These are their objections for the sake of objections. Otherwise the reality is that they do not want to accept the reality of the Day of Judgment, because by accepting this reality they will have to live a responsible life; by accepting the prophethood, they have to accept the truth about that Day of Resurrection. Therefore they think that safety for them lies in not accepting prophethood.

16. It has become clear that the denier of the Day of Resurrection is a disbeliever and liable to get the punishment of Hell, even though he may claim to believe in God, because denying of the Day of Resurrection is denying the attribute of justice of God. After such a denial, the claim to believing in God has no meaning.

17. What will be the modality of the Hell's seeing the disbelievers from far off will be known only on the Day of Judgment. However, when it would see them, its wrath will be so fierce that the disbelievers will be able to hear the sounds of raging and roaring from a very long distance.

18. It has become clear that the promise of Paradise has been to the God-fearing people, that is those people who plan and lead their lives, fearing Allah, and avoid sins and all things forbidden by Him. This promise has not been made to the so called Muslims. Therefore, no person should be a victim to his wishful thinking that because he is the 'mureed' (dis-

ciple) of a certain 'peer' or he is a devotee of a certain saint, he is bound to go to Paradise, nor should any person be under the wrong impression that because he performs 'niaz' of his favourite saint, he deserves to get Paradise.

19. Paradise will be their last destination.

20. That is: It is a promise, the responsibility of fulfilling which has been taken by God on Himself, and he has given this right to the slaves that they should demand it in their prayer.

21. Here the address is not to the idols which were also being worshipped, but to the prophets and the saints, with whom their devotees behaved as they should have behaved with Allah. The example of such a case is Prophet Eesa, whom the Christians made a god. In this connection the repudiating statement which Prophet Eesa will give in the Court of Allah is narrated in ayah No. 116, Surah Maidah. The polytheists of Makkah had also kept the Statue or the idol of Prophet Ibrahim in the House of Ka'ba.

22. That is: We had made Allah as our protecting friend and guardian, then how it is possible that we would have told the people to make us their protecting friend and guardian and worship us considering us as their reliever of sufferings.

This ayah is sufficient to open the eyes of not only the polytheists but also of those Muslims who in their devotion to the others associate them with Allah, think that making pledges to them and by making offering at their mausoleum they are pleased with them, though on the Day of Judgment the saints will dissociate themselves from all these polytheistic acts, and it would be a very hard slap in the faces of devotees.

23. The wealth and pleasures that they got in this world intoxicated them so much that they forgot Allah, which resulted in their polytheism and they fell down in the pit of destruction.

It is elicited that a person is involved in polytheism when he forgets God. A person who remembers God in the real sense of the word cannot be involved in polytheism.

19. (Then Allah will say :) "So they have belied you in that which you said.<sup>24</sup> You cannot avert (your doom) nor can get help. And whoever among you does wrong,<sup>25</sup> We will make him taste great punishment."

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا  
وَلَا نَصْرًا وَمَنْ يَظْلِمْ مِنْكُمْ نُدِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

20. We did not send any messengers before you who did not eat or walk about in the markets.<sup>26</sup> We test you by means of one another. Will you keep patience?<sup>27</sup> And your Lord observes all.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا أَنْهُمْ لِيَاكُلُوا  
الطَّعَامَ وَيَمْشُوا فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ  
لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

21. And those who do not hope to have a meeting with Us say : "Why angels have not been sent down to us, and why can we not see our Lord ?" Indeed highly they think of themselves, and very great is their transgression!<sup>28</sup>

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا  
الْمَلَكُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ  
وَعَتَوْا عُتْوًا كَبِيرًا ﴿٢١﴾

22. On the day they will behold the angels, there will be no good news for the guilty, and they will cry: A Forbidding barrier!<sup>29</sup>

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ  
يُقُولُونَ جِجْرًا مَحْجُورًا ﴿٢٢﴾

23. And We will turn to that which they have done and render it as scattered dust.<sup>30</sup>

وَقَدْ مَنَّ آلِي مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾

24. The people of Paradise, on that day, will be at a better abode and nicer resting place.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

25. And on that day the sky will be rent asunder with a cloud<sup>31</sup> and the angels will be sent down, ranks after ranks.

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾

26. On that day the sovereignty<sup>32</sup> will truly belong to Rahman (Most Gracious), and it will be a hard day for disbelievers.

الْمَلِكُ يَوْمَئِذٍ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى  
الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

27. On that day the wrong-doer will bite his hands,<sup>33</sup> he will say: "Would that I had taken a path (straight) with the messenger!"

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ  
مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

28. "Alas for me! Would that I had never chosen so-and-so for friend!<sup>34</sup>

يَوَيْلَئِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

29. "Verily he led me astray from the Reminder<sup>35</sup> after it had reached me. And Satan is ever man's deserter (in the hour of need.)"<sup>36</sup>

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ  
لِلْإِنْسَانِ خَدُوًّا ﴿٢٩﴾

24. Your claim was about these personalities and you held formed a highly exaggerated concept about them which was proved to be false, and it became obvious that they have no power or authority to harm or help anyone, nor did they ever claim to have such a power. Nay, but they themselves considered Allah to be their protecting friend and guardian.

25. Here the word 'zulm' used in the text means polytheism.

26. This is an answer to their objection which has been narrated in ayah No. 7.

27. That is: The divine messenger's eating, drinking and his walking in the market places has become a means of trial for both the groups, the disbelievers got the chance of hurling taunts at the Prophet and his companions, and a trial for the people of faith whether they keep patience in such trying circumstances.

This provides a guidance that the objections that are raised by the disbelievers on the personality of the Prophet should be received calmly by the people of faith and they should keep patience. But these days Muslims behave very strangely; if there is some criticism of the Prophet in some quarters, Muslims get excited and make it subject of protests. And this is what the disbelievers want that Muslims should be provoked and be ready for clashes. But if the Muslims instead of getting excited, act positively and try to explain the real position of the Prophet, then there would be many people who would appreciate his greatness.

28. The deniers of prophethood, instead of trying to understand the divine wisdom under which messengers have been sent for the guidance of mankind, have been raising absurd objection; they maintained that if angels came down to the Prophet, then why could they not come to them. They had gone to the extent of saying why were not the veils of the unseen lifted for them so that they could see their Lord with their own physical eyes! That is: they wanted to see the reality, not with the heart's eye (insight) but with physical eye, although the whole test of man depends on the fact whether he is able to see the reality with his insight and intelligence or not. But those

who are conceited enough to think that their place is not to be a slave of the Almighty but to be free and independent men, such people speak about God and His messenger. They go on adding to their transgression.

29. Today they are demanding to see the angels, but that day is not far off when the angels will appear before them, and when they will see them they will realise that their doom has arrived and then they will cry for refuge which will be beyond their reach.

30. That is: When they are deniers of the Hereafter, then all their acts of religiosity or of worldly adventure will be of no avail in the Hereafter, All their acts will be like a pile of dust or ashes, and Allah will blow it away like scattered dust.

Today the deniers of the Hereafter take pride in their worldly and national deeds and on account of them they become the heroes of their nation, but on the Day of Judgment they will realise all these deeds of theirs were as weightless and trash as a pile of dust.

For further explanation, please see Surah Ibrahim. Note No.26, and Surah Kahf, Note No.130.

31. The word 'Ghamam' used here means grey or white cloud. On the Doomsday the sky will be rent asunder and from therein the cloud will appear. It is possible that this cloud may be the same, which is mentioned in the Surah Baqarah thus:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ضُلُجٍ مِنَ الْعَمَامِ  
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ. (سوره بقره آیت ۲۱۰)

"Are they waiting for Allah to come to them in the canopies of clouds, with angels and the matter is decided." -(Ayah No.210).

32. On the Day of Resurrection all unreal or worldly kingdoms will come to an end, and people will see that all power and all sovereignty is for Allah, who is the true Ruler.

33. Biting of hands is used idiomatically to express a sense of remorse and self-reproach, and on the Day of Judgment it will not be unlikely if the disbelievers will bite their hands in their remorseful and frustrated mood.

34. This is one more pointer which teaches that man should select his friends and companions after careful thinking, for a person generally accepts his friend's advice easily and follows his path. Generally if the friend is astray, his companion will also go astray. In the world what a large number of people are there who are wrong-doers because they are under the influence of their evil friends. They will realise their mistake on the Day of Judgment. On that day they will feel sorry for their deprivation.

As against this if a person selects a sincere and faithful slave of Allah for a friend, who is

leading his life in constant fear of Allah, then the good qualities of his companion cannot fail to infuse good qualities in that person. A person keeping company of a dealer of scents cannot avoid enjoyments of good fragrance.

35. That is : That Reminder and guidance which Allah has sent down and revealed for the guidance of mankind.

36. That is: Satan used to show golden dreams to people and lead them up the garden path, but when the time of reckoning and results came, he ditched his followers and ran away. Satan's being disloyal to every one will be clearly manifested on the Only of Judgment.



*And the messenger will say: "O my Lord!  
my own people had forsaken this  
Qur'an." And thus to every prophet We  
have appointed an opponent from among  
the guilty; and your Lord suffices for your  
Guide and Helper. (Al-Quran)*

30. And the messenger will say: "O my Lord! my own people had forsaken this Qur'an."<sup>37</sup>

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ

مَهْجُورًا ﴿٣٠﴾

31. And thus to every prophet We have appointed an opponent from among the guilty;<sup>38</sup> and your Lord suffices for your Guide and Helper.<sup>39</sup>

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ

بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

32. And those who disbelieve say: "Why is the Qur'an not revealed to him all at once?"<sup>40</sup> (We have revealed it gradually) thus so that We may strengthen your heart with it <sup>41</sup> (O Prophet!) and We have arranged it in right order.<sup>42</sup>

وَقَالَ الَّذِينَ كَفَرُوا وَالَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً  
وَاحِدَةً ۗ كَذَلِكَ ۙ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

33. And they bring you no question but We bring you the Truth (as against it), with the best explanation.<sup>43</sup>

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

34. Those who will be dragged headlong into the Hell; they will be worst in respect of place and most astray in respect of path.

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ ۗ أُولَٰئِكَ شَرٌّ مَّكَانًا

وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

35. And verily We granted Moosa the Book<sup>44</sup> and made his brother Haroon his minister with him.<sup>45</sup>

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا مَعَ أَخَاهُ هَارُونَ وَرِيسًا ﴿٣٥﴾

36. Then we said: "Go both of you to the people who have denied<sup>46</sup> Our signs." Eventually We destroyed them, a complete destruction.<sup>47</sup>

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَذَمَرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾

37. And Nooh's people, when they denied the messengers,<sup>48</sup> We drowned them and made of them a sign (lesson) for mankind. And We have prepared a painful punishment for the evil-doers.

وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ ۖ أَعْرَضْنَاهُمْ وَجَعَلْنَاهُمْ سَلْبًا لِلنَّاسِ

آيَةً ۗ وَاعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

38. And A'ad<sup>49</sup> and Thamud,<sup>50</sup> and the people of Ar-Rass,<sup>51</sup> and many generations in between (whom We destroyed).<sup>52</sup>

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّيْسِ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

39. To each of them We presented examples,<sup>53</sup> and each of them We utterly annihilated.

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾

37. This will be the messenger's appeal in the court of Allah, that he had tried to guide his nation to the right path, but the people forsook Qur'an and persisted in acting according to their sweet will.

The Arabs were the first addressees of the Prophet to whom Allah's message was convincingly conveyed, Therefore, in the court of Allah they will be the first to account for their acts. As for the other nations to whom Allah's (i.e. Quran's) message reached through the Prophet or his followers, and they did not accept it, they will also have to face the consequences, for as is mentioned in the Ayah No.1, the messenger is sent to warn all the nations of the world, and the revelation of Qur'an was made with this end in view.

Today the condition of a large number of Muslims is that they claim to believe in the Qur'an but only as a formality; they neither try to understand it nor do they make it a guide in their beliefs and actions. They have forsaken Qur'an from every aspect, and they are under this wrong impression that in the Hereafter they will not have to answer in the court of Allah.

38. This points at those leaders who rise from among the guilty and oppose the Prophet and his teachings. All this happens according to Allah's law of straying, therefore, it has been stated as We have appointed an opponent from among the guilty.

For further explanation, please see Surah An'am, Note No.210.

39. That is: In spite of all the activities of the opponents the path of guidance will be opened up for you, and while treading this path at every turn guidance will be provided for you, and at every difficult stage Allah will help you.

40. The big objection of the deniers was that if Qur'an is Allah's Book, then why was it not revealed or sent down in its entirety at one time. Why was it sent down in bits and parts, gradually?

41. That is: The great benefit of revealing the Qur'an in parts gradually was that on every occasion timely guidance could be provided, which strengthened the heart and mind. For further explanation, please see Surah Bani Israil. Note No. 140.

42. In the text the word 'Tarteel' is used which means beauty of order, beauty of compilation, beauty of composition, (See Al-Qamoos. Vol. III, page 292,). It means that although We have revealed Qur'an in bits and parts, it did not make it non-coordinated, nay, but in its arrangement beauty of order has been employed. Accordingly those people who ponder over the words of Qur'an, appreciate the beauty of its well-arranged composition and believe in its being a divine composition.

43. That is: Whenever any objection is raised by the opponents, its right answer is presented in the Qur'an in a very lucid manner, This is one more advantage of revealing the Qur'an in parts, which Allah has mentioned in the ayah.

44. Means the Torah, which began to be revealed from the beginning of the prophethood. Some part of it was revealed before the drowning of Firaun (Pharaoh), and the remaining part thereafter. It is not correct to think that the Torah was revealed all at once because this point is neither mentioned in the Qur'an nor is it anywhere mentioned in the existing Torah itself. Therefore, the correct point is that the revelation of the divine books had been in parts in accordance with the demands of the occasion.

45. For explanation, please see Surah Taha, Note Nos.29 and 30.

46. Means the nation of the people Firaun (Pharaoh) and denying the signs of God means those divine signs, which are spread out in the universe and ingrained in the nature of humans and which prove the unity of Allah. Firaun was guilty of denying these signs from the beginning. Besides he had completely ignored the evidence of prophetic history and the signs which Prophet Yusuf had left in that country, and the same was the case with his nation. Therefore, before Prophet Moosa's conveying the divine message to them, Firaun and his people were guilty, and after his conveying the divine message to them, their crime had become more serious, and his opposition to truth became clearly manifest.

It is elicited that any people, to whom a prophet might or might not have conveyed the divine message, but who had denied the divine signs which are spread out in the universe and which are ingrained in the human nature, and

had gone astray, will be called transgressor and infidel.

47. Firaun and his army were drowned and his people in Egypt were destroyed.

48. The people of Nooh (Noah) had denied Prophet Noah, but this act was termed as denying all the prophets, for denying a messenger is denying all the messengers.

49. For explanation, please see Surah Hood, Note No.74, and Surah Fajr, Notes Nos. 8 to 11.

50. For explanation please see Surah Hood, Note No.68, Surah Fajr. Notes Nos. 12 to 14.

51. Ashabur Rass or the Prophet of Ar-Rass means owners of the well, this was a community to whom a prophet was sent. When the people denied him, the community was annihilated. Where this community lived, and which prophet was sent to them is not mentioned in the Qur'an, but its mention is made in it to provide a lesson

to others, the details concerning this community are also not stated in any Sahih Hadith, therefore we will have to rest content with the broad outlines given in the Qur'an. The different statements quoted by the commentators are their flight of fancy.

52. It is learnt that there are many peoples to whom messengers were sent and as a result of their not being accepted by their people these communities were destroyed. But the Qur'an has not mentioned the names of these communities. These communities might have lived within various bigger nations, and no wonder that some community of the ancient India might have been annihilated for this reason.

53. That is: They were explained by means of examples, and the example of the destroyed communities was presented.



*And indeed they have passed by the township over which rained the worst ever rain. Have they not seen it? Nay, but they have no hope for the Resurrection. And when they see you, they treat you only as a jest (saying): "Is this the man whom Allah has sent as messenger?(Al-Quran)*

40. And indeed they have passed by the township over which rained the worst ever rain.<sup>54</sup> Have they not seen it? Nay, but they have no hope for the Resurrection.<sup>55</sup>
41. And when they see you, they treat you only as a jest (saying): "Is this the man whom Allah has sent as messenger?"
42. "He would have turned us away from our deities, if we had not adhered to them." And soon when they will see the punishment, they will realise who has been grossly misled.<sup>56</sup>
43. Have you seen him who has made His desire as his god?<sup>57</sup> Would you then be a guardian over him?<sup>58</sup>
44. Do you think that most of them hear or understand? They are but as the cattle nay, but they are more misguided.<sup>59</sup>
45. Do you not see how your Lord has spread (lengthened) the shadow? Had he willed, He would have made it still. Then we made the sun its guiding path,<sup>60</sup>
46. Then we withdraw it to Us, a gradual withdrawal.<sup>61</sup>
47. And it is He who has made the night a clothing<sup>62</sup> for you, and sleep repose,<sup>63</sup> and has made day a resurrection.<sup>64</sup>
48. And it is He who sends the winds as harbingers of His mercy.<sup>65</sup> And We send down purifying water from the sky.<sup>66</sup>
49. So that We may give life to the dead land, and provide drink for many cattle and people, that We have created.
50. And verily We set it forth clearly<sup>67</sup> among them that they may remember, but most men did nought but express ingratitude.
- وَلَقَدْ آتَوْنَا عَلَى الْقَرْيَةِ الَّتِي آمَطْرَتْ مَطْرَ السَّوِّءِ أَفَلَمْ يَكُونُوا  
يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٥٥﴾
- وَإِذَا رَأَوْكَ إِذْ تُتَخَذُ وَنَكَ الْأَهْزُورَ أَهَذَا الَّذِي بَعَثَ  
اللَّهُ رَسُولًا ﴿٥٦﴾
- إِنْ كَادَ لِيُضِلَّنَا عَنْ الْهَيْبَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ  
يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٥٧﴾
- أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ  
عَلَيْهِ وَكِيلًا ﴿٥٨﴾
- أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا  
كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٥٩﴾
- أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ  
جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٦٠﴾
- ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٦١﴾
- وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ  
النَّهَارَ نُشُورًا ﴿٦٢﴾
- وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ  
رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٦٣﴾
- لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا  
وَأَنَا سَمِيُّ كَثِيرًا ﴿٦٤﴾
- وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٦٥﴾

54. Means the townships of the people of Loot (Lot). For explanation, see Surah Hood, Note No. 119.

55. If a man is neither serious nor sober, he does not take any lesson from the events around him. Those who do not want that they should get another life and that their Lord should give them reward for their virtuous deeds, they interpret the prophetic histories in a wrong way and are complacent and happy in their materialistic pleasures.

56. That is: Today they are considering the message of unity of Allah conveyed by the Prophet is a danger for their religion and they term it as waywardness, but when they will see the dreadful consequence of their idolatry and polytheism, then will they realise that devotion to their idols and deities was a totally wayward act and that they had gone too far in their waywardness. The path of guidance was that very path towards which Allah's messenger was calling them.

57. Making their desire as their god, means that man becomes a slave to his own desires and lust. Instead of listening to the nature's invitation and following the guidance of healthy common sense such a person surrenders himself to his carnal desires. He opposes the divine revelation because his desires do not obey him, and it is only the materialistic and desire-worshipping attitude which knocks a man from his higher pedestal to the level of an animal. In modern times this line of no resistance helps man to carve an idol of his desire in his heart and he becomes its worshipper.

58. One can make a man understand a thing if that man uses his intellect. If a man has become blind in pursuit of his carnal desires, a prophet cannot make him understand any good thing.

59. For explanation, please see Surah A'raf, Note No.276.

60. Here man's attention is drawn to that sign of God which is called 'shadow,' Houses and trees cast their shadows, so also man, whose shadow moves with him, and provides an invitation for him to ponder. The shadow lengthens and also shortens. Its lengthening and shortening depends on the rising and setting of the sun, as if the sun is a guide for showing the path.

If the lengthening or the shortening of the shadow were to be made still and constant by

Allah, then the shadow of the trees would have fallen on one side only, and the other side would have remained in the heat of the sun, but on account of the movement of the shadow and its lengthening and shortening, a balance has been struck between the heat and coldness. Is this not the doing of a Being who has a will and intention and who plans His every action ?

61. The shadow is lengthened in the morning, and as the sun rises the shadow gets shortened, and after the decline of the sun's rising (zawal) in the afternoon, it again lengthens, till it totally disappears after the sunset.

62. The night places a veil of darkness on every thing, that is why it has been termed as clothing, a covering.

63. Sleep removes fatigue and gives comfort. It is a great blessing from Allah, which is given to everybody, but people do not reflect as to whose favour it is. And who is that benefactor whose favours know no limit?

64. If the night is for sleeping, then the day is for rising up, resurrection. And this resurrection is a proof of resurrection or the rising of the dead on the Day of Resurrection and also a reminder. It is said to be proof because it testifies that the being Who causes the sleep to make men unconscious like men unconscious like dead and then causes them to rise again on the Day of Resurrection. And reminder, because rising in the morning reminds one of rising on the Day of Resurrection. For this reason, direction is given in a hadith to say these words on rising in the morning:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا

وَأَلَيْهِ النُّشُورُ. (مِشْكَاةُ كِتَابِ الدَّعَوَاتِ بِحَوَالِهِ بِخَارِي)

"Praise and thanks for Allah who has given us life after death, and towards Him we have to rise and go." -(Mishkat-with ref. to Bukhari Kitabud dawat)

65. Means the rain of mercy.

66. The rainwater which comes down is extremely clean and it has also the quality of cleaning dirty and filthy things.

67. Means Qur'an whose topics have been narrated in varied styles. Here the pronoun 'hu' refers to Qur'an as it also does in ayah No.52.

For further explanation, please see Surah An'am, Note No. 109.

51. Had it been Over will, We could have raised a warner in every town.<sup>68</sup>
52. So do not obey the disbelievers, and strive against them<sup>69</sup> strenuously with it (Qur'an).<sup>70</sup>
53. It is He who had caused the two seas (river and sea) to meet; one palatable, sweet, and the other saltish, bitter; and has set a barrier between them, an insurmountable obstruction.<sup>71</sup>
54. And it is He who has created man from water,<sup>72</sup> and gave him kindred of blood and of marriage;<sup>73</sup> your Lord is ever Powerful.<sup>74</sup>
55. And the disbelievers worship beside Allah that which can neither benefit them nor harm<sup>75</sup> them. And the disbeliever has become an enemy of His Lord.<sup>76</sup>
56. And (O Prophet!) We have sent you only as a bearer of good tidings and warner.<sup>77</sup>
57. Say: "I ask of you no recompense for this, except that he who will may take the right path to his Lord."<sup>78</sup>
58. And put your trust in the Living One who never dies,<sup>79</sup> and hymn His praise.<sup>80</sup> He suffices as the Knower of His slaves' sins.<sup>81</sup>
59. Who created the heavens and the earth and all that is between them in six Days,<sup>82</sup> then He elevated Himself on the Arsh<sup>83</sup> (Throne). Ar-Rahman (Most Gracious): Ask (That) Informed One concerning Him.<sup>84</sup>
60. And when it is said to them: "Prostrate yourselves before Ar-Rahman," they ask: "Who is Ar-Rahman?<sup>85</sup> Would you have us prostrate ourselves before anybody you order?" And this adds to their aversion.<sup>86</sup>

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ تَذِيرًا ﴿٥١﴾

فَلَا تَطِعِ الْمُكَفِّرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُراتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن أَجْرٍ إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَيَحْكُم بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهٖ خَيْرًا ﴿٥٩﴾

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

68. That is: it was very easy for Allah to raise a prophet in every town, but His wisdom demanded that one prophet of such stature and magnificence be raised that he should suffice to warm the whole of mankind for all time. Accordingly prophet Muhammad, Sallal Lahu Alaihi Wa Sallam, was sent down with a history-making personality, with a living miracle like Qur'an, and in such a central place that his 'messengership' prophethood, was sufficient for the entire world .

69. That is: By means of Qur'an or with the help of Qur'an, as is clear from the reference to context.

70. In this ayah the command is given to engage in jihad against the disbelievers, with Qur'an, with all your abilities at your command, Jihad means:

وَالْجِهَادُ وَالْمُجَاهَدَةُ اسْتِفْرَاغُ الْوَسْعِ فِي  
مُدَافِعَةِ الْعَدُوِّ. (مفردات راغب ص ١٠٠)

"Jihad ( striving ) and mujahidah is to employ total power in opposing the enemy." - (Mufarradat-i-Raghib, P. 100).

This Surah is of the Meccan period, and during this period the command to offer jihad with the sword was not given. Therefore, in this ayah jihad means to be exceedingly active in presenting the message of Truth, and to struggle with falsehood in the face of every kind of obstruction and opposition. And then the command is given to engage in this jihad in a big way, which means that in this jihad of dawah Qur'an should be your weapon, in refuting the disbelief and polytheism Quranic verses should be presented, the answers given by the Qur'an to the doubts and objections of the disbelievers should be read out to them, the warnings of the Qur'an be made known to them to warn them, and their statements of disbelief may be repudiated with the help of Qur'an.

Even today there is great need for engaging in jihad by means of Qur'an, that is: for presenting the Qur'an with its translation to the non-Arabic knowing people, to try to remove doubts by presenting its topics; and to make Qur'an a shield against the arrows of the opponents is a great jihad, which is an important demand of the time.

And only those persons can undertake this noble work who have a sincere love for this, the noblest Book of Allah. Such people should come out in the field for this great jihad, and become its standard-bearer.

71. In the text the word used is 'Bahrain', which means two seas. In Arabic 'Bahr' means a sea and also a river. Accordingly the river Nile is called ' Al- Bahrul Arzaq' the Blue Nile and also ' Al-Bahrul Abyadh' the white Nile. In the ayah the two seas means the meeting of the river with the sea. The water of the river is sweet, while the water of the sea is saltish. But at the place where the river falls into the sea, their waters remain unchanged in their characteristic qualities within their own limits. The great waves of the sea slap the water of the river, but they do not turn it saltish, as if there is a veil between the two which is not visible and there is a distinct barrier between the two, which keeps them in their places. And the Encyclopedia Britannica mentions this discovery that in the North Siberia (Russia), on its bank where big rivers fall into the Arctic ocean, the fresh water of the rivers, being less dense remains on the surface, while in the depths of the sea the saltish water is found as usual:

"Because this fresh water is less dense, it remains on the surface, the salinity at greater depth in the Arctic Ocean is normal for sea water."

-(Encyclopedia Britannica, Vol.13. p. 487).

Is this not a proof of the fact that there is a Being who controls this thing, whose laws are being enforced in such a way that everything is in its limits and nothing transcends its limits even to the slightest degree. People term these things as physical laws or natural laws, but no law functions without there being an enforcement agency. Then how these physical laws came to be enforced without the Enforcing Power ?

72. That is: From a drop of water, sperm.

73. That is: On the one hand blood relations (uterine) were sponsored, and on the other hand relations pertaining to the wife's relatives were sponsored. In this way the generations of family took roots in man's life.

74. For the Being who can bring into existence the great society from a mere drop of water (sperm), what is unachievable for such a Being?

75. For explanation, please see Surah An'am.

Note No.118.

76. That is: The normal and natural thing was that these people should have established a relationship of worship with their true Lord, but due to their disbelief they became His opponent. Therefore, they are not interested in singing His praises and remembering Him and narrating His Immaculateness. However, they are interested in mouthing such stories that are not appropriate to His greatness and magnificence, and from which the concept of a defective and imperfect god comes to mind.

Instead of being loyal to Him, they are bent on transgression and rebellion. And what could be more foolish than this madness that man should become an enemy of his own Lord.

77. The task of the prophet is to give good tidings to the people of faith and to warn the deniers of the adverse consequences of their denial. It is not the responsibility of the prophet that he should compel people to accept faith.

78. That is: I am conveying Allah's message to you for your own good. I have not asked for any reward or recompense for this work that you may doubt about my bonafides or may think that I am doing all this for my own selfish ends. The one and only purpose of my dawah is that Allah's path may be clearly seen by the people then it is the choice of the people to choose whatever path they desire to follow.

79. Allah is not like the dead gods of the poly-

theists. He has been ever living and will ever live. Death will never come to Him.

80. That is, praise and Glorify Him, it may inculcate in you the qualities of relying upon, Allah .

81. That is: leave the case of those who oppose Allah. He is aware of the crimes of His slaves, and therefore, He will give them full punishment.

82. For explanation, please see Surah A'raf Note No.82.

83. For explanation, please see Surah A'raf, Note No. 83.

84. That is : Who and how is God and what are His attributes –to say anything about this by guessing and mere conjecture, or for this purpose to rely on the philosophical discourses of the various religions is not right, but information on these points should be inquired of God only, for He alone is fully and well aware of His own attributes Accordingly, He has narrated His attributes in His Book (Qur'an). Therefore, to know about His attributes you have to refer to Qur'an.

85. For explanation please see Surah Bani Israil, Note No. 145. This is the ayat-i-sajdah. On reading or hearing it, It is necessary to perform sajdah.

86. That is : A man should consider himself fortunate that he prostrates himself before his Most Gracious Lord (Rahman), but the polytheists are not pleased with this command, as a result of which they go farther away from God.



*And it is He who has appointed  
night and day in succession, for  
him who desires to remember or  
desires to be grateful. (Al-Quran)*

61. Blessed is He who has placed in the heaven Constellation<sup>87</sup> of stars and has placed in it a lamp<sup>88</sup> and a moon, enlightening.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا  
سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٤١﴾

62. And it is He who has appointed night and day in succession, for him who desires to remember or desires to be grateful.<sup>89</sup>

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَن أَرَادَ أَن يَذَّكَّرَ  
أَوْ أَرَادَ شُكُورًا ﴿٤٢﴾

63. The true slaves<sup>90</sup> of Ar-Rahman (the Most Gracious) are those who walk on the earth humbly,<sup>91</sup> and when the ignorant address them, they say: 'Salaam'<sup>92</sup> (Peace);

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ  
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٤٣﴾

64. And who spend their night (in worship of their Lord) prostrating themselves and standing,<sup>93</sup>

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٤٤﴾

65. And who pray: "Our Lord: Keep away from us the punishment of the Hell, verily its punishment is inescapable."<sup>94</sup>

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ  
إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٤٥﴾

66. Indeed it is a very evil abode, and a very evil resting-place!<sup>95</sup>

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٤٦﴾

67. And those who, when they spend, and neither prodigal nor grudging, but keep a balance between the two;<sup>96</sup>

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ  
ذَلِكَ قَوَامًا ﴿٤٧﴾

68. And those who, do not invoke any other<sup>97</sup> god along with Allah, nor take the life which Allah has made sacred except for a just cause,<sup>98</sup> nor commit adultery<sup>99</sup>-and whoever commits them shall have to face the consequences of the sin.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ  
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ  
ذَلِكَ يَلْقَ أَثَامًا ﴿٤٨﴾

69. The punishment will be doubled<sup>100</sup> for him on the Day of Resurrection, and he will abide therein in disgrace.

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٤٩﴾

70. Except him who repents and believes and does righteous work; as for such Allah will change their evil deeds to good deeds.<sup>101</sup> Allah is ever forgiving, Merciful.<sup>102</sup>

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ  
اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

87. For explanation, please see Surah Hajr. Note No.14

88. That is: the sun

89. This system of the day following night regularly in a undisturbed schedule provides a lesson for thought, it is a thought provoking phenomenon. Any person who will give a thought to it will observe the perfect power and the signs of mercy of his Lord. This observation will provide for him a lesson of monotheism and will create in him feeling of gratitude, that his Lord is very kind, that He has created such a nice arrangement for providing comfort and peace for His slaves.

90. Means sincere slaves of Allah. On account of their attributes, which are mentioned hereafter, it has been their honour that they are called the slaves of the Most Gracious (Ibadur-Rahman), and they have become worthy of receiving the favours and blessings of the Bountiful Allah.

91. The style of walking of a man is the manifestation of his character. 'Those who surrender themselves fully to Allah's worship with full consciousness, their walk manifests their humility and meekness. As against this, those who have turned away from God, their walk manifests their arrogance and vanity.

Walking with humility does not mean to walk slowly with a view to showing off, but to raise the foot with a sense of obedience to God and to put it down with calmness and dignity.

The style of walking of the Prophet, Sallalahu Alaihi Wa Sallam, in the hadith is narrated as under:

اِذَا زَالَ زَالَ قَلْعًا، يَخْطُو تَكْفِيًا وَيَمْشِي هَوْنًا، ذَرِيعَ الْمَشْيَةِ إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ. (شامل ترمذی)

"When he walked, he raised his foot with firmness, put it down in a bowing posture, walked with humility and with such speed as if going from a height to a lower level." -(Shamail -Tirmizi).

92. By ignorant are meant foolish, non-sober and sentimental people. When such people may try to argue, there is no use engaging them in discussion. It is better to part with them, saying pacifying words. They say salaam means saying pacifying words or to utter the words 'salaam'.

93. That is: the slaves of Rahman do not spend their nights like those persons who are negligent

of God. During the night time also they used to busy themselves in offering prayer. Besides the salat of Maghrib (evening) and Isha (night), they also arrange to offer prayer of 'tahajjud'. They do not sleep carelessly, but they get up in the night and stand and prostrate themselves before their Lord. It gives an idea as to how much liking they have for the prayer and Allah's worship. But today generally the condition of the Muslims is that they spend their nights in watching films. At the time of tahajjud prayer (midnight or thereafter), which is the time for the acceptance of the slave's pleadings and prayers, sounds of singing and dancing on the video sets blare out from the houses of Muslims.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ-

'Inna Lillahi Wa Inna Ilahi Raji'oon'.

94. 'That is: the punishment of the Hell is not such as would offer any chance to anyone to escape from it, but it is such that whoever once comes in its contact, the punishment adheres to it permanently.

From this concept of the punishment in the Hell the slaves of Rahman shudder and they pray to God to save them from such a punishment.

In this ayah a model of the ideal slaves of God has been presented, which shows that the only worry that they have is that of the salvation in the Hereafter.

95. That is: The Hell is evil on both the counts. Evil as an abode, as there will be blazing fire, and as a permanent resting-place, because its denizens will be in constant receipt of horrible punishment.

96. Prodigality is wasteful spending, beyond one's necessities, that is, to spend money for lawful ends, but without any restrictions and without caring how much is spent. Today there is such an attraction for raising the standard of living that people indulge in open wastefulness. As for spending for improper and unlawful things, and spending lavishly, it is the worst kind of prodigal expenditure and such unlawful extravagants have been termed as brothers of Satan (Surah Bani Israil, ayah No.27).

Grudging expenditure or stinginess is that man may spend in lawful and proper causes in a miserly way, or he may become careless in the

matter of paying the dues of others. The golden mean between prodigality and stinginess is that man may avoid excessive spending and may fulfill his lawful necessities, and may spend for them in proper way, and may also pay dues of others.

It may be noted that in spite of good food being available, to avoid eating it merely to suppress the self is the method of those who formed a shariah of arduous exertions in the name of an 'ism'. It has no relation with the simple way of living preached by Islam and its easy Shariah laws.

97. Invoking means invoking for helping one to meet one's needs, and also worshipping. In the Qur'an the word 'prayer' (invoking) has been used to mean worship at many places, In the hadith it is stated that prayer is worship at many places. In the hadith it is stated that prayer is worship - (Mishkat-Kitabud dawat with reference to Ahmed, Tirmizi, Abu Dawood, Nasai, Ibn Majah).

In this ayah the attribute of Rahman's slaves has been mentioned as: they invoke Allah only, they worship Him alone, their method of worship is not like those who worship others along with Allah, and invoke others also along with Allah. This is out and out polytheism, and the ways of Rahman's slaves are completely free from any contamination of polytheism.

98. The basic teaching of Qur'an is that every human life is extremely respectable, so much so that even the life of a newly born baby is also equally respectable

(وإذا لمؤدّة سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ - سورة تكوير آيت ٩٠، ٨)

(And when the female child, who was buried alive, will be asked for what sin she was killed. - Surah Takveer -8 -9). And the respectability of the human life is so precious that any person maltreating it is guilty of committing a very serious crime. Killing is lawful only when it is for a just cause. This just cause has been clarified by the Shariah itself. Therefore, there is no justification for anybody to kill a person outside the circle drawn by the shariah. If the man-made laws or the orders of the non-Islamic government declare a killing just, which the Islamic Shariah declares unjustified, then such a killing is wrong and tantamounts to great sin. The Shariah has de-

clared the following types of killings as lawful or justified:

1) To kill in qisas (retribution)

أَنَّ النَّفْسَ بِالنَّفْسِ (مائدة: ٣٥)

"Life for life." (Maidah-45)

2) For spreading mischief in the world

أَوْ فَسَادٍ فِي الْأَرْضِ (مائدة: ٣٢)

(Maidah 32.) For example fighting the robbers or for stopping the spreading of mischief in the world. Under this principle, if in defending itself the Muslim group kills somebody in self-defence by fighting against the assaulting group.

3) Jihad in the cause of Allah against the disbelievers and the polytheists, with its conditions.

فَإِنْ قَاتَلْتُمُوهُمْ فَاقْتُلُوهُمْ كَمَا كَفَرُوا بِاللَّهِ - (بقره: ١٩١)

"So if they fight you, slay them. Such is the due punishment of the infidels."

(-Baqarah -191.)

4) If a group or Muslims fights against another group, to fight against the one which is the aggressor till it submits to Allah's command.

فَقَاتِلُوا الَّذِينَ تَبَغُّوا حَتَّىٰ تَفِيَّ إِلَىٰ أَمْرِ اللَّهِ - (حجرات: ٩)

"So fight against the aggressors, till they submit to Allah's judgment." - (Hujurat-9).

5) In the event of an attack from the aggressor, to fight for self-defence, even though the aggressor loses his life.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ وَجِزَاءُ

سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا - (شورى: ٣٩، ٤٠)

"Who when oppressed. seek to redress their wrongs. Let evil be rewarded with evil.-Ash-Shura 39-40"

In a hadith, it is stated-

جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخَذَ مَالِي فَقَالَ فَلَا تَعْطِهِ مَالِكَ قَالَ أَرَأَيْتَ إِنْ قَاتَلَنِي قَالَ قَاتِلْهُ قَالَ أَرَأَيْتَ إِنْ قَتَلَنِي قَالَ فَانْتِ شَهِيدٌ قَالَ أَرَأَيْتَ إِنْ قَتَلْتَهُ قَالَ فَهُوَ فِي النَّارِ - (مسلم كتاب الايمان)

"A man came to the Prophet(S.A.W.)and asked: 'O Messenger of Allah: What have you to say about a person who comes to me with the intention of snatching away my property? He said: 'Do not give your property to him.' He asked: If he fights against me? He replied: 'You also fight against him. He said: If he kills me. The Prophet replied: 'You will be a martyr.' He asked: 'If I kill him.' He replied:

'He will go to Hell.'

And protection of life has more importance than the protection of property and for a woman the protection of her modesty is also more important. Therefore, if for protection of life and property and honour, if it becomes inevitable to kill the aggressor, then the oppressed has the right to kill in self-defence.

6) To give punishment by killing those who rise in armed rebellion against Allah and His messenger. It is applicable in the case of that armed revolt which is engineered to overthrow an Islamic government and for installing in its place a non-Islamic government.

أَنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا..... (مائدة ٣٣)

"The punishment for those, who wage war against Allah, His messenger, and go about to spread mischief in the land is only that they should be killed..." -(Maidah-33).

7) To kill by stoning married adulterer and adulteress, This command is proved to be authentic by the authentic ahadith.

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَآتَى رَسُولَ اللَّهِ إِلَّا بَأْحَدَى ثَلَاثٍ النَّفْسِ بِالنَّفْسِ وَالثَّيْبِ الزَّانِي وَالْمَارِقِ مِنَ الدِّينِ التَّارِكِ الْجَمَاعَةَ. (بخارى كتاب الديات)

"The killing of a Muslim who testifies that there is no God, except Allah and that I am Allah's messenger, is not lawful, except in any of these three cases: he has murdered somebody, or has committed an illegal sex act even though he/she was married, or has abandoned the religion, i.e. has become apostate."

-(Bukhari -Kitabud diyat).

8) To kill a person if he commits apostasy. as stated in the above quoted hadith.

It may be noted that among these, various cases are such that for enforcing them the need of an Imam, i.e the Islamic state is felt, for in these cases the accused has to be given a chance to defend himself or herself, and the judgment is to be given on the basis of the evidence produced:

"The jurists are unanimous on the point that the ruler or his deputy should enforce the 'limit' (penalty), and the individuals have no authority to do this work on their own." - (fiqhus Sunnah As-Sayed Sabiq Vol.2,p.362)

99. For the explanatory note on the unlawfulness of the illegal sex, please see Surah Bani Israil, Note No.41.

100. That is: One punishment for disbelief and polytheism, and the second punishment for crimes like killing and illegal sex. It has become clear that the disbelievers and the polytheists will be punished for rebellion, which will be extremely painful and everlasting. Besides there will be addition in their punishment on account of their crimes which they had committed, and the punishment will be according to the nature of their crimes.

101. In this there is a promise of comfort for those who lived as polytheists, and who had been guilty of committing crime like illegal sex and murders, but on Truth being made clear to them they returned to Allah and were sorry for their past sins, accepted faith and thereafter lived a righteous life. For such people there is Allah's promise that He will change their evil acts by righteous acts, i.e.; they will be guided to act in a virtuous way instead of committing sins. Accordingly those persons whose life had been full of sins during the period of pre-Islamic days, after their embracing Islam their life became purified and virtuous. The main thing is the sense of sin. When this sense is developed in a man's heart-when a man realises what is sin-then a very pleasant change starts taking place in his thought and deeds.

102. That is: These slaves of Allah should hope that Allah will forgive their past sins and will show mercy to them, for He is Most Forgiving and Most Gracious.

71. And whoever repents and performs good deeds, verily he returns to Allah with true repentance.<sup>103</sup>
72. And those who do not witness falsehood,<sup>104</sup> and when they pass by profane acts, they pass with dignity.<sup>105</sup>
73. And those, when they are reminded of the revelations of their Lord, do not turn a blind eye and a deaf ear thereto.<sup>106</sup>
74. And who pray: "Our Lord : Grant us comfort of eyes from our wives and our children,<sup>107</sup> and make us Imam (leaders) of those who fear Allah.<sup>108</sup>
75. These will be rewarded with the highest places,<sup>109</sup> because of their patience and there they will be greeted with words of welcome and peace,
76. Abiding there for ever. A blissful abode and resting-place.
77. Say; "My Lord cares not for you if you do not invoke<sup>110</sup> Him. Now you have denied (the Truth), punishment is bound to overtake you."
- وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٤١﴾
- وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٤٢﴾
- وَالَّذِينَ إِذَا ذُكِرُوا بِالْآيَاتِ رَبِّهِمْ لَمْ يُخَذِّعُوا لَهَا صَمًّا وَعُمِيَانًا ﴿٤٣﴾
- وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا قَوِيَةً  
أَعْيُنٌ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٤٤﴾
- أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٤٥﴾
- خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا أَوْ مَقَامًا ﴿٤٦﴾
- قُلْ مَا يَعْבוُّكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٤٧﴾

103. In this ayah the reality of repentance is narrated. It is not repentance that after repenting man should go on committing sins as in the past, and should only be saying "I repent" merely with his tongue, but repentance means that man should avoid committing sin and should act righteously, Any person who repents fulfilling such requirements before Allah, such a person in reality returns to Allah, and how is it that Allah will not take him under His shelter of mercy when he returns to Him.

104. The word 'Zoor' used here means lie or falsehood, and the sentence here means not giving a witness or not witnessing. Although the sentence carries both the meanings, but the following sentence fixes the meaning as not to be a witness, observer, of false things. It means that the slaves of Rahman have such a dislike of falsehood that they do not lend their support to the false things by being their observers, nor do they prove themselves to be shameless by being observers of falsehood.

After this principle of guidance it is not proper for Muslims to go for sight seeing at temples and centres of polytheistic practices, to be present at the ceremonies of pooja and rituals, to take part in bhoomi pooja, and to lend glitter by their presence.

Allama Ibn Taimiyah writes:

"Umar (R) says to avoid Allah's enemies at the time of their festivals. And Imam Ahmed says that it is not lawful to participate in the festivals of Jews and Christians. His argument is based on this ayah No. 72.Surah Al-Furqan."

-(Majmua Fatawa Ibn Taimiyah. Vol.25, page.326).

105. That is: If they happen to pass by a senseless act or play, they neither take any interest in it nor do they become its witness or observer, but pass on like gentlemen and in a dignified way, in the same way as a cleanliness-loving man passes by a pile of dirt and filth and does not even cast a glance at the pile.

In the present day senseless and absurd things are appearing before the world in the garb of modern civilisation in such abundance

that it is difficult for a man to pass through a street peacefully. But those whose conscience is awake, they do not lose their seriousness and dignity at any cost.

106. The are not like those who are so insensitive that if they are advised with the help of Allah's revelations, arguments from His book, and its teachings, they remain unmoved, their ears become deaf for hearing the truth, and their eyes become blind for seeing the truth. As against this, when the slave of Rahman are invited to pay attention to Allah's revelations, they hear the admonitions with open ears and see Allah's signs with wide open eyes.

107. The slaves of Rahman are not careless about their wives and children, that they may either go to Paradise or to Hell, but they worry about their guidance and they desire it from the bottom of their hearts that they should lead a life of faith and righteousness. For them the righteousness of their wives and children is a thing of comfort and satisfaction rather than their being rich and well equipped with provisions of comfort. In other words the standard of choice of these slaves of Allah is right. Therefore, if their wives and children develop good moral character, then they become the light of their eyes' and 'the pleasure of their hearts.' For this reason they pray to God for His guidance for them.

108. That is: The position of leadership or guardianship, which we enjoy over our family people, under its influence they should get the right religious instruction and training and the attribute of fear of God may be developed in them. In other words our leadership may be the leadership of 'taqwa', and our followers may become God-fearing people.

This gives an idea as to how the idea of making their wives and children God-fearing always stirs in the hearts of the sincere slaves of Allah. But the condition of the present day Muslims is such that even their own lives are devoid of the quality of 'taqwa' and they also have no interest if their children become God-fearing or otherwise. Actually they want their children to become someone who may be well appreciated in the world, whether god fearing

or not. As for the Hereafter, the kalimah-saying people need not worry about that.

109. The particulars of the high dwelling places in the Paradise will be known only after going there, but from this wording of the Qur'an a concept is definitely formed in our minds about them that in the Paradise there will be high palaces.

These high palaces in Paradise will be given to the slaves of Rahman in reward for their patience and steadfastness. From this the importance of patience becomes clear that it is a base for all the qualities that have been stated above.

That is these attributes develop only when a man becomes serious and sober instead of being emotional and sentimental, and if he keeps his sight on the objective of Truth.

110. This is the end of the Surah, in which the address turns to the deniers. They are being told that if they are not prepared to accept Allah as the fulfiller of their needs, and to invoke Him as such and worship Him, then He will not be the loser, nor does He care for them. He has placed the reality before them. If after this they want to invite their own doom, they are themselves responsible for this.



## 26 - ASH-SHU'ARA (THE POETS)

**NAME:** In refutation of the charge of the polytheists of Makkah. in Verses Nos. 224 to 226, that the Prophet. Sallal Lahu Alaihi Wa Sallam, is a poet, allusion is made to the characterlessness of the poets, so that the people may realise the difference between a prophet and a poet. For this allusion to the poets the Surah has been named as Ash-Shu'ara i.e. the poets.

**Time Of Revelation :** It is Meccan. Taking into consideration the arrangement and the topics of the Surah it seems that it was revealed in the later part of the early Meccan period.

**Central Theme:** To explain the truth of the prophethood of Muhammad, Sallal Lahu Alaihi Wa Sallam, and to remove the doubts that arise in this connection.

**Order of the Verses :** Ayat Nos.1 to 9 from the preamble, in which it is explained how sincerely and feelingly Allah's messenger is inviting people to accept Allah's message of truth, and how people are trying to avoid him, passing over it as a joke. Had they been serious and

had they pondered, they would have seen signs at every step in support of the truth that the prophet was presenting.

In Ayat Nos. 10 to 68, the chronicle of Prophet Moosa has been narrated, which not only proves the truth of his prophethood, but also proves how obstinate people do not ,accept faith, by seeing any sign, not even a miracle.

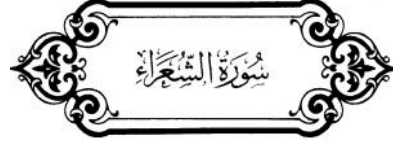
In Ayat Nos. 69 to 104, the Dawah of Tawheed of Prophet Ibrahim has been presented, which he had presented to his people.

Ayat Nos. 105 to 119 present the Dawah of truth of various prophets, and also the adverse, consequences of the opponents. The rising of the various prophets (Peace be upon them) in the various periods of history, the uniformity of their message, and the adverse consequences of their opponents is a clear proof of the fact of Allah's sending down the prophets, and this proof is present in the personality of the Last Prophet. Sallal Lahu Alaihi Wa Sallam. In Ayat Nos. 192 to 227 doubts in connection with Quran and the Prophet are removed.

## 26- Surah Ash-Shu'ara

(the poets)

Verses (ayaat) 22-7



In the name of Allah, Most Gracious,  
Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Ta, Seen Meem.<sup>1</sup> طسّم ①
2. These are the ayat of the Clear Book<sup>2</sup>. تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ②
3. Perhaps (O Prophet:) you will torment yourself to death because they do not accept faith.<sup>3</sup> لَعَلَّكَ بَاحِعٌ تَفْسِكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ③
4. If We will, We can send down from the heaven a sign before which their necks would remain bowed.<sup>4</sup> إِنْ نَشَأْ نُزَلِّ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ④
5. Never does come to them a fresh reminder from Rahman (Most Gracious One) but they turn away from it.<sup>5</sup> وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهَ مُعْرِضِينَ ⑤
6. So indeed they have denied (it), but soon there will come to them the truth of what they used to scoff at.<sup>6</sup> فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ⑥
7. Have they not seen the earth, how much of every beneficial kind We made to therein: أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ⑦
8. Verily in this there is a great sign<sup>7</sup>, but most of them do not believe.<sup>8</sup> إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ⑧
9. And verily, your Lord: He is the Mighty, the Most Merciful.<sup>9</sup> وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ⑨
10. And (recall) when your Lord called<sup>10</sup> Moosa, saying: "Go to the wrong-doing people<sup>11</sup>, وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ ⑩
11. The people of Firaun. Do they have fear<sup>12</sup> (of Me)?" قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ⑪
12. He said: "My Lord :Verily I fear that they will deny me," قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ⑫

## (COMMENTARY)

1. These are separate letters of the Arabic alphabet, used as abbreviations, and as explained earlier, these letters hint at specific topics of the surah: Ta here hints at obedience (ta'at), as every prophet demanded of his people to obey him, as stated in ayat Nos. 108, 126, 144, 150 and 163.

Seen refers to the charge of magic (sehr), the charge which was leveled against the prophets, as narrated in verses Nos. 34, 35, 49, 153 and 185.

Meem hints at messengers (Mursaleen), that were sent to different peoples. This word occurs in ayat Nos. 105, 141, 160 and 176.

In other words the letters Ta, Seen and Meem contain within themselves this topic that Allah had sent to different peoples His messengers, and all of them had demanded of them, as Allah's messengers, obedience from their people, but they leveled charge that they were magicians, they called some as magicians and some under the spell of magic. From this the historical fact emerges that the mentality of all the opponents of the prophets had always been the same, and even today the opponents of Prophet Muhammad, Sallalahu Alaihi Wa Sallam, are manifesting the same mentality. (For further explanation of separate letters please see Surah Baqarah, Note No 1. and Surah Yunus Note No.1)

2. This has been explained in Surah Yusuf, Note No.2

3. For Explanation, please see Surah Kahf, Note No.7.

4. The disbelievers were demanding of the Prophet that he should manifest a palpable miracle that after which there would be no room for denial, and they will be compelled to accept it. Surely Allah is powerful to cause such miracles to be manifested, but that is not the will and plan of Allah, for the purpose is to test the intellect and sincerity of the people, and the purpose is not to compel the intellect of the people to accept the truth.

5. Nearly the same thing has been narrated in surah Anbiya Ayah No.2. For explanation see Surah Anbia, Note No.2.

6. That is: Those consequences or that fate will come before them about which they were warned,

and at which they were scoffing.

7. In the many beneficial vegetables that grow from the earth there are clear signs of the truth, which the prophet is presenting, that is of monotheism and of survival after death, People satisfy their appetites at the table spread on the earth, but they are not prepared to ponder over the fact as to who has provided this table spread. Who is that Being, who has provided such a Vast variety of foods, delicacies and drinks? By showering the gentle rain of His favours and grace on humans, what does He want to make them understand? And what should be man's attitude towards this Great Benefactor?

8. The condition of many of them is this that even after seeing the natural signs that are spread out around them, they are not willing to accept faith.

It may be noted that this is the narration of that situation which was prevailing at that time in the society in Makkah, and as such till the time of migration very few people had embraced Islam.

9. The purpose in narrating on this occasion these two attributes is to show that the disbelievers are not outside the control of Allah; He can send down His punishment on them without delay, but it is a hint at the fact that though these people are not embracing Islam, yet the wonderful events of His ultimate victory and His mercy will definitely and surely take place.

10. Here the chronicle of Prophet Moosa has been presented. In connection with its explanation. Surah Taha, Notes Nos. 9 to 94 should be kept in view.

11. The people of Firaun have been termed as the wrong-doing nation because their transgression and tyranny had reached the extreme limits and they had stooped down to barbarism, the obvious example of which was their practice of killing of the new-born babies of the Muslim minority (Bani Israil).

12. That is: They are not afraid of their Lord, while indulging in tyrannical and wrong-doing acts, that His wrath will descend down on them and they could be the victim of His painful punishment.

13. "My breast straitens<sup>13</sup> and my tongue moves not swiftly,<sup>14</sup> so send (prophethood) for Haroon;"<sup>15</sup> وَيُضِيقُ صَدْرِي وَلَا يَنْطِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾
14. And they hold a charge of a crime against me, so I fear that they will kill me.<sup>16</sup> وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾
15. Said (Allah): "Nay, never.<sup>17</sup> Go both of you with Our signs We shall be with you, hearing all."<sup>18</sup> قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾
16. "Go both of you to Firaun and say: 'We are messengers of the Lord of the worlds' ".<sup>19</sup> فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾
17. "Send with us the Children of Israil."<sup>20</sup> أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾
18. (Firaun)said : "Did we not bring you up as a child among us? And have you not spent several years of your life amongst us?"<sup>21</sup> قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَم نَمِدْكُم بِأَنْعَامٍ مِّنْ عَمَلِكُمْ لَبَّاسِينَ ﴿١٨﴾
19. "And (thereafter) you did that which you did; surely, you are ungrateful."<sup>22</sup> وَفَعَلْتَ فَعَلْتَك الْبِئْسَ الَّذِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾
20. (Moosa) replied: "I did then, when I was unaware."<sup>23</sup> قَالَ فَعَلْتُهَا إِذْ أَنَا مِنَ الْغَافِلِينَ ﴿٢٠﴾
21. "Then I fled from fear<sup>24</sup> of you, then my Lord granted me wisdom<sup>25</sup> and appointed me one of His messengers. فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾
22. "And this is the favour with which you taunt me: that you have enslaved Bani Israil."<sup>26</sup> وَتِلْكَ نِعْمَةٌ تُمُنُّهَا عَلَىٰ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ﴿٢٢﴾
23. Firaun asked: "And what is this Lord of the worlds?"<sup>27</sup> قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾
24. Moosa replied: "Lord of the heavens and the earth, and all that is between them, if only you had belief."<sup>28</sup> قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَنْ كُنتُمْ مُّؤْمِنِينَ ﴿٢٤﴾
25. Firaun said to those around him: "Do you hear?"<sup>29</sup> قَالَ لَيْسَ حَوْلَهُ إِلَّا السَّمْعُ وَنَحْوُ السَّمْعِ ﴿٢٥﴾
26. Moosa said : "Your Lord and the Lord of your forefathers."<sup>30</sup> قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿٢٦﴾

13. Such a state was created in view of the heavy responsibilities of the prophethood, and this sense of responsibility was very acutely felt by Prophet Moosa.

14. That is: His tongue is affected by the sense of his responsibility and it does not move smoothly.

15. This was not Prophet Moosa's refusal to accept the messengership of Allah, as is mentioned in Bible, (Exodus Chapter 4: 13-14), but it was an expression of his own limitation and the expected difficulties in view of the great responsibilities of prophethood, so that Allah might help him.

It gives an idea as to what great responsibility the office of prophethood entails, for accepting which even a man like Prophet Moosa shudders.

16. For explanation, please see Surah Taha Note No 42. This event is narrated in detail in Surah Qasas.

17. That is: Firaun's nation will not be able to kill you. Nor any thing will come in the way of your fulfilling the duties of the prophethood.

18. That is: We will be with you to hear whatever will be said, and We will also be aware what reply Firaun will give. So you need not worry. Whatever help you would need, We will give.

19. Firaun's claim to be the Lord was limited to his country, Egypt, and that too in a particular meaning, therefore, Prophet Moosa (Peace be upon him) was directed to present himself as a messenger of the Lord of the worlds, so that Firaun should know that Allah was the Lord and Master of the entire universe including Egypt.

20. The demand for sending away Bani Israil was not a national one, but it was Allah's command which was to be communicated to Firaun by Prophets Moosa and Haroon as directed by Allah. These prophets were entrusted with the task of leading out the Bani Israil from Egypt along with the task of presenting Allah's message to Firaun, therefore, in the very beginning they presented this demand along, with the Dawah. From the text it is quite clear that this demand was presented in the very beginning. Therefore, this theory is refuted that during the dawah stages if any national question comes up it should not be presented before a Non-Islamic

or tyrant government, even though the national interests demand that it should be presented, For further explanation, please see Surah A'raf Note No.161.

21. In his childhood, by the wonderful power of Allah, Prophet Moosa was brought up in Firaun's home. Details can be seen in Surah Taha, Notes Nos. 36 to 41.

22. Refers to that event of killing which was erroneously committed by Prophet Moosa. For explanation, please see Surah Taha, Note No 43.

23. This was the admission of Prophet Moosa without caring for his own safety, but this error was committed by him when the path of guidance was not opened for him. It is opened now, that is now he has been appointed a prophet, and is now, traversing in full light. Therefore, no useful purpose will be served by talking of the past.

It may be noted that the word 'dhalalat' (astray) used in the text is not used to connote straying in matters of belief and action, but is used against the light of knowledge that was gained by him after prophethood. He had not killed the Copt wilfully, but the victim had died by receiving a fist blow. Therefore, it was a killing totally unintended, accidental, and from the wordings, of Prophet Moosa's prayer on the occasion for his salvation it is clear that even at that time he was on right guidance.

(Surah Qasas, ayat Nos. 15 to 17).

24. That is: From the fear of your punishment.

25. Command here means wisdom, sagacity.

26. This was a fact-revealing and a very fitting, answer by Prophet Moosa to Firaun. It meant that you remember the favour you did to me by bringing me up, but you forgot the oppressions to which you are subjecting my community, Bani Israil by treating them as slaves: Do you want that I should repay your favour by not raising my voice against the oppression to which you are subjecting my community, and that I should allow you to do whatever you like? Is it your intention that I should be so burdened under your favour that you did to me in my childhood that I should not utter a word in protest to get my community released from your oppression?

27. From the query of Firaun it appears that Firaun did not believe that there was a Lord of the universe who organised all the affairs of this

world. As for his claim of being the Chief Lord, it was confined to the limits of Egypt and was on account of being its ruler. The Pharaohs of Egypt linked their relationship to the sun god, as we have clarified in Surah A'raf Note No.180. According to him whoever is the ruler, for the subjects he is the chief leader and also their deity. He has the authority to give whatever command he likes and there is no one who can prevent him from doing so. In this way he was as the claimant of his rulership of both the aspects-political as well as religious or temporal and spiritual. Therefore, he used to issue whatever commands he wished and he also demanded that the people should worship him. It would not be correct to suppose his claim to mean only political rulership.

28. Belief or faith comes from knowledge. And an important means of getting knowledge is arguments and signs. The meaning of what Prophet

Moosa said was that this vast universe which includes the sky, earth, sun, moon and stars, etc., clearly prove that here is an Exalted Being who is the Creator of the entire universe and also its master and owner, and whose rule covers each and everything, therefore the real Lord of man is also the same Being. The faith and belief of this reality can be gained by you if you ponder this universe in the light of the argument, reason.

29. This was an expression of wonder and taunt on the reply from Prophet Moosa.

30. This is additional clarification of the fact as to who is the Lord of the Worlds. Besides it was also a hint that if Firaun is your Lord, then who was the Lord of your forefathers? This pharaoh was born subsequently, therefore, he could not claim to be the Lord of their forefathers. But the lordship of the Creator of the universe is all pervading, He is the Lord of all the people, past and present and those who will be born in future.



*Firaun said: "Verily, your messenger who has been sent to you is a madman." He said: "Lord of the East and West and all that is between them. If only you could understand." Firaun said: "If you choose a god other than me, I shall assuredly throw you into prison."(Al-Quran)*

27. Firaun said: "Verily, your messenger who has been sent to you is a madman."<sup>31</sup>
28. He said: "Lord of the East and West and all that is between them. If only you could understand."<sup>32</sup>
29. Firaun said: "If you choose a god<sup>33</sup> other than me, I shall assuredly throw you into prison."
30. Moosa said: "Even when I have come to you with a clear thing?"
31. Firaun said: "Produce it then, if you are of the truthful."
32. Then Moosa threw down his staff and it was a python<sup>34</sup> manifest.
33. And he drew out his hand, and it became white for the beholders.<sup>35</sup>
34. Firaun said to the nobles around him: "Verily, this one is an expert magician".
35. He seeks to drive you out of your land<sup>36</sup> by his magic; what is your counsel?"
36. They said: "Put off (him) and his brother, and send into the cities summoners.
37. To bring to you every skilled magician.
38. So the magicians were gathered at a set time on the appointed day.<sup>37</sup>
39. And the people were asked: "Are you also gathering?"<sup>38</sup>
40. (They replied): "(Yes), So that we may follow the magicians if they are victorious."<sup>39</sup>
41. And when the magicians came, they said to Firaun: "Will there surely be a reward for us if we are victorious."

قَالَ إِنَّ رَسُولَكَ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٣١﴾

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٣٢﴾

قَالَ لَنْ اتَّخِذْتَ الْهَٰغِيْرِي لَأَجْعَلَكَ مِنَ السَّجُوْدِيْنَ ﴿٣٣﴾

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِيْنٍ ﴿٣٤﴾

قَالَ فَاتِّبِعْهُ إِنْ كُنْتَ مِنَ الصَّٰدِقِيْنَ ﴿٣٥﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ﴿٣٦﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضٌ لِلنَّظَرِيْنَ ﴿٣٧﴾

قَالَ لِلْمَلَٰئِكَةِ إِنَّ هَٰذَا لَسِحْرٌ عَلِيْمٌ ﴿٣٨﴾

يُرِيْدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٩﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ خٰٓئِرِيْنَ ﴿٤٠﴾

يَأْتُوْكَ بِكُلِّ سِحْرٍ عَلِيْمٍ ﴿٤١﴾

فَجَمِعَ السَّحْرَةَ لِمِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿٤٢﴾

وَقِيْلَ لِلنَّاسِ هَلْ أَنْتُمْ مُّجْتَمِعُونَ ﴿٤٣﴾

لَعَلَّنَا تَبِعَ السَّحْرَةَ إِنْ كَانُوْهُمُ الْغٰٓلِبِيْنَ ﴿٤٤﴾

فَلَمَّآ جَاءَ السَّحْرَةَ قَالُوا الْفِرْعَوْنَ أَيْنَ لَنَا الْكُرْسِيُّ إِنْ كُنَّا

نَحْنُ الْغٰٓلِبِيْنَ ﴿٤٥﴾

31. When Firaun could not give a reply to Prophet Moosa, he alleged that he was a madman. He knew that Prophet Moosa was not mad. If he had considered him mad, he would not have continued with the discussion further, nor would he have thought him to be a danger for his kingdom, for a madman poses no problems for a state.

32. That is: Who rules over the East and the West? Under whose command the sun rises and sets? And who is it whose word acts as a command for everything that exists between the east and the west? If man uses his common sense, then there is no other reply than that only Allah is the Lord of the Worlds. By mentioning east and west, the idea was to point out that Firaun was the ruler temporarily of only a limited region of land, how could he be the Lord when he neither has authority over the east nor the west.

33. It should be noted that the claim of Firaun was not only for recognising him as the ruler of the land (political) but also that of spiritual lordship (god). He wanted that people should also worship him, so that he should enjoy the position of holiness among his subjects and the basis of his kingdom may also be strong.

34. Conversion of the staff into a snake was a miracle from Allah, which was bestowed on Prophet Moosa. His staff in reality used to turn into a snake whose shape used to be that of a python. It was a clear sign of the fact that Prophet

Moosa was sent by the Being who is the Lord of the universe and has control over all things.

35. This was the second miracle which was bestowed on Prophet Moosa by Allah. For explanation, see Surah Taha, Note No.23.

36. This was a false allegation, which Firaun levelled against Prophet Moosa, as he had not said anything of that sort. He only wanted to take away Bani Israil from Egypt. He had not made any plans for driving out Firaun's community from the country, but Firaun levelled this political charge against him, so that he might provoke people against him.

37. This was a day of festivities and the time was forenoon, as is mentioned elsewhere in Qur'an.

38. In the form of a question the people have been persuaded to gather in large numbers.

39. The speakers were Firaun's supporters. They did not say that they will obey those who would be victorious, or the truth that would emerge would be obeyed, but they said that they would follow the magicians if they would be winners. It shows that they were prejudiced, and by following the magicians meant following the ways of Firaun. Since at that time the competition, was between the two sets of competitors—the magicians on the one side and Prophets Moosa and Haroon on the other, they mentioned one competitor, the magicians, otherwise their aim was following Firaun only.



42. He answered: "Yes, and you will surely become my favoured friends."
43. Moosa addressed them: "Throw down what you are going to throw."
44. Then they threw down their ropes and sticks, and said: "By Firaun's might<sup>40</sup>, verily we will surely win."
45. Then Moosa threw down his staff. It at once swallowed their false devices.<sup>41</sup>
46. Thereupon the magicians involuntarily prostrated themselves.<sup>42</sup>
47. Saying: "We believe in the Lord of the Worlds,
48. The Lord of Moosa and Haroon."<sup>43</sup>
49. Firaun said: "How dare you believe in him before I give you leave to do so<sup>44</sup>: Verily he is your chief, who has taught you magic<sup>45</sup>. So you will soon know! I will cut off your hands and feet on opposite sides, and I will crucify you all."
50. They replied: " No harm, for verily to our Lord we will surely return.<sup>46</sup>
51. "Verily, we ardently hope that our Lord will forgive us our sins, because we are the first of the believers."<sup>47</sup>
52. And <sup>48</sup>We sent revelation to Moosa, saying : "Take away My slaves by night, verily, you will be pursued."<sup>49</sup>
53. Then Firaun sent to the cities, summoners,
54. (Who said):"Verily, these indeed but are a little group,<sup>50</sup>
55. " And verily they have provoked us much".
56. " And verily we are an alert group."<sup>51</sup>

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَمِنَ الْمُتَقَرَّبِينَ ﴿٣٢﴾

قَالَ لَهُمْ مُوسَى الْقَوْمَا أَأَنْتُمْ مُلْقُونَ ﴿٣٣﴾

فَأَلْقَوْا حِبَالَهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٣٤﴾

فَأَلْفَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٣٥﴾

فَأَلْفَى السَّحَرَةَ سَاجِدِينَ ﴿٣٦﴾

قَالُوا الْمَثَلُ لِرَبِّ الْعَالَمِينَ ﴿٣٧﴾

رَبِّ مُوسَى وَهَارُونَ ﴿٣٨﴾

قَالَ الْمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنِ لَكُمْ إِنَّهُ الْكَبِيرُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ هَلْ أَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٣٩﴾

قَالُوا الْأَضْيَارُ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٤٠﴾

إِنَّا نَظْمِعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا إِنَّ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٤١﴾

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ ﴿٤٢﴾

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٤٣﴾

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٤٤﴾

وَأَنَّهُمْ لَنَا الْغَائِظُونَ ﴿٤٥﴾

وَإِنَّا لَجَمِيْعٌ حَذِرُونَ ﴿٤٦﴾

40. In Arabic the meaning of the word 'Izzat' is Might and Power and also Honour. The magicians swore by Firaun's 'Izzat' which speaks of their polytheistic mentality.

41. For Explanation, Please See Surah A'raf, Note No.168.

42. For explanation, please see Surah A'raf Note Nos. 171.

43. For explanation, please see Surah A'raf, Notes Nos. 172, 173.

By the magicians' conversion to Islam, it has been confirmed that what Prophet Moosa presented was not magic, but a miracle manifested by the grace of Allah. The difference between magic and miracle is well understood by a magician and this evidence of theirs that the conversion of Moosa's staff into a snake was not on account of magic but by the support of Allah, which was a thing which distinguished the truth from falsehood.

44. What a tyrannical government it must have been where to believe in Allah needed the permission of the government.

45. For explanation, please see Surah Taha, Note No.81.

46. Please see Surah Taha, Note No.83.

47. That is: On this critical occasion we are first ones to put our faith in Allah from among the people of Firaun.

48. The dispute and argumentation relating to dawah that went on between Prophet Moosa and Firaun has been narrated in Surah A'raf. Here after narrating the preliminary events, his

end has been mentioned, for according to the situation that idea was to clarify the fact that obstinate people do not accept faith even after seeing the miracle, their eyes are opened only when they reach their adverse ends.

49. Bani Israil used to live in the region Jushn in Egypt, and from the Bible it is learnt that first being hard pressed by the calamities that befell one after the other, Firaun allowed the Bani Israil to go away, but subsequently he realised his error, therefore, he pursued them with his army.

The Bani Israil might have made all preparations to leave Egypt on a hint from Prophet Moosa, and when Allah commanded them to migrate in the dark of night, their caravan set to migrate under the leadership of prophet Moosa.

One advantage of travelling during night was that in the desert night-time is quite peaceful and therefore suitable for travelling.

Allah had already informed Prophet Moosa earlier that they would be pursued, i.e. Bani Israil need not worry on seeing Firaun and his army following in their footsteps, Allah will arrange for their rescue.

50. That is: Bani Israil is a minority group, they are less in number.

51. This declaration of Firaun was to gather officers and the other ranks of the army from all parts of the country, so that the menace of Bani Israil might be settled once and for all. But Allah turned this very step of Firaun against him, as will be seen further.



57. Eventually We took them away from the gardens and the water-springs, فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾
58. Their treasures, and sumptuous dwellings.<sup>52</sup> وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
59. Thus (were those things taken from them) and We caused Bani Israil to inherit them.<sup>53</sup> كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾
60. At sunrise, they pursued them (Bani Israil).<sup>54</sup> فَاتَّبَعُوهُمْ مُتَسَرِّقِينَ ﴿٦٠﴾
61. And when the two groups came in view of each other, Moosa's companion said: "Surely, we are caught."<sup>55</sup> فَلَمَّا تَرَأَى الْجَمْعَ قَالِ أَصْحَابُ مُوسَى إِنَّ الْمُدْرِكُونَ ﴿٦١﴾
62. He (Moosa) said: Nay, verily, My Lord is with me. He will guide me.<sup>55</sup> قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾
63. Then We sent revelation to Moosa, saying: "Strike the sea with your staff." So the sea cleft asunder and each part was like a great mountain.<sup>56</sup> فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾
64. And we brought the other group near to that place.<sup>57</sup> وَأَزَلَيْنَاهُمُ الْآخَرِينَ ﴿٦٤﴾
65. And We saved Moosa and those with him, all of them.<sup>58</sup> وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾
66. Then We drowned the others.<sup>59</sup> كُلَّمَا أَعْرَقْنَا الْآخَرِينَ ﴿٦٦﴾
67. Surely in that there is great<sup>60</sup> sign, but most men among them do not believe.<sup>61</sup> إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾
68. And verily, your Lord! He is Mighty, Most Merciful.<sup>62</sup> وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾
69. And recite to them the chronicle of Ibrahim.<sup>63</sup> وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾
70. When he said to his father and his people: "What is that which you worship?"<sup>64</sup> إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾
71. They replied: "We worship idols and we will remain devoted to them."<sup>65</sup> قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظُرُ لَهَا غَافِلِينَ ﴿٧١﴾

52. That is: Allah so planned that Firaun, his nobles and the officers of his army left their luxurious palaces and pursued Bani Israil only on account of their hatred and enmity of Bani Israil and in their enthusiasm they went so much out of their way that they did never return.

53. It does not mean that Bani Israil were the inheritors of these things of Egypt, because after migration from Egypt they passed through the valley of Tiah and set forth towards Palestine which was their real destination. But it means that the gifts, pleasures and the luxuries that were given to the community of Firaun were snatched away from them and similar favours were showered on Bani Israil. Accordingly in Surah A'raf it is stated:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ  
الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا. (اعراف- ۱۳۷)

"And We made the persecuted weak people inheritors of the eastern and western parts of the land, which We had blessed."- (Araf -137).

It is obvious that from the blessed land here is meant the land of Palestine. And Qur'an also explains that on the one hand if Firaun and his army were drowned, then on the other hand the country was made to suffer severe calamities, its high rise buildings were made to collapse and all its civilised progress turned to dust:

وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ  
وَمَا كَانُوا يَعْرِشُونَ. (اعراف- ۱۳۷)

"And We razed to the ground what Firaun and his people had made and the edifices that they had erected."-(Araf - 137).

Probably these devastations might have visited Egypt by the stormy westerly winds. (Allah knows best).

54. That is: When Bani Israil left their homes, Firaun pursued them with his army.

55. In this delicate situation, it was really a test of their trust in God. What Prophet Moosa said on the occasion to remove the fright of Bani Israil expresses his trust and confidence in Allah.

56. Such cleaving asunder of the sea and the turning of the two parts of water into two solid masses of mountain and the appearance of a path in between was a miracle-a preternatural sign that manifests by the command of Allah. According to Qur'an, this miracle manifested after Prophet Moosa's striking his staff over the seawater, therefore, there is no room for any explaining away or any interpretation of the sort that by hard blowing winds the water was swept away, for it never happens that by stormy winds the water is swept away and in between a path is created. If the stormy winds had really swept away the water, then how is it that Bani Israil could safely pass and only the pursuing army is drowned. It is likely that stormy winds might have blown at that time as mentioned in the Bible, but it is not correct to say that the sea was cleft asunder as a result of the stormy winds. Qur'an presents this event as a miracle and not an accidental happening or an event that ordinarily takes place.

57. That is: Firaun and his companions, army, etc., reached the spot.

58. That is: The caravan which had set forth under the leadership of Prophet Moosa crossed the sea safely. None of his followers was harmed nor did Firaun and his army were successful in capturing them.

59. But Allah's plan for the second group was: when they found that there is a path dry and safe in the sea, they went ahead and when they reached the middle of the sea, the two separated parts of the sea reverted to their original position, and Firaun was drowned along with his army, which also included high officers of his kingdom. This was the fate of the man who had claimed to be the high exalted lord, and the fate of those people who danced to his tune.

60. That is: In this event of the history of prophets there is a clear sign that Allah sends down His messengers to show the path of guidance to the people, and when his nation refuses to accept faith and believe in his message, and resorts to violence against him, Allah punishes that nation in a way that stands out as a lesson for others.

The drowning of Firaun and his army, the deliverance of Prophets Moosa, Haroon and Bani

Israil from a tyrant nation, and their crossing of the sea in an extraordinary way is an undeniable historical fact, which is confirmed by Bible(Torah) as well as by Qur'an. In other words the majority of the people of the world (Jews, Christians and Muslims) believe this fact, then is not such a great evidence sufficient for others to believe in the truth of Allah's message?

61.For explanation, please see Note No.8.

62.For explanation please see Note No.9.

In the foregoing ,ayah and also in this ayah, the topic that has been narrated, has been repeated at the end of every event so that the negligent man may wake up.

63. Here that event of Prophet Ibrahim's life is being presented which pertains to his mission and the purpose is to show that idolatry

and polytheism is that great waywardness to deliver the slaves of God from which such a great Prophet as Ibrahim had to be raised. Therefore, if today the Prophet of Qur'an has risen for this very purpose, then it is not a novel thing, it is the characteristic of the prophetic mission. Prophets (peace be upon them) take notice of this straying in the very beginning, and then refuting it emphatically , present the message of monotheism.

64. An intellectual style of presenting the divine message is to raise such questions.

The second point is that if the son is a believer and the father is a polytheist, then the son should present the argument in favour of tawheed before his father, as this is the model presented by Prophet Ibrahim.



He asked: "Do they hear you when you call them? "Or do they benefit or harm you?" They replied: "Nay, but we found our fathers doing that." He said: "Do you see those which you worship. "You and your forefathers? (Al-Quran)

72. He asked: "Do they hear you when you call them?" قَالَ هَلْ يَسْمَعُونَكَ إِذ تَدْعُونَ ﴿٤٢﴾
73. "Or do they benefit or harm you?" أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ﴿٤٣﴾
74. They replied: "Nay, but we found our fathers doing that."<sup>65</sup> قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٤٤﴾
75. He said: "Do you see those which you worship,"<sup>66</sup> قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٤٥﴾
76. "You and your forefathers?" أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ﴿٤٦﴾
77. "Verily, they are (all) enemy<sup>67</sup> to me, except the Lord of the Worlds, وَأَنْتُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ﴿٤٧﴾
78. "Who created me, and guides me,"<sup>68</sup> الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٤٨﴾
79. "And who gives me food and drink, وَ الَّذِي هُوَ يَطْعِمُنِي وَيَسْقِينِ ﴿٤٩﴾
80. "And who, when I fall sick,<sup>69</sup> cures me,"<sup>70</sup> وَ إِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٥٠﴾
81. "And who will cause me to die, then will give me life again,"<sup>71</sup> وَ الَّذِي يُيْتِنِي ثُمَّ يُحْيِينِ ﴿٥١﴾
82. And who, I ardently hope, will forgive me my sins on the Day of Judgment.<sup>72</sup> وَ الَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خِطِيئِي يَوْمَ الدِّينِ ﴿٥٢﴾
83. My Lord <sup>73</sup>! Bestow on me <sup>74</sup> wisdom and join me to the righteous,<sup>75</sup> رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٥٣﴾
84. And grant me citation of truth (righteousness) in later generations.<sup>76</sup> وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٥٤﴾
85. And place me among the inheritors of the Blissful Garden.<sup>77</sup> وَ اجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٥٥﴾
86. And forgive my father, verily he is of those who have gone astray.<sup>78</sup> وَ اغْفِرْ لِي إِنِّي إِتَاهُ كَانُ مِنَ الضَّالِّينَ ﴿٥٦﴾
87. And do not hold me to shame on the Day of Resurrection, وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٥٧﴾
88. The day<sup>79</sup> when wealth and sons will be of no avail, يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٥٨﴾
89. (When none will be successful) Except he who comes before his Lord with a pure heart.<sup>80</sup> إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٥٩﴾

65. The admission of the idolaters that the idols neither hear anything, nor have they power to give hurt or benefit to anybody is a clear proof that idolatry is baseless and nonsensical, but they have promoted this nonsense because it is being practised from the times of their forefathers, i.e. how could they give up their ancestral religion and national culture?

66. That is: Blind following of forefathers is to suspend the intellectual faculties. In such a case the question arises: then why the faculties of thinking and reasoning have been granted to man? If these faculties have been granted in order that man may use them to distinguish between right and wrong, proper and improper, then in the matter of worship and devotion why does man become blind? Why does he not think that what is required to be dealt with the Lord of Mankind, how can that dealing be justified with brick and stone?

It may be noted that the idolaters on account of their superstition believe that their deities can cause them harm or give them benefit, but they cannot dare claim such powers for the idols for the helplessness of the idols can be observed by everybody, while the existence of their deities-gods and goddesses -is merely imaginary, therefore, it was easy for those who build the edifice of their religion on baseless things to claim attributes of God for these imaginary deities.

67. That is: I consider idols as my enemies. It means that to worship idols is sure to land you in Hell, therefore, safety lies in keeping away from them.

68. That is: He who is my Creator is also my Guide, therefore, how is it possible that in the matter of deity and religion, the light which He is showing would not be accepted by me, and why should I wander in the valley of superstition and imagination?

69. This could have been stated as "He causes me to fall sick," which would have sounded rather disrespectful, so he said: "When I fall sick" which is a very respectful manner of saying it. Prophets pay extreme degree of respects to God and the words that come out from their mouths are pearls of wisdom.

70. To cure a sick person is the work of God only. This point was to be explained to the poly-

theists, but Muslims of the modern times also need this explanation, because for getting cured of their ailments they wander round the dargahs, and only those Muslims are saved from this wanton exercise who are true Muslims by the grace of Allah, and hold correct beliefs.

71. This is a mention of Doomsday and an expression of believing in it along with the belief in tawheed.

The message which Prophet Ibrahim presented before his father and his nation has been narrated at various places in Qur'an, which shows that on different occasions he presented the dawah in different ways. Here he has expressed his belief and faith, saying who is the Lord whom he believes in, and how majestic He is and what are His attributes. This style of dawah has a psychological effect and it prompted everybody to give a thought to his belief and creed, and to take a review of his faith.

72. Here this discussion is useless as to what errors had been committed by Prophet Ibrahim. Possibly the errors might have been of the period prior to his prophethood. Anyway, the task of the slaves is to consider himself at fault and to seek pardon from God, because sometimes errors are committed unknowingly, and this feeling is acutely felt by the messengers of God, and therefore, they are ever seekers of Allah's forgiveness. In the hadith it is mentioned that the Prophet (Sallal Lahu Alaihi Wa Sallam) used to pray for his forgiveness for more than seventy times in a day, and the expression of this very feeling is seen from this statement.

73. The statement of Prophet Ibrahim which he made addressing his father and his community ends in the above ayah. Here the prayer which he said in that environment is being presented.

74. That is : Give me correct understanding so that I may be able to take stock of the situation properly and may present wise and appealing statement before the people.

75. To be God-fearing and righteous depends on the guidance from Allah. That is why even a prophet has to pray for Allah's guidance and for being included in the group of God-fearing slaves.

76. Does not mean worldly fame, but refers to that mention and remembrance with complimentary words which comes from true love and sin-

cere devotion. The words 'tongue of truth' are very meaningful and they particularly signify that generations coming after me may also be recipients of benefits from my prophethood, and from everywhere words of truth may be raised in my favour. His prayer was answered in such a wonderful way that every generation of people of faith have been paying highly laudatory compliments to him, so much so that in the salat of the last ummah (Muslims) his complimentary mention has found a place, in the 'darud' which is recited in every prayer. *كَمَا صَلَّيْتَ عَلَيَّ إِبرَاهِيمَ وَعَلَى آلِ إِبرَاهِيمَ* And who does not pay compliments for his indebtedness to him at the time of Hajj and Qurbani (Sacrifice)! *سَلَامٌ عَلَيَّ إِبرَاهِيمَ* "Peace be on Ibrahim."

77. Thus it is learnt that to seek entrance to Paradise by praying is the method of prophets, and the theory of performing good deeds with-

out having a desire to go to Paradise is merely a figment of 'sufiana' (mystic) imagination.

78. The prayer to Allah of Prophet Ibrahim for, forgiveness for his father pertains to that period when such a prayer was not forbidden. For details, please see Surah Taubah, Note No.210.

79. Prophet Ibrahim's prayer ended in the foregoing ayah. Now what is stated is from Allah about the Day of Judgment and according to the occasion such a lesson was appropriate.

80. 'Qalb-i-Saleem' means healthy or pure heart, and according to the context it refers to that heart which is free from polytheism, in which the belief of monotheism is so firm that a state of faith is developed and the character has become righteous. In other words it means that heart which is free from all spiritual diseases and contamination of sins, and whose state of fear of God is its health and which beautifies his practical life.



*And the Paradise will be brought near for the God-fearing, And Hell will be unveiled for the erring. And it will be said to them: "Where are those you worshipped. "Instead of Allah? Can they help you or help themselves?"(Al-Quran)*

90. And the Paradise will be brought near for the God-fearing,<sup>81</sup> وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾
91. And Hell will be unveiled for the erring,<sup>82</sup> وَبُرِّزَتِ الْجَحِيمُ لِلْغَوِينَ ﴿٩١﴾
92. And it will be said to them: "Where are those you worshipped. وَقِيلَ لَهُمْ أَيُّمَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾
93. "Instead of Allah? Can they help you or help themselves?" مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمۡ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾
94. Then they will be hurled therein, they and the erring people,<sup>83</sup> فَذُكِّرُوا فِيهَا هُمۡ وَالْغَاوُونَ ﴿٩٤﴾
95. And the hosts of Iblis, all.<sup>84</sup> وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
96. And they, while quarrelling therein, will say: قَالُوا وَهَمَّ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
97. "By Allah: We were in obvious error,<sup>85</sup> تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾
98. "When we made you equal with the Lord of the Worlds, إِذْ نَسَوْنَا رَبَّ الْعَالَمِينَ ﴿٩٨﴾
99. "It was but the guilty<sup>86</sup> who misled us. وَمَا أَضَلَّنَا إِلَّا الْمَجْرُمُونَ ﴿٩٩﴾
100. "Now we have no intercessors. فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾
101. "Nor any loving friend.<sup>87</sup> وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾
102. "If we had a chance to return, we shall be true believers."<sup>88</sup> فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَتُخَرُّ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾
103. Verily in this is a great sign,<sup>89</sup> yet most of them do not believe.<sup>90</sup> إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾
104. And verily, your Lord, He is indeed the Mighty, the Merciful.<sup>91</sup> وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾
105. The people of Nooh<sup>92</sup> (also) denied the messengers (of Allah),<sup>93</sup> كَذَّبَتْ قَوْمُ نُوحٍ لِإِسْرَائِيلَ ﴿١٠٥﴾
106. When their brother<sup>94</sup> Nooh said to them: "Have you no fear<sup>95</sup> (of Allah)? إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾
107. "Verily I am a trustworthy messenger of Allah to you,<sup>96</sup> إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

81. On the day of Resurrection, Paradise will be ready to receive the God-fearing slaves. It will not take any time to reach the Paradise from the court of Allah. The righteous people will reach Paradise as soon as the judgment is given in their favour.

82. The Hell is veiled from the sight today, but on the Day of Resurrection the astray people will find it right in their front.

83. With the idolaters their idols will also be hurled into the Hellfire. At that time the helplessness of the idols will be absolutely clear to their devotees. They will realise that when they themselves are unable to escape the punishment, how can they save them.

And the same will be the fate of the rebellious leaders like Firaun, who have become gods of their devotees. How will they save their devotees when they are unable to save themselves from the Hellfire!

84. Means Satans who have been misguiding the people.

85. They will swear by God to admit their going astray, as if they have realised that they had been misguided when they saw the adverse consequence of their acts.

86. Means astray and wayward rulers, chiefs and leaders.

87. Whoever might have been the close friends of the misguided people, they will no more be their friends in the Hereafter, they will have nothing to do with them. There will be none to sympathise with them or to share their misery.

88. They will desire to return to the world so that they might be faithful to God, but their desire will not be fulfilled. For further explanation, please see Surah An'am Note Nos. 46 to 48.

89. That is: In this event of Prophet Ibrahim's life, mentioned above, there is a clear sign of the fact that polytheism and idolatry are totally false, and monotheism is the Truth. Therefore, the message of the Prophet of Qur'an is the message of absolute Truth and is not at all different from the dawah of Prophet Ibrahim.

90. For explanation, please see Note No.8.

91. For explanation, please see Note No.9.

92. The chronicle of Prophet Nooh has been narrated in detail in Surah A'raf, Surah Hood, and Surah Muminoon.

93. Denial of Prophet Nooh was equal to the denial of all Prophets, for the religion of every prophet has been the same and their message also had been the same.

94. Prophet Nooh has been called the brother of his people because he was also a member of the same society. There was, therefore no strangeness of language nor was his recognition difficult.

95. Means fearing Allah and living righteously.

96. That is: The trust which Allah has put in me for conveying His message. That message will be conveyed with full responsibility by me; I will neither add anything to it from myself nor will I subtract from it anything. Therefore, whatever I am presenting to you from Allah accept it as a trust from God.



108. "So fear Allah, and obey me."<sup>97</sup>

فَاتَّقُوا اللَّهَ وَأَطِيعُوا<sup>٩٧</sup>

109. For this I demand of you no recompense, my recompense is the concern only of the Lord of the Worlds.<sup>98</sup>

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ<sup>٩٨</sup>

110. So fear Allah, and obey me."<sup>99</sup>

فَاتَّقُوا اللَّهَ وَأَطِيعُوا<sup>٩٩</sup>

111. They said: "Are we to put our faith in you, when the lowest of the low follow you?"<sup>100</sup>

قَالُوا الْاُنُومُ مِنْ لَدُنَّا وَاتَّبَعَكَ الْاَرْدَلُونَ<sup>١٠٠</sup>

112. He said: "I have no knowledge of what they have been doing."<sup>101</sup>

قَالَ وَمَا عَلِمْتُ بِمَا كَانُوا يَعْمَلُونَ<sup>١٠١</sup>

113. "Their account is the concern of my Lord, if you but knew."

إِنْ حَسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ<sup>١٠٢</sup>

114. "And I am not the one to drive away the believers".<sup>102</sup>

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ<sup>١٠٢</sup>

115. "And I am only an open warner."

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ<sup>١٠٣</sup>

116. They said: "If you do not desist, you will surely be stoned to death."<sup>103</sup>

قَالُوا لَئِن لَّمْ تَنْتَهِ بِنُوحٍ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ<sup>١٠٣</sup>

117. He said:<sup>104</sup> "My Lord! My people have belied me.

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ<sup>١٠٤</sup>

118. "So judge<sup>105</sup> openly between me and them, and save me and those believers who are with me."

فَاَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَبَیِّنًا وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ<sup>١٠٤</sup>

119. Then We saved him and those who were with him in the laden Ark.<sup>106</sup>

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ<sup>١٠٥</sup>

120. Then afterward We drowned the others.<sup>107</sup>

ثُمَّ أَغْرَقْنَا الْبَاقِينَ<sup>١٠٥</sup>

121. Verily in this is a great sign,<sup>108</sup> yet most of them do not believe.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ<sup>١٠٦</sup>

122. And verily, your Lord, He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ<sup>١٠٦</sup>

123. The A'ad<sup>109</sup> people denied the messengers of Allah,

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ<sup>١٠٧</sup>

97. The same teaching, as narrated hereafter, was imparted by every messenger to his people, therefore, this sentence is a representation of the common message of the prophets of Allah (Peace be upon them). It throws light on some important aspects of their message:

(1) Fear of Allah which is created by the concept of His greatness is like a foundation for religion. Therefore, people should be invited in unambiguous terms and open words to fear Allah and to adopt the resultant righteousness. And it is a fact that so long as man is not warned about his wrong actions and he is not alerted about the lurking dangers, he is not prepared to mend his ways. This is the reason why when a prophet rises to convey the message of Allah, he jolts the people, he frightens them from His punishment, and informs them of all the dangers that are awaiting them in the Hereafter. This colour of warning is very much marked on his dawah.

(2) In the direction to 'fear Allah' is included the demand for worshipping Allah and obeying His commands, for 'taqwa' (Fear of Allah) means fearing Allah and avoiding sins and adopting righteousness. A person who does not worship Allah sincerely and with concentration, is free from Allah's fear and without the attribute of taqwa. And a person who does not obey Him, goes on committing sin after sin, and therefore, he is deprived of taqwa, and he cannot be counted among the 'muttaqi', pious people.

It is also clear from the ayah that the message of the Prophets invites people to both worshipping and obeying Allah. If in the Qur'an at one place it is said: **أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ** "Worship Allah because there is no other God for you except Him", at another place this aspect of the dawah has also been made prominent: **اتَّقُوا اللَّهَ** "Fear Allah". In Surah Nooh, both the aspects of the message and also the direction of obeying the prophet as well have been presented together: **اتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا** "Worship Allah, fear Him, and obey me.

3) Along with Allah's worship and his obedience, the prophet of the time has been demanding his own obedience from his followers. And the direction for obeying him is because the mes-

senger of Allah is sent with the set purpose of asking the people to follow him and obey him by the command of Allah, and because obedience of prophet is the practical form of obedience of God. If Allah's command is in the form of a revealed ayah, even then the details which are necessary to put that command into actual practice can only be manifested by a messenger through his speech and actions. Therefore, it is not correct to think that the task and the position of a messenger is merely of conveying the message but that he is responsible for providing practical direction and guidance, and his following and obedience is binding on the people.

These are the specialities of the prophetic dawah, but in the modern times whatever Islamic movements that have been launched do not try as much to create Allah's fear in the people as they try to explain the political and social systems of Islam. These movements try more to establish a righteous society in this world than to create a desire in the people to seek salvation in the next world. They are less persistent in warning people of the punishment of Hellfire, however they are very emphatic in freeing man from the slavery of man in this world. This results in the dawah missing its target and it also affects its spirit.

98. The life of prophet Nooh is a clear proof of the fact that his only goal was the concern of the people, and that he sought his recompense and reward from Allah only is an argument which needs no proof.

99. Prophet Nooh repeated his dawah to make it clear that his demand from them was not for any recompense or wealth but that they should accept his message, and that he was doing that service quite selflessly, for which there should be no trace of doubt for them.

100. For explanation, please see Surah Hood, Note No.41.

101. That is: I know of their outward actions, and according to that they are sincere slaves of Allah. As for their hidden acts, Allah knows them best. I do not know unseen matters. How can I then call them as mean, when in my knowledge there is nothing which would condemn them to be mean.

From the reply of Prophet Nooh it is clear

that the charge of his companions being mean and lowly was false.

102. For explanation, please see Surah Hood, Note No.44.

103. See the audacity of his nation that the personality that deserved respect most, and that had taken utmost pains for their good is being greeted with stoning. Such a step is taken by those who have stones instead of brains in their heads.

104. This prayer was made by Prophet Nooh only when he realised after a very long and sustained dawah efforts that there was then no hope of their (his community's) accepting faith.

105. Means a clear and unambiguous decision, a judgment which appears in the form of punishment for the unbelievers and salvation for the believers.

106. The Ark or the boat which was laden with the people who were believers and animals which were useful.

107. The chronicle of the drowning of Prophet Nooh's community has been narrated in detail in Surah Hood, ayat Nos. 37 to 44.

108. Sign of the fact that Allah's wrath and punishment descends down on the nation which opposes Allah's messenger, and it is destroyed in such a way that it leaves no survivor, and at the same time the messenger and all his companions who have put their faith in him are saved in such a way that not even a single person gets hurt in that holocaust. Such, miraculous happenings by the command of Allah is a clear testimony of history.

But it is amazing that these clear evidences which Qur'an narrates need to be searched out in the history books, because the historians have ignored these signs owing to their particular mentality. And in our country in the history which is being taught in the colleges this important aspect of the rise and fall of the nations has not been discussed at all. How strange are the historians and how strange are their history books:

109. The chronicle of the tribes of A'ad has been narrated in detail in Surah A'raf, verses Nos. 65 to 72, and Surah Hood, Verses Nos. 48 to 60. Its explanatory notes and also the explanatory notes of Surah Fajr Nos. 8 to 11 be kept in view.



When their brother, Hood, asked them: "Do you not fear Allah?" "Verily I am a trustworthy messenger of Allah for you; "So fear Allah and obey me. "And I do not ask of you recompense therefore, my recompense is the concern only of the Lord of the Worlds. "What! you build a monument on every high place for vain delight? (Al-Quran)

124. When their brother, Hood, asked them: "Do you not fear Allah'?"

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُوْدٌ أَأَلَا تَتَّقُونَ ﴿١٢٤﴾

125. "Verily I am a trustworthy messenger of Allah for you;

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

126. "So fear Allah and obey me."<sup>110</sup>

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَنِّي ﴿١٢٦﴾

127. "And I do not ask of you recompense therefore, my recompense is the concern only of the Lord of the Worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجِرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

128. "What ! you build a monument on every high place for vain delight?"<sup>111</sup>

اتَّبَعُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾

129. "And construct grand palaces as if you are to stay here for ever?"<sup>112</sup>

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ ﴿١٢٩﴾

130. "And when you seize (some one) you seize like a tyrant."<sup>113</sup>

وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

131. "So fear Allah, <sup>114</sup> and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَنِّي ﴿١٣١﴾

132. "Fear Him who has helped with the things you know (well).

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾

133. "Has helped you with cattle and children,

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾

134. "And with gardens and watersprings."<sup>115</sup>

وَجَنِّاتٍ وَعُيُونٍ ﴿١٣٤﴾

135. "Verily I fear for you the punishment of an overwhelming day."<sup>116</sup>

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

136. They said: "It is the same for us whether you preach or do not preach."<sup>117</sup>

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

137. "This is but a custom of the ancients."<sup>118</sup>

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

138. "And we will never be punished."

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

139. So they belied him, therefore We destroyed them.<sup>119</sup> Verily in this there is a great <sup>120</sup> sign, yet most of them do not believe.

فَكَذَّبُوهُ فَأَهْلَكَنَّهُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّوَالِدٍ

مَّا كَانَ أَكْثَرَهُمْ مُّؤْمِنِينَ ﴿١٣٩﴾

140. And verily, your Lord, He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

110. Its explanation has been given in the foregoing Note No.97.

111. They used to construct buildings on hills and high places not because they met any civic needs of the community, but their purpose was to establish national memorials so that they might take pride in them. Materialists appreciate such structures and praise their constructors and their art of construction. But in the eyes of Islam all these works are useless, for by spending his energies and resources in such exhibitory architecture man becomes negligent of his objective of life, and considers this world, instead of the Hereafter, as his ultimate goal.

From this it becomes clear that Islam provides guidance for the civic life as well as restricts men from acting according to their sweet will. In spite of this objection of Qur'an against establishing such vain memorials, Muslim rulers carried on their desire of establishing their own memorials, whose examples are the Qutub Minar of Delhi and Taj Mahal of Agra. Muslims consider these memorials as their national heritage and take pride in them, while according to the Islamic point of view it was a useless and wasteful exercise, which is not at all worth taking pride in, but is a thing to be sorry for. And more objectionable than this are those 'dargahs' and the mausoleums which are built as a mark of devotion to the pious religious men or saints and are the means of waywardness and polytheism.

112. Those who think that this world is not a testing ground but a pleasure-seeking place, they indulge in building grand palaces to live

luxuriously, whose example in the ancient times was the community of A'ad. In spite of the stern warning in Qur'an Muslim rulers built grand palaces to show off their grandeur and majesty. Granada, Spain's Al-hamra and Jannatul A'reef, and Lal Qila' Delhi's Diwan-i-Khas are eye-opening examples. On the jewel-studded Lal Qila' it is inscribed that it is the model of Paradise on earth. But now only the vacant place is left, the residents are no more.

113. That is: Your hold is very tyrannical. The rich section of the society hold the poor section in a very oppressive seizure. Probably the ayah refers to this kind of situation.

114. That is: Fear Allah and desist from this wrong act.

115. Take advantage of the natural gifts that have been granted you and do not indulge in luxuries. The one who has granted you these blessings can also withdraw them, therefore, fear Him.

116. The overwhelmingly hard day will be that when they will be punished in this world, and secondly the Doomsday. The hardness of the day means the hardness of the punishment.

117. From this reply it appears that they were not prepared to listen to any advice.

118. That is: To give advice and to warn was the practice of the people of ancient times also, but it has no reality and the threatened punishment does not seize anyone.

119. The details of the destruction of the people of A'ad had been narrated in Surah Zariyat, ayah No.41. and Surah Haqqah, ayah No.6.

120. For explanation. please see Note No. 108.



141. Thamud<sup>121</sup> (too) denied the messengers (of Allah),  
 كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٣١﴾
142. When their brother, Salih, said to them: "Do you not fear (Allah)?  
 إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَاتْتَقُونَ ﴿١٣٢﴾
143. "I am a trustworthy messenger of Allah for you;  
 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٣٣﴾
144. "So fear Allah, and obey me;<sup>122</sup>  
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَنِّي ﴿١٣٤﴾
145. "And I ask of you no recompense therefore, my recompense is the concern only of the Lord of the Worlds.  
 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٣٥﴾
146. "Will you be left secure in these (blissful surroundings<sup>123</sup>),  
 أَتُتْرَكُونَ فِي مَا هُمْ بِآمِنِينَ ﴿١٣٦﴾
147. "In gardens and water springs,  
 فِي جَنَّاتٍ وَعُيُونٍ ﴿١٣٧﴾
148. "And cornfields and palm-trees laden with fine fruit,<sup>124</sup>  
 وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٣٨﴾
149. "Hewing your dwelling in the mountain so as to take pride in them?<sup>125</sup>  
 وَتَتَّخِطُونَ مِنَ الْجِبَالِ بُيُوتًا لِفَهْرِهِنَّ ﴿١٣٩﴾
150. "So fear Allah, and obey me;  
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَنِّي ﴿١٤٠﴾
151. "And do not obey the command of the extravagant<sup>126</sup>,  
 وَلَا تَطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٤١﴾
152. "Those spread mischief in the earth, and so do not reform."<sup>127</sup>  
 الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٤٢﴾
153. They said: "Verily, you are one of the bewitched,<sup>128</sup>  
 قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٤٣﴾
154. You are but human being like us. So bring some sign, if you are truthful (about your prophethood)."  
 مَا أَنْتَ إِلَّا نَجَسٌ مُثَلَّثٌ قَالَتْ يَا أَيُّهَا الْمَلَأَىٰ أَعْيُنُهُمْ الْكُفْرَ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿١٤٤﴾
155. He said: "Here is a she-camel;<sup>130</sup> she shall have her share of water (at the well) as you have your share of water on the appointed day.<sup>131</sup>  
 قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٤٥﴾

121. The chronicle of Thamud has been narrated in Surah A'raf, Ayat Nos. 73 to 79, Surah Hood, Ayat Nos. 61 to 68, and Surah Hijr Notes Nos. 80 to 84. Their explanatory notes may be kept in view, as well as Surah Fajr Notes Nos. 12 to 14 and Surah Shams Notes Nos. 11 to 17.

122. This has been explained in Note No.97 of this Surah.

123. That is: Do you think that the gifts that have been granted to you will ever remain with you? Will they never be snatched away from you? Will you never be asked to account for them as to how did you use them and whether after getting them you had thanked your Real Benefactor or were you ungrateful to Him'?

124. In the region where Thamud lived Allah had provided green fields of corn, gardens, water-springs and palm-trees laden with luscious dates, and in the region of desert in Arabia such green patches and oasis were great blessings.

125. In the text the word 'Fariheen' is used, which means to perform the finest work of art, and also to take pride and to strut and be ostentatious. To hew and do carving work in the mountains was not to meet their dwelling needs but to demonstrate their art of architecture, and in order that they might leave behind them their national memorials for the coming generations to appreciate their work. The works of art in the Ajanta and Ellora caves of India are a source of pride for the polytheists of India and are an example of the Thamudi type of works, their art promotes idolatry and obscenity. For further explanation please see Surah A'raf Note No.120 and Surah Hijr, Note No.82

126. By prodigal (Musrifteen) are meant those who indulge in excesses, those who trespass the limits of ownership, limits of morality and limits of humanity. They consider themselves above and independent of these limitation and restrictions.

127. Such people are a running sore of the society, therefore, they cannot be expected to do any work of reform, they can only be a cause of mischief and corruption. But people are impressed by their claim of reform work and fol-

low them.

128. The thought that magic affected the intellectual power of man and could turn him into a lunatic. They had no reasonable answer to Prophet Salih's statement, therefore, they accused him of having been bewitched by some magician, and under its influence he was talking senseless things.

It may be noted that magic and similar tricks have no power to turn anybody into a lunatic. This is a superstition very commonly held even today. If it had such an effect, then the magician would have turned many of the Kings and rulers into madmen and would have finished their rule, but it never happened so. The tyrannical acts of Hitler had upset the entire world to the utmost extent, but no magician could turn him into a lunatic and rid the world of the agent of destruction.

129. That is: Neither you receive any revelation from the heaven nor do you enjoy the sacred office of prophethood.

130. This she-camel was not an ordinary she-camel. She was an extra-ordinary animal, who had appeared as a manifestation of miracle. Qur'an says that the Thamud had demanded of their messenger a palpable miracle and Allah had fulfilled this demand of theirs in the form of a she-camel, so that a clear proof of Salih's being a prophet be presented. For further explanation, please see Surah A'raf Note No.119.

131. Fixing a day for she-camel to drink water shows that she was an extra-ordinary she-camel. If she were an ordinary animal, it would not have been necessary to provide such a large quantity of water for her that a full day would have been fixed for her to drink water from that well.

On the demand of the Thamud Allah had manifested a miracle for them, but He put a test for them in that, and it was that He had fixed a day for drawing water from the well. One day was fixed for the she-camel of Allah to drink water and the other day for the other people and their animals. This was a hard test for the people and Allah tests His slaves in any manner He likes.

156. "And do not touch her with ill will lest the Punishment of an overwhelming day overtake you."

وَلَا تَسْوَأَنَّهَا بِسُوِّهَا فَيَأْخُذَكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

157. Yet they hamstrung<sup>132</sup> her, and then <sup>133</sup> they become regretful.

فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾

158. So the punishment<sup>134</sup> overtook them. Verily in this is a great sign,<sup>135</sup> but most of them do not believe.

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾

159. And verily, your Lord, He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُو الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

160. The people of Loot <sup>136</sup> (too) denied the messenger (of Allah),

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

161. When their brother, Loot, asked them: "Do you not fear (Allah)?"

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾

162. "Verily, I am a trustworthy messenger of Allah for you;

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾

163. "So fear Allah, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمَلًا ﴿١٦٣﴾

164. "And I ask of you no recompense therefore, my recompense is the concern of only the Lord of the Worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

165. "What! Of all the people of the world you go to boys (for sex)?<sup>137</sup>

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾

166. "And you leave your wives that your Lord has created? Nay, but you are transgressing people."<sup>138</sup>

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

167. They said: "If you do not desist,<sup>139</sup> O Loot! You will be banished."<sup>140</sup>

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾

168. He said: Verily I abhor your conduct.<sup>141</sup>

قَالَ إِنِّي لِعِبْدِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾

169. "My Lord! deliver me and my household from what they<sup>142</sup> do."

رَبِّ اجْنُبْنِي وَآهْلِي وَمِمَّا يُعْمَلُونَ ﴿١٦٩﴾

170. So we delivered him and all his household <sup>143</sup>.

فَجَعَلْنَاهُ وَآهْلَهُ أَجْبَعِينَ ﴿١٧٠﴾

132. For explanation, please see Surah A'raf, Note No 119.

133. This feeling of repentance was not created as a result of a sense of being guilty of sinning. If it were so, they would have repented before Allah; it was from the fear of punishment. Although they had been denying the possibility of their being overtaken by punishment, but after killing the she-camel, a fear had developed in their heart that if Prophet Salih's warning comes to be true, then they would be seized by divine punishment. On account of this fear they were sorry for what they did.

134. The type of punishment which overtook Thamud has been narrated in Surah A'raf ayah No.78

135. For explanation, please See this Surah Note No.108

136. The chronicle of Prophet of has been narrated in Surah A'raf, ayat Nos. 80 to 84, Surah Hijr, ayat Nos.77 to 83 and Surah Hijr, ayat Nos. 58 to 77. For explanation. their notes may be seen.

137. The dawah of Prophet Loot (Lot) was the same as that of all the prophets, that is: fear Allah and obey me. But he has specifically warned them for an evil which was very despicable from the moral point of view, and in which the society of the time was very badly involved, (i.e. homosexuality among males, sodomy).

In connection with the dawah and reform a principle is revealed from this that where the Prophets present the dawah of monotheism and the Hereafter as a basis for ideological and practical reform, there they take strong exception to those great evils, which being unnatural are required to be condemned with argument and which are ram-

pant in the society like an epidemic. Having sexual relations with young boys was an open forbidden act, therefore, Prophet Loot raised his voice against that evil and shook his nation to give up that evil.

138. Allah has created women so that they may be sexual partner (wives) for men, but blind carnal desires turn men blind. Then he does not hesitate in committing any unnatural act. Only those men indulge in sodomy, leaving aside their wives, who have transgressed all limits of natural conduct and morality.

139. That is: If you do not desist from giving us the advice which you are giving, in other words, stop this advice and leave us alone.

140. That is: You will be forcibly banished from the country. This was a challenge given by the criminals to Prophet Loot.

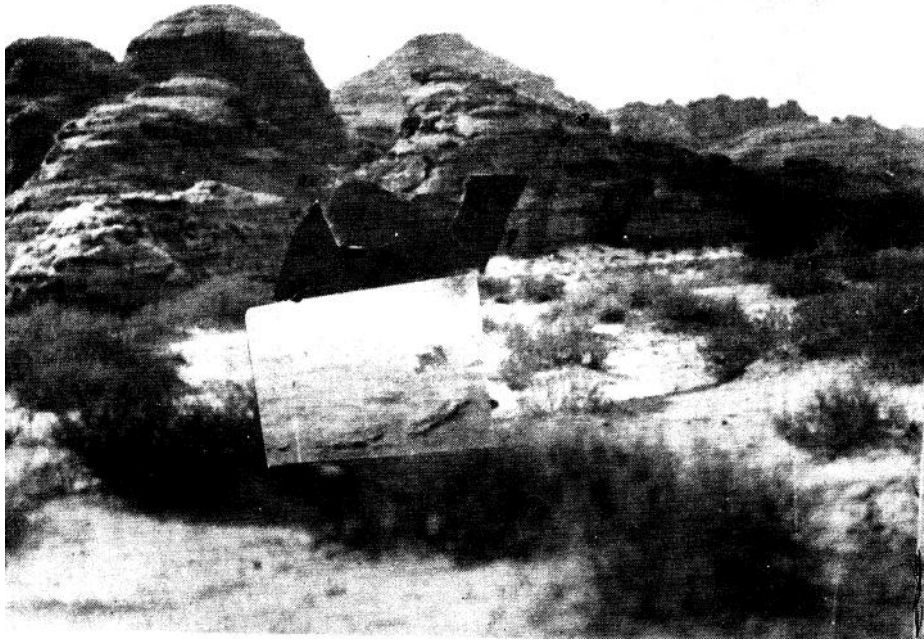
141. The reply given by Prophet Loot to the challenge of the criminals was that the misconduct in which they were involved was most abhorrent, and therefore, how was it possible that he could not express his hatred for that. He told them clearly that he despised their conduct.

142. Prophet Loot said this prayer when his community was not prepared to tolerate his dawah and reformist efforts and they decided to take strong steps against the Prophet.

The abundance of evil-doers in a place turn the atmosphere of that place filthy. In such an atmosphere a decent person would not like to breathe. Therefore, when there was no hope of any reform, Prophet Loot prayed to Allah to save him from such a filthy environment.

143. It appears that those who believed in Prophet Loot, were the people of his own household.

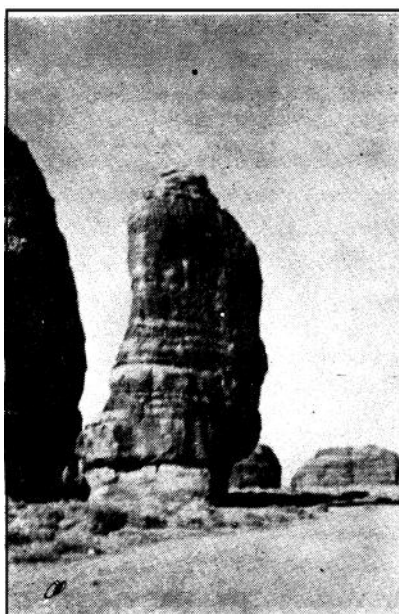


**THE PALACE WHERE ALLAH'S SHE-CAMEL WALKED.**

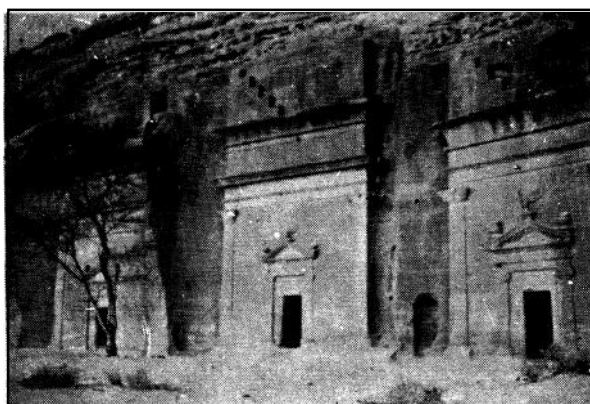
الوادی المشؤم موضع ارتکاب الجريمة المنكرة 'عقرناقة الله'

**A MODEL OF STONE CARVING BY THAMUD.**

(MADAYIN SALIH)



**BUILDINGS OF THAMUD HEWN AND CARVED IN THE MOUNTAINS.**



171. Except for one old woman who stayed behind.<sup>144</sup>

الْأَعْمُورَ فِي الْغَيْرِينَ ﴿١٤١﴾

172. Thereafter, We utterly destroyed the others.<sup>145</sup>

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٤٢﴾

173. And We rained on them a rain,<sup>146</sup> What an evil rain it was that came down on those who were warned.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٤٣﴾

174. Verily in that is a great sign,<sup>147</sup> yet most of them do not believe.

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٤٤﴾

175. And verily, your Lord, He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٥﴾

176. The people of Aikah<sup>148</sup> denied the messenger (of Allah),

كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿١٤٦﴾

177. When Shuaib said to them: "Do you not fear Allah?"

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٤٧﴾

178. "I am a trustworthy messenger of Allah for you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٨﴾

179. "So fear Allah, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٤٩﴾

180. "I do not ask of you any recompense therefore, my recompense is the concern only of the Lord of the Worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٥٠﴾

181. "Give full measure, and be not of those who give less<sup>149</sup> (than the due).

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٥١﴾

182. "And weigh with even balance.<sup>150</sup>

وَزِنُوا بِالْقِسْطِ أَسْبَغِ الْمُسْتَقِيمِ ﴿١٥٢﴾

183. "And do not cheat people in their things, and do not corrupt the land with evil.<sup>151</sup>

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْلُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٥٣﴾

184. "Fear Him who created you and also the generations that have gone before you."

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٥٤﴾

185. They said: "Verily, you are of the bewitched.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَجَّرِينَ ﴿١٥٥﴾

186. "You are but a human being like us, and verily, we consider you to be a liar.

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطَّنُكَ لَمِنَ الْكَاذِبِينَ ﴿١٥٦﴾

144. She, who had not embraced Islam, was the wife of Prophet Loot.

It may be noted in those times there did not exist any Muslim society anywhere. except for a few people. Therefore, the rules governing nikah were lenient. A prophet could marry only in the community to which he belonged. Therefore, some prophets had to deal with such wives who did not believe in them.

145. That is: to the disbelievers.

146. Means the rain of stones. For details please see Surah Hood, Note No.119.

147. Its explanation has been given in Note No.108 above.

148. For explanation, please see Surah Hijr, Note No.77.

149. For explanation, please see Surah A'raf, Note No.137, and Surah Mutaffifeen, Note No.1.

150. It is learnt that to use a correct and even balance and to be honest in business dealings is the demand of the morality as also it is an important aspect of the shariah of the prophets of Allah (peace be upon them).

In modern times various kinds of scales are used for weighing things, in which the most developed is the Electronic scale. But every kind of balance or scale must be even and correct, so that less than what is due in weight should not be given.

151. That is: Do not indulge in any kind of corruption in the world. Every kind of evil and wrong-doing is termed as corruption.



187. "Bring down upon us a part of heaven, if you are truthful."<sup>152</sup>

فَأَسْقُطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

188. He said: "My Lord is best aware of what you do."<sup>153</sup>

قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾

189. But they denied him, and eventually the punishment of the Day of Darkness seized them.<sup>154</sup> Verily it was the punishment of an overwhelming day.

كَذَّبُوهُ فَأَخَذَهُم عَذَابُ يَوْمِ الظُّلُمَةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾

190. In that is a great sign,<sup>155</sup> but many of them do not believe.

إِن فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾

191. And verily, your Lord; He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾

192. And verily, this (Qur'an) is the revelation of the Lord of the worlds.<sup>156</sup>

وَإِنَّهُ لَنَزْلٌ مِن رَّبِّ الْعَالَمِينَ ﴿١٩٢﴾

193. It is sent down with 'Ruhul Ameen'<sup>157</sup> (Trustworthy Spirit).

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

194. Upon your heart,<sup>158</sup> so that you may be (one) of the warners,<sup>159</sup>

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

195. In plain Arabic speech.<sup>160</sup>

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾

196. And verily it is scripture of the ancients.<sup>161</sup>

وَإِنَّهُ لَفِي زُجُرِ الْأَوَّلِينَ ﴿١٩٦﴾

197. Is it not a sign for them that it is known by the learned of the Bani Israil.<sup>162</sup>

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَن يَّعْلَمَهُ الْعُلَمَاءُ ابْنَىٰ بِنِي إِسْرَائِيلَ ﴿١٩٧﴾

198. If We had revealed it to a non-Arab,<sup>163</sup>

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

199. And had he recited it to them, they still would not have believed.<sup>164</sup>

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُّؤْمِنِينَ ﴿١٩٩﴾

200. We thus put it in the hearts of the guilty.<sup>165</sup>

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

201. They will not believe in it till they see painful punishment.<sup>166</sup>

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

202. It will come upon them suddenly, and they will not be aware of it.

فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

203. Then they will say: "Shall we be reprieved?"

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

152. That is: If you are a true prophet, then show us a miracle in the form of a segment of the heaven falling on us.

153. That is: If the punishment does not overtake you now, do not think that Allah is not aware of your evil acts. He knows of all your doing and He will take due notice of that.

154. They had asked for punishment in the form of a segment of heaven falling on them, so the punishment visited them in the form of heavy dark clouds. In Surah Hood the punishment of the community of Shuaib is described as a terrific bang, and in Surah A'raf it is described as shaking scourge. It seems that at first clouds covered as shaking scourge. It seems that at first clouds covered them, and they thought that this umbrella would give them cover in the gruelling heat, but afterwards lightning from the cloud struck them with great thunder, which shook them and caused them to fall on their faces, and they were destroyed.

155. For explanation please see Note No.108 above.

156. After narrating the chronicles of the prophets (P.b.u.t.) the narration returns to Qur'an and its prophet.

157. 'Ruhul Ameen' means Trustworthy or Faithful Spirit, which is the title of the Archangel, Jibril, as is mentioned at another place,

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ  
قَلْبِكَ بِإِذْنِ اللَّهِ. (بقره-9٤)

"Say: 'Whoever is an enemy to Jibril, (should know) that Jibril brings down (revelation) to your (Prophet's) heart by Allah's command."

(Baqarah-97)

And what is required to be made clear is that the agency for the revelation is not material but spiritual. The bringer of revelation is an angel, whose reality is spirit, which is extremely gossamer and cannot be seen. Then this angel is absolutely trustworthy, and whatever message he gets from Allah, he reveals it to the Prophet without the slightest variation.

158. Heart in the human body is that central and noble place which has the ability to accept the spiritual things and keeps them safe,

that is why people say that your remembrance is in my heart, and none says that your remembrance is in my mind, for brain or mind is merely an instrument, while the heart is a place to keep things safe. And by heart is not meant that lump of flesh which pumps blood into the body, but that spiritual energy that is at that place. As we are unable to see the electric current, similarly we cannot see, even after surgical operation of the heart, the spiritual energies nor the spirit.

Bringing down of revelation upon the pure heart of the Prophet means that Jibril (Gabriel) directly communicated the revelation to the Prophet's heart. In this way, every word of the revelation used to be inscribed on the tablet of his heart. Therefore, there is absolutely no chance of there being any mistake or forgetting.

159. That is: From the adverse consequences of the false belief and practices.

160. The Qur'an is revealed in such an Arabic language which is capable of expressing the sense and meaning of the purport clearly and effectively.

From this statement of Qur'an it becomes clear that the real Qur'an is the same which was recited by the Prophet himself, and which is preserved in the Arabic language in the form of the scripture. As for its translations, they are merely attempts to convey its meaning and sense by humans. Therefore, no translation, even if it is in Arabic, can be said to be Qur'an or the word of God but it can be called the translation of the Qur'an and its meaning. Therefore, in recitations, and prayers (salat) translations cannot serve the purpose, but only that Qur'an will have to be recited, word to word, which Allah had revealed in the Arabic language.

161. It does not mean that Qur'an was written in the ancient scriptures in these very words, but it means that the teaching and guidance of Qur'an is the same as the ancient divine scriptures. Therefore, from the viewpoint of its substance it had been in the earlier divine scriptures. Besides there were such prophecies in them' which confirm the coming of this Prophet and the revelation of God's word to him.

162. That is: the learned men of Bani Israil cannot deny that the message of monotheism which the Qur'an is presenting is the same which is found in the Torah and other divine scriptures. Idolatry which the Quraish have made lawful for themselves was declared false and polytheistic by all the earlier divine scriptures. Qur'an says that man will be resurrected on the Day of Judgment so that every one should get the recompense for his good or bad acts. The polytheists of Makkah believe that it is impossible, but the scholars of Bani Israil know that in the divine books the same concept of the Hereafter has been presented. Similarly they also cannot deny that Allah sends down His messenger from among the humans for their guidance, and that He has been sending down revelations and divine book to them. When the learned men of Bani Israil cannot deny any part of this statement, then does it not prove that Qur'an is not presenting any new message, but that it is only renewal of the same dawah.

163. The word used here is 'Ajami' which means a non-Arab.

164. If the Qur'an were revealed to a non-Arab, then the deniers would have still rejected it on the excuse as to why an Arabic-language scripture has been revealed to a non-Arab person, Accordingly the divine scriptures revealed to the prophets of Bani Israil were not accepted by polytheists of Arabia. But now that the Qur'an has been revealed to a person of Arabic origin, they have no excuse to refuse to accept it. In sum the coming of an Arab prophet among the Arabs and the revelation of an Arabic-language Qur'an for them has completely and con-

vincingly conveyed Allah's message to them.

It should be noted that it does not mean that Qur'an has not been convincingly conveyed to other communities and it is incumbent upon them also to accept it. To whatever community or nation its message has been conveyed, whether they know Arabic or not, it is incumbent upon them to accept it. The conveying of the Quran's message through the Muslim Ummah, which has been raised specifically for giving witness to the Quran's authenticity, is sufficient proof of the fact that Allah's argument has been convincingly conveyed to that particular community or nation. The Prophet, Sallalahu Alaihi Wa Sallam, invited Cyrus and Caesar to embrace Islam, and they were non-Arabs, and Caesar caused the Prophet's letter, which also contained an ayah of the Qur'an, to be read by an interpreter. And the Khulafa-i-Rashideen (Righteous Caliphs) invited the non-Arab nations against whom they took military action, to embrace Islam before taking any action.

165. That is: To refuse to accept the word of God by making any excuse. It means that Allah's law of straying has become applicable to them, and Allah's law of straying is that a person who shuts his eyes to the realities, cannot see even the shining sun. For such a man wandering in darkness is his fate.

By guilty persons is meant those who persist in sticking to their denial and polytheism.

166. That is: These people will not accept the truth by argument. They will be ready to accept the truth when the punishment is about to overtake them, but at that time accepting of the truth will be of no avail.



*Who sees you when you stand up in salat, And  
(also) your movements among those who  
prostrate themselves. Verily, He is the  
Hearer, the Knower. (Al-Quran)*

204. Do they then wish to hasten Our punishment?
205. Have you thought if we give them provisions of living for some years,
206. And then comes that (punishment) with which they are threatened,
207. Of what avail then the provisions of living enjoyed by them will be?<sup>167</sup>
208. Never did We destroy a township which We did not warn beforehand.<sup>168</sup>
209. For reminder,<sup>169</sup> and We are not oppressor,<sup>170</sup>
210. It was not the satans who brought down this revelation.
211. It is neither akin to their interests nor within their power.<sup>171</sup>
212. They have been kept away from hearing it.<sup>172</sup>
213. So do not invoke with Allah another god, lest you be one of those to be punished.<sup>173</sup>
214. And warn your nearest kinsfolk.<sup>174</sup>
215. And lower your wing (In kindness) to those believers, who follow you.<sup>175</sup>
216. And if they disobey you, say: "Verily, I am innocent of what you do."<sup>176</sup>
217. And put your trust in the Mighty, the Merciful,<sup>177</sup>
218. Who sees you when you stand up in salat,
219. And (also) your movements among those who prostrate themselves.<sup>178</sup>
220. Verily, He is the Hearer, the Knower.

أَفِعِدَّا إِنَّا يَسْتَعْجِلُونَ ﴿٣٣﴾

أَفَرَأَيْتَ إِن مَتَّعْنَاهُمْ سِنِينَ ﴿٣٤﴾

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٣٥﴾

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَنِعُونَ ﴿٣٦﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا هَا مُنذِرُونَ ﴿٣٧﴾

ذِكْرِي تَشَأْ وَمَا كُنَّا ظَالِمِينَ ﴿٣٨﴾

وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٣٩﴾

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٤٠﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ ﴿٤١﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٤٢﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٤٣﴾

وَاحْفَظْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٤٤﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِرَبِّي لَمُتَّعِلُونَ ﴿٤٥﴾

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٤٦﴾

الَّذِي يَرِيكَ حِينَ تَقُومُ ﴿٤٧﴾

وَتَقَلْبِكَ فِي السُّجُودِ ﴿٤٨﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٤٩﴾

167. That is: If we give more reprieve, and they are given some more time in the world to enjoy more luxuries and pleasures, in what way would they benefit from that since one day they are bound to be confronted with the adverse consequences.

168. That is: To all such townships prophets were sent who warned them about the punishment which would be their fate if they did not fear Allah.

169. These messengers of Allah warned the people along with giving them good counsel and reminding them, so that they might realise the truth by one way or the other.

170. If a person sprinkles petrol on his body and puts a match to it, he is definite to burn. After such an act he cannot blame God. Similarly those who traverse that path of belief and practice where the boiling lava of a volcano is flowing, then they are bound to be destroyed. They cannot put the blame for their destruction on Allah, as He had already warned them against the danger of these paths through His messengers.

171. When the polytheists of Makkah saw that Qur'an is an extraordinary composition, which provides tidings of the Unseen, they ascribed it to Satan, alleging that Satan puts these ideas in the heart of the Prophet (We seek Allah's refuge). Refuting this allegation, it is said that this work is neither meet to them nor within their power. Satans have interest in evil doing, why would they send down words that teach righteousness? The teachings of Qur'an purify the belief, practice, and character. What attraction can there be for their interests with the teachings of Qur'an? And how can it be within their power to send down such an exalted type of scripture whose every word is an evidence of truth and virtue, which unveils the secrets of the human life and fixes a destination for it, it unfolds the mysteries of the universe and presents the Unseen realities. Its message is the call of the nature and light for the intellect. Its words are balanced and full of meaning, and its composition is so perfect that not even its single word can be changed, and its words are so effective and appealing that they touch the right chord in the heart.

Ignoring all these realities, to consider Qur'an to be the result of Satanic inspiration can be the idea of a person who does not use his commonsense and is devoid of intelligence. In modern time Rushdie termed the Quranic ayat as Satanic verses and thus has given a proof of such a mentality as the deniers of Qur'an were giving at the time of the Prophet. And people like Rushdie get a pat on their backs from satans only.

172. That is: For sending down the revelation with the angel such an arrangement was made that the satans should not hear it at all, therefore, they cannot intercept or interfere in any way.

After this clarification of the Qur'an what doubt can remain of this narrative being false that in the Qur'an the idols were praised, and this thing has been ascribed to the Prophet, i.e., from the Prophet's mouth praises of Satans were uttered, which were later cancelled. This false narrative has been refuted by us in Note No.91 of Surah Hajj. Rushdie relied on this false narrative in his Satanic Verses.

173. When the Prophet has been given such a severe warning that if he invoked any other deity beside God for help or worshipped it, he will also be liable to receive punishment. Then how can others expect to be excused from being punished after committing acts of polytheism. Although there was no danger of the prophet ever committing polytheism, the address is to the Prophet in order that this principle is made clear that polytheism is a sin that cannot be excused and no consideration will be shown in the matter of inflicting punishment for this sin.

174. It is obvious that the command to warn his nearest household people must have been given in the early stage of his dawah, therefore, it is estimated that this surah might have been revealed in the early period of Makkah. In a hadith it is mentioned that when this ayah was revealed he called every family of the Quraish by name, and when they gathered at Safa, he said:

فَأَنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ . (بخاری کتاب التفسیر)

"I am warner for you of the coming of a very severe punishment."-(Bukhari-Kitabut Tafseer).

On this occasion what he said was a straight talk of warning of the punishment of the Hellfire in the Hereafter, and it was exactly the same thing

which he was commanded to do in the ayah, which says: *وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ*. "And warn your nearest kinsfolk." This model of dawah work by the Prophet, Sallal Lahu Alaihi Wa Sallam, invites the dawah workers to give a serious thought to this matter.

175. That is: Those believers who will follow you only will be the sincere people of faith, and treat such sincere believers kindly and with consideration, and show mercy to them.

176. That is: If even after warning them, they are not prepared to accept faith and to follow you, then tell them clearly that you have no concern with them, and that you have performed your duty and then it was their acts for which they will get their recompense.

177. After the direction to put trust in God, two attributes of Allah are mentioned. Firstly, He is Mighty, Supreme and His judgment will

be enforced, and secondly He is Merciful, and therefore, be assured that He will surely bestow His mercy on His sincere slaves.

178. This is an expression of approval by Allah, that when you stand up for offering prayer His glance of benevolence falls on you, and also at the time when you are with your companions who prostrate themselves before Him. It is a hint of the fact that the Prophet, Sallal Lahu Alaihi Wa Sallam, is very worshipful, and those who follow him also are people who worship their Lord. He is training his companions in such a way that their habit of prostrating before Allah should become their distinct attribute. Therefore, his is the gathering of the pious people, whose benefaction is beyond doubt. But people are ignorant of the reality and therefore, they consider the Prophet to be a soothsayer, and sometimes call him a poet, and at other times something else.



Shall I inform you upon whom the satans descend? They descend upon every lying sinner. They turn their ears (for listening to satans), and most of them are liars. As for poets, the erring follow them. Do you not see how they wander in every valley, And they say what they do not do.(Al-Quran)

221. Shall I inform you upon whom the satans descend?<sup>179</sup>

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾

222. They descend upon every lying sinner.<sup>180</sup>

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

223. They turn their ears<sup>181</sup> (for listening to satans), and most of them are liars.<sup>182</sup>

يَلْقَوْنَ السَّمْعَ وَآكُثْرَهُمْ كَذِبُونَ ﴿٢٢٣﴾

224. As for poets, the erring follow them.<sup>183</sup>

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

225. Do you not see how they wander in every valley,<sup>184</sup>

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

226. And they say what they do not do.<sup>185</sup>

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

227. Except those who believe and perform good acts, and remember Allah much, and defend themselves after they have been wronged.<sup>186</sup> And those who do wrong will soon know what a reversal will be their fate.<sup>187</sup>

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا  
وَانْتَصَرُوا مِن بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا  
أَيَّ مَنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

179. That is: In whose hearts the devils put false ideas and false words and make them their instruments for evil purposes.

180. In the text the word used is 'affak' which does not merely mean telling lies, but also concocting false narratives and stories, and giving out false news and false accusations. Here especially are meant soothsayers whose job it was to give news of the unseen and to forecast the coming events. For this they used to indulge in evil acts (satanic) and take the help of the devils. Knowledge about the planets and stars was a great source of their forecasts, which is known as Astrology. But in the modern times the progress of Astronomy has provided heaps of knowledge about the planets and astral bodies, with the result that the old Astrology, which used to discuss good and bad omens, is on the wane and the coterie of the soothsayers has also disappeared. The present Astrology is the surviving heir of the old thing.

The second characteristic of the soothsayers was that they were practitioners of evil acts. When a man makes falsehood as his profession, how can we expect purity and goodness in his character. They can be immoral and of bad character only. And Satan forms his relationship with evil persons only.

181. That is: Who are so willing and ready to accept the promptings of the devils in such a way as if they have turned their ears to the devils. To sit in meditation and wait for the inspiration from jinns or the devils is a clear form of turning the ears to Satans.

182. It does not mean that some of them are truthful, but it means that most of their forecasts and prophecies are proved to be false and it is very rarely that some of it comes out to be true.

It may be noted that Palmistry which informs about the future is also a form of soothsaying. Similarly the practices of making jinns 'hazir' and getting out information from them, and working out future through numbers, etc. are all fake and false practices meant to deceive people. However gullible people, when any theft takes place in their house, go to 'bawas' and seek signs of thieves from them. These hare-brained people do not realise that if such soothsayers could really detect thieves, the police department of the

country would not have spent large amounts on their elaborate systems and large staff. They could have very well taken the help of these soothsayers.

Actually the faithless and superstitious people are devoid of common sense.

183. This is the repudiation of the charge that Qur'an is a poetic work, When the deniers could not produce an answer to Quran's appeal, the wonderful construction of its sentence and its effectiveness, they used to explain away by saying that it was nothing but Poetic verbiage. repudiating this explanation of theirs, they have been invited to contemplate seriously whether there is no difference between a Poet and a prophet. Was it difficult for them to distinguish between the word of God and poetry? Do they not see what type of people are attracted towards poetry? It is only astray people who appreciate senseless compositions of the poets and are influenced by it, As against this, the people who are following the Prophet are the seekers of truth, and they have obtained the light of guidance and piety from the Prophet. Looking to their honest and truthful ways no adverse opinion can be formed against them that they are the followers of the poets.

It may be noted that the poets of that time were in the forefront of those who spread waywardness. Imra-ul-Qais was considered to be the Imam of the Arab Poets, and the seven collections of poems which were hanging in the House of Ka'ba had one collection of his poems as a distinctive exhibit. And his poetry is the worst example of ignoble, obscene and lustful poetry. How can this moral-corrupting poet be compared with the great moral building Prophet!

184. Poetry in fact is the flight of imagination. Therefore, the poets are sometimes on the earth and sometimes in the heaven. Sometimes they will be in the wine shop and sometimes in the temple of idols. Sometimes they will complain of the disloyalty of their beloved and sometimes will shed tears for their separation, and at other times they sing of their meeting with the beloved. If they are displeased with anybody they will compose poetry denigrating him, and if they are pleased, they will sing his praises in panegyric, 'Exaggeration and hyperbole are the

finer points of their art. Therefore, this statements of the Qur'an that they stray in every valley is very realistic, and in view of it the difference between a poet and a prophet is quite clear. The Messenger is an inviter to truth, and guides to a definite destination, highlighting the path-finding signs, and he informs of the concrete results. He is an epitome of truth and every word spoken by him is true.

It may be noted that what the Qur'an said about the poets' is not limited to the poets of that time only, but "it is a general statement, and the purpose is to state what is their general characteristic and their common weakness. And we can see that the same was the condition of the poets that came after the period referred to herein and even today the condition of the present day is the same.

In Arabic Farazdaq and poets of his ilk wrote denigrating and slanderous poetry and obscene poems, while in Persian Khayyam and others encouraged wine-drinking and luxurious living. As for Urdu, it may be Meer or Ghalib, their topic in poetry had been pain and sorrow of love. Now that the materialistic and economical movements hold sway, the poetry concerns itself with the sorrows of breadearning. In the hadith the verses which leaves a bad influence over conduct and morality have been condemned:

لَا نَ يَمْتَلِي جَوْفَ رَجُلٍ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ  
يَمْتَلِي شِعْرًا. (بخاری کتاب الادب)

"A person's stomach being full of pus is better than that person's stomach being full of verses.(Bukhari, Kitabul Adab).

185. It is the greatest weakness of the poets, to which our attention has been invited. They are masters of words and not of action, for their

main task is rhyming and composing attractive copy, so that the people may appreciate their efforts. They are characterless, they are talkers and not doers. As against this the messenger of Allah is one who does what he says. He acts on what he teaches to others. Thus his life is an epitome of the best conduct and excellent moral character and a model of the best attributes.

186. Apart from the astray poets referred to in the above lines there are other poets too in whom these four attributes may be found. First: they should be people of faith, secondly, they should be righteous in their dealings and practice, thirdly they should be those who remember Allah most of the times, and that in their writing the mention of the Lord is so beautifully mingled that whoever reads or hears it he is reminded of his Lord. And fourthly if they write in denigration of my person it is only in their own defence because any oppressed person has a right to speak against his oppressor.

Afterwards in the company of the Prophet there rose some poets who had all these excellent attributes, among them the most distinguishing personality was that of Hussan (R).

From the statement of Qur'an it is clear that Qur'an does not encourage poetry, nor does it persuade Muslims to write poetry, but it permits poetry writing with hard conditions. However, if any poet remaining in the limits of the religious conditions, composes his poems for the defence of religion or for creating the correct religious spirit, then from Allah's provision for his support is also made, as stated in a hadith.

187. Means those people who are themselves astray and do not want that others should also find the right path. That is why they are bent upon opposing the Prophet and his followers, and oppressing them. Only after a very short time what fate was in store for these tyrants was seen by history and the world.



## 27- SURAH AN-NAML ( THE ANT )

**NAME :** In the ayah No.18 a mention is made of Prophet Sulaiman's (Solomon) passing through the An-Naml valley (Valley of Ants) and hearing the talk of ants. This allusion gives the Surah its name.

**TIME OF REVELATION :** It is a Meccan Surah and from the topics it is surmised that it might have been revealed after the Surah Ash-Shu'ara.

**CENTRAL THEME :** Denial of reality is the greatest obstruction in accepting Qur'an as the word of God and in giving up polytheism. Those who like to lead a luxurious life do not accept any advice from the counsels of Qur'an nor do they take any lesson from the chronicles of the prophets.

**ORDER OF THE VERSES:** Verses Nos.1 to 6 contain a mention of the sun of guidance (Qur'an), which, rising from the horizon, is giving the glad tidings of eternal success to Muslims, but those who are imprisoned in the cocoon of this world do not want to listen to the talk of the world in which the recompense of the acts performed in this life will be paid.

In ayat Nos. 7 to 14 some part of the chronicle

of Prophet Moosa is narrated, which shows what a grand prophet was sent to Firaun and his people by Allah, how they treated him in view of their pride for their power, and ultimately what was their end.

Ayat Nos. 15 to 44 narrated about the grand kingdom of Prophets Dawood (David) and Sulaiman (Solomon), and present this aspect of their character as to how they became Allah's grateful slaves on getting such a great favour and blessings from Allah, and how Prophet Sulaiman made his power a means of propagating Islam, and as a result of which how the Queen of Sheba (Saba) embraced Islam.

In ayat Nos. 45 to 58 a part of the chronicles of Prophets Salih and Loot (Lot), which shows how their nations denied their message and thus caused corruption in the world and how they were punished.

In ayat Nos. 59 to 75 arguments for monotheism and points which would create a belief in the Hereafter have been presented.

Ayat Nos. 76 to 93 declared that Qur'an has opened the path of guidance and the signs of its authenticity will appear in future also.

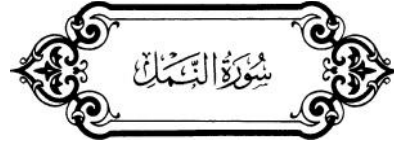
## 27. SURAH AN-NAML

(THE ANT)

Verses (ayaat) 93

In the name of Allah, Most Gracious,  
most Merciful.

1. Ta Seen.<sup>1</sup> These are the verses of the Qur'an and clear<sup>2</sup> Book,
2. A guidance and glad tidings for the believers.,
3. Who establish salat, pay zakat, and firmly believe in the Hereafter.<sup>3</sup>
4. Verily for those who do not believe in the Hereafter" We have made their acts seem attractive to them,<sup>4</sup> so they are straying.<sup>5</sup>
5. Such are those for whom is the worst of punishment,<sup>6</sup> and in the Hereafter they will be the greatest losers.
6. And verily, you receive the Qur'an from the presence of one Wise,<sup>7</sup> Knowing.
7. When Moosa told his household: "Surely, I have seen a fire; I will bring some news from there, or will bring to you a borrowed flame so that you may warm yourselves."<sup>8</sup>
8. And when he came near a voice called out to Him: "Blessed is He who is in this fire and round about it! Immaculate is Allah, the Lord of the Worlds !"<sup>9</sup>
9. "O Moosa : Verily, it is I, Allah, the Mighty, the Wise.
10. "And cast down your staff: " Then when he saw it writhing as if it were serpent, he turned his back and fled, and did not turn to look<sup>10</sup> back. "O Moosa! Do not fear, verily, the messengers are never afraid in My presence.<sup>11</sup>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّ تَتَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ①

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ②

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَ

هُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ③

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ

فَهُمْ يَعْبَهُونَ ④

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ

هُمْ الْأَخْسَرُونَ ⑤

وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ⑥

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَائِغَةً مِنْهَا خَبِيرٌ أَوْ نَبِيءٌ

بِشَهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ⑦

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ

مَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ⑧

يُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ⑨

وَأَلْقِ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا

وَلَمْ يُعَقِّبْ يَوسَى لِأَخْفَى مِنِّي لَأَخْفَى لَدُنِّي

الْمُرْسَلُونَ ⑩

## (COMMENTARY)

1. These are separate alphabetical letters, and as stated earlier, they hint at the specific topics of the Surah.

'Ta' hints at 'Tair' (bird), whose mention made in the ayah No. 16 that their speech was taught to Prophet Sulaiman. 'Seen' hints at Sulaiman and also at Saba (Sheba), who are mentioned in the ayat Nos. 16 and 22, respectively.

2. That is: What is Qur'an, a clear and manifest book and these are its ayat. The message of Qur'an and its teachings are so plain and clear that whoever would listen to it or read it, would understand its purpose and meaning.

Non-Arabic knowing people can get this benefit from its translation, provided the translation is correct. As for its commentaries, their utility cannot be ignored or denied, but it is not proper to think that without the commentaries the Qur'an cannot be understood. Not a few non-Muslims merely read its translation and were blessed with the treasure of faith !

3. For explanation, please see Surah Baqarah Note." Nos. 7 and 10.

4. When a man denies the Hereafter, then this world becomes his goal, as a result of which his acts go astray. But since his objective is the material world, then evil acts also seem attractive and beautiful to him. This is the reason why today in the name of fashion, originality and progress filthy morals and worst conduct are being exhibited. When the line of thinking is wrong, then the line of action will also be wrong, and the standard of likes and dislikes also gets wrong. This psychology is quite in accordance with Allah's Law of Straying, therefore, it has been termed as: We have made their acts seem attractive to them.

5. As a result of the denial of the Hereafter, man is deprived of the right path, and also of the wealth of belief. Then wandering here and there is his fate. Look at humanity today, how it is wandering aimlessly. Someone is running towards communism, and some other towards nationalism. Some one is making the unity of religions as the basis of removal of differences and some other is making his culture as the basis of unity. Some

one is trying to promote communalism, while the other one is trying to separate religion from politics. Some have no leisure from destructive activities while others are presenting the worst example of terrorism. In short after denying the Hereafter, there has remained no single axis of man's activities.

6. The nation or the community, to whom Allah's messenger conveys His message direct, rejects it, then that nation or community is visited by such a terrific punishment from Allah that it is totally obliterated from the page of existence, but those who receive the message indirectly, and they do not accept the message and persist in their denial of the Hereafter, they receive their punishment in the world according to their desert. Today in the various corners of the world the occurrence of catastrophes and calamities are taking place with so much frequency and such abundance that never before such happenings were seen.

7. The topics of the Qur'an are a witness to the point that is not a human composition, but it is the word of the One and Only Allah, the Wisest and the All-Knowing, for in it are hidden treasures of matchless examples of wisdom and guidance.

8. For explanation, please see Surah Taha Note No.9.

9. The fire which was seen by Prophet Moosa was not the fire that burns, otherwise he would have taken some torch or flame from it. It was an extraordinary fire, under the garb of which the blissful personage of Allah had addressed him.

Around this fire there might have been angels, as appears from the mode of address, and whose presence was a means of blessing and auspiciousness.

Prophet Moosa was travelling. The night was dark and cold. The pathway was in darkness. In such circumstances a voice from the Unseen would easily disturb a person and in such conditions it was not easy to keep calm and undisturbed, and that is why the voice from the Unseen first reassured him that the voice was from that

blissful Being who is the Lord of the Universe and in that sacred piece of land angels have descended, which is absolutely good. The whole environment has been made secure from Satan and his evil.

From this a reality has come to light that prophethood is not a thing that can be attained by one's efforts, but that it is an honourable office which Allah bestows on any one whom He wills and when He wills. As prophet Moosa was blessed with prophethood in the state of unawareness, similarly Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) was also blessed with Prophethood in the Cave of Hira in the state of unawareness. The sudden bestowing upon of the prophethood is the argument in favour of the authenticity of the prophets, for a man who makes a false claim of prophethood, he makes mental, academic and practical preparation for the same.

As for the question how Prophet Moosa recognised the voice from the Unseen to be that of God; then first of all a creature cannot be totally unable to recognise his creator's voice. Whenever its Lord will call it, it would immediately recognise His voice. Secondly the inner sense of a prophet-a pure and clean soul-has a firm belief in his heart that it is the voice of my Lord, or that it is a revelation that has come down from Him.

Thirdly, at the time of the revelation of the God's word the ambience is made so clean that Satanic promptings do not enter the mind and the heart feels fully satisfied. And fourthly the revelation on account of its topic and wordings, itself becomes a proof of its own authenticity.

And the wording of 'Immaculate is Allah' show that even though the voice is coming from

inside the fire, but Allah's being is free from it and he cannot be limited or confined to anything, or that He cannot be amalgamated or dissolved into anything. He is gracing the throne of 'Arsh', and He is nearer to his slave than his jugular vein. Then he is also in the heaven and the earth, as mentioned in the Qur'an at another place:

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ - (انعام- ٣)

"And Allah is in heavens and also on the earth." -(An'-am-3)

And as the meaning of His being in the heaven and the earth is not His being dissolved in the skies and the earth, in the same way His saying to Moosa: 'Blessed is He who is in this fire' does not mean that He has a physical body which is inside this fire. His very attribute is that there is nothing like Him. Therefore, it is not correct to think of Him on the lines of the creatures, it would be plain straying. In the material world we observe that in the mirror a man's image is seen, while the man is not inside the mirror. And today on the T.V. screen a man's image or photo is seen, his voice is also heard, while he actually is not inside the T.V. When this is the case of the material world, then how can one deny God's being matchless, bodyless and homeless:

10. This was on account of the human weakness. Seeing the snake writhing, he was frightened.

11. That is: When Allah selects someone for prophethood and calls him in His presence, there is no reason for him to be afraid. He remains secure and safe from every evil and trouble in His presence, therefore, the snake which was seen by Prophet Moosa will not cause any harm or trouble to him.



Except him who has done wrong and afterwards has changed evil for good. Then verily I am Forgiving, Merciful. " And Put your hand into your bosom, it will come out white but unhurt. (This is) among nine signs, (with which) you go to Firaun and his people. Verily they are wicked people." But when Our open signs came to them, they said: "This is plain magic." (Al-Quran)

11. "Except him who has done wrong and afterwards has changed evil for good. Then verily I am Forgiving, Merciful."<sup>12</sup>

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سُوءٍ فَإِنِّي  
عَفُورٌ رَحِيمٌ ﴿١١﴾

12. " And Put your hand into your bosom, it will come out white but unhurt.<sup>13</sup> (This is) among nine signs,<sup>14</sup> (with which) you go to Firaun and his people. Verily they are wicked people."<sup>15</sup>

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ  
فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا  
قَوْمًا فَاسِقِينَ ﴿١٢﴾

13. But when Our open signs came to them, they said: "This is plain magic."

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾

14. And they denied them because of their evil and arrogance, though their souls were satisfied of their truth.<sup>16</sup> So see what was the end of the evil-doers:<sup>17</sup>

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

15. And verily We bestowed knowledge<sup>18</sup> on Dawood and Sulaiman, and they said: "Praise<sup>19</sup> be to Allah, who has exalted us above many of His believing slaves."<sup>20</sup>

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي  
فَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

16. And Sulaiman became Dawood's heir.<sup>21</sup> And he said: O people ! Verily, we have been taught the speech of birds,<sup>22</sup> and have been given everything.<sup>23</sup> This surely is evident favour.<sup>24</sup>

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْتُ مَا نطِقُ  
الطَّيْرُ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

17. And to Sulaiman were marshalled his forces of jinn and men and birds,<sup>25</sup> and set in battle array;<sup>26</sup>

وَحُسْرَى لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالإِنْسِ وَالطَّيْرِ لَمْ يُوزَعُونَ ﴿١٧﴾

18. Till, when they reached the Valley of the Ants,<sup>27</sup> an ant called out: "O Ants! Enter your dwellings lest Sulaiman and his armies crush you unperceiving."<sup>28</sup>

حَتَّى إِذَا تَوَّأَعَلَى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا  
مَسَاكِنَكُمْ لَا يَحْطِبَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

19. So he smiled,<sup>29</sup> laughing at her speech, and said: "My Lord! Grant me guidance to be thankful for your favour by which you have blessed me and my parents, and to do good that shall be pleasing to you,<sup>30</sup> and include me by your mercy among your righteous slaves."<sup>31</sup>

فَتَبَسَّمَ ضَاحِكًا مِمَّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ  
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا  
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

12. As for the fear that might have remained on account of some past fault, he has been reassured that now that he has adopted a virtuous line of action, he would not be questioned for that. This was a hint of forgiveness which was granted for the murder that was involuntarily committed by Prophet Moosa in the past, the detail of which has been narrated in the Surah Qasas.

13. This was the second miracle which was granted by Allah to Prophet Moosa. For explanation, please see Surah Taha Note No.23.

14. For the details of the nine signs please see Surah Bani Israil Note No.132

15. Firaun and his people have been called wicked or the evil-doing people, although Prophet Moosa had not yet conveyed to them Allah's message. The reason is that they were not totally unaware of the prophetic teachings, because Prophet Yusuf (Joseph) had left deep impressions of his teachings in Egypt, and however corrupt Bani Israil might have been, they were after all Muslims (believers), and therefore, through their hints, teachings, guidance, in one way or the other, might have been reaching them. And this is a basic point that human nature knows open evils, and sins, e.g. oppression excesses, immorality, conceit, pride, and transgression against one's Lord, etc. But Firaun and his community had suppressed the voice of their nature and adopted the attitude of tyranny and sinning, therefore, they deserved to be called wicked and evil-doing.

From this a point of principle becomes manifest that those who adopt the path of committing sin against the commands of Allah are bound to be called wicked and evil-doing, whether the message of Allah had been conveyed to them or not.

16. That is: They were convinced that the signs which Prophet Moosa was showing were miracles and that not magic and that in reality he was the Prophet of Allah. In spite of this conviction the thing that prevented them from accepting Islam were their pride and evil intention. Evil ideas keep a man from accepting truth and pride does not let him condescend to acknowledge the reality.

From this it also becomes clear that the main

thing is accepting the faith by heart, and that no faith can be said to be reliable without the acceptance by heart.

17. The details of this end have been narrated in Surah Yunus, Surah Taha, and Surah Shu'ara.

18. Means a particular kind of knowledge which was necessary to run a magnificent and matchless kingdom according to law and justice and Islamic ideology. In the Bible it is stated:

"And God gave Solomon wisdom and understanding beyond measure, and largeness of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east, and all the wisdom of Egypt.

-(1 King 4: 29, 30)

19. In the foregoing the example of Firaun has been given which shows that when he got power he became proud and set to tyrannize people. On the other side there are the examples of Prophet Dawood and Prophet Sulaiman, who receiving power took it to be Allah's favour and used it rightly and for the right purpose and lived as grateful slaves of Allah.

20. Exaltation from this standpoint that He made them His prophets, and because he blessed them with knowledge and wisdom, and on account of His granting them kingdom and His khilafat, and also granted them from His special favours such splendid powers that becomes their distinguishing features.

21. Here heir does not mean inheritor of the material wealth, but that of the knowledge of prophethood and the sacred office of the caliphate of Allah. If the heirship of the material wealth were meant, then the mention of only Prophet Sulaiman would not have been made, because Prophet Dawood had other children too. Besides, it is mentioned in a hadith that the property of a prophet is not inherited (see Surah Maryam Note No.8). And this context is also in support of our contention. In the Bible it is stated:-

"So Solomon sat upon the throne of David his father; and his kingdom firmly established."

22. So far as this point is concerned that the birds are sufficiently intelligent to express their dire needs in different notes of their sounds it is commonly observed, and we also know by experience that we can teach parrots to copy human voices and utter certain words of human speech.

Similarly the birds of prey are trained to do the bidding of the hunter. Then the songs of the birds are definitely not without meaning. Yet to understand their speech is as difficult for us as it is difficult to understand the telegraphic message by any one who does not know the morse signals, by merely hearing the khut khut or tick tick of the machine. But Prophet Sulaiman was given by Allah the knowledge of the speech of the birds, which was in the nature of a miracle, which he used to utilise in his administration.

It may be noted that the speech of the birds was taught to Prophet Sulaiman, but his saying that We have been taught this speech is only a way of royal speech where the speaker (king) uses the plural number for himself.

23. That is: All the necessary equipment and paraphernalia in required for running a strong government.

24. That is: This unrivalled kingdom is such a favour of Allah as no one can fail to realise. Therefore, we must acknowledge it freely. It shows what a noble character Prophet Sulaiman had.

But see the trickery of the Jews that they alleged that he had attained this kingdom by the force of his magic, and he had committed an act of disbelief. See Surah Baqarah Verse No.102 and Note No.120.

25. The kingdom of Prophet Sulaiman was of a distinctive character. For him the armies of jinns and birds were also provided along with the army of men. The service he used to take from the jinns and the birds is narrated further, and something in this connection has been mentioned in Surah Anbiya ('See Surah Anbiya, Note No.110).

Every Prophet has a distinctive grandeur, Allah had, made Prophet Sulaiman a prophet of majestic magnificence and royal splendour, so that the people of the world may know that when a prophet, with sublime grandeur, sits on a throne, he remembers Allah and when he stays in a palace, he spends his life in righteousness, therefore, those people who get power and wealth, they should not be intoxicated by the drugging effects of the material wealth, but should prove themselves to be worthy of their trust and responsibility.

26. That is: Those armies were kept ready with military discipline and order. They used to be

arranged in battle array and according to their ranks, so that whatever task was required to be given to them could be done conveniently, e.g. the birds were used for communication, etc.

27. That is: When the armies of Prophet Sulaiman reached a valley where ants were in abundance.

28. Ants live in a collective way and in orderly manner. Long lines of ants and their working together are the open examples of their collective living. By their movements it is also learnt that one ant calls another ant and probably they talk among themselves. It is another matter that we are unable to hear their voices. But we should not consider animals on the same basis as humans; its clear example is a dog's faculty of smelling, which is so strong that by just smelling the clothes of a person, it is able to recognise him.

Therefore, when the police brings the police dog to the spot where the crime was committed, it smells the criminals, things left behind him and by its smell reaches the criminal and helps in nabbing him. So if the ants talk among themselves in such low tones that we cannot hear them -there is nothing strange about it. Today we are able to see the tiniest imaginable things with the help of the microscope, things about whose existence we had not known earlier. If today such an instrument has not yet been invented by the help of which we are unable to hear the tiniest sounds, it is not reasonable for us to deny that sounds with such low tones exist, when the word of Allah informs us about it. In fact it is an argument in support of Qur'an being the word of Allah that it informs us about such mysteries as we were not able to know by other means. This is a great addition to human knowledge, therefore, there is no reason that by interpreting them unreasonably we should close for ourselves those gates of knowledge which are being thrown open for our benefit, and become guilty of changing the Qur'an. On reading such ayat, our prayer should be: "My Lord! Increase my knowledge." (Taha-114).

As for the question: how the ants knew that this was Prophet Sulaiman's army, passing through this valley, it is an inspirational matter. It is no wonder that Allah had put such an idea in the ant. The flocks of the birds which attacked the elephants of Abraha were inspired by Allah

to do so in a similar fashion. (See Surah Al-Feel).

29. Prophet Sulaiman could hear and understand the conversation of the ant through the knowledge of the animal speech bestowed on him by God as a miracle for him. He might have been pleased on hearing that the reputation of his armies had reached even the ants. However its speech sounded so strange that he could not help laughing.

30. Even Prophet Sulaiman's laughter was mixed with seriousness, therefore, feelings of gratefulness also stirred in his heart with the emotions of happiness. He prayed to God to make him grateful and righteous, i.e. I have been benefited from what favours You have bestowed on me, and I have received a part of favours that You

had bestowed on my parents; now You grant me guidance to fulfill my responsibilities concerning these favours.

31. The ranks of the prophets are very high, and righteous conduct is like a foundation for the height of these ranks. Therefore prophets always pray for grant of guidance to be righteous, and since righteous people only are worthy of Paradise, they pray to be included among the righteous people.

On the one side is this prayer of Prophet Sulaiman, which is a reflection of his pure feelings and desires and a mirror of his piety and on the other side are those vulgar and senseless false stories which have been ascribed to him in the Bible.



20. And he inspected the bird and said: "Why is it that I do not see the Hoopoe? Or is he one of the absentees?"<sup>32</sup>
21. "I will surely give him stern punishment,<sup>33</sup> or will surely slay him, if he does not come to me with a clear of reason."<sup>34</sup>
22. Then he was not long in coming, and he said: "I have found out a thing which you encompassed not and I come to you from (Saba) with sure tidings."<sup>35</sup>
23. "Verily, I found a woman ruling over them,<sup>36</sup> and she has been given everything,<sup>37</sup> and she has a magnificent throne."<sup>38</sup>
24. "I found her and her people worshipping the sun instead of Allah;<sup>39</sup> and Satan has made their acts seem attractive to them, and has debarred them from the right path, therefore, they are not rightly guided."<sup>40</sup>
25. Why do not they prostrate themselves before Allah,<sup>41</sup> who brings forth the hidden in the heavens and the earth,<sup>42</sup> and knows what you hide and you proclaim!<sup>43</sup>
26. Allah ; there is no God but He, the Lord of the Grand Throne.<sup>44</sup>
27. (Sulaiman) said: "We shall soon see whether you speak truth or you are of the liars."<sup>45</sup>
28. "Go with this letter of mine and cast it down to them;<sup>46</sup> then turn away and see what is their reaction."<sup>47</sup>
29. She (the Queen of Sheba) said: O nobles! A gracious letter has been thrown to me,
30. "Verily, it is from Sulaiman, and it is: 'In the name of Allah, Most Gracious, Most Merciful;<sup>48</sup>

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَأَرَى الْهُدُودَ أَمْ كَانَ

مِنَ الْغَائِبِينَ ﴿٣٠﴾

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي

بِسُلْطٰنٍ مُّبِينٍ ﴿٣١﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تَحْطُ بِهِ

وَ جِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٣٢﴾

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

وَلَهَا عَرْشٌ عَظِيمٌ ﴿٣٣﴾

وَجَدَتْهَا قَوْمًا لِيَسْجُدَ وَنَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنُ أُمَّمُ  
الشَّيْطٰنِ أَعْمٰلُهُمْ فَصَدَّ هُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٣٤﴾

أَلَيْسَ جَدُّو اللَّهِ الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمٰوٰتِ وَالْأَرْضِ

وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٣٥﴾

اللَّهُ لَا إِلٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ <sup>الجدّة</sup> ﴿٣٦﴾

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكٰذِبِينَ ﴿٣٧﴾

إِذْ هَبَّ سَيْفِي هَذَا فَالَقَهُ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَأَنْظَرَ

مَا ذَا يُرْجِعُونَ ﴿٣٨﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُوٓءَلِيَّ الْاَلْفِيَّ اِلَى كَيْفِ كَرِيمٍ ﴿٣٩﴾

إِنَّهُ مِنْ سُلَيْمٰنَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ ﴿٤٠﴾

32. When Prophet Sulaiman inspected his armies, he found Hoopoe missing. It is a bird like pigeon, and it is used in sending messages like the pigeon. It has a crest on its head, and is, therefore, called 'Royal Bird'. But the Hoopoe about which Prophet Sulaiman was talking was a special bird which had special God-given gift and was very talented. The extraordinary service that he rendered distinguishes him from ordinary types of birds. Some people have interpreted that Hoopoe was the name of a person, but the actual text of the Qur'an denies it. Earlier it has been stated that for Prophet Sulaiman armies of men, jinns and birds were provided, and in this ayah his inspecting the army of the birds has been mentioned, and further on it is mentioned that if Hoopoe did not give a good excuse for his absence, he would be slaughtered.

All these things prove that Hoopoe was a bird, and therefore to interpret that it was a man is totally false and meaningless.

33. Stern punishment might be the punishment of cutting its wings, so that it may not be able to fly again.

34. The literal meaning of the words 'open argument' used in the Qur'an means reasonable or good excuse.

35. 'Saba' or Sheba is the name of a community which lived in Yemen, near San'a, and whose capital was Maarib. The hoopoe found out some details about this community and gave its report to Prophet Sulaiman. It automatically proved that he was busy collecting important information for the state, and that is why it could not be present on time, before Prophet Sulaiman.

Prophet Sulaiman might not have been totally unaware of the community of Sheba, but it is likely that he would not have been aware of many details, as is clear from the statement of the Hoopoe. The bird reported what it actually saw there.

36. The Hoopoe was also amazed on finding a woman ruling over that community, but in modern times the standard bearers of democracy would be very much pleased that in those ancient days too a woman ruled over men.

37. That is : abundant equipment and provision.

38. It seems that the throne of the Queen of Sheba was made of gold and precious jewels, that

is why the Hoopoe called it a magnificent throne.

39. The queen of Sheba and her people were sun-worshippers, and worshipping someone other than Allah was a nonsensical act even in the eyes of a bird. It has become clear that when Allah grants speech to a bird, it does not fail to condemn polytheism, yet man does not give up polytheism !

40. Here the statement of the Hoopoe came to an end. On this occasion it should be understood that the Hoopoe was not an ordinary bird, but it was a special bird, well trained by Prophet Sulaiman and Allah had bestowed on it human understanding as a miracle. That is why it was possible for it to survey the conditions of the country of Sheba and report about its condition to Prophet Sulaiman. It was a fantastic manifestation of Allah's might, which shows that a hoopoe, with the understanding of a human, distinguishes between right-guidance and misguidance, and terms polytheism as a deceit of Satan and false, but man, inspite of having understanding and intelligence, acts like an unintelligent and brainless being.

41. These are Allah's words on the statement of the hoopoe, as is clear from the context. Such an assumption is supported by the fact that here Muslims are commanded to prostrate themselves which corresponds to Allah's command. The purpose is to draw the attention of those who follow the footsteps of the people of Sheba, as to why they do not make Allah their deity whose attributes are such and such.

It may be noted that in the text the word 'Alla' is used, which also means 'why not' as is mentioned in the Lissanul Arab, Vol.XV, page 434. We have taken this meaning from our translation.

42. The hidden things of the heavens can be rain, which is concealed in the clouds. Other similar examples are electricity and the light of the day. And science has discovered a lot of hidden things of the sky, e.g., heavenly bodies like Andromeda galaxy which is about 1,700,000 light years from earth. ( 1 light year = 9.46 trillion km.) at a distance of umpteen light years, Cosmic rays, etc.

As for the hidden things of earth, the obvious examples are the metals and the minerals. And

in the modern times the earth has thrown out the black gold, gasoline, mineral oils and precious metals like platinum and uranium, etc.

43. That is: The God that knows and brings out the hidden things of the earth and the heavens, also knows the inside and outside of his creatures, the humans. Is not the god who has the knowledge of the unseen and having worthy of your worship and your prostrating yourselves before Him. Or are the sun and the idols of stone, who neither know anything nor can do any thing worthy of worship?

44. This is an ayat-i-sajda. The reciter and the hearer of this ayah should immediately offer a sajda, which is in reality an expression of the fact that they have made the Lord of the Grand Arsh as their deity and worthy of their worship.

On this occasion a sajda is quite appropriate, because in the chronicle of Prophet Sulaiman many such events have been narrated that if the control of the faith over the intellect is not firm, it would involve itself in the discussion of its possibility or otherwise. The Qur'an has tried to test the human intellect at certain places. Those Muslims who are truly faithful, their hearts go into a sajda before their Lord, and this attribute distinguishes them from the group of blind followers of intellectualism.

45. This reply of Prophet Sulaiman to the Hoopoe signifies that this bird had the ability to distinguish between the truth and the falsehood. And this was a manifestation of a miracle from Allah in favour of Prophet Sulaiman.

46. This shows that this hoopoe used to work as a carrier of messages for Prophet Sulaiman.

47. That is: After throwing down the letter, do not return immediately, wait for some time and watch for what is their reaction to the contents of the letter.

48. The Queen of Sheba considered that the letter deserved to be given due respect, the reason for that might have been that she received it, without the agency of an envoy, through a bird, and secondly it was from the famous and grand emperor, Prophet Sulaiman, of the magnificent kingdom of Syria and Palestine. And the biggest reason was the contents of the letter which proved that it was something out of the ordinary. Accordingly the letter began with the words, Bismillah... which are such auspicious words that with the help of this very key the gates of divine recognition open. And it was through the auspiciousness of this very kalimah that the path of truth was thrown open for the Queen of Sheba, as will be seen further on.

This Kalimah, emanating from the pen of Prophet Sulaiman is in fact the divine inspiration, which Qur'an has preserved in such a way that the Quran's beginning starts with these words: **Bismillahir Rahmanir Raheem**. Then for every surah it is a compulsory crown, except for the Surah Taubah, which is a king without the crown, a sword without the scabbard.

A guidance is also received from the letter of Prophet Sulaiman that all dawah and missionary letters should begin with these auspicious words.



*"Do not exalt yourselves above me, and come to me in all submission." She said: O Nobles ! Pronounce your counsel in my case, I do not make any decision except in your presence."They said: "We are possessors of strength and great prowess. It is for you to command, so we will wait upon your pleasure."(Al-Quran)*

31. "Do not exalt yourselves above me, and come to me in all submission."<sup>49</sup>
32. She said: O Nobles ! Pronounce your counsel in my case, I do not make any decision except in your presence."<sup>50</sup>
33. They said: "We are possessors of strength<sup>51</sup> and great prowess.<sup>52</sup> It is for you to command,<sup>53</sup> so we will wait upon your pleasure."<sup>54</sup>
34. She said: "When kings enter a city, they ruin it and humiliate its nobles. These will do the same."<sup>55</sup>
35. "And verily I will send to them a present and will see with what (answer) the envoys return."<sup>56</sup>
36. When he (the envoy) came to Sulaiman, he said: "What! Would you help me with wealth! But what Allah has given me is better than what He has given you. Nay it is you who exult in your present."<sup>57</sup>
37. "Go back to them. We will march against them with forces they cannot oppose, and drive them from their land humbled, and they will be degraded."<sup>58</sup>
38. Sulaiman said: "O Nobles ! which of you will bring me her throne before they come to me, submissive."<sup>59</sup>
39. (Ifreet) a very strong one among the jinns<sup>60</sup> said: "I will bring it to you before you rise from your seat, and surely I am strong and trustworthy."<sup>61</sup>
40. Said he, who had the knowledge of the Book: "I will bring it to you before your gaze comes back to you."<sup>62</sup> And when he (Sulaiman) saw it set before him,<sup>63</sup> he said: "This is a favour from my Lord with<sup>64</sup> which He would test me whether I am grateful or ungrateful. Whoever gives thanks, he does it for his own good, and whoever is ungrateful-then truly my Lord is Self-sufficient and Bountiful."<sup>65</sup>

- أَلَا تَعْلَمُونَ أَنَّ تَوْتِي مُسْلِمِينَ ﴿٣١﴾
- قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُوْنَ ﴿٣٢﴾
- قَالُوا لَعَنُوكُمُ الْوَالِدَ وَالْوَالِدَاتُ وَالْأُولَآءِ بَآئِسٍ شَدِيْدٍ وَالْأَمْرُ لِلْبَيْتِ فَانظُرِي مَاذَا تَأْمُرِيْنَ ﴿٣٣﴾
- قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَآةَ أَهْلِهَا آذِلَّةً ؕ وَكَذَلِكَ يَفْعَلُوْنَ ﴿٣٤﴾
- وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنظُرْهُ بِمَآ يَرْجِعُ الْمُرْسَلُوْنَ ﴿٣٥﴾
- فَلَمَّا جَاءَ سُلَيْمٰن قَالَ أَتِمُدُّوْنَ بِمَالِ فَمَا آتَيْنَا اللّٰهَ خَيْرًا مِّمَّا آتٰكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ﴿٣٦﴾
- رُجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا آذِلَّةً وَهُمْ صَاغِرُوْنَ ﴿٣٧﴾
- قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِيَنِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُوْنِي مُسْلِمِيْنَ ﴿٣٨﴾
- قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيْتُكَ بِهِ قَبْلَ أَنْ تَقُوْمَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِيْنٌ ﴿٣٩﴾
- قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيْتُكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ؕ أَشْكُرَ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ؕ وَمَنْ كَفَرَ فَإِنَّ رَبي غَنِيٌّ كَرِيْمٌ ﴿٤٠﴾

49. On the one hand Prophet Moosa was directed to go to Firaun and to talk to him softly, and on the other hand the example of Prophet Sulaiman shows us that when he wrote to the Queen of Sheba he adopted a style of challenge in his dawah letter that she should not try to exalt herself above him and that she should present herself before him as a Muslim i.e. in submission. The reason for such a difference in the style of presentation is that Prophet Sulaiman was presenting his dawah as a king while Prophet Moosa had no political power.

It is thus learnt that a powerful Islamic state can present its dawah to another polytheist state in a challenging style. The countries that were conquered during the time of the righteous Caliphs were presented dawah as a challenge, that is either accept Islam, or pay Jaziyah and accept the subjugation of the Islamic state or let the sword decide the issue between the two states.

'Come to me in all submission' was a blunt message for embracing Islam, which is a proof of the fact that the goal of Prophet Sulaiman was neither grabbing land nor wanton exhibition of grandeur, but it was a great objective and that was the spread of Islam and its establishment and firmness on the state level.

It provides a guidance that an Islamic state should keep this objective before it and should use its resources for achieving this objective. Islam's unalloyed theory is that in no country polytheism should be in ascendancy, for when the machinery of the government indulges in spreading polytheism, then the general public are misled easily and abundantly. For their good, to free them from the subjugation of polytheism or at least to bring them under the influence of the Islamic state is very necessary. For further explanation, please see Surah Taubah, Note No.57

50. It will not be correct to conclude from this that the government of Sheba was democratic, because kings also have been consulting their ministers or courtiers. Firaun also had consulted his nobles (Surah shu'ara -25).

Therefore, the government of Sheba was a personal government.

51. Means military power.

52. That is: We are not afraid of fighting, but are ever ready for it.

53. The authority to take decision was that of the queen, which shows that it was a personal government.

54. That is: We have given our opinion, now it is for you to decide what action should be taken.

55. In the event of defeat resulting from a war against a king, the nation will face the danger of destruction and the citizens will be humiliated, therefore, it is better to avoid war.

It shows that the Queen in spite of being a woman had more sense than a man. Although women are more emotional, therefore, unable to rule and take judicious decisions, but it is not a hard and fast rule that every woman would be like that. Sometimes we find that some women are more intelligent than most men. The understanding and the far-sightedness of the Queen of Sheba was better than that of her courtiers, and it was an exceptional case.

56. The queen decided to send a delegation of envoys to King Sulaiman with valuable presents and to wait and see what is his response. It is possible that it may pave the way for friendly relations between the two countries.

57. The Queen of Sheba had sent valuable presents to Prophet Sulaiman with a view that if these presents are accepted by him, he would withdraw his demand of requiring them to embrace Islam, and might be satisfied with mere friendly relations with her country, while Prophet Sulaiman was in a position to terminate her polytheistic power and enforce his rule and free the country from the control of the polytheistic forces.

The people of Sheba were very much proud of their wealth and material power. That is why Prophet Sulaiman said that Allah has bestowed on him more favours than what He has bestowed on them and he is much more powerful than them, and that he did not need any wealth to be weaned away from his demand of giving up polytheism.

58. Prophet Sulaiman was not ready to tolerate a polytheistic kingdom, because in those days the public generally used to follow the same religion as that of their rulers. Therefore, in order to free a people from the wicked and evil power, it was necessary to use military force. Prophet Sulaiman was a king of great power, and he talked to them in accordance with his power which shook the kingdom of power of falsehood. This

wrath of Prophet Sulaiman was not the product of his pride but on account of his zeal for terminating polytheism, and providing right guidance to people. From this it becomes clear that the Islamic state has a high ideal before it and it takes necessary steps to achieve that, ideal. Therefore, it is not correct to say that its wars are only for purposes of defence. If Islam had only allowed defensive war, then Prophet Sulaiman would not have shown his inclination to wage an offensive war against Sheba.

59. Reading between the lines, it is learnt that the delegation of envoys returned home and when it informed the Queen about the great king and the magnificence of his kingdom, the Queen decided to go to meet him personally. And when Prophet Sulaiman came to know of her coming, he arranged for her throne being brought to his palace before her arrival so that she might see a miracle being performed, which was a proof of his prophethood.

60. 'Ifreet' means a being having great power.

61. Jinns can fly from the earth to the sky, therefore, we cannot judge their speed according to the standard of human speed, and their strength on the strength of human beings. The powerful Jinn offered to bring the throne of the Queen of Sheba to his court and that he would not misuse his trust. But Prophet Sulaiman did not consider it proper that such a work should be entrusted to a jinn.

62. By the Book is meant the Divine Book, the Torah, because no other meaning can be taken for that, And by 'who had the knowledge of the Book' is meant one in the court of Prophet Sulaiman who was very well versed in the Torah and had an insight in its meaning; he understood that Prophet Sulaiman wanted the throne to be brought there by a miracle and for that he wanted to make a human its agent, and therefore, he offered his services for it. Since he knew that a miracle takes place with the command of Allah, and for its occurrence time and place have no meaning, he said that he would do the job 'before your gaze comes back to you'. It meant that since the miracle was to be performed by Prophet Sulaiman, he as an agent for that miracle, was ready to perform that service.

Prophet Sulaiman could have performed this

miracle without making a human its agent, but he granted this honour to a scholar of the Torah; in other words this was a great achievement of Prophet Sulaiman which came to be manifested with the command of Allah in the same manner in which other prophets had performed their miracles. The only difference is that he utilised the services of a great scholar of the Torah to get this miracle manifested.

Some commentators think that by 'who had the knowledge of the Book' is meant the person who knew the 'Ism-i-Azam' i.e. the great name of Allah. They say that such a person brought the throne in a jiffy, and then they indulged in the discussion as to what that great name of Allah is. In this way they made this great name to be a puzzle, although the great name of Allah is not a secret, but it is a very clear reality that it is the name 'Allah', it is the 'Ism-i-Zaat'- personal name, and in the Qur'an it is mentioned so many times that the question of searching for a name leaving aside this name does not arise. How can it be believed that Qur'an is without the great name, and the 'Bismillah', Surah Fatiha, Ayatul Kursi and Surah Ikhlas, in which the recognition of the Divine Being is given and because of that they have a special significance are without the great name. And how can this point be accepted that in the 'Azkar-i-Masnoonah' (traditional remembrances) best words of the Lord's praises and thanks are there but this great name is not there. The fact is that those who are indulging in 'amaliyat' (meditation to get the coveted thing) have taken the support of this great name. Allama Sayed Sulaiman Nadvi has very rightly stated that the concept of the great name is ignorance-based and non-Shariah concept. (Arzul Qur'an, Vol. I, page 270).

63. That is: The throne came there that very moment. Between Yemen and Baitul Maqdis there is a distance of about one and a half thousand miles, therefore, apparently it seems amazing that from such a long distance the throne of the Queen reaches the court of Prophet Sulaiman in a moment. But those who believe in Allah being the Absolutely Powerful do not find it amazing. When Allah wills some miracle to be performed by one of His prophets, then the physical or natural laws do not thwart or prevent it. Prophet Moosa's staff used to turn into a snake the moment it was

thrown on the ground. For Prophet Salih the appearance of an extraordinary she-camel out of nowhere was very sudden, and Prophet Muhammad covered the long journey from Makkah to Baitul Maqdis in less than a night. Then in this physical world also some things are very fast, e.g. light travels in the form of electromagnetic waves at the rate of 300,000 km per second, and sound travels at a rate of 330 meters per second in air. If Allah can show such stupendous occurrences, then is it difficult for Him to manifest a miracle, of transferring a throne to

the court, from thousands of miles within a moment at the hands of His Prophet.

64. On the appearance of the throne in his court in the extraordinary way, Prophet Sulaiman did not say that it was his achievement, but termed it as a favour of Allah. It gives an idea as to how the kingship of Prophet Sulaiman was different from that of the other kings.

65. That is: My Lord is not in need of others' thanks, He is most Gracious, therefore, whoever is ungrateful, he acts against his own self and interest.



41. He said: "Disguise Her throne for her so that we may see whether she is rightly guided or will be of those who are not rightly guided."<sup>66</sup>
42. So when she came, it was said to her : "Is your throne like this? She replied: "It looks as if it is the very one. And we were given the knowledge before this, and we were Muslims (surrendered to Allah).<sup>67</sup>
43. And she was prevented (from surrendering to Allah) by what she worshipped beside Allah, for she came from an unbelieving nation.<sup>68</sup>
44. She was asked to enter the palace; and when she saw it she thought it was a pool of water and bared her legs. Sulaiman said: "Verily, it is a palace, paved with glass." Said she: "My Lord ! Verily, I have wronged myself, and I submit with Sulaiman to Allah, the Lord of the Worlds."<sup>69</sup>
45. And verily We sent to Thamud<sup>70</sup> their brother, Salih, (with this message) Worship Allah; but they at once became two contending factions.<sup>71</sup>
46. He said: "O my people! Why do you hasten for evil before good? Why do you not ask pardon of Allah that you may receive mercy."<sup>72</sup>
47. They said: "We augur ill omen from you and those that are with you." He said : "Your evil augury is with Allah. Nay, but you are a people that are being tested."<sup>73</sup>
48. And there was in the city a group of nine men who made mischief in the land and were not ready to reform.<sup>74</sup>
49. They said (among themselves): " Swear by Allah that we will verily launch a raid against him and his family by night, and surely afterwards we will tell his next of kin that we did not witness the destruction of his family. And verily we are truthful."<sup>75</sup>

قَالَ تَكْرُوا لَهَا عَرْشَهَا نَنْظُرْ أَ تَهْتَدِي أَمْ تَكُونُ  
مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٣١﴾

فَلَمَّا جَاءَتْ قِيلَ أَهَلَكُنَا عَرْشُكَ قَالَتْ كَأَنَّهُ  
هُوَ وَأُوْتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٣٢﴾

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ  
مِنْ قَوْمٍ كَافِرِينَ ﴿٣٣﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً  
وَكشفت عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ  
قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَاسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ  
رَبِّ الْعَالَمِينَ ﴿٣٤﴾

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ  
فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٣٥﴾

قَالَ لِيَوْمٍ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ  
لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٦﴾

قَالُوا الظُّمَيْرُ نَابِكُ وَبَيْنَ مَعَكَ قَالَ ظُمَيْرُكُمْ عِنْدَ اللَّهِ  
بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٣٧﴾

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ  
فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٣٨﴾

قَالُوا تَقَسَّمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ  
مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٣٩﴾

66. The command to change the shape of the throne was given with a set purpose, to give a chance to the Queen to contemplate. If she recognises that in spite of the apparent disguise that the throne in reality is hers, then a question will arise in her mind as to how that throne came to be present there. Contemplating on this question, she will realise that it was the miracle of Prophet Sulaiman, which is a proof of his being a prophet. In this way she can be rightly guided. If she is unable to recognise her throne, then it would mean that she is not a thinking woman, and one who does not think cannot be rightly guided.

Here it is futile to discuss the point of Fiqh that how was it lawful for Prophet Sulaiman to bring the throne of the Queen to his court without her consent. This question does not arise because a miracle comes to be manifested with the command of Allah, and for this purpose He appropriates the property of any slave He likes. For the she-camel of Prophet Salih a day was fixed for her to drink water from the well debaring all others to draw water from there on that day. In the same way Prophet Sulaiman was given the authority to get the throne of the Queen of Sheba and to change it as he desired, so that a miracle might be manifested, and this was done with a view to rightly guiding the Queen and not to obtaining the jewels and gold from the throne.

67. The Queen recognised her throne, but since its shape was changed she said that it looked as if it was the very one, and at the same time she admitted that she knew of the miraculous achievements of Prophet Sulaiman from before, and that she had embraced Islam and had already become a Muslim.

From this statement of the Queen it becomes clear that she and her companions acknowledged the truth of Islam on hearing the report of their delegation, but they had not openly declared their Islam before their nation, nor their mental preparedness to accept the faith had reached the proper level.

Prophet Sulaiman's letter had asked them to embrace Islam and to go to him, therefore, the Queen might have taken the decision to undertake that journey on agreeing to embrace Islam.

68. That is: The Queen had acknowledged the truth of Islam, but she had not openly declared her acceptance of this faith, because she belonged to a polytheistic religion and was the head of an infidel nation. To embrace Islam leaving behind this religion was not easy for her, but when she came out of this atmosphere and was in the company of Prophet Sulaiman, she got the opportunity of responding to the call of her conscience.

69. To make her realise her intellectual error and ideological straying, Prophet Sulaiman had built a palace of glass, whose floor was of a clean and smooth glass: It presented an appearance of water. Therefore, for walking over it, the Queen bared her calves, so that her clothing might not get wet. Prophet Sulaiman informed her that it was a floor of glass. She was taken by surprise and her mind at once realised the fact that if a man does not think properly, he can be deceived by external appearances, while the reality is quite different. These manifestations in the universe, the sun and the moon, etc., are not gods, but God is the one whose light is illuminating the entire universe. When this reality dawned on her, she realised that she was believing in polytheism which was false, therefore, she admitted her error in the presence of her Lord.

Now Islam had reached the inner recesses of her heart, and therefore, she declared her Islam with full consciousness and full belief. Thus the policy of Prophet Sulaiman became the cause of her right guidance.

As for the question that King Sulaiman was a Prophet, and prophets do not lead a luxurious life, then how did he build a palace? The answer is that all this was done in support of his mission and for Islam's political advantage, and not for leading a luxurious life nor even for exhibiting his grandeur. Secondly Prophet Sulaiman was given extra-ordinary resources, even the services of jinns were made available to him. He utilised these resources in building a majestic Baitul Maqdis and constructing a magnificent palace, the burden for constructing these edifices did not fall on the poor people. These monumental edifices were not constructed by him at the cost of the rights and dues of the poor, but he utilised the immense treasures which

Allah had granted him for the high purpose of meeting the noble demands of the religion. Thirdly a model of this aspect of character of a prophet comes to the fore that without giving up the high standard of God-fearing righteousness a grand kingdom can be ruled, and let nobody be under the wrong impression that none of the prophets was provided with the abundance of resources, and no prophet could present a model of an ideal ruler while at the same time maintaining his piety and righteousness.

Whether after embracing Islam the Queen returned to her country or not is not indicated in the Qur'an, for its purpose is not to relate history but to present a historical event in order to refute polytheism which clearly shows that when a lady even after becoming the queen of a rich country, ponders over God's signs with an open mind, she comes to the right conclusion that polytheism is false and monotheism is right, and she embraces Islam with unstinted belief. And let nobody be under this impression that the message of prophets has influenced only the poor people, but it has also happened that persons in power were also influenced by their dawah and have readily embraced the faith. However, in the Bible it is stated that the queen returned to her country afterwards.

"So she turned and went back to her own land, with her servants." (2 Chronicles 9:12)

Anyway there is no mention of Prophet Sulaiman's marriage with the Queen of Sheba in the Qur'an, nor in the hadith nor even in the Bible. And what seems likely is that she might have returned to her country, so that she might invite her people to embrace Islam, and Prophet Sulaiman might have given up his intention of a military action against Sheba when its kingdom had accepted his suzerainty.

Some people quote the event of the Queen of Sheba in support of the contention of a woman being the head of the state. Their argument is that Prophet Sulaiman let her continue as the ruler after her embracing Islam. First of all there is no Quranic verse to show that the queen returned to her country and continued to rule in support of their argument. Secondly Prophet Sulaiman had not made her the ruler. It was her

people who had made her their ruler. Thirdly her nation was infidel and polytheistic, and after the queen's having been rightly guided, she could be made the means of rightly guiding her people. Therefore with a view to meeting this great need of dawah and reform, if a lady who had embraced Islam with full consciousness, is kept as a ruler, then it could only be an exceptional case. It would not be correct to take it to be a general rule of the Shariah. And the Shariah of Prophet Muhammad, Sallalahu Alaihi Wa Sallam, is a complete and perfect Shariah, in which commands for observing Purdah have also been given, therefore, to follow all these commands and yet to act as the ruler of a state is neither practicable nor feasible.

70. For explanation, please see Surah A'raf Notes Nos. 115 to 126, and Surah Fajr Notes Nos. 12 and 13.

71. The message of Prophet Salih was that of pure monotheism, of worshipping only one God. This message on account of its reality was such that there could not be any dispute about its truth, but when he presented his dawah, his community was divided into two factions. One accepted the dawah and the other denied it. Thus there started a tension between the creeds of monotheism and polytheism and between faith and infidelity. Who is better than the prophets in presenting the dawah in a wise manner, but when they have struck a blow to polytheism and idolatry and have declared the only God as worthy of worship a storm of opposition was raised against them. But at the same time there also stood up a group of people who responded to their call. Although such a group used to be small in number but in respect of its attributes it used to be the cream of the contemporary society. And this is that positive result which is the main purpose of their dawah and by such people only the society of the Paradise will be formed.

In the modern times a large number of presenters of dawah are those who avoid striking an effective blow to the practice of polytheism and idolatry and is not prepared to invite any conflict and tussle which would ensue as a result of their presentation of dawah. For this reason their dawah work is not more effective and fruitful.

72. That is: In your haste you are denying the

truth and are inviting your own adverse end. But if you ponder seriously the truth will be manifest to you and you will realise what sin you are committing. Then you can pray to Allah for His pardon and you can become deserving of His mercy.

73. After the presentation of Prophet Salih's dawah, when divine calamities began falling on the people in order that they might wake up from their slumber and may pay heed to the call of the Prophet, they interpreted this testing of theirs as an ill omen brought about by Prophet Salih and his companions. To this Prophet Salih's reply was that their fate was in the hands of Allah, and whatever was happening to them was as ordained by Allah and it was their test. To consider it the result of the displeasure of imagined gods and, goddesses and to presume callers to monotheism as bringers of all omen is to close one's eyes from the reality.

74. That is: They were causing corruption and mischief in the society. They were evil influences and had no interest in any work of reform.

75. These mischievous and unsocial elements

of the city plotted to carry out a raid during the night on Prophet Salih and his family, and after killing them they would tell the living next of kin of the deceased that they were not present at the site of the tragedy and thus would not be the victims of retribution.

It may be noted that in the tribal society the rule of taking revenge or retribution was very important. If any person was killed, then the legal heir of the murdered person used to ask for blood money or compensation for that killing or failing that the killer used to be killed. To avert this consequence, the plotters devised this scheme that all should jointly attempt the murders, and they would tell lies and thus would be spared the payment of the blood money.

The Arab Prophet, Sallalahu Alaihi Wasallam, was also faced with such a problem. Various tribes of Makkah had plotted to kill him during the night in a united attempt and all the chiefs of the tribes would take part in it so that Bani Hashim should find it difficult to demand retribution. But Allah at the most opportune time guided him, so he left Makkah in secret and the scheme of the plotters failed.



50. And they devised a scheme, and we devised a scheme, and they did not perceive it.<sup>76</sup>
51. Then see what was the nature of the consequence of their plotting. Verily, We destroyed them totally, together with all their people.<sup>77</sup>
52. These are their dwellings, lying in ruins,<sup>78</sup> for they did wrong.<sup>79</sup> Surely in this there is a sign for the people who have knowledge.<sup>80</sup>
53. And We delivered those who believed and were God-fearing<sup>81</sup>.
54. And Loot<sup>82</sup> (whom We sent as messenger), when he said to his people: "Do you commit indecencies<sup>83</sup> even when you see.
55. "Do you go in lust<sup>84</sup> to men instead of to women? Nay, but you are an ignorant people."<sup>85</sup>
56. But the answer of his people was nothing but this: "Banish<sup>86</sup> the household of Loot from your city, (for) they are people who would keep clean!"<sup>87</sup>
57. So we delivered him and his household, except his wife. We destined her to be of those who stayed behind.<sup>88</sup>
58. And We rained on them a special kind of<sup>89</sup> rain; so what an evil rain was that which fell on those who had been warned!
59. Say: 'Praise be to Allah and Peace be upon His slaves whom He has chosen!<sup>90</sup> (Ask them:) Is Allah best or that they ascribe as partners to Him ?<sup>91</sup>
60. (Worthy of worship are they) or He who created the heavens and the earth, and sends down water from the sky? From this We caused to spring forth gardens of delight, whose trees were not possible for you to grow. Is there any other god with Allah?<sup>92</sup> Nay, but these are the people who deviate (from Truth).

وَمَكْرُوا مَكْرًا ۖ وَمَكْرُونا مَكْرًا ۚ وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۗ اِنَّا دَمَرْنَاهُمْ  
وَقَوْمَهُمْ اَجْمَعِينَ ﴿٥١﴾

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ اِنَّ فِي ذَلِكَ لَآيَةً  
لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

وَاجْبَيْنَا الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿٥٣﴾

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖ اَتَاْتُوْنَ الْفٰحِشَةَ  
وَاَنْتُمْ تَبْصُرُونَ ﴿٥٤﴾

اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ سَهْوَةً مِّنْ دُوْنِ النِّسَاءِ ۗ بَلْ  
اَنْتُمْ قَوْمٌ تَجْهَلُوْنَ ﴿٥٥﴾

فَمَا كَانَ جَوَابَ قَوْمِهٖ اِلَّا اَنْ قَالُوْا اٰخْرِجُوْا اِلَآ  
لُوْطًا مِّنْ قَرْيَتِكُمْ ۗ اِنَّهُمْ اَنْسٌ يَّتَطَهَّرُوْنَ ﴿٥٦﴾

فَاَنْجَيْنَاهُ وَاَهْلَهُ اِلَّا امْرَاَتَهُ ۗ قَدَّرْنَاهَا مِّنَ الْغٰيْبِيْنَ ﴿٥٧﴾

وَ اَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءًا مَطْرًا لِّلْمُنذَرِيْنَ ﴿٥٨﴾

قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهٖ الَّذِيْنَ اصْطَفٰى ۗ اِنَّ اللّٰهَ  
خَيْرٌ اَمَّا يَشْرِكُوْنَ ﴿٥٩﴾

اَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ ۗ وَاَنْزَلَ لَكُمْ مِّنَ  
السَّمَاءِ مَآءً ۗ فَاَنْبَتْنَا بِهٖ حَدٰٓئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ  
لَكُمْ اَنْ تُنبِتُوْا شَجَرَهَا ۗ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ هُمْ قَوْمٌ يَعْدِلُوْنَ ﴿٦٠﴾

76. That is: Allah caused their plot to fail in such a way that before the time which they had fixed for putting their plan into practice they were seized in the grip of His punishment.

77. The explanation about the punishment which visited Thamud has been given in Surah Hood Notes Nos. 123 and 124.

78. That is: In the region of Hijr the ruins of their dwellings are still there as a lesson for the observers.

79. The polytheistic acts and the corrupt attitude of the tribe of Thamud has been termed as 'zulm' (wrong-doing). It shows in what sense the word 'zulm' is used in Qur'an.

80. Those who do not like to remain ignorant but attain the knowledge of the real causes of the events and the circumstances by studying them, for such people in the chronicle of Thamud there is a great sign for a moral and a lesson.

81. When the decisive punishment came from Allah, which was a proof of the authenticity of the Prophet, then in its grip only the non-believers, polytheists and corrupt people were seized. The people, who had accepted the faith and had adopted the God-fearing attitude, were saved.

82. The chronicle of Prophet Loot (Lot) has been narrated in various surahs. e.g. Surah A'raf, Surah Hood, etc.

83. Such an indecent act which no person with common sense will term anything but evil and immoral. Then how are you indulging in this filthy and horrendous act knowingly and consciously?

84. They were suffering from the evil sickness of homosexuality. They had given up sex with women and were satisfying their lust by indulging in sex with males. For further explanation, see Surah Hood, Note No. 129.

85. That is: You are imbecile to indulge in the act of open lunacy. The word 'jahl' (ignorance) is sometimes used in opposition to knowledge and sometimes in opposition to intelligence. Here it is used in the latter sense.

86. They were not prepared to tolerate in their city a person who was their real well-wisher and was always trying to reform them. It gives an idea of their mischievous and corrupt mentality.

87. This was a taunt on Prophet Loot and his believing companion, who were insisting on them to live virtuously, and naturally.

88. For explanation, please see Surah Hood, Note No.117.

89. That is: The rain of stones. For further explanation, please see Surah Hood, Note. No.119.

90. The chronicles which have been narrated above culminate in Allah's praise and prayers of Peace for the chosen slaves of Allah. In these events the attributes of Allah's justice, wisdom and mercy are manifest, therefore, He is worthy of praises and encomiums, and His chosen slaves-the Prophets-have become worthy of our prayers, Peace upon them for fulfilling their responsibilities so efficiently. For them prayers of Peace only come out from the hearts of the believers. It is the reason why with the names of the Prophets the words, *Alaihis Salam'* (Peace be upon them) are uttered or written.

91. The question is to the polytheists that the God who is ruling over His slaves with such wisdom is better or the idols of bricks and stones whom they have elevated to the rank of gods?

92. Quran's argument on Allah's existence and His oneness is natural, easily understandable and convincing. It does not talk the language of philosophy, nor does it raise theoretical discussions, for its addressee is the common man, not a particular section of humanity. It does so because the messages that are conveyed in the philosophical and theoretic style may impress the intellect, but they are not accepted by the heart. But the arguments of Qur'an, in spite of being simple, are so effective and forceful that they are accepted not only by the intellect but also by the heart and a state of faith and belief is created. Here also Qur'an argues on Allah's being one and the only God in the same manner.

If man ponders with a clear mind over the existence of the heavens and the earth and over the provision and sustenance that he gets from them, on which his very life depends, his heart will at once cry out that all this has not come into existence by itself, but there is a Creator of all these things and this universe is a perfect system, whose various constituents co-ordinate with each other for fulfilling the purpose for which they were created. Accordingly, with the co-ordination between the heavens and the earth, water comes down as rain, which helps in producing food for mankind and animals. If the heavenly energies like the heat

of the sun and the winds, etc. had not co-ordinate with the earth, there could not have been rain nor could the food be produced. These things which can be observed are ample proof of the fact that there is God of the universe and there is only one God. If there were no God, the universe would have been disorderly and purposeless. And if there were more than one God then there would not have been co-ordination among its constituents. These arguments for monotheism are simple, but they are so deep, strong, and absolute that they cut at the roots of godlessness and atheism, and also of the belief of more than one god. In short the existence of God and His oneness is not an imaginary thing, nor is it a philosophical concept, but a reality whose knowledge is received by man directly, provided he keeps his eyes open and does not mutilate his nature.

So far as the creation of the heavens and the earth is concerned, the Qur'an very clearly says that Allah has brought them and all the things between them into existence from non-existence. This was also the belief of the polytheists of Arabia. But the belief of the polytheists of India is very involved and extremely misleading. For example

Rig Veda says that the sky and the earth came out of God's self:

"Out of himself came the invisible world, out of himself came the sky and the earth." -(The Spiritual Heritage of India by Swami Prabhavananda, P. 32, with reference to Rig veda x 121 : 1-2 ).

The English translation of Rig Veda has been published by the Veda Pratisthan, New Delhi. In its Foreword the translator has clarified that God alone is the creator of the world, but not in the sense that he has brought it into existence from non-existence but according to the Vedic philosophy, God, who is the Creator and matter or prakriti which is primordial, but co-exist eternally.

"The Vedic philosophy is a concept of co-existence of the two eternal, God the Creator and Primordial matter, Prakriti ;" (Rig Veda Samhita, Vol.1.P.6).

What a lowly concept of God, that though He is accepted as a Creator but on the level of a creature. In other words God is not able to bring anything into existence from non-existence, when Qur'an invites mankind to believe in God as a Creator and an Absolutely Powerful and Supreme Being.



Say (to them): "None in the heavens and the earth knows the Unseen except Allah; and they know not when they will be raised. Nay, but jumbled is their knowledge of the Hereafter. Nay, they are confused about it. Nay, they are blind about it. (Al-Quran)

61. (Worthy of worship are they) or He who made the earth a fixed abode,<sup>93</sup> and placed the rivers in its folds, and set mountains upon it, and placed a barrier<sup>94</sup> between the two seas? Is there any other god with Allah? Nay, but most of them know not.<sup>95</sup>

أَمْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلْفَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ ءَاِلَهُ مَعَ اللَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧١﴾

62. (Worthy of worship are they) or He who answers the oppressed one when he cries out to him and removes the evil,<sup>96</sup> and makes you rulers<sup>97</sup> of the earth? Is there any other god with Allah? Nay, but Little do they remember!<sup>98</sup>

أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ ءَاِلَهُ مَعَ اللَّهِ ۗ قَلِيلًا مِمَّا تَدَّكَّرُونَ ﴿٧٢﴾

63. (Worthy of worship are they) or He who guides<sup>99</sup> you in the darkneses of the land and the sea, and who sends winds as harbingers of His mercy?<sup>100</sup> Is there any other god with Allah? High Exalted is Allah from all that they ascribe as partner to him!<sup>101</sup>

أَمْ مَنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ ءَاِلَهُ مَعَ اللَّهِ ۗ نَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٧٣﴾

64. (Worthy of worship are they) or He who originates creation and, thereafter shall reproduce it and who gives you sustenance from the heaven and the earth? Is there any other god with Allah? Say: "Bring proof, if you are truthful."<sup>102</sup>

أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ ءَاِلَهُ مَعَ اللَّهِ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ ۗ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٤﴾

65. Say (to them): "None in the heavens and the earth knows the Unseen except Allah;<sup>103</sup> and they know not when they will be raised."<sup>104</sup>

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٧٥﴾

66. Nay, but jumbled is their knowledge of the Hereafter. Nay, they are confused about it. Nay, they are blind about it.<sup>105</sup>

بَلِ ادْرَاكِ عِلْمُهُمْ فِي الْآخِرَةِ ۗ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۗ بَلْ هُمْ مِنْهَا عَمُونَ ﴿٧٦﴾

67. And the unbelievers say: "When we and our forefathers are turned to dust, shall we be raised to life?"

وَقَالَ الَّذِينَ كَفَرُوا ۗ إِذَا كُنَّا تُرَابًا وَآبَاءُنَا إِيْنَا لَمُخْرَجُونَ ﴿٧٧﴾

68. "We were promised this once before, and so were our forefathers. It is but a fable of the ancients."<sup>106</sup>

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاءُنَا مِنْ قَبْلُ ۗ إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٧٨﴾

93. That is: He created the earth in such a way that it has become possible to inhabit man on it. If there were no air zone on the earth, it would have been impossible for man to live on the earth as it is: impossible on the moon. Similarly the earth has been placed at such a distance from the sun that if there were anything more and less than what it is, then there would not have been any life on the earth, as the planets which are very near or very far from the sun, there is no sign of life on them. But the earth is at such a suitable distance from the sun that it is fully capable of sustaining life on it. Has all this happened on its own, or was it the result of the creation and planning of an Absolute Mighty Being?

94. For explanation, please see Surah Al-Furqan, Note No. 71

95. That is: They are totally godless people, and they do not want that they should attain the correct recognition of God.

96. It is the experience of everybody that when he is in the throes of extreme pain he remembers God and then invokes him for relief. And it is God alone who relieves him of his suffering. This is the evidence of man's innermost self that God alone is Reliever. But in spite of this internal evidence what a large number of people invokes beings other than God for relief in their suffering!

97. It is Allah only Who has made man controller of the affairs on the earth. It is man who is able to use everything on this earth for his own good and he rules over everything. If anybody claims that these powers have been bestowed on man by somebody else, then he should present proof for his claim, but the polytheists are also non-claimants that somebody else has given these powers to man. As for the atheists, they have no answer to this question as to from where man has got all these powers.

98. That is: All these favours from God are such as turn men towards God, but it is not often that people turn to God.

99. That is: he has fixed such signs that it is easy for man to find his path and he may be able to find in what direction he should proceed, e.g. mountains, rivers, which are the means of finding ways in the journeys on land, similarly there

are stars which help in finding the direction while sailing by the sea.

100. Means the rains of mercy.

101. That is: Even the polytheists believe in Allah, but their Concept of God is very lowly. The Polytheists of Arabia were unable to form the right concept of Allah's might and greatness, and the polytheists of India made god lower than even man.

102. That is: If you have any proof of the fact that there is any other being besides Allah Who creates anything for the first time, and also recreates it and then provides sustenance to the created one, then put up that proof. But those who believe in a number of gods, had neither any proof earlier, nor have they any proof now. The polytheists of Arabia said that this belief is being held from the times of their forefathers, and the polytheists of India present polytheism in a philosophical colour, but what they say is absurd talk and also self contradictory. On the one hand there is a claim for the unity of God :

"God alone is one." -(Rig Veda Samhita-Introduction Vol.I.p.73), and on the other hand there is the belief about Trinity:

"Ours is a Holy Trinity, the family of three eternal, the Infinite Supreme Self (the father) (ii) the eternal Primal matter, the Prakriti (the Mother) and (iii) the numberless infinitesimal self (the sons)." Rig Veda Samhita -Introduction Vol. I page 16).

And there is also the concept of numberless gods: "There are as many Devas or spiritual Entities as there are qualities in the World." -(Outlines of Vedanta P.131) Moreover, there is also a claim that the Higher God has given birth to other gods: "From a part of him was born the body of Universe and out of his body were born the gods, the earth and men."

-(Spiritual Heritage of India, p.32)

As against all these involved and contradictory statements, Quran presents the facts of Allah's oneness in such a reasonable manner that a man of clear mind cannot feel any complication or contradiction, and the heart and the mind accept the obvious truth.

103. That is: When none besides Allah has the knowledge of the Unseen and hidden things, then this belief about some one that he/she has

the power to hear the invocation of his followers and relieves them from their distress is baseless and absolutely wrong, whether they are saints or pious people.

What a pity that in spite of this obvious explanation in the Qur'an a section of Muslims is under the wrong impression that there is nothing wrong in invoking these pious people who are buried in the graves for relieving them of their distress and suffering. They believe that these pious people know the condition of every one while they are in their graves, they hear when they are invoked, and help those who invoke them, although according to the clarification of the Qur'an none of these things are correct. They have neither the knowledge of the Unseen, nor are they gods that anybody may invoke them and they may hear the invocation, nor can they reach out to help anybody while in the world of Barzakh. A highly exaggerated concept has been established in respect of the Prophet, Sallalahu Alaihi Wa Sallam, in respect of the knowledge of the Unseen and then discussions and debates are held on this point. If Qur'an is studied with a clear mind then all waywardness and misguidance will be vanished. For further explanation regarding the knowledge of the Unseen, please see Surah An'am Note No.8, and Surah A'raf Note No.291.

104. That is: Those who are buried in the graves have no knowledge as to when the Doomsday will occur, and when will they be raised. Similarly the jinns and the angels also do not know when the Doomsday will occur, then how have they become the knower of the Unseen that they may come to the rescue of their invokers?

105. As is stated above, the people of Arabia were not totally unaware of the belief about the Hereafter. Whatever remains of the prophetic guidance that were left with them also included some peripheral knowledge of the Hereafter. But when some uninformed and polytheistic concepts were mixed with this smattering of knowledge the result was profound confusion, e.g. their concept that once man died and his body became dust, how could he be revived with his body, similarly their belief that when these deities are their interceders before God on their be-

half, and when they worship them, why would they not help in their salvation. Thus when their knowledge became a conglomerate of confusion, they lost their belief of the Hereafter and became doubtful of its occurrence. This doubt subsequently turned into their denial as a result of their selfish desires, and they became so much blind that they could not see any sign which pointed to the occurrence of the Hereafter.

And so far as the polytheists of India are concerned, they also have a concept of sorts about the reward and punishment, which in its original source might be the result of some prophetic guidance and nature's direction. But the concept of the multiple gods and the theory of reincarnation has complicated the belief about the Hereafter in such a way that now there is no more any concept of the Hereafter in their beliefs. The concept of the compensation for any act with them is that whoever performs an evil deed, his soul after death adopts varying forms: it can adopt the form of a man as also the form of an insect :

"Souls enter various forms of existence from man to worm." -(Outlines of Hinduism, by T.M. Mahadevan P.63).

Then this round of births and re-births goes on till the soul attains the recognition of Brahma (God). And whoever performs good deeds, to the extent that his desires become dead, he is not reborn, he becomes a part of Brahma (God):

"But he in whom desire is stilled suffers no rebirth after death, having attained to the highest desiring only the self, he goes to no other world. Realising Brahman, he becomes Brahman." - (Spiritual Heritage of India, p.68).

We seek Allah's refuge from such a concept! How polytheistic is this concept of compensation for acts that a man of good deeds becomes part of God, as if God is an ocean in which rivers fall. Similarly the idea of a man of bad deeds being reborn off and on is only a baseless talk which has been given a philosophical form. This theory is contradictory to the teachings of the prophets and is also against reason and against reality. The agreed teachings of all the prophets is that for the compensation of the good and bad acts of men a day is fixed by Allah, i.e. the Day of Judgment, when He will raise all the dead with

their bodies and everybody will have to account for his acts individually before God. Those who had accepted the true faith and had acted righteously will deserve everlasting rewards and those who had disbelieved and held polytheistic beliefs will be liable to get everlasting punishment for their false beliefs and rebellious attitudes, and they will be hurled into the Hellfire. The theory of re-incarnation is contradictory to the teachings of the prophets and no divine book supports this theory.

The concept of re-incarnation is against reason and it is a circle which has neither a beginning nor an end. Did man came into existence first or animal? If man came first, then in his first birth he would have been a man. And if man came into existence first, then what would he have been in his earlier or the first birth. Then nobody knows before this how many times he has been taking births, and as a punishment of what crime they have taken this birth.

The theory of re-incarnation is against reality, for the beginning of mankind had started with a man and a woman. If this theory were correct, then these two persons would have taken birth again and again. But such an increase in the human population that it has reached billions and trillions mark repudiates this theory.

In short the theory of re-incarnation is a false and unreasonable theory. As against this the belief in the Hereafter is a reasonable one and is based on realism.

106. In this denial is hidden the admission that being raised on the Day of Resurrection is not a thing which they have heard for the first time through the lips of the Prophet, but it was a well known fact which was being conveyed from one generation to the next. And this is the proof of the fact that the effects of the teachings of the Prophets Ibrahim and Ismail about the belief of the Hereafter were still lingering in Bani Ismail.



69. Say: "Travel in the land and see what was the end of the guilty."<sup>107</sup>
70. (O Prophet!) Do not grieve for them, nor be distressed from their intrigues.<sup>108</sup>
71. And they ask: "When will this promise (threat) be fulfilled, if you speak the truth?"<sup>109</sup>
72. Say: "Possibly a part of what you would hasten is already close behind you."<sup>110</sup>
73. In fact your Lord is full of bounty for mankind, but most of them do not give thanks.<sup>111</sup>
74. And verily your Lord knows surely all that their bosoms hide and all that they proclaim.<sup>112</sup>
75. There is no secret in heaven or earth but is recorded in a clear book.<sup>113</sup>
76. Verily this Qur'an narrates to Bani Israil most of that concerning which they differ.<sup>114</sup>
77. And verily it is a guidance and a mercy for the believers.<sup>115</sup>
78. Verily your Lord will judge between them by His command.<sup>116</sup> And He is the Mighty one and the All-Knowing.<sup>117</sup>
79. So (O Prophet!) put your trust in Allah, verily, you are on the side of the manifest truth.
80. Verily you cannot make the dead hear,<sup>118</sup> nor can you make the deaf hear the call when they flee turning their backs.
81. Nor can you guide the blind out of their error. You cannot make anyone to hear except those who believe Our revelations and who have submitted.<sup>119</sup>

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ

عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾

قُلْ عَلَىٰ أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ

أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي

كِتَابٍ مُبِينٍ ﴿٧٥﴾

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ

أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

وَإِنَّهُ لَهَدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ وَهُوَ

الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا

وَكُوا مُدْبِرِينَ ﴿٨٠﴾

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَن صُلْبِهِمْ إِنْ تَسْمِعُ إِلَّا

مَنْ يُؤْمِنُ يَا أَيَّتَنَّا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

107. The lives of those nations who had denied the belief in the Hereafter had become criminal. They had no fear in opposing the commands of Allah, and they had become totally free by breaking all the restrictions of morality. Some of the signs of the ruins of such nations are spread out in the world. Qur'an invites people to see these signs and take a lesson from them, and recommends that for this purpose journeys may be undertaken.

108. These are comforting words for the Prophet that if even inspite of all his efforts the idolaters are not ready to open their eyes and see the truth, he need not be sorry for them, nor should he grieve, and he also need not be disturbed by the schemes they were hatching; they would not be able to do any harm.

109. That is: When will occur this Doomsday about which you are threatening us.

110. Your view that if the Doomsday is ever to occur, why does it not occur now, shows your rashness or hasty reaction, as the Doomsday is a Day of punishment for the guilty, and that if there is some time for the Doomsday to occur, then that day is very close when in this world only they will meet their adverse consequences. It means that those nations which deny their prophets, to such nations the divine punishment visits in this very world. Accordingly only a few years later the battles of Badr and Hunain took place, and those who were not likely to accept the Faith were destroyed during the lifetime of the Prophet (S.A. W.). And as soon as they died, the punishment over their souls started in the world of Barzakh. Thus the punishment for which they were eager to be hastened, eventually seized them.

111. This is Allah's great favour that He provides an opportunity to the people to mend and reform, inspite of their transgression. For this people should be thankful to Him, but they do not appreciate this favour and do not correct their attitude.

112. That is: Allah knows well the unnecessary discussions that they have introduced concerning the Day of Judgment, and also the prejudice, rancour and enmity which are its real motive force, and which they have hidden in their bosoms.

113. By the book is meant that world record in which is recorded every small thing of the uni-

verse, however secret it may be. It means that, Allah knows every thing, but with that He has also arranged that a universal record of the things are maintained, which shows that this universe is being run on a planned basis.

114. In early Meccan period, the Prophet had not to deal with the Bani Israil, but the chronicles of Prophets Moosa, Sulaiman, and other prophets, narrated in the Qur'an differ from the chronicles narrated in the Torah, etc, Similarly there are differences prominent in other things too. Here these doubts are being answered. Bani Israil did not preserve the Torah, but distorted its writings, added something of their own, etc. They tarnished the characters of the prophets in their tales, and with regard to beliefs also they tried to interpret the religious commands. etc., according to their wishes and became a prey to disputations and were divided into sects. They became adamant and harsh toward each other, and committed excesses. But Qur'an narrated the chronicles of the prophets in such clear terms and explained the beliefs and commands so clearly that there remained no room for doubts and misgivings. It was the staff of Prophet Moosa that swallowed the snakes of the false narratives.

115. "For explanation, please see Surah A'raf, Note No.308, and Surah Yunus Nos. 89 and 90.

116. That is: The judgment will be in the Court, after which there will be no chance for anyone to take any objection, and the judgment will be enforced at once.

117. He is overpowering, and supreme, therefore, His judgment will be definite and final, and none will be able to stop its enforcement, and He is All-Knowing, so there is no possibility of any error in His judgment.

118. That is: Those whose conscience is dead will not be impressed by your counsel and admonitions. Although this statement has been made metaphorically, but the words of the ayah that *إِنَّكَ لَا تَسْمِعُ الْمَوْتَى* "you cannot make the dead hear" point to a very significant reality and that is the dead cannot hear. If it were possible for the dead to hear, then these wordings would not have been suitable. However, if Allah desires some dead people to hear, then it is altogether a different matter. Exceptional cases are possible, but the principled reality is that the dead cannot hear. As for address-

ing the dead at the time of going to the graveyard and praying for peace (greetings), it is an effective style in which the absent person is treated as present, so that the pilgrim or visitor may think that he has reached the world of the dead and is personally meeting them; and such a practice is helpful in reminding one of death and making one believe in the Hereafter. Accordingly the last sentence of the prayer while visiting a grave is:

وَأَنَا أَنْشَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

“If Allah willing, we will be meeting you,” creates this very effect. The Prophet, Sallalahu Alaihi Wa Sallam, had stated on the death of his child, Ibrahim :

وَأَنَّ بِنْفِرَاقِكَ يَا اِبْرَاهِيمُ لَمْ حَزُنُون

“O Ibrahim ! We are sorrowful on your separa-

tion.” -(Bukhari -Kitabul Janaiz). In this the address is to a child who is dead, but actually it is a style of expressing sorrow, and the idea was to show the people how to express sorrow in a permitted manner, so that they may not adopt the method of breast-beating and loudly crying.

119. The benefit of your reciting the divine revelations is reaped only by those who are ready to accept the truth, and embrace the Faith on hearing the divine revelations and surrender themselves totally to Allah. Faith is related to heart's feeling and affirmation by the mouth and Islam (submission) is related to practice, action. It means that they do not become Muslims on hollow belief, but they accept faith by heart (sincerely), affirm it by the mouth and adopt their practical attitude in accordance with that.



*And whoever comes with an evil deed. such will be flung down on their faces in the Fire. Are you not being rewarded except for what you did? (Say):'I have been commanded to worship the Lord of this City which He has made holy, and to whom all things belong. And I have been commanded to be of Muslims.(Al-Quran)*

82. And when Our decree will be imposed on them, We will bring forth a beast of the earth that will speak to them, for mankind had no faith in Our revelations.<sup>120</sup>
- وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾
83. And the Day when We shall gather from every community a host of those who denied Our revelations, and they will be set in array;<sup>121</sup>
- وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾
84. Till, when they come, He will say: "Did you deny My revelations when you could not compass<sup>122</sup> them in knowledge, or what was it that you were doing?"
- حَتَّىٰ إِذَا جَاءَهُمْ وَقَالَ كَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّادًا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾
85. And Our decree will be imposed on them<sup>123</sup> because they have done wrong, and they will not (be able to) speak.<sup>124</sup>
- وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾
86. Do they not see that We have made the night for them to rest in and the day to give them light? Surely there are signs in this for those who believe.<sup>125</sup>
- أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْجِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾
87. And the Day when the Trumpet will be blown, and all who are in heavens and earth will be seized with fear, except him whom Allah will be pleased<sup>126</sup> (to exempt). And all will come to Him, humbled.<sup>127</sup>
- وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دُخْرِينَ ﴿٨٧﴾
88. And you see the mountains, you think they are firm, (but) they will be flying like clouds:<sup>128</sup> the doing of Allah who has perfected all things.<sup>129</sup> Verily He is aware of what you do.<sup>130</sup>
- وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدًا وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَمْ يَلِدْ وَلَمْ يَكُن لَّهُ كُفُوًا شَيْءٌ إِنَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨٨﴾
89. Whoever brings a good deed<sup>131</sup> will have better (recompense) than its worth; and such are safe from fear that Day.<sup>132</sup>
- مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾
90. And whoever comes with an evil deed.<sup>133</sup> such will be flung down on their faces in the Fire. Are you not being rewarded except for what you did?<sup>134</sup>
- وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٩٠﴾
91. (Say): 'I have been commanded to worship the Lord of this City which He has made holy,<sup>135</sup> and to whom all things belong. And I have been commanded to be of Muslims.<sup>136</sup>
- إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ الَّذِي كَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

120. دابة الارض. 'Dabbatul Ardh', animal emerging out of the earth that will speak to the people. It will be a great sign of Allah, which will appear at a time when the Doomsday will be very near. When Our decree will be imposed on them means that when Allah will intend to show to the infidels the signs of punishment, and by infidels or disbelievers are meant all disbelievers and not only the disbelievers of the time of the revelation of Qur'an.

This is a great prophecy of Qur'an. Its mention has been made in the hadith also as a sign of the coming of the Doomsday. -(Sahih Muslim - Kitabul Fitan).

This will be a new animal which will come out of the earth, and its speciality will be that it will speak to the people, such talk which will show that not believing in Allah's signs and His revelations was wrong. In other words this beast will appear as a sign of the Almighty's might, that it would be the proof of the occurrence of the Doomsday and the authenticity of the prophethood of the Last Prophet. In this very surah the wonderful might of Allah has been mentioned in which the bird Hoopoe is mentioned to have spoken to prophet Sulaiman, but those who do not believe in Allah's miraculous power, or do not at all believe in God himself, what will these people do when a beast will appear and speak to them at the time when the Day of Resurrection would be near, what will be their reaction? How will they interpret it?

It may be noted that Qur'an has spoken very briefly about the beast of the earth, and in the hadith also details are not given. Therefore, all the details as to in which country such an animal will appear, what will be its shape and form, etc., are hidden in the veil of future. In this connection it is not proper to conjecture and guess, and the narratives in which details of the beast of the earth are stated, they are weak, and contradictory statements have been made in them, therefore, it would not be correct to term them as the explanation of this ayah of the Qur'an. In one hadith of Tirmizi it is mentioned that with the beast of the earth there will appear the staff of Moosa and the ring of Sulaiman. With the staff it will illumine the face of the Momin and with the ring it will put a seal on the nose of the disbeliever. -(Tirmizi

-Abwabul Tafseer, Surah Naml).

Although Tirmizi has termed this hadith as 'Hasan' (reliable), but one of its narrator is Aus bin Khalid, who has been called weak by various scholars of traditions. In Tahzibut-Tahzeeb, a book of Asmaur Rijal (a book of bio data of the narrators of hadith) it is written:

قَالَ اَزْدِي مُنْكَرُ الْحَدِيثِ وَقَالَ ابْنُ الْقَطَّانِ اَوْسٌ مَجْهُوْلُ الْحَالِ لَهُ ثَلَاثَةُ اَحَادِيثٍ عَنْ اَبِي هُرَيْرَةَ مُنْكَرٌ وَذَكَرَهُ ابْنُ حَبَّانٍ فِي الثِّقَاتِ - (تهذيب التهذيب - ابن جرير ج ١ ص ٣٨٢)

" Azdi says that he is weak and Ibn Qattan says that the condition of Aus is unreliable. He has narrated three traditions from Abu Hurairah, which are weak, and Ibn Habban has included him among the reliable narrators."

-(Tahzibut Tahzeeb-Ibn Hajr-Vol. I, p.382).

Another of its narrator is Ali bin Zaid and he too is weak. Therefore, Imam Ahmed says that he is not at all worth considering. Jozjani says he is weak, and Nasai too has called him weak. Ibn Khuzaimah says that because of his weak memory I do not rely on the hadith narrated by him for arguing on their basis. (Ibid -Vol.7,P.322).

121. That is: On the Day of Judgment those groups of people from the followers of every prophet will be gathered, who had denied Allah's signs and His revelations. They will be arrayed in rows as armies, and they will be divided in different divisions.

122. That is: On what basis you had denied My revelation. Do you know for certain as to whether there is no sign in the universe and in your own self which creates a belief in the existence of Allah, His unity, His might, His greatness, recompenses of the acts and certain belief in the Hereafter, and that the revelations from Allah which any messenger from Allah might have presented are not really Allah's revelations. If you had not reached this conclusion after a research, and it is a fact that your denial was not the result of any research, then did you deny them without any research and without any knowledge?

Today the condition of the highly educated people is that being impressed by Darwin's theory of Evolution and Marx's dialectic materialism and this many other such theories they have be-

come deniers of God. They are proving themselves to be ignorant in the name of being educated. If they had observed the signs in the universe and 'would have pondered over the revelations from Allah which are before them in the form of Qur'an, then they could have attained the knowledge of truth, but their prejudice and pride have kept them away from truth.

123. That is: The decree of punishment would be imposed on them.

124. On the Day of Resurrection the guilty will have to pass through various stages. One stage will be when Allah will show them the wrong that they had done to themselves, and they will have no answer.

125. If these people had contemplated this fact that Allah had created night for their comfort and peace, and the day to enable them to be active and working, is it not an argument of His being the Lord of the universe, and does it not show that the life of man is not without purpose, and does not this observation remind that after death the morning of Day of Resurrection is surely to dawn.

126. When the Trumpet for Doomsday will be sounded for the first time, the entire universe will be so much terrified that not only the denizens of the earth but also those of the skies will be horror stricken. Only those persons will be spared this horror, whom Allah will be pleased to spare.

127. When the Trumpet will be sounded for the second time, all the people will assemble before Allah in the most humble way, nobody will dare show pride and arrogance. The pride of the haughtiest of men would have disappeared.

128. Today the mountains appear to be fixed and firm on the ground but on the Doomsday they will be flying in the air like clouds.

129. This will be a miraculous manifestation

of Allah's might, which has so firmly fixed everything in such strong laws that it has perforce to remain in its place or in its circle. For example, Allah has placed such a gravitational Force in the earth that everything is attracted towards it, and nothing goes out of the limits of the earth, except when some thing goes out of its force of Gravity under some other law of physics. But if the earth loses its Force of Gravity then the mountains could also float in the air losing their weight, as things lose their weight in the outer space.

130. Allah is aware of your acts. Therefore, when the Day of Resurrection will occur, He will give you appropriate recompense for your good or bad acts.

131. Means virtue or goodness of the belief and practice, that is: whoever will come with having done virtuous deeds.

132. When the Trumpet of the Doomsday will be sounded for the second time and all the people will be revived and gathered at one place, the righteous people will not be terrified in spite of the devastating effect of that day, because they will be hopeful of happy ending.

133. Means wickedness of belief and act.

134. That is: the recompense will depend on the act. As you sow, so shall you reap. They used to turn away from Allah's revelations.

In this way when they had turned towards punishment, they had deserved to be thrown into the Hellfire on their faces.

135. That is the city of Makkah, which was declared as Haram (holy) from the time of Prophet Ibrahim (Alaihis salam), and from this aspect of its being the centre of monotheism. Therefore, the point that Allah is the Lord of this city is a well known reality' and He has commanded me to worship Him only.

136. That is: I should surrender myself to Allah only and should live as an obedient slave to Him.



*And say: "Praise be to Allah. He will show  
you His signs and you will recognise them.  
And your Lord is not unaware of what you  
do." (Al-Quran)*

92. 'And to recite the Qur'an.<sup>137</sup> And whoever takes the right path, does the right thing for the good of his soul.' And whoever goes astray, say (to him): 'Verily, I am only a warner.'

وَأَنْ تَتْلُوا الْقُرْآنَ مِمَّنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ  
وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

93. And say: "Praise be to Allah.<sup>138</sup> He will show you His signs and you will recognise<sup>139</sup> them. And your Lord is not unaware of what you do."

وَقُلِ الْحَمْدُ لِلَّهِ سِيرَ لَكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ  
بِعَاقِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

137. The command of reciting Qur'an is very important from the viewpoint of dawah. The Prophet (Sallal Lahu Alaihi Wa Sallam) was not given the command only to admonish people and to convey the divine message, but he was also commanded to recite the Qur'an to people. It was because there is nothing more effective than Allah's word to influence the people, and also because through Allah's word His message is convincingly conveyed to His slaves. The point that the Qur'an is in Arabic and it cannot be presented to Non-Arabs does not prevent it from being presented to them. Accordingly the Prophet had written a letter to the Roman emperor, inviting him to embrace Islam, and in that letter he had quoted the ayat of the Qur'an and the Caesar had learnt their meaning through the interpreter.

In modern times facilities for translation and printing in every language are available, therefore, it is for consideration, why should it not be made a means of spreading dawah and understanding of faith? And why should arrangements for Quran's translation on wider scale be not made?

135. The surah is ending on a note of praise for Allah, for that Being is really worthy of all praises that He has revealed such a magnificent Qur'an from which have ensued rivers of knowledge for the people.

It may be noted that in this Surah mention of knowledge has occurred a number of times, which has highlighted its various aspects.

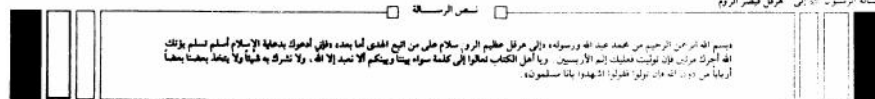
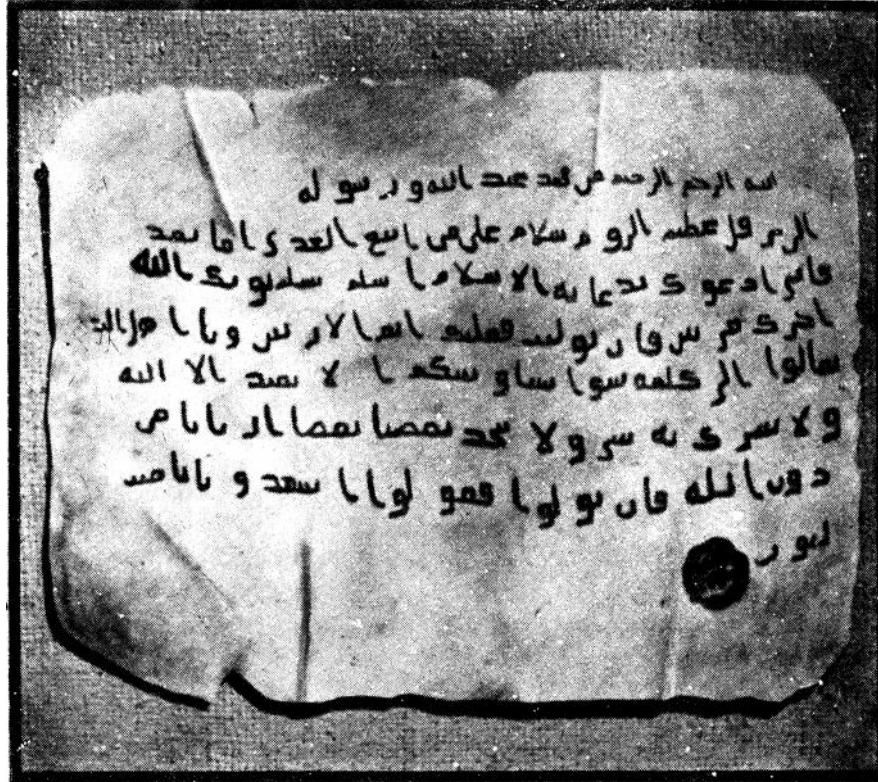
In other words this is a distinguishing aspect of this surah.

139. It is a hint at the signs of the Doomsday that will appear in the world when the Doomsday would be close to occur. And seeing them its deniers will also realise that the Doomsday is about to occur as a real thing. Thus the truthfulness of the Prophet and the Qur'an will appear in this very world before the people of the world, e.g. emergence of the beast of the earth, letting loose of Gog and Magog (Al-Anbia-96). Similarly in the hadith also some signs of the Doomsday have been mentioned, e.g. return of Prophet Eesa (Jesus), and rising of the sun from the west (Bukhari Kitabur Riqaq). etc.

For further explanation, see Surah Al-An'am Note No.293.



## THE PROPHET'S LETTER TO THE CAESER OF ROME



“In the name of Allah, Most Gracious, Most Merciful. From Muhammad, who is a slave of Allah and His messenger, this letter is addressed to Hercules, Head of Rome. Peace be on him who follows the right guidance. I invite you to accept Islam. If you will accept Islam, you will live peacefully, and Allah will reward you doubly, but if you would refuse, then the sin of Arissi(countrymen) will be on your head. O people of the Book! Come to a thing which is common between you and us, that is: we do not worship any being other than Allah, nor should we associate any other with Him, and none of us should make anyone else his lord, except Allah. If they do not agree, then say clearly: Be a witness that we are Muslims.”

## 28 - SURAH AL-QASAS

(The Narrative).

**NAME:** Qasas means Narrative of events. In the ayah No.25, an event is narrated in which Prophet Moosa's reaching Madyan and a Copt's being killed by him is related for the narration of this event the words used are: 'Wa qas'sa alaihil qasasa' and this reference gives the surah its name.

**TIME OF REVELATION :** From the topics it is gathered that it might have been revealed after the revelation of Surah An-Naml.

**CENTRAL THEME :** To remove doubts in connection with the prophethood of the last Prophet (Sallal Lahu Alaihi Wa Sallam) and to create a belief about it. In this connection the chronicle of Prophet Moosa has been narrated in detail so that the prophethood of Muhammad (S.A.W.) may be seen in this per-

spective.

**ORDER OF THE VERSES :** Verses Nos. 1 and 2 are prefatory ayat.

In ayat Nos. 3 to 43 the chronicle of Prophet Moosa has been narrated, particularly the circumstances of his birth and some other aspect of his life have been brought into focus.

Verses Nos. 44 to 61 answer the doubts of the deniers.

In ayat Nos. 62 to 75 polytheism is repudiated and tawheed is presented with arguments.

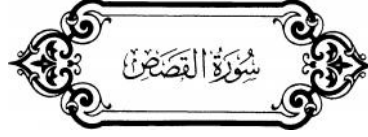
In ayat Nos. 76 to 84 the chronicle of an extremely rich man, whose name was Qaroon, has been narrated and a moral lesson is presented.

Verses Nos. 85 to 88 are the concluding ayat, in which there is a provision for comfort for the Prophet and also a guidance for him to stick to his guns.

## 28-SURAH AL-QASAS

(The Narrative)  
Verses (ayaat) 88

In the name of Allah, Most Gracious,  
Most Merciful.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Ta, Seen, Meem.<sup>1</sup>

طسّم ①

2. These are the verses of the clear Book.<sup>2</sup>

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ②

3. We narrate<sup>3</sup> to you some of the chronicles of Moosa and Firaun with truth, for people who believe.<sup>4</sup>

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ  
لِقَوْمٍ يُؤْمِنُونَ ③

4. Verily Firaun exalted himself<sup>5</sup> in the land and divided its people into sects.<sup>6</sup> He oppressed a group of its people, killing their sons and sparing their women.<sup>7</sup> Verily he was of the corrupt.<sup>8</sup>

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا  
يَسْتَضَعِفُ طَائِفَةٌ مِنْهُمْ يُذَبِّحُونَ أَبْنَاءَهُمْ وَيَسْتَحْيِ  
نِسَاءَهُمْ إِنَّهُمْ لَمُفْسِدِينَ ④

5. And We desired to do favour to those who were oppressed in the land, and to make them leaders and make them inheritors,<sup>9</sup>

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعَفُوا فِي الْأَرْضِ  
وَنَجْعَلَهُمْ آيَاتَةً وَنَجْعَلَهُمُ الْوَارِثِينَ ⑤

6. And to give them power<sup>10</sup> in the land, and to show Firaun and Haman,<sup>11</sup> and their army, at their hands the very thing they dreaded.<sup>12</sup>

وَنُكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا  
مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ⑥

7. And We revealed to Moosa's mother: 'Suckle him, then when you feel concerned about his safety put him down the river, and have no fear and do not grieve. Verily, We will bring him back to you and We will make him one of Our messengers.'<sup>13</sup>

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ  
فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ  
وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ⑦

8. So the family of Firaun picked him up that he might become (as decreed) for them an enemy and a Sorrow.<sup>14</sup> Verily Firaun, Haman and their armies were all sinners.<sup>15</sup>

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ  
فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ⑧

9. And Firaun's wife said to him: "He is the coolness for the eye for me and for you. Do not slay him.<sup>16</sup> possibly he may be of use to us, or we may adopt him as our son." And they were unaware (of the end).<sup>17</sup>

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ  
لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا  
وَهُمْ لَا يَشْعُرُونَ ⑨

## (COMMENTARY)

1. For the explanation of separate letters (abbreviations) please see Surah Baqarah, Note No.1 and Surah Yunus Note No.1.

Here 'Ta' (T) refers to Tur (mountain), which occurs in Verse No.29 and No.46, at the foot of which Prophet Moosa received his Prophethood. 'Seen' refers to 'Sultan'(authority), which Allah granted to Prophets Moosa and Haroon, and which is mentioned in the ayah No.35. And 'Meem' refers to Moosa, which occurs in ayah No.3 and other ayat, and whose chronicle is narrated in detail in this surah.

2. For explanation, please see Surah Yusuf, Note No.2.

3. That is: These events are quite true and are correct word by word. A reader realises their truth when he compares the narrative in the Qur'an with that in the Bible, which is very involved.

4. That is: Only those people will benefit from it who will accept faith.

5. Exalting himself means transgressing the limits or rebelling against God, to issue one's own commands in place of His commands, and instead of establishing justice and peace indulging in tyranny and excesses.

6. Due to prejudice and unjust political pressures, he had divided the country's population into various classes. The rights of the ruling class were safe and the rights of the other classes depended on the mercies of the ruling class, and they were given discriminatory treatment. In other words the government of Firaun was the worst kind of the communalist government. And we can easily understand what can be the attitude of a communalist government in our country, (Bharat).

7. That is: To Bani Israil. Prophet Yusuf had gained power in Egypt and Bani Israil enjoyed good position in that country, as a result of which their number had sufficiently increased. But in subsequent periods racial and national prejudice came to the fore, and Firaun feared that this minority might become majority, therefore, he or-

dered that the newly born male children of Bani Israil be killed, he subjected the people of Bani Israil to hard labour, and made them a victim of his excesses.

8. That is: He was corrupt and a wicked person from every angle, from the viewpoint of his belief and practice and also from the viewpoint of being a ruler. As it is his government was the government of tyranny and oppression, and he had corrupted the society.

9. Firaun had suppressed the Bani Israil by his cruel ways, but Allah decided to lift them up, and when Allah lifts a people then none can suppress it.

To make inheritors means to make them inheritors of the gifts, favours and blessings. For further explanation, see Surah Shu'ara Note No.53.

10. To remove them from the slavery of Firaun and the Egyptians and making them the ruler of Syria.

11. From the statement of Qur'an it appears that Haman was a very highly placed officer in the government of Firaun. Possibly he might have been the Prime Minister. A few objectors of the present day have stated that there was none of the name of Haman in Firaun's government, but such an objection is quite baseless, as the detailed history of that time does not exist, on the basis of which such a claim can be made.

12. Firaun's people were afraid that Bani Israil, inspite of their number being less, might become their superior, and Allah's decision was such that at the hands of Bani Israil, Firaun and his army be drowned in the sea and their power be ended. Ultimately the same thing happened which Allah had decided, the details of which will be coming further on. From this a lesson is learnt that if a group of the people of faith has been kept under oppression by the Pharaoh-minded government of the time, then Allah's silent planning can make this oppressed minority overcome this tyrannical majority. These were very important aspects

of the chronicle of Prophet Moosa and Firaun, which have been presented as a preamble for the narrative of this chronicle, so that they are kept in view. After this the events of Moosa's birth and other events have been narrated.

13. For explanation, please see Surah Taha Note No.34.

14. For explanation please see Surah Taha, Note No.36.

15. That is: This whole group of Firaun was

sinful and wicked, therefore, Allah made such an arrangement that later on they were deprived of all their comforts and pleasures.

16. For explanation, please see Surah Taha, Note No.40.

17. That is: This was the silent scheme of Allah, which was to act against Firaun and his people, but they were ignorant about it. It was this very Moosa whom they were bringing up and who was destined to bring their downfall.



(Then) he said: "My Lord! For the favours that You have shown me, I will never lend a helping hand to the guilty." Then (next) morning he entered the city in fear and cautious, then the very man whom he had helped the day before, cried to him again for help. "Truly," said Moosa, "You are clearly a senseless man."(Al-Quran)

10. The heart of Moosa's mother became restless,<sup>18</sup> and she would have disclosed the secret if We had not fortified<sup>19</sup> her heart so that she might be of the believers.<sup>20</sup>

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فِرْعَانًا ۖ إِن كَادَتْ لَتُبْدِي بِهِ  
لَوْلَا أَنَّا زَيَّنَّا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

11. And she said to the sister (of the child): "Follow him." So she observed him from afar, and they were not aware.<sup>21</sup>

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ  
لَا يَشْعُرُونَ ﴿١١﴾

12. And We had before forbidden<sup>22</sup> foster-mothers for him, so she said: "Shall I show you a household who will rear him for you and take care of him?"<sup>23</sup>

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ  
أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

13. Thus We restored him to his mother, so that her eyes may feel the coolness (comforted) and she might not grieve,<sup>24</sup> and that she might know that the promise of Allah is true. But most of them do not know.<sup>25</sup>

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ  
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

14. And when he had reached maturity and he became a serious young man, We gave wisdom and knowledge.<sup>26</sup> Thus We reward the righteous.<sup>27</sup>

وَلَمَّا بَلَغَ أَشُدَّهُ ۖ وَاسْتَوَىٰ ۖ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَلِكَ  
نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

15. And (one day) he entered the city unnoticed by the people and found<sup>28</sup> two men fighting, one of his own party<sup>29</sup> and the other of his enemies. The man of his party<sup>30</sup> appealed for his help against his enemy. So Moosa struck him with his fist and killed him.<sup>31</sup> He said: "This is the work of Satan.<sup>32</sup> Verily he is an enemy, an open misleader."<sup>33</sup>

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا  
رَجُلَيْنِ يَقْتَتِلَانِ ۖ هَذَا مِنْ شِيعَتِهِ ۖ وَهَذَا مِنْ عَدُوِّهِ ۖ  
فَأَسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ۖ  
فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ  
إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

16. He prayed: "My Lord! I have surely wronged my soul, so forgive me." Then He forgave him.<sup>34</sup> Verily, He is the forgiving, the Merciful.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ۖ فَاغْفِرْ لِي ۖ فَغَفَرَ لَهُ ۚ إِنَّهُ  
هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. (Then) he said: "My Lord! For the favours<sup>35</sup> that You have shown me, I will never lend a helping hand to the guilty."<sup>36</sup>

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

18. Then (next) morning he entered<sup>37</sup> the city in fear and cautious, then the very man whom he had helped the day before, cried to him again for help. "Truly," said Moosa, "You are clearly a senseless<sup>38</sup> man."

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ ۖ فَإِذَا الَّذِي اسْتَنْصَرَهُ  
بِالْأَمْسِ يَسْتَصْرِخُهُ ۖ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾

18. Although Moosa's mother was informed beforehand, through revelation, that the child will be returned to her, yet a mother, being a mother, could not help being anxious about the fate of her child when it was picked up by a tyrant's household. Such a condition of a mother's heart was quite natural, and there was nothing to doubt her trust in Allah.

19. Being a mother, she could uncontrollably utter the words 'My child', but Allah had comforted her and the secret was not revealed.

This ayah provides a guidance that in order to avert persecution secret methods can be adopted. Besides a psychological reality is also learnt that keeping secrets depends on the strength of the heart.

20. Moosa's mother was a believer and this event further strengthened her belief in Allah.

21. The people of Firaun did not even know that the girl who came and talked to them was Moosa's sister and she was following the child, being carried in the river. For further explanation, see Surah Taha Note No.40.

22. Here the word 'Haram' has been used in its literal sense, which means to stop. It means that Allah had it so arranged that the child did not suckle anyone else but his mother.

23. For explanation, please see Surah Taha Note No.40.

24. For explanation, please see Surah Taha Note No.41.

25. That is: It should be clear to Moosa's mother that the promise which Allah had made to return the child to her has been true, and thus every promise of Allah is fulfilled. But most people do not realise this and they remain unaware of it.

26. Prophet Moosa was brought up in such a way that he had relations with his mother as well as with Firaun. When he grew up a little, there was no danger of his being killed by Firaun's government, as the state used to kill only the newly born male children. The newly born children were killed or drowned in the river. Later on there was no danger for Prophet Moosa, and no need for secrecy. Subsequently his parentage was known to everybody and he rose as a well known personality of the Bani Israil community.

He got the opportunity to survey the ambi-

ence of the Bani Israil as well as that of Firaun and his community. Then when he became mature and became a serious young man, Allah bestowed on him His recognition, wisdom and knowledge. Prophethood was granted to him sometime after his leaving Egypt, but this wealth of knowledge and wisdom was granted to him during his stay in Egypt. Thus he became a distinguished personality in Egypt, on account of his ability. This is the reason why when after a long time he returned to Egypt after attaining prophethood, he was a well known person for Bani Israil and the people of Firaun.

27. Knowledge and wisdom are the best rewards from Allah that can be granted to any person in this world. Those who live righteously and perform good deeds, Allah rewards them with these blessings according to their capacity.

28. It appears that the dwellings of Bani Israil were in the suburbs of the city, and the Egyptians (Copts) used to live inside the city. The community which was being discriminated against could find a place in the suburbs only. One day Prophet Moosa went out at a time when the people of the city were taking rest, so when he entered the city, the streets were deserted. It is possible that Prophet Moosa might have gone out to observe the condition of Bani Israil who were made to serve as slaves of the Copts, and they were subjected to hard labour.

It may be noted that Firaun had taken care of Prophet Moosa, but Allah had made special arrangements to restore him to his mother when he was a suckling child, and Qur'an does not clarify that later on he lived in the palace of Firaun. Therefore, it would be right to suggest that he was reared by his mother and grew up in her house.

29. That is: He was an Israili.

30. That is: Egyptian (Copt) who belonged to Firaun's community, and the community of Firaun was hostile to Bani Israil. Therefore, it used to tyrannies the people of Bani Israil and kill their male children.

31. Moosa tried to save the Israili from the tyranny of the Egyptian, but when Moosa hit him with his fist, he could not bear it and died instantly. Moosa did not want to kill the enemy, but it was accidental that his hit proved to be fatal.

32. Prophet Moosa termed this incident to be

the work of Satan, because it had some prompting of Satan otherwise Moosa would not have hit him so forcefully nor would this accident have taken place.

33. Being wary of Satan and the sense of realising that he committed a sin expresses the magnificence of his ayah No. 14.

34. The death of the Egyptian at the hand of Prophet Moosa was committed unwittingly and unintentionally, that is: it was the case of manslaughter and not murder. But a fault is a fault, and Prophet Moosa without making any concession for his own self openly admitted his guilt before Allah. He termed it a wrong against his own soul and prayed for Allah's forgiveness.

Some persons introduce the topic of innocence of Prophets and interpret this fault of Prophet Moosa in such a way as if no fault was at all committed by him. But this is against the clear statement of the Qur'an. Qur'an clearly states that Moosa admitting his guilt prayed for Allah's forgiveness and Allah forgave him. It does not in any way affect the prophethood of Moosa, because this incident took place before the prophethood was bestowed on him, and secondly this fault was committed unintentionally, and thirdly he admitted his guilt and immediately sought Allah's forgiveness for it.

Some commentators have opined that the deceased was a disbeliever at war, therefore killing him was lawful. But this is not correct, for no declaration of jihad was made by the Bani Israil against the Egyptians. Then how can it be said that the Egyptians were at war. As for their being infidels or disbelievers, then killing a disbeliever at all times or in all conditions is not lawful. The Prophets (peace be upon them) and their companions had to deal with the disbelieving peoples most of the time and they had to face stiff opposition from them, but they did not take steps to kill them while living in the non-Islamic states. As for the jihad, it is a collective action, and it is to be waged with certain conditions.

The general rule of Islam is that every life deserves respect and it has to be put to an end only

when it is demanded by truth and justice.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ - (بنی اسرائیل - ۳۳)

" And kill not the life which Allah has forbidden except with right." -(Bani Israil-33).

35. By favour is meant that guidance from Allah which prompted Prophet Moosa to pray for pardon instantly and because of this he became hopeful that Allah will pardon him.

36. From this it appears that the guilty person was the Israili, but since he belonged to the oppressed community and he cried out to Moosa for help, he rushed to his help considering him to be innocent. But when he came to know subsequently that the Israili was guilty, Moosa promised to Allah that in future he would never go to help a guilty person, even if he might be from his own community.

It has thus become clear that in the teaching of Islam there is no place for communalism or nationalism. If a Muslim or a Non-Muslim state (Darul Kufr) commits a crime or subjects a Non-Muslim to some excesses, then it is not the duty of other Muslims to help this Muslim because he is a member of their community, for such a procedure is unjust and promoter of criminals.

37. Fear of being arrested and being tried for murder and cautious whether anybody is in his pursuit.

Second day also Prophet Moosa came from outside the city, which shows that his house was somewhere outside the city, and that he was not residing in Firaun's palace, for after the murder of the Egyptian how could he dare go to Firaun's palace. It means that from the circumstances it is quite clear that Prophet Moosa was residing among his own people, Bani Israil, in his own house and not in the palace of Firaun.

38. That is: The same Israili who had called him for help yesterday, today also quarrelled with another Egyptian and was calling Moosa for help. He realised that this man was a quarrelsome fellow, and therefore, he told him that he was a senseless person .



*And when Moosa was about to seize him who was the enemy of both of them, he said: "O Moosa! Would you kill me as you killed that person yesterday? You are surely seeking to be a tyrant in the land, not a reformer."(Al-Quran)*

19. And when Moosa was about to seize him who was the enemy<sup>39</sup> of both of them, he said: "O Moosa! Would you kill me as you killed that person yesterday? You are surely seeking to be a tyrant in the land, not a reformer."<sup>40</sup>

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ  
يُوسَىٰ أَتَرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا يَوْمَ الْأَمْسِ  
إِنْ تَرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ  
أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

20. And a man came running from the other end of the city, and said: "Moosa! the nobles (officers) are plotting to kill you, therefore, get you away. Verily, I am your adviser."<sup>41</sup>

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰ إِنَّ  
الْمَلَآئِكَةَ يَتَنَبَّؤُونَ بِكَ لَيَقْتُلُونَكَ فَأَخْرِجْ رَأْيِي لَكَ مِنَ الصَّحِيفِينَ ﴿٢٠﴾

21. So he went away in fear and cautious, saying: "My Lord! deliver me from the wrongdoing people."<sup>42</sup>

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي  
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

22. And when he turned his face towards Madyan, he said: "Hopefully, my Lord will guide me to the right path."<sup>43</sup>

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي  
سَوَاءَ السَّبِيلِ ﴿٢٢﴾

23. And when he reached the water (well) of Madyan, he found there a group of people, watering.<sup>44</sup> And he found apart from them two women<sup>45</sup> keeping back (their flock). He said: "What is your problem<sup>46</sup>?" The two replied: "We cannot give water (to the flock) unless the shepherds drive away their flock (from the well), and our father is a very old man."<sup>47</sup>

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ  
يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودِينَ قَالَ  
مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِّرَ الرِّعَاءَ وَأَبُونَا  
شَيْخٌ كَبِيرٌ ﴿٢٣﴾

24. So he watered (there sheep) for them.<sup>48</sup> Then he turned towards the shade, and prayed: "My Lord! I am in need of whatever good you send down for me."<sup>49</sup>

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ  
إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

25. Then one of the two women came to him, walking shyly.<sup>50</sup> She said: "My father invites you so that he may reward you<sup>51</sup> for having watered (the sheep) for us." So when Moosa went to him<sup>52</sup> and narrated the whole story, he (the old man) said: "Fear not, you have been rescued from the wrongdoing people."<sup>53</sup>

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ  
لِيَجْزِيَكَ أَجْرًا مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَضَّ عَلَيْهِ الْقَصَصَ  
قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

26. One of the women said: "O my father! Hire him into service. For the best man that you can hire is strong and trustworthy."<sup>54</sup>

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ  
الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

39. That is: The Egyptian who was the enemy of both the man of the Bani Israil community and Moosa.

40. This was spoken to Moosa by the Egyptian. Prophet Moosa had only advanced to separate him from the other person by gripping but the Egyptian thought that he intended to kill him. Therefore, he reminded him of the murder that had taken place one day earlier. It shows that the incident of killing a person had not remained a secret but that people knew about it.

41. It appears that the palace of Firaun was at the other end of the city. From there a person who was Moosa's well wisher came to inform him that Firaun's government was holding consultation about taking his life. He also advised Prophet Moosa to instantly leave the country.

42. The government of Firaun wanted to kill Moosa as a punishment for the killing by mistake, because the deceased was a person of his (Firaun's) community, and Moosa belonged to Bani Israil. It is obvious that it was a tyrannous act, and Firaun had adopted the tyrannous attitude towards Bani Israil.

The incident of the killing of the Egyptian at the hands of Prophet Moosa has been narrated in the Bible also, in Chapter II of Exodus, but it is not in such detail and with such an accuracy.

43. Madyan was situated on the eastern bank of the Gulf of Aqba at a distance of eight days' journey. Since this place was outside the kingdom of Firaun, Moosa turned towards it. He could not get the time to make preparations for this journey, nor could he get any information about the paths he would have to traverse, he had set out putting his trust in Allah, and had prayed to him to guide him to the right path. Allah blessed him with his favour, and he reached Madyan directly, and further on the path of guidance went on becoming clear to him.

44. That is: Before entering the city, he reached a well, where a lot of people had gathered, and were busy in watering their sheep.

45. That is: The two women were standing a little away from the men, waiting for their turn

to water their flocks.

46. Prophet Moosa asked this question out of sympathy for them. On such occasions there is nothing wrong in talking to strange women.

47. Here this is a hint at the custom which the men had put into practice at that place, that is: first men would provide water to their animals and thereafter women would water their sheep, although women should have been given first turn on account of their being weak and for other reasons. But such a feeling or consideration was neither in the shepherds of that time nor is it in the progressive people of the modern times.

These women had to look after their sheep and bring them to the well for watering because there was no young man in their house except their father who was very old, though from the viewpoint of justice and Shariah the responsibility for the outside work falls on the shoulders of men, but in times of need women are not forbidden to work, provided they work keeping themselves in the Shariah limits and take care of their modesty.

48. When Prophet Moosa heard this, he took their animals to the well and watered them. He was very strongly built and courageous and the shepherds did not prevent him from working for the two women. This was a selfless and social welfare work, which Moosa performed at a time when he was terribly tired and in distress. But the work which is performed for seeking Allah's pleasure and with sincerity, however small it may be, Allah appreciates it and makes it worthwhile. In a hadith it is stated-

مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ.

"Whoever meets the needs of his brother Allah meets his needs."

-(Muslim -Kitabul Bir).

49. It gives an idea how disturbed and troubled Prophet Moosa must have been. Probably he might have been on the verge of starvation but how self-respecting he was, that he did not mention it to anyone. He did not beg before anybody. He begged before his Lord only. What a magnificent example of trust in God is manifested from his character! In his prayer too, he had been extremely humble. He did not com-

plain about his condition, but merely stated his needs.

50. The walking of woman shyly towards Moosa expresses her modesty. The reason why a mention of this manner of approach has been made is that it wants to give the people a guidance that if a woman is required to go to a man who is a stranger then she should take care of her modesty and avoid undue exposure.

Nowadays it has become common for women to go out for some work, but there is a difference between going out covering oneself with the sheet of modesty and meeting all the demands of chastity and going out exposing oneself and meeting men shamelessly. The first condition is lawful and the second one is forbidden.

51. When the two women might have narrated this story to their father that a young gentleman had come to the well and had helped them, he might have thought whether this traveller had taken any food or not, and that his good deed should be repaid with good deed. Therefore, he sent his daughter to fetch him.

52. The service rendered by Moosa was without any compensation in view. But as he was a traveller it was necessary to treat him as a guest. Moreover he had just now prayed for Allah's help and this invitation could possibly open a new vista of help for him, so he accepted the invitation. And Prophet Moosa went to the women's house?

53. After hearing Moosa's story the old man reassured Prophet Moosa that in that land Firaun was not the ruler, and therefore, there was no reason for Moosa to be in fear and that he was out of danger, delivered of the wrongdoing people. Who was this old man who had called Prophet Moosa to his house ?

Qur'an has not mentioned the name of this old man but generally the commentators say that his name was Shuaib, which for certain reasons is not correct:

1. If Prophet Shuaib were a contemporary of Prophet Moosa Qur'an would have clearly stated it.

2. The time of Prophet Shuaib was close to the time of Prophet Loot. Accordingly Prophet Shuaib advises his people to take a lesson from

the consequence of the people of Loot:

وَمَا قَوْمٌ لُّوطٍ مِنْكُمْ بِبَعِيدٍ. (هود: ٨٩)

"And (The adverse consequence) of people of Loot is not far off from you." (Hood. 89 ).

3. That he was Prophet Shuaib is not confirmed by any authentic hadith. The narratives in which this name is mentioned are not authentic. Ibn Katheer writes in his Commentary:

"And in some traditions the clarification about the name of Shuaib that appears in connection with the chronicle of Prophet Moosa - their sources are not reliable:" -(Tafseer Ibn Katheer Vol. III P.385) Allama Ibn Taimiyah writes:

"He was not Shuaib, as some wrong thinkers have opined. The past scholars and the people "of the Book know that he was not Shuaib."

-(Majmu' fatawa Ibn Taimiyah, Vol.20, page 429 ).

4. In the Bible at one place his name is mentioned as Ra'wail (Exodus -2;18).

At other places it is mentioned to be Jethro (Exodus-1:3) And Bible's interpreter writes that it appears that this name has been inserted later on, that is in the Torah this name was not there:

"He is called Jethro in E-narratives though in each case the name seems to have been inserted later."-

-(The Interpreters one-Volume Commentary on the Bible P.38).

5. This man was very old. If he were Shuaib, then his time would have been after the visitation of punishment to his people, therefore, people of faith would also have been with him, and in their presence no shepherd would have dared prevent them from watering their sheep.

Therefore, the correct interpretation is that this old man was not Prophet Shuaib. However, the most likely possibility is that he would have been one of the members of Shuaib's family.

54. There was no other male member in the household of this old gentleman. And when his daughter saw that Prophet Moosa was a strong man and for this work a strong man would have been suitable, and besides by his behaviour Prophet Moosa appeared to be a trust-worthy

man, and in the house only a reliable man could be employed, she advised that Prophet Moosa might be hired. And the second aspect of this advice was that a stranger who was of good character would get support in a gentleman's house.

From this opinion of the girl it appears that

the girl was very intelligent, and her advice was quite reasonable. This is a proof of the fact that some women are very intelligent and their advice can also be very useful. Therefore, it is not proper to denigrate the importance of women. Qur'an makes mention of distinguished women with particular emphasis.



27. He (the father) said (to Moosa): "I desire to give one of my two daughters in marriage to you if you stay for eight years in my service; and if you complete ten years, it will depend on your sweet will. I do not desire to make it hard for you. Allah willing, you will find me of the righteous."<sup>55</sup>

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ  
تَأْجُرَنِي تِسْعَ حَبِيبٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ  
وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ سِجْدِي إِنْ شَاءَ اللَّهُ  
مِنَ الصَّالِحِينَ ﴿٢٥﴾

28. Moosa said: "It is settled between you and me. Whichever of the two terms I fulfill, it will be no injustice to me,<sup>56</sup> and Allah is the witness to what we say."<sup>57</sup>

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ  
عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٦﴾

29. Then, when Moosa had fulfilled the term,<sup>58</sup> and was travelling<sup>59</sup> with his family, he saw in the distance at the side of Mount Tur<sup>60</sup> a fire and said to his family: "Wait<sup>61</sup> here, verily I see fire, perhaps I may bring news<sup>62</sup> from there or a fire brand that you may warm yourself."<sup>63</sup>

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ  
الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ  
مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٧﴾

30. And when he reached there, he was called from the right side of the valley in the blessed region from the tree: "O Moosa! I am Allah, the Lord of the Worlds;<sup>64</sup>

فَلَمَّا آتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ  
الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَتُوسَّلَ إِلَيَّ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٨﴾

31. "And cast down your staff. And when he saw it writhing as if it were a serpent,<sup>65</sup> he turned his back and fled and did not look back,<sup>66</sup> (and it was said to him): "O Moosa! Come near and do not fear. You are quite safe."<sup>67</sup>

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى  
مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى أَقْبَلُ وَلَا تَخَفْ  
إِنَّكَ مِنَ الْآمِنِينَ ﴿٢٩﴾

32. "Put your hand in your bosom. It will come out white without a blemish.<sup>68</sup> And draw back your arm close to your side to ward off fear.<sup>69</sup> These are two signs<sup>70</sup> from your Lord for Firaun and his nobles. Verily they are an evil-doing people."

أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِنْ غَيْرِ سُوءٍ  
وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذُنُوبُهُمْ مِنْ رَبِّكَ  
إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٠﴾

33. He said: "My Lord! Verily I have killed one of their men and I fear that they will slay me."<sup>71</sup>

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣١﴾

34. "My brother Haroon is more eloquent than me in speech. Therefore, send Him with me as a helper to confirm<sup>72</sup> me. Verily I fear that they will disbelieve me."

وَآخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا  
يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكْفِّرُونِ ﴿٣٢﴾

55. The offer of the old man of Madyan to marry his daughter to Moosa was not an emotional decision, taken in a hurry, but it was taken after gaining personal experience and listening to Prophet Moosa's story from his own lips. Firstly the personality of a Prophet before his attaining prophethood is also the mirror of his high moral character, secondly for the people of Madyan Bani Israel were not strangers but there were family relations between the two people. Prophet Ibrahim's female slave, whose name, as mentioned in the Bible, was Qutura, and the son born out of her was Midian, whom he settled in Madyan, and this region took its name from him. Prophet Shuaib was from this race. When the people of Shuaib were subjected to divine punishment, Shuaib and his companions were safe from this punishment and settled in the nearby region, which came to be called Madyan. Not unlikely that this old man might have been from the family of Prophet. Shuaib and he might have felt nearest to Prophet Moosa for his being member of Bani Israel. Any way this old man was a virtuous Muslim, and his sympathies were with Prophet Moosa because he was an oppressed person and was a member of the oppressed community.

This old man required a male person to look after his flock, and Prophet Moosa needed some support in a strange land. Therefore, he very kindly offered his daughter's hand in marriage so that he might live as a member of his family. As for the term of eight years for service, it might have been for the reason that the incident of murder by that time get old and forgotten and it might become possible for Moosa to take his wife to Egypt and there should be no danger of Firaun taking any action against him. And the most important thing was that it was Allah's will that Moosa should travel to Egypt at the time when he might be due to be appointed Allah's messenger, the time which was appropriate and destined.

The term of the service for eight years was not the 'Mehr' or the dower, for Mehr is for the wife and not for the wife's father, and till that time even the girl who was to be given in marriage was not fixed. The old man had merely said that one of the two daughters would be given in mar-

riage. It was not a contract of nikah but merely an agreement, in which the old man had kept in mind the needs of his daughters and also of Prophet Moosa. And it is also possible that the girls themselves seeing that Moosa had nothing to offer as Mehr might have of their own accord agreed to forgo their Mehr. Any way what the father said was, as circumstances show, with the consent of his daughters.

It is not necessary that the nikah might have been performed after the terms of the agreement were fulfilled, but it is quite probable that after agreement was reached the old man decided which daughter to be given in marriage and after some time might have joined the two in marriage, so that he, might live as a member of his family, and might also work at looking after their sheep.

56. That is: If after completing the term of eight years I may desire to take away my wife, then I should not be stopped, nor should I be prevented from continuing to work for ten years.

57. It shows in what spirit this agreement was made, and the agreement which is made with good intention and making Allah as a witness must be for good only.

58. What term Moosa completed is not made clear by the Qur'an, and in the Bible there is no mention at all of the duration of the term. As for the tradition, it is stated in Bukhari, as narrated by Ibn Abbas, that he said that Prophet Moosa completed the term which was longer and better out of the two terms, but in other traditions also similar narratives have been quoted as stated by the Prophet (Sallalahu Alaihi Wa Sallam) but these traditions are not reliable on account of their sources. (For details please see Tafseer Ibn Katheer, Vol.II page 386).

59. That is: He was going from Madyan to Egypt with his wife and children so that he may live with his family members.

60. From Madyan at some distance is Mount Tur, which is situated in the Sinai peninsula, and it lies on way from Madyan to Egypt.

61. For the family people the word used is 'Umkuthu' (Wait) which is in plural number, which shows that with Prophet Moosa there were not only his wife, but his children also, and it means that his nikah was solemnised before the conclusion of his term of service, and that he was

staying with his father in law as his son in law and was rendering service as a shepherd. During this period of service he had children, and after completing his term when he left Madyan, he not only had a wife but also some children.

62. That is: So that I may find the right path, as in the darkness it is not possible to see the path.

63. The night was cold. So Prophet Moosa wanted to bring a burning (lighted) torch to provide some warmth to his family members.

64. For explanation, please see Surah Taha Notes Nos. 10 and 11 and Surah Naml Note No.9.

65. In the text the word used is 'Jann' which is used for such a serpent which is very swift in movement. At other places in the Qur'an the word 'Thu'ban' and also the word 'hayyah' are used which respectively mean python and serpent. These are various terms for the same thing, that is, Prophet Moosa's staff used to turn into a snake which looked like a python and in movement it was like a serpent which moved very swiftly.

66. For explanation, please see Surah Naml Note No.10.

67. That is: This snake will not harm you in any way.

68. For explanation, please see Surah Taha Note No.23.

69. For Prophet Moosa all these things were unexpected, particularly in a deserted place in the dark night the turning of the staff into a snake was naturally a frightening factor. Allah showed him a way of removing this fear that he should draw back his hands to his side. This was an extraordinary help from Allah.

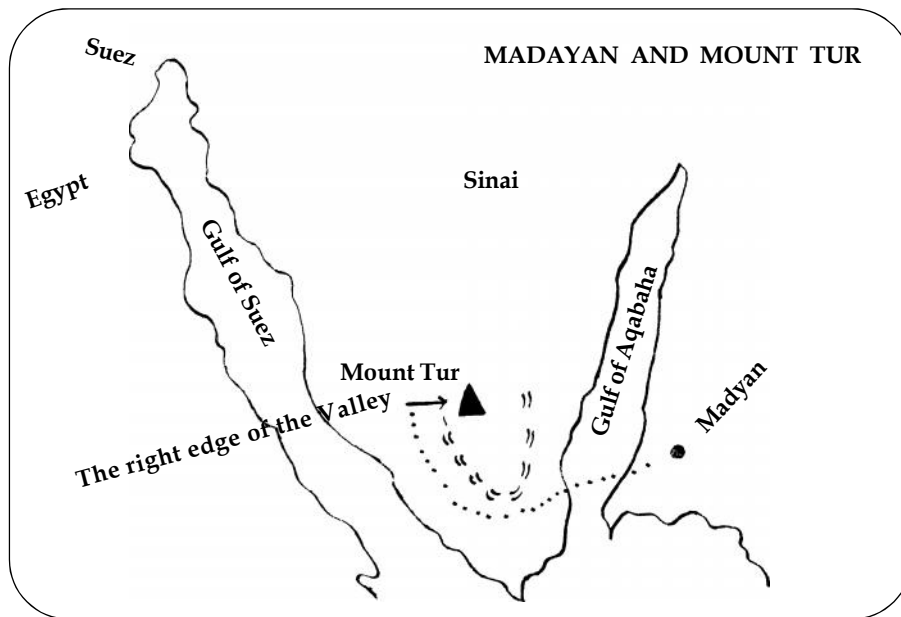
70. These two miracles are the clear proof of the fact that you have been sent as a messenger from Allah.

71. That is: When I would go before Firaun I am afraid that he would take steps against me in connection with the old case of killing and the work of my dawah might not get started. Prophet Moosa was going to Egypt and although there was no possibility of raking up the old case and his being punished by Firaun for that, yet he felt that there was danger in going to Firaun, because he was going as a messenger of Allah.

What Prophet Moosa said did not mean that he was seeking excuses for not shouldering responsibility of prophethood, but that he was presenting the difficulties which lay ahead of him in his task of presenting dawah, so that those difficulties be removed and his task might become easy.

72. For explanation, please see Surah Taha Note No.30.





35. He said: "We will strengthen your arm with your brother and We will give to you both authority so that they will not reach you.<sup>73</sup> (Go) with Our signs. You two and those who follow you will be victorious."<sup>74</sup>
36. Then when Moosa came to them, they said: "This is nothing but deceitful magic. We never heard of this among our forefathers."<sup>75</sup>
37. Moosa replied: "My Lord knows best as to who brings guidance from Him and whose will be the best end in the Hereafter. The wrong-doers will never prosper."<sup>76</sup>
38. Firaun said: "O Nobles! I know not of any other god for you except me.<sup>77</sup> O Haman<sup>78</sup>! Kindle a fire on clay (to make bricks) and build for me a lofty tower so that I may survey<sup>79</sup> the God of Moosa; and verily, I think him to be a liar."
39. He and his armies were unjustly proud<sup>80</sup> in the land and thought that they will never be recalled to Us.<sup>81</sup>
40. So We seized him and his armies and hurled them into the sea.<sup>82</sup> So look at what was the end of the wrong-doers.
41. And We made them leaders!<sup>83</sup> inviting men to the Fire, and on the Day of Resurrection they will not be helped.<sup>84</sup>
42. And in this world We laid Our curse<sup>85</sup> on them, and on the Day of Resurrection they will be of the hateful.
43. And we gave Moosa the Book, after We had destroyed the earlier generation, as a clear testimony for mankind, and a guidance, and a mercy, so that they might reflect.<sup>86</sup>
44. And you (O Prophet!) were not on the western side (of the Mount) when We gave to Moosa the commandment, and you were not among those present ;<sup>87</sup>

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا  
سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنْ  
اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ  
مُقْتَرَى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى مِنْ عِنْدِ  
رَبِّهِ لَعَلَّكُمْ تَهْتَكُونَ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي  
فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا  
لَعَلِّي أَظْهَرُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا  
أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاظْهَرُ كَيْفَ  
كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

وَجَعَلْنَاهُمْ أَهْلَةً يَدْعُونَ إِلَى التَّارِكِ وَيَوْمَ الْقِيَامَةِ  
لَا يُنصَرُونَ ﴿٤١﴾

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ  
مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَى بِصَآئِرٍ لِلنَّاسِ وَهُدًى  
وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا  
كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

73. That is: Your impression and awe will be such on them that they will not be able to do any harm to you.

74. Victorious from the viewpoint of argument and also from the viewpoint of the result. Accordingly in the competition with the magicians Prophet Moosa was victorious, and every scheme of the king failed, and ultimately he with his army was drowned in the sea.

75. That is: This fact that Allah sends His messengers among men for their guidance.

76. The statement of Firaun and his companions that they did not hear anything from their forefathers about prophets was absolutely false, for only a few centuries ago a great prophet like Yusuf had propagated his message in Egypt, and he had also ruled over Egypt. Besides the presence of Bani Israil in Egypt was a living proof of the fact, because they were a nation believing in prophets. How could then the nation of Firaun be unaware of prophets.

This was said by Prophet Moosa in reply to their obduracy, that is: if you do not want to understand anything, then wait for the consequences as to who triumphs and who rues the day.

77. From this statement of Firaun it appears that he was a denier of God and claimed himself to be a god. According to him there was no higher authority whose worship was compulsory and who deserved to be obeyed. He considered himself worthy of being worshipped because he was the ruler of Egypt, and he also demanded that he should be obeyed unquestionably. For further explanation please see Surah A'raf Note No.180, Surah Shu'ara Note No.27 and Surah Nazi'at Note No.18.

It may be noted that the prophets had to deal with disbelieving and polytheistic rulers, who enforced their own commands and rules instead of enforcing Allah's commands and rules. But Qur'an has not stated about any other ruler, except Firaun, that he claimed to be god and the elevated lord. For example take the case of Queen of Sheba, who was a polytheist and had enforced her own commands and rules. Qur'an does not ascribe such a claim to her, as stated about Firaun. Prophet Sulaiman gave an ultimatum to her to bring an end to her polytheis-

tic rule, but nowhere is it stated that she had claimed to be a goddess. Prophet Eesa had also to deal with Caesar's government, which enforced its own rules, but it is also not said to be a claimant of godhood. Similarly in Makkah the Quraish ruled the roost, but they were also not said to be claiming to be gods. Therefore, it appears that the crime of Firaun was much greater than the crimes of all these rulers and men of power, and he was unique in his claim.

78. For explanation, please see Note No.11.

79. In reality it was not a command to Haman to be obeyed, but it was a statement lampooning the argument of Prophet Moosa that Allah was the Lord of the heavens and the earth. Firaun's reply was that on the earth your God is not seen, now I will build a lofty tower and would try to locate your God in the heavens. This was an absolutely foolish reply from Firaun, therefore, Prophet Moosa did not deem it necessary to answer. This nonsensical argument of Firaun about God is a clear proof of his low mentality and of his being a very vain and proud person.

80. That is: Firaun had no authority whatever to think himself above the position of a worshipper. If a slave considers himself high and above the position of a worshipping slave then it is his pride, for which there is absolutely no justification.

81. That is: One has neither to appear before God, nor to account for one's acts, nor to get recompense for them.

82. The event of drowning of Firaun and his army in the sea has been narrated in detail in Surah Yunus and Surah Shu'ara.

83. Whoever will follow the footsteps of Firaun and his companions on the Day of Judgment will be led towards the hell under his leadership only.

84. On the Day of Resurrection neither the astray leaders will help their misguided followers nor these astray followers will be of any help to their misguided leaders. Everyone of them will be quite helpless and stranded.

This is a great warning for the leaders as well as for the general public. Let everybody reflect where he is going and whom he is following.

85. The world sends curses to Firaun and his companions, Muslims, Christians and Jews all condemn them and the world considers Firaun as an aggressor.

86. That is: Destroyed the earlier transgressing nations and provided a lesson for the following generations and for their guidance and direction gave the Book (the Torah) to Prophet Moosa. From this ayah certain important points come into focus:

First, for guidance the first detailed Book was the Torah, which was revealed to Prophet Moosa. Before this, through the medium of the messengers provision for guidance was made in the non-book form, as through Prophets Nooh, Hood and Salih, or through small Scriptures. Such a Scripture was given to Prophet Ibrahim (Surah A'la,19). It may be noted that since the Torah comprises of various parts, it is also termed as the Scriptures, however, on the whole it is one whole detailed Book. The reason for not revealing a detailed Book before the Torah seems to be that at that time reading and writing were not so common, therefore, the sources of guidance were the sayings of the prophets (Peace be upon them).

Secondly when no detailed divine scripture was revealed before Prophet Moosa, then the claim of the followers of the polytheistic religions that their religious books like Manu Smriti, Ved, etc., are divine scriptures is a claim not based on reality, when these books themselves do not claim that their author is the supreme Being, therefore, the claim of their fol-

lowers is baseless.

Thirdly the Torah was not only a book of guidance for the Bani Israil but also for the whole of mankind, as in the ayah it is said 'a guidance and a mercy for mankind. 'Accordingly the prophets of Bani Israil had been inviting other nations also to accept the true faith, an example of which is Prophet Sulaiman's invitation to the Queen of Sheba to accept Islam. On this basis only Bani Israil enjoyed the position of the leaders of mankind, and this is that greatness which distinguishes them from other nations of the world.

87. On the Western side means the western side of the Mount Tur where Prophet Moosa was given the commandments (the Torah). And its witnesses means the Bani Israil from whom a promise of obedience was taken while giving them the Shariah.

The meaning of the ayah is that when the Torah was given to the Prophet Moosa at the western side of the Mount Tur, at that time, O Prophet! you were not there, nor are you the eye witness of those events which befell the Bani Israil in the valley of the Mount Tur. Therefore, through Qur'an you are presenting the chronicle of Prophet Moosa, with truth and authenticity and with all the necessary details. The part of the Torah which is available with the people of the Book, even that too is in a defective condition on account of their unauthorised changes, is a clear proof of the Qur'an being a Divine Scripture and your being a prophet of God.



*But We raised many generations, and a very long time elapsed after him. And you were not present among the people of Madyan reciting Our revelations to them; but We were to send you as a messenger.(Al-Quran)*

45. But We raised many generations, and a very long time elapsed after him.<sup>88</sup> And you were not present among the people of Madyan reciting Our revelations to them; but We were to send you as a messenger.<sup>89</sup>

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَعَيْنَهُمُ الْعُمُرُ وَمَا كُنْتَ تَأْوِيًّا  
فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمُ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٣٥﴾

46. You were not present on the mountain-side Tur when We called<sup>90</sup> (out to Moosa). But this (revelation) is a mercy from your Lord so that you may forewarn a people to whom no warner had been sent before;<sup>91</sup> so that they may be reminded.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّنَ  
رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا آتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ  
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٦﴾

47. And it may not so happen that if some adversity befalls them on account of what they did in the past, they may say; "Our Lord! Why did not you send a messenger to us that we might have followed Your revelations and been of the believers?"<sup>92</sup>

وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ  
فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ  
وَتَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٣٧﴾

48. But when there came to them the Truth from Our presence they said: "Why is he not given the like of what was given to Moosa?"<sup>93</sup> Did they not disbelieve in what was given to Moosa before?<sup>94</sup> They say: "Two works of magic<sup>95</sup> that support each other;" and they say: "Verily, in both we are disbelievers."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ  
مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ  
مِن قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا  
إِنَّا بِكُلِّ كَفْرًا ﴿٣٨﴾

49. Say to them: "Then bring a Scripture from Allah that gives clearer guidance than these two that I may follow it,<sup>96</sup> if you are truthful!"

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ  
إِن كُنْتُمْ صَادِقِينَ ﴿٣٩﴾

50. And if they do not answer you, then know that what they follow is their lusts.<sup>97</sup> And who goes farther astray than he who follows his lust without guidance from Allah!<sup>98</sup> Verily, Allah guided not the wrong-doing people.<sup>99</sup>

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمَا يُتَّبِعُونَ أَهْوَاءَهُمْ  
وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤٠﴾

51. And surely We have caused the Word to reach them without break so that they may be reminded.<sup>100</sup>

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤١﴾

52. Those to whom We gave the Scripture before, believe in it,<sup>101</sup>

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٤٢﴾

88. That is: Many generations passed after Prophet Moosa, but O Prophet! you are presenting this chronicle of Prophet Moosa in such a way as if these are all your eye witness events, and it is a proof that it is Allah's word.

89. That is: O Prophet! the event of Madyan which you narrated (which occurs in ayat Nos. 23 to 28 of this Surah) is not present with such authenticity and details in any book, and you have presented it in such a way as if it were your eye witness account. This fact brings to light your prophet hood and your truthfulness. You are presenting these lost pages of history, by means of the Quranic ayat, before the people of Makkah for this reason that We have made you Our messenger, otherwise there was no source with you for knowing these events.

90. It refers to that event when in the valley of Tuwa, by the side of Mount Tur, Allah had called Moosa and bestowed on him the great honour of prophethood, as narrated in the ayah No.30 of this Surah.

91. That is: in the Bani Ismail, that is, among the Arabs there was no prophet after Prophets Ibrahim and Ismail (Peace be upon them) for a very very long time. The teachings, the guidance, the customs and the Shariah, left by these two prophets were their source of religion. However, the Torah revealed to Prophet Moosa, also became a means for their admonition through the contact with Bani Israil. But since for a very long time there was no Prophet among them they were a negligent nation. Eventually Allah's mercy stirred and He sent His last Prophet among the Arabs and provided for their being woken up and deserving of His mercy.

92. That is: A messenger was sent to them so that Allah's argument might be convincingly conveyed and on the Day of Resurrection they may not find an excuse that they did not accept Islam because no Divine messenger had come to them.

93. That is: Why miracles which were given to Prophet Moosa were not given to this Prophet?

94. That is: The miracles which were given to Prophet Moosa were denied by disbelievers like them.

95. The magic of the two means the miracles bestowed on the Prophets Moosa and Haroon. The miracles of these two prophets were termed as magic by the disbelievers of that time and in exaggeration they called their very personalities as magic, i.e. they were magic from top to toe.

96. If there is any book of guidance more effec-

tive than the Torah and the Qur'an, then present it, I will obey it, for the real purpose is to worship and obey Allah.

It thus becomes clear that at the time of the Quran's revelation there were only two Divine books of guidance, one the Torah and the other Qur'an. As for the Psalm and the Injeel (Bible), they were under the Old Testament (the Torah), and there was no necessity of mentioning them separately. When in those days there was no other book of guidance besides these two divine Books, then in these times how can any ones claim about the other books of various religions being books of guidance be right that they are the words of God and means of guidance?

It may be noted that in these ayat topics of monotheism, prophethood, and recompense of acts are discussed with reference to the polytheists of Makkah, and in this connection the teaching of the Torah is in principle the same as that of the Qur'an.

It is also worth noting that the copy of the Torah which was available at the time of the revelation of Qur'an and the copy of the Torah now available are very much different.

97. Their stance is strange that they neither accept the Torah nor the Qur'an, nor do they point out any other divine book of guidance in which a better provision of guidance than these two divine books is there. It means that actually they do not want to follow the divine guidance at all, but what they want is that they should be free to follow the dictates of their carnal desires.

98. Today education has become common and for man it has become easier to find out where God's guidance can be found, but man wants to remain free and his desires to be fulfilled, therefore, there is no longing in him to seek God's guidance to follow in this life.

99. That is: So far as this wrong-doing people do not become seekers of divine guidance, Allah keeps them deprived of the guidance.

100. That is: Allah's revelations were sent one after the other continually and He made provision for their reminding without a break.

101. Means those people of the Book who had put their faith in the Qur'an. It may be noted that generally Qur'an refers to the people of the Book in the words "Whom the Book was given," but when Qur'an particularly refers to this group of people among them who are sincere Muslims and believe in Qur'an, it uses the words "Whom We had given the Book." It shows the aspect of favour.

53. And when it (Qur'an) is recited to them, they say: "We believe in it, verily, it is the truth from Our Lord. We submitted to Him before it came."<sup>102</sup>
54. These will be given their reward twice, because they are steadfast,<sup>103</sup> and repel evil with good,<sup>104</sup> and spend in charity from what they have provided for them.<sup>105</sup>
55. And when they hear any vain talk they keep away from it<sup>106</sup> and say: "Our actions are for us and your actions are for you.<sup>107</sup> Peace be upon you.<sup>108</sup> We do not seek (the company of) ignorant men."<sup>109</sup>
56. (O Prophet!) You cannot guide whom you please. But it is Allah who guides whom He will.<sup>110</sup> And He knows best who accept guidance.
57. They say: "If we accept the guidance with you, we will be removed from our land." Have We not given them a sanctuary (Haram) of safety to which fruits of every kind are brought as a provision from Ourself? But most of them do not know.<sup>111</sup>
58. And how many a city have We destroyed that was vainglorious<sup>112</sup> for its means of livelihood! And there are their dwellings, which have not been inhabited after them, except a little.<sup>113</sup> And We were the inheritors,<sup>114</sup>
59. Nor did your Lord destroy the cities until He had sent a messenger to their central city reciting to them Our revelation.<sup>115</sup> And never do We destroy the cities unless their people are wrong-doers.<sup>116</sup>
60. And whatever has been given you is the provision of the life of the world and its ornamentation; and that which Allah has is better and more lasting. Have you then no sense?<sup>117</sup>

وَإِذْ يُنزلُ عَلَيْهِمْ قَالُوا الْمَنَابِهَ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا  
مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبِذَرُوا  
بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

وَإِذْ أَسْمِعُوا اللُّغُوعَ عَرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا  
وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي  
مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

وَقَالُوا لَئِنْ تَتَّبِعِ الْهُدَى مَعَكَ نَنخطفُ مِنْ أَرْضِنَا  
أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ  
كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسْكَنُهُمْ  
لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُوا  
عَلَيْهِمُ الْآيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

وَمَا أَوْتَيْتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا  
عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

102. It is a reference to those among the people of the Book who were the followers of the real religion of Islam, which invites to believe in monotheism, the Hereafter, all the divine books and all the prophets of God, and when Muhammad, Sallal Lahu Alaihi Wa Sallam, was sent with Qur'an, they also believed in him and followed him, as if they had found Qur'an and the Prophet of Islam in continuation of their faith. Therefore, they were Muslims before and remained Muslims afterwards also. For them the question of conversion did not arise at all.

From this the idea is refuted that when the Qur'an began to be revealed there was no Muslim, and that the beginning of the religion of Islam starts with the Prophet of Islam. The fact is that Islam had been the religion of all the prophets, and at the time of revelation of Islam there were individuals whose religion was Islam, and therefore, they had no hesitation in following the Arabic Prophet (For the explanation of Islam, see S. Baqarah, Notes Nos.152 S. Al-i-Imran Notes No. 105,106,108).

103. That is: They deserved to be rewarded on the first occasion because they were believers in Islam, and when they accepted the faith of Arabian Prophet and became his followers, they deserved to be rewarded for the second time. In the hadith it is stated :

“There are three people who will be rewarded twice. One is that one who was of the People of the Book and was a believer in his prophet, then he believed in me—”

(Tafseer Ibn Katheer, Vol.3, p.393, with ref. to Bukhari).

104. That is: The persons who clash with these sincere Muslims are not repaid in the same terms, abuse with abuse, but they are treated well in reply to their offensive behaviour.

105. Their praise-worthy quality is that they are not miserly and wealth-loving, but they are munificent, and they spend the wealth given by Allah in His way to seek His pleasure and help the needy.

It also gives a hint that by spending in the way of Allah new vistas of goodness are opened and greater guidance is provided.

106. For the explanation of the word 'Laghv' (Vain talk), please see Surah Muminoon, Note

No.3

Here the hint is at the fact that they do not pay any attention to the nonsensical talk of their opponents, nor do they have any interest in giving a reply to such a talk.

107. That is: We are responsible for our actions and you are responsible for your actions. We will have to bear the consequences of our doings and you will bear the consequences of your doings.

108. This salaam or salutation is not like the salutation which a Muslim offers to another Muslim. This salutation is for taking leave, departing, with the salutation. For further explanation, please see Surah Al-Furqan, Note No.92.

109. The teaching of the Qur'an is that in the matter of religion people of faith need not clash or entangle themselves with those who behave ignoramusly, but that they should part with them in a nice way. Religious quarrels do not profit, however if the hearer is prepared to hear something then truth must be told.

110. It is Allah who gives the inclination to accept guidance. It is not within your power that you imbibe guidance into anybody and make him rightly guided. And when a prophet is not able to make anybody rightly guided without the guidance from Allah, then what to speak of any other person.

111. Quraish thought that the position which they enjoyed in Makkah and the safe ambience which was available there on account of their sense of tolerance under which they had allowed the idol of every tribe to be kept in the House of Ka'ba. Now if they accept the dawah of tawheed of the Prophet, then there will not remain any idol in Makkah nor will there be any idolatry, as a result of which they will have to encounter the opposition of the Arab tribes. It will affect their trade and their economic life and also their safety and security. This idea of theirs is refuted here and it is said that the blessing of peace and safety which has been provided here in a land of murders for them is not on account of their sense of tolerance and idolatry but it has been made available because Allah has made Makkah a safe Haram-holy land. Because of its being haram, Arabs respect this city and consider disturbance of peace in this city to be a great sin. Therefore the peace that is available to the Quraish is on ac-

count of the haram and not on account of idolatry. Similarly, the import of various kinds of fruits and items of food in this city which is an unproductive land, is due to this city's being the centre of monotheism and is the result of the special favour of Allah. But the fact which is in support of monotheism is being counted as in support of polytheism due to their folly. They went on saying these wrong things, but only a few years later the world saw that the standard-bearers of tawheed conquered the whole of Arabia, and for them there remained no fear and no danger.

Today also the compromising political leaders want the people to be away from God and religion, so that peace and safety may prevail, while the real peace and security is achieved by accepting the faith of God and His religion and by fulfilling its demands.

112. That is: Those who were proud of their comfortable life and cultural progress.

113. That is: It was very rare that the destroyed cities and dwellings were inhabited thereafter.

114. They departed from this world in such a way that they had to leave all their properties in the world. Thus ultimately We became the inheri-

tors or the owners of their properties.

115. That is: The cities which were subjected to Allah's punishment had to face these consequences because they did not pay heed to the teachings of the messenger sent by God to reform them.

From this ayah it has become clear that God had sent His prophet in the central city and not in every township, so that it might be possible to convey the dawah to every other township from the central place.

116. That is: On account of their polytheistic beliefs and disbelieving attitude they would have become evil doers and concerning God their attitude would have been unjust and excessive.

117. The objective is to make it clear that if they are not prepared to accept the message of the Prophet because their economic chances and worldly benefits would be endangered, then let them know that the profits of the world are temporary and short-lived. As against this the blessings of the next world are far better and everlasting. Then is this sensible that a man should give preference to the temporary comforts and benefits over the permanent and everlasting blessings and favours?



Can he who has received Our gracious promise, and will see it fulfilled, be like him to whom We have given the provision of the life of this world and who will be summoned, (for punishment) on the Day of Resurrection? And on the day when He will call to them, saying: "Where are those whom you claimed to be My partners?" (Al-Quran)

61. Can he who has received Our gracious promise, and will see it fulfilled,<sup>118</sup> be like him to whom We have given the provision of the life of this world and who will be summoned, (for punishment) on the Day of Resurrection?<sup>119</sup>

أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَا فِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ  
الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿١١٩﴾

62. And on the day when He will call to them, saying: "Where are those whom you claimed to be My partners?"<sup>120</sup>

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ  
كُنْتُمْ تَزْعُمُونَ ﴿١٢٠﴾

63. Those on whom Our decree (of punishment) will be justly applicable,<sup>121</sup> will say: "Our Lord! These are the persons whom we misled. We led them astray as we our selves went astray.<sup>122</sup> We plead innocent before you;<sup>123</sup> it was not us that they worshipped.<sup>124</sup>

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ  
أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا  
إِيَّانَا يَعْبُدُونَ ﴿١٢١﴾

64. And it will be said to them: "Invoke<sup>125</sup> your (so-called) partners (of Allah)." They will invoke them, and they will give no answer to them<sup>126</sup> and they will see the punishment. Were it that they had received right guidance!<sup>127</sup>

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ  
وَرَأَوْا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿١٢٢﴾

65. And on the day when He will call to them and say: "What answer did you give to the messengers ?"<sup>128</sup>

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٢٣﴾

66. On that day all tidings will be confused for them, nor will they ask one another.<sup>129</sup>

فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿١٢٤﴾

67. So whoever repented, and believed and acted righteously, then it is hoped that he will be one of the successful.<sup>130</sup>

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ  
يَكُونَ مِنَ الْمُفْلِحِينَ ﴿١٢٥﴾

68. Your Lord creates what He will and chooses (what he will). They have no choice whatever.<sup>131</sup> Immaculate is Allah and above all that they associated with Him.<sup>132</sup>

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ  
اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٢٦﴾

69. And your Lord knows what their breasts conceal and what they reveal.<sup>133</sup>

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿١٢٧﴾

118. Means pious and righteous man of faith who has been promised paradise by Allah.

119. Means disbeliever who will be seized and presented before Allah on the Day of Resurrection, so that he may be punished for his disbelief and transgression.

120. On the Day of Judgment Allah will ask this question to those who have been associating partners to Allah. They had claimed that Divine powers were shared by others also.

121. This will be the reply to the satans in the court of Allah. This decree of Allah will be imposed on those who were the leaders of straying that they deserved curses and they belong to the Hell.

122. The reply from these satans will be that they are not responsible for the straying of these people. They had definitely misled them, but as they themselves went astray of their own accord, so also their followers went astray of their own accord. They had not forced them to go astray and therefore they need not be made to suffer for their straying.

123. That is: They express their dissociation from their followers.

124. In reality they were followers of their self and their desires.

125. After the reply of these satans and the astray leaders given above, the general polytheists will be asked to call for help those who they imagined to be partners of God and whom they considered their helpers and interceders.

126. The imagined gods whom they worshipped had no existence at all to give them any reply.

127. This is an expression of pity on their condition that if they had accepted the guidance, they would not have reached this end. The picture of the consequence of the polytheists has been drawn in the Qur'an for the purpose that people should not think that polytheism and idolatry are ordinary things.

128. This second question will be about the prophethood. Did you accept or not the divine message with which Our messengers came to you, and what was your answer to them.

129. On the Day of Resurrection they will have no argument to offer in support of their denial of prophethood. Therefore, nothing will be clear to them. They will be confused. They will not be able to ask one another anything to enable them to answer this question. The truth of the prophets will have been made clear to them in such a way that there will be no chance for them to put up any excuse.

130. This is to persuade the polytheists and the disbelievers to repent that today they have the opportunity to give up their polytheism and disbelief, and accepting faith can act righteously, and they can then rightly hope to be successful in the Hereafter.

131. That is: Whatever Allah likes He creates. Nobody has any chance to interfere in this process. Similarly He chooses whoever He likes from amongst His creatures to bestow His favours. Accordingly He has chosen sincere men of faith for Paradise. Those who were considered as interceders by the polytheists have no say or power to interfere in this. They are absolutely without any power or authority.

132. The idea that some one has the power to interfere in the affairs of God is absolutely polytheistic. These polytheists nurse such ideas concerning their deities, but Allah's Being is exalted above all such suppositions that in the matter of His affairs, His decisions and His choice anybody can influence Him or can make Him accept their pleadings.

133. It is a hint at the fact that Allah knows well the mentality behind the polytheism and idolatry which the polytheists and the idolaters have made their declared religions and also the evil passions and motivations behind that mentality.



70. And He is Allah; Praise<sup>134</sup> is His in this world and in the next. For Him is the authority to command<sup>135</sup>, and to Him you will be returned.<sup>136</sup>

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ  
وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٤٠﴾

71. Say: "Have you thought: if Allah made night everlasting for you till the Day of Resurrection, what other god beside Allah could bring you light? Do you not hear?"

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ  
الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٤١﴾

72. Say: "Have you thought: if Allah made day everlasting for you till the Day of Resurrection, what other god beside Allah could bring you night in which you rest? Do you not see?"<sup>137</sup>

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ  
الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ فِيهِ  
أَفَلَا تُبْصِرُونَ ﴿٤٢﴾

73. And by His mercy He has appointed night and day for you that therein you may find comfort and may seek His bounty, and so that you may be thankful.<sup>138</sup>

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٣﴾

74. And on the Day when He will call to them, saying: "Where are those whom you alleged to be My partners?"

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ  
كُنْتُمْ تَزْعُمُونَ ﴿٤٤﴾

75. And We will take out from every community a witness<sup>139</sup> and We will say: "Bring your proof."<sup>140</sup> Then they will know that Allah has the Truth,<sup>141</sup> and all that they invented will have failed them.<sup>142</sup>

وَتَرْجَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَاتْلُهَا فَاتْلُوا بُرْهَانَكُمْ  
فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٤٥﴾

76. Qaroon was one of Moosa's people, but he committed excesses against them<sup>143</sup> And We had given him such treasures that their keys could be carried by sturdy men with difficulty.<sup>144</sup> His people said to him: "Do not exult<sup>145</sup> (in your riches); Allah does not love the exultant.<sup>146</sup>

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ  
مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ  
إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٤٦﴾

77. And seek, by means of what Allah has given you, to attain the abode of the Hereafter,<sup>147</sup> and do not forget your share in this world.<sup>148</sup> Be good to others as Allah has been good to you,<sup>149</sup> and do not strive for corruption in the world.<sup>150</sup> Verily Allah does not love strivers for corruption.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ  
مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ  
الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٤٧﴾

134. That is: It is only Allah is worthy of praises. His being sung in this world and in the next world, only His praises will be sung.

135. In this universe His command and His judgments are operative, it is only He whose Shariah commands and judgments deserve to be obeyed by men and none of His commands be disobeyed.

136. That is: Ultimately you have to appear before Allah.

137. The system of day and night which has been established on this earth is very helpful in living a comfortable life. If man gets rest in the darkness of night, he utilises day's light in earning his livelihood. But Man's condition is amazing. He feels the helpfulness of the environs but he does not care to ponder over the fact that this helpfulness is under a fixed system and the existence of a system and order proves that there is some one who has established this system and order. The Being who has established this system can also change it. If He establishes a system in which there is continuous night without a break, or if He makes it day for the whole time, then of what great facilities man will be deprived, and how much difficult it would be for him! If man ponders on this problem from this angle then he is likely to recognise his Lord and a feeling of gratefulness will be created in his heart, and subsequently he will turn to the message of tawheed which the Prophet and Qur'an are presenting.

Modern man has great geographical knowledge he knows that at the North Pole the night is six-month long and the day is also six-month long. That is why there is so little population that it is as good as nought. As against this in other regions of the world where the days and nights are regular, the population is very thick. Man also knows that the occurrence of day and night is the result of revolution of the earth on its axis. But he is not prepared to ponder over this question which essentially crops up on this occasion, and the question is: Does not the existence of such a perfect system prove that there is a hand of well-thinking administrator, who has kept the earth revolving. If He stops this revo-

lution of the earth, then there will be night on the half-portion of the earth and day on the other half. In such an event who is the other god who will restore the old order. It is obvious that this can be done by Allah only. Then knowing this fact, what is the reason in associating some other being as partner of God ?

And if in this connection these people get some jolts from somewhere then why are they not prepared to listen to the advice of others ?

138. That is: You may find rest and comfort during night and in the daylight you may be able to seek your livelihood, and by benefiting from both the blessings you may become grateful to your Lord.

139. That is: From among every ummah a divine messenger who was sent to them will be brought forth as a witness. At another place in the Qur'an it is stated-

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا - (سورة نساء: ٢١)

"Then what will be their condition on the Day when We shall bring out from each community a witness, and shall bring you as a witness against these people." - (Surah An-Nisa - 41).

140. That is: If you have any proof in support of polytheism, idolatry and other religions, beside Islam, which you have adopted, then present it.

141. The guidance which Allah had sent with his messengers and through them the word which He had Sent was and is the Truth.

142. Their self-made gods will disappear as also their self-invented religions will be nowhere-all will fail them.

143. About Qaroon Qur'an clearly states that he was one of Prophet Moosa's people, a Bani Israil, but he had rebelled against his community and had joined Firaun. In other words he had become a traitor to his own community and had achieved an important position with Firaun. He indulged in oppressing and tyrannising Bani Israil, which was the Muslim ummah. Qur'an also clarifies that as Moosa was sent to Firaun and Haman, so also was Moosa sent to Qaroon. This proves that all of

them were the birds of the same feather:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَ سُلْطٰنٍ مُّبِينٍ إِلَىٰ فِرْعَوْنَ وَ هَامَانَ  
وَ قَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ۔ (سوره المؤمن: ۲۳-۲۴)

“And verily We sent Moosa with Our revelation and with a clear warrant to Firaun and Haman and Qaroon, but they said: ‘A lying magician ! ”

-(Al-Mumin 23-24)

From this it also becomes clear that Qaroon lived at the time when Prophet Moosa was in Egypt, therefore, the presumption of some of the commentators that this event took place during the Bani Israil’s wandering in the desert, is wrong. As for the Bible’s story that during Bani Israil’s wandering in the desert, one Korah, who was a cousin of Prophet Moosa’s rebelled against him with a group of people, and they were punished by the earth swallowing them. (Numbers: Chap.16). This Korah could have been some other person, for the Bible does not also refer to his being a very rich person and there is also a difference in the names. It is also possible that Qaroon’s incident might not have been retained in memory. Therefore, we should ignore the Israili traditions and be satisfied with what Qur’an tells us which is clear as well as instructive.

144. The keys of the treasures of Qaroon should not be compared with the keys of the modern times, which are small in size and light in weight. In the ancient days there were no safes and cupboards where riches could be stored, but the wealth used to be buried in the ground or kept in a safe place and very big locks used to be placed on the doors, These locks required very big and heavy keys to open them. Allah had given so much wealth to Qaroon that he needed a lot of strong labourers to carry the keys of his treasures from one place to another place. Possibly these keys might have been rods and their being heavy would not have been an exaggeration, but the expression of a fact. It may also be noted that in the ancient days treasures comprised of noble metals like gold and silver and valuable stones, and not like today’s currency notes,

which are the inventions of the modern times.

145. Qaroon was very much proud of his being a wealthy man and he had adopted ostentatious ways.

146. Only that person exults who, getting some valuables, considers that it is his achievement and not a blessing from Allah, and for this reason he feels proud. Such a person is self-loving and selfish, Allah does not like such persons.

147. Allah has not given you this wealth so that you may sit over it guarding like a snake, nor for exulting over it but for spending it in His way, to make it a means of success in the Hereafter. It is proper to save riches to a suitable extent after spending it for meeting the needs of one’s family, wife and children, etc., so that in future also one’s needs may be satisfied, but to save it in the form of treasure-building is not right, particularly when the fellow human beings are starving for lack of money or they may be in great need of it, or there may be pressing need for the propagation of religion requiring money.

In Egypt when Prophet Moosa had launched his mission, the condition of Bani Israil was very pathetic. Therefore, Qaroon should have opened the doors of his treasure houses for the help and support of Allah’s religion and of his community, Bani Israil, and he should have made this good work a means of good fortune in the next world. But he became a capitalist and when he spent his money it was for showing off his riches.

From this and other similar ayat it becomes clear that Islam does not allow that wealth should be stored and safes be filled with valuables or the bank balance be increased tremendously. This is Mammon-worship and not God-worship. A person who is God-loving and who considers the Hereafter his ultimate goal would never strive to store money. Such work is done only by persons whose goal is success in this world alone.

148. It does not mean that you should strive to earn for this world only, for it is not necessary to say such a thing to a capitalist. But it means that you should not forget that in the riches of the world your share is very little.

The benefits of the world are for a few days only and your share in the wealth that you have got is only to the extent of your needs. All the rest is for meeting the needs of the other slaves of Allah and for the requirements of the religion. Such a concept about wealth cuts at the root of Capitalism.

149. That is: As Allah dealt with you in such a kind and good way that He has given you unlimited riches, in the same way you should also deal with the other slaves of

Allah in a kind and good way and spend your wealth in removing their poverty and misery.

150. The word 'Fasad' used here means distortion 'or corruption, and here it means that corruption which is created in the society's beliefs, morals, way of living, civilisation and politics. The wealth of the capitalists becomes a great means of corrupting the society, therefore, the present day Qaroons are the abominable sores of the body politic.



78. He said: "This has been given me on account of the knowledge I possess."<sup>151</sup> Did he not know that Allah had destroyed before him from the generations men who were mightier than him in strength and greater in respect of following? <sup>152</sup> The guilty are not questioned of their sins.<sup>153</sup>

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَعًا وَلَا يُسْئَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٤٨﴾

79. Then he went out in full pomp before his people. <sup>154</sup> Those who loved the life of this world said: 'Would that we had the like of what (fortune) Qaroon had! Indeed he is very lucky.'<sup>155</sup>

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِيَلْبِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ ۗ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٤٩﴾

80. But those to whom knowledge had been given said: 'Alas for you!' Better is the reward of Allah for him who believes and acts righteously, and none shall attain it save the patient.<sup>156</sup>

وَقَالَ الَّذِينَ أُوْتُوا الْعِلْمَ وَيَلْتَمِئُونَ إِلَيْهِ خَيْرٌ لِّمَنِ امْنٌ وَعَمِلَ صَالِحًا ۗ وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٥٠﴾

81. So we caused the earth to swallow him and his dwelling place.<sup>157</sup> Then he found no group to help him against Allah, nor was he one of those who could defend themselves.<sup>158</sup>

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ ۗ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنْصُرُونَهُ مِن دُونِ اللَّهِ ۗ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ﴿٥١﴾

82. And those who on the day before had coveted his fortune said: ' Ah! Allah gives abundantly to whom He will, and sparingly to whom He pleases. Had he not shown us favour, He could have caused the earth to swallow us.' Ah ! The disbelievers never prosper.<sup>159</sup>

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَانُّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۗ لَوْلَا أَن مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيُكَانُّنَا ۗ لَا يَفْلَحُ الْكٰفِرُونَ ﴿٥٢﴾

83. This abode of the Hereafter, We will assign to those who neither seek exaltation in this world nor corruption. The blissful end is for those who fear God.<sup>160</sup>

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٥٣﴾

84. Whoever brings a good deed, for him is better (reward) than that, and whoever brings an ill deed-those who did ill deeds will be requited only what they did.<sup>161</sup>

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّمَّا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٥٤﴾

151. That is: I have achieved this wealth through my knowledge and technique. This is not a favour from God that I should be thankful to Him. This is the way of thinking of the disbelievers. They think that the riches earned by them is the result of their own capability and endeavours, and then they exult over it. There are very capable men who are unsuccessful in earning wealth, and there are many less capable persons who become very rich. It is a proof of the fact that the riches in this world are achieved by people not through their efforts only, but through the favour of Allah.

152. Saying these blasphemous words, he forgot what has become of the earlier generation with more strength and more following how they were destroyed? Does he not know the events of Aa'd and Thamud, who were proud of their architectural technique and their strength, and how they were destroyed? And he is following the same path, then how can he think himself to be safe from the divine punishment?

153. When the time of destruction of a guilty nation comes, then Allah does not question that nation, but destroys it instantly. Because when their reprieve is ended, they became liable for receiving their punishment. If they are asked, they would only offer some excuses, but that would not avert their punishment.

154. One day Qaroon appeared before his community in full pomp and glittering robes. it was a very attractive exhibition for the poor people.

155. One who said these words was from the Bani Israil who was under the influence of materialism. When the poor people saw Qaroon in such a grand state, they were very much impressed and said that he was a very fortunate person, and they wished that such abundant wealth were available to them also. Today also poor and middle class people are attracted by the glitter and pomp of the big capitalists and wealthy men and they also feel that they should also get so much riches. It shows what is the standard of good and bad fortune and success and failure with these people.

156. Here knowledge means knowledge of reality, that is: those who had the Hereafter as their goal, they felt sorry for the mentality of

these materialists and said that real success is not abundance of wealth but it is that everlasting reward which the pious and virtuous slaves of Allah will get from Him for their good deeds. To be worthy of this reward it is necessary for men to be patient and persevering in this world, i.e. they should make the Hereafter as their goal and stick to the Truth, and to be satisfied with whatever they get by lawful means. A person who develops this attribute in him is in reality a fortunate person.

It is learnt that in Egypt there were corrupt people among the Bani Israil as well as righteous and people of faith who had made the Hereafter as their goal. Among the Muslims of the modern times also these two types of people are found.

157. Allah's punishment cracked down on Qaroon in this way that he sunk into the earth along with all his treasures, and the house in which he had kept his treasures became his grave. This tragic and instructive end of Qaroon is the end of a tyrant and rebel capitalist which is a lesson for the people till the end of the world, as if Allah has shown a glimpse of the punishment of the Hereafter; in this world, so that people may avoid falling a prey to wealth-worship, which makes a man a rebel against God and a materialist and world-worshipper.

158. When Allah's punishment comes, all supports become useless, neither it is in the power of his close companions to help him nor is it within the power of the government, nor is it possible for him to save himself.

159. This group of Bani Israil, who was under the influence of the glitter of the world, took a lesson from the tragic end of Qaroon. They realised that these wealthy people and capitalists who exhibit their grandeur and pomp are not worth envying, for Allah gives abundant wealth whom He will and gives sparingly whom He pleases so that he may be tested. Therefore, anybody's being wealthy is not a proof of his being successful.

160. Success in the Hereafter will be reserved only for those who do not become victims of self pride and seek to achieve greatness in this world, nor do they want to corrupt the world, but adopt the righteous and God-fearing line.

It thus became clear that pride and corrupt practices are the antithesis of righteousness and God's fear. If man wants success in the Hereafter, he should keep himself in the position of Allah's slave only, and should not think and seek to rise above this position, should adopt the policy of justice and fairplay with the other slaves of Allah, and should work for their real welfare and betterment.

Today the condition of the human society is very strange. Everybody wants to become great. Nobody is prepared to live as a small man or a nonentity. Capitalists spend their wealth unhesitatingly for this purpose only. This is the

reason why today there is all round corruption and evil in the world in human society, and work for the reform of the society does not make any headway.

161. A man might have done good or evil in this world, he is sure to take a record of his deeds to the next world, and will have to appear with it on the Day of Resurrection.

The reward for the good deeds will be given by Allah, by His grace, much more, but the punishment for the ill or evil' deeds will be given in equivalent terms. For further explanation, please see Surah An'am Note No.297, Surah Naml, Note No.134.



*He who has ordained the Qur'an to you will surely take you to the best end. Say: "My Lord knows best him who, brings guidance, and him who is in error manifest." You never hoped that this Book would he sent to you. But it is a mercy from your Lord, so never be a supporter to the disbelievers.(Al-Quran)*

85. He who has ordained the Qur'an to you will surely take you to the best end.<sup>162</sup> Say: "My Lord knows best him who, brings guidance, and him who is in error manifest."<sup>163</sup> إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾
86. You never hoped that this Book would be sent to you. But it is a mercy<sup>164</sup> from your Lord, so never be a supporter to the disbelievers.<sup>165</sup> وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾
87. And let them not divert you from the revelations of Allah after they have been sent down to you,<sup>166</sup> and invite (mankind) to your Lord and be not of those who ascribe partners (to Him). وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلَتْ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾
88. And invoke no other god with Allah. There is no other god but He. All things will perish except His being.<sup>167</sup> His is the authority to judge,<sup>168</sup> and to Him you will be returned.<sup>169</sup> وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

162. The addressee is the Prophet. He has been comforted that the Being who has placed the responsibility of following the Qur'an and presenting it to the people, will, contrary to the wishes of his opponents, cause him to reach the best end in this world, as well as in the next world. Accordingly the excellent end of the Prophet, Sallal Lahu Alaihi Wa Sallam, in this world is known to the world and is an open and clear reality and a proof of the truth of Qur'an.

163. The Prophet, Sallal Lahu Alaihi Wa Sallam, was not expecting to get prophethood, nor did he envisage that a Book like Qur'an will be revealed to him. It was an unexpected and sudden happening that the revelation came to him and he was blessed with the honour of prophethood. And this is an open proof of his being a true prophet.

164. That is: This Book has not been revealed to you because you demanded it, but it has been sent down to you because Allah's mercy so desired.

165. That is: Do not be misled by what the disbelievers, say. Although this has been said to the Prophet, the idea is to convey to the disbelievers that they should not expect that the

Prophet would be misled by their talk.

166. Without caring for the opposition, you should go on reciting and conveying Allah's revelations to the people and follow them diligently. Do not be so tolerant with the disbelievers that you may become lax and easy going in conveying Allah's commands to them.

167. That is: Beside Allah there is none that will be able to keep his/her or its existence. It is Allah who maintains the existence of everything until He will, and the moment He wants it to perish it perishes.

In other words the characteristic of the creatures or created things is that it should perish, while the attribute of the Creator is that he should ever remain existing. Therefore is Allah who is self-sustaining, and when His being is such that will remain for ever so He is alone God and He alone is worship-worthy. No other thing is self-sustaining, so how can that be god and how can it be worship-worthy?

168. Here the hint is particularly at the judgment of reward and punishment in the Hereafter. On the Day of Judgment Allah will deliver judgment over the destinies of His slaves.

169. That is: You all will be made to appear before Allah.



**SURAH**  
**AL-ANKABOOT**  
**(THE SPIDER)**

## 29 - SURAH AL-ANKABOOT (THE SPIDER)

**NAME:** In Verse No.41 those who consider others, instead of God, as their masters and authority are likened to the spider whose dwelling is the weakest of all the dwelling places. This allusion gives the Surah its name.

**TIME OF REVELATION :** It is Meccan Surah and from the topics it is gathered that it might have been revealed a little after the migration to Ethiopia (Abyssinia).

**CENTRAL THEME :** In view of the trying times and the difficulties through which the people who embrace Islam have to pass they are required to be comforted and reassured and they are advised to keep patience.

**ORDER OF THE VERSES:** In ayat Nos. 1 to 13 those who accept the faith of Islam and are subjected to oppression and have to pass through various kinds of trials and tribulations are given guidance.

In ayat Nos. 14 to 40 this aspect of the character and lives of the different prophets (peace be upon them) are presented which shows how they faced adversities and the oppression to which their communities subjected them, and how they stuck to truth in that most trying times.

Ayat Nos. 41 to 44 invite the polytheists to contemplate and ponder.

Verse Nos. 45 to 60 remove the doubts of the deniers and the people of faith are given directions according to the needs of the time and circumstances.

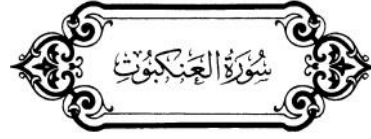
In ayat Nos. 61 to 68 universally accepted realities are presented and from there minds are turned to tawheed (monotheism).

Ayah No.69 is the last ayat of the surah in which those who strive in the way of Allah are reassured that they will receive guidance from Him and also His nearness.

## 29-SURAH AL-ANKABOOT

(THE SPIDER)

Verses (ayaat) 69



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious,  
Most Merciful.

1. Alif. Lam. Meem.<sup>1</sup>

الْم ١

2. Do people think that they would be left alone if they (merely) say 'We believe' and they would not be tried?<sup>2</sup>

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا  
آمَنَّا وَهُمْ لَا يُفْتَنُونَ ٢

3. And verily We tested those who have gone before them.<sup>3</sup> So Allah will surely see those who are truthful and will surely see those who are liars.<sup>4</sup>

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ  
الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ٣

4. Or do the evil-doers think that they will escape (Our punishment)? What an evil decision is theirs!<sup>5</sup>

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا  
سَاءَ مَا يَحْكُمُونَ ٤

5. Whoever look forward to the meeting with Allah (let him know) that Allah's appointed hour is sure to come,<sup>6</sup> and He (alone) hears all, knows all.<sup>7</sup>

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ٥

6. And whoever strives (in Allah's path) strives for himself. Verily Allah is totally Independent of (His) creatures.<sup>8</sup>

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ  
إِنَّ اللَّهَ لَعَنِي عَنِ الْعَالَمِينَ ٦

7. As for those who believe and perform good acts, We will remove from them their evil deeds and will repay them the best for their acts.<sup>9</sup>

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ  
سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ٧

8. We have enjoined on man to be kind to his parents; and if they strive to make you join with Me that of which you have knowledge,<sup>10</sup> do not have obey them.<sup>11</sup> To Me is your return, and I will tell you what you used to do.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ  
لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ إِلَىٰ  
مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٨

9. And those who believe and perform good acts, We Shall include them among the righteous.<sup>12</sup>

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ٩

## COMMENTARY

1. For the explanation of separate letters, please see Surah Baqarah Note No.1 and Surah Yunus Note No.1.

On this occasion Imam Razi has related a very important point about the separate letters and it is that the letters awaken the addressee that he should come out of his slovenliness. A wise person attracts the attention of his addressee before he expresses his objective. These letters have also appeared before the meaningful words so that through them the addressee should be first alerted. Therefore, when these letters are read separately, then their sound gives a jolt, and this creates an effectiveness in what is said (See Tafseer Kabir, Vol. 25, page 26).

In this surah Alif hints at Eeman (faith), which is repeated often, e.g. in ayat Nos. 2, 7, 9, 11, 12, 24, 44, 46, etc.

Lam hints at 'Liqa-Allah' (meeting with Allah), which is mentioned in ayat Nos. 5 and 23.

And Meem hints at Munafiqeen, mentioned in ayat No.11.

Besides in this surah the hypocrites (Munafiqeen) have been reproached at various places and the qualities of the people of faith have been presented.

2. Refers to those trying conditions which those who believed in Qur'an and its Messenger had to face. The infidels of Makkah were subjecting them to various kinds of oppression, so much so that they were compelled to forsake their houses and the native place. Accordingly one group of Muslims had left Makkah and had reached Abyssinia. In view of these conditions a question arises in the mind of some people that after accepting the faith why this antagonism of the circumstances? This very question has been answered in these introductory ayat.

This ayah means that the people have taken for granted that after accepting the faith they would not be made to pass through any tests. It is their great misunderstanding. (For further explanation, please see Surah Baqarah Note No.310).

3. This has been Allah's tradition (rule) that in every age when people accepted the faith preached by any divine messenger they were

made to pass various tests by Allah to judge their sincerity. Therefore, if today the followers of the prophet of Qur'an are made to undergo hard times what is so strange about that?

4. Allah will put them into the fire of trial to judge whether their gold is pure or not, their faith was sincere or was it merely a lip service.

If they remain steadfast and patient in the sufferings inflicted on them by the infidels, then their faith is sincere, and in this path the sacrifices given by them strengthens their relationship with Allah and their character becomes strong. But those who have not accepted Islam sincerely and are made to undergo suffering at the hands of their opponents, they then turn away from Islam openly or else keep their relation with Islam only in name. They have misgivings against Allah and no desire to offer any sacrifice for Allah is created in their hearts. They express no active interest in Islam and succeed in safeguarding their own personal interests with the help of the infidels. Such people are in reality involved in hypocrisy, and with Allah their claim of being faithful is proved to be false.

Even today those who give up their own ancestral religion and embrace Islam, they are made to suffer great hardships at the hands of their own parents, family people or others of the same community. And if a girl embraces Islam, then life is made very hard for her. But those who embrace Islam after understanding its underlying truth, they are prepared to face these adversities as their hearts are strengthened by the force of their faith.

5. This is a warning to those who oppress those who embrace Islam. They should not be under this misunderstanding that by such methods they would be able to stop such persons from following the true religion, when Allah has decided to make them victorious. They should know that they cannot stop Allah from enforcing His decision, nor would they be able to escape His punishment.

6. The people of faith who are hopeful or meeting with Allah are being reassured that the appointed hour of meeting will surely come, that is, the Day of Resurrection when they will go in

the presence of Allah, and the people of faith will be overjoyed by this meeting that they have achieved their goal.

When this desire to meet with Allah is created in the heart, it provides a great immunity against the oppression of the idolaters and such a man stands up to them like a mountain.

7. Hints at the point that Allah answers the appeal of the oppressed people of faith, and knows who is tyrant and who is oppressed. And when He hears and knows all this, then why will He not cause such a day to occur when the oppressed will get justice and the oppressors will be sent to their adverse consequences.

8. In the text the word 'yujahidu' is used, derived from the word 'mujahidah', meaning striving fully for achieving one's objective, and bearing utmost suffering. In certain circumstances, to stand firm on Islam, to openly declare its being the true religion, and to fulfil its practical demands, man has to undergo considerable trials and tribulations, and to offer every kind of sacrifice, particularly those people who have embraced Islam recently. Here this very exertion and toil that is being undertaken in the path of Allah has been termed as 'mujahidah' (jihad) or striving, and it has been made clear that the benefit of this mujahidah and sacrifice will be received by the person who does this striving and gives sacrifices for his faith, and in this way he makes himself deserving of Allah's mercy and reward. By his striving and sacrifices Allah will not be benefited in any way. He is Independent of all these and is unconcerned. He does not need anything or anybody.

9. Allah will remove the stains of evil from

the sheet of those who will accept the faith and perform good acts, and live righteously. He will give them best rewards for their righteous acts.

10. If to make someone Allah's partner is against reality, then what is the significance of having faith in an unreal proposition?

'That of which you have no knowledge' means: O man! you do not know that these things are not really god, but some people have made them god by their imagination.

11. Fair and kind treatment of parents had been a part of the divine teaching in every age, but it does not mean that obedience to parents' teaching has precedence over Allah's teachings. All obedience, are subservient to Allah's obedience, and any command of creatures which goes contrary to the commands of the Creator is not worth obeying. If parents command a person to associate some one with Allah or not to accept Allah's faith, then it is an open sin against Allah, and in matters of sinning there is no question of obeying parents. Therefore, in this matter no pressure from parents should be encouraged.

It is an event concerning Sa'ad bin Abi Waqas (R) that after his embracing Islam, his mother applied great pressure on him that he should give up Islam, so much so that she vowed that she would neither talk to him nor would she take any food or drink till he gave up Islam. In this connection an ayah was revealed to the Prophet and the great companion of the Prophet stuck to his belief and ultimately his mother had to break her vow (See Sahih Muslim Kitabul Fazail.)

12. That is: They will be included in the company of the righteous and virtuous people, which group is the one that will be triumphant in the Hereafter.



*Among men there are some who say: 'We believe in Allah' but if they be made to suffer for the sake of Allah, they consider persecution of men as Allah's punishment; and if help comes from your Lord, they will say: 'Verily, we were with you (all along). Is not Allah best aware of what is in the bosoms of the people? (Al-Quran)*

10. Among men there are some who say: 'We believe in Allah' but if they be made to suffer for the sake of Allah, they consider persecution of men as Allah's punishment;<sup>13</sup> and if help comes from your Lord, they will say: 'Verily, we were with you (all along).<sup>14</sup> Is not Allah best aware of what is in the bosoms of the people?'<sup>15</sup>

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ⑩

11. And most certainly Allah will know who believe and most certainly He will know who are hypocrites.<sup>16</sup>

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنْفِقِينَ ⑪

12. Those who disbelieve say to those who believe: 'Follow our ways (of religion), we will bear your burden of sins.'<sup>17</sup> They are not going to bear aught of their sins. Verily, they are liars.<sup>18</sup>

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَاهُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ⑫

13. And (it will surely come to pass) they will bear their own burden and other burden beside their own,<sup>19</sup> and they will surely be questioned on the Day of Resurrection about the falsehood invented by them.<sup>20</sup>

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ⑬

14. And We verily sent<sup>21</sup> Nooh to his people, and he dwelt among them a thousand years less fifty,<sup>22</sup> and the deluge<sup>23</sup> engulfed them and they were wrong-doer.<sup>24</sup>

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ⑭

15. And We rescued<sup>25</sup> him and those with him in the Ark, and made it a great sign for mankind.<sup>26</sup>

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ⑮

16. And (We sent) Ibrahim,<sup>27</sup> when he said to his people: "Worship Allah and fear Him;<sup>28</sup> that is better for you if you but knew."<sup>29</sup>

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ⑯

17. You worship idols instead of Allah<sup>30</sup> and invent falsehoods.<sup>31</sup> Verily those whom you worship instead of Allah cannot give you food (provision). So seek your provision from Allah<sup>32</sup> and worship Him, and give thanks to Him. To Him you shall return.<sup>33</sup>

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ⑰

13. That is: These claimants to faith are frightened by the suffering which they have to undergo because of their faith at the hands of the idolaters. In such circumstances they ignore the demands of faith, and give up the company of the Prophet and his companions. Thus they prepare themselves to receive Allah's punishment by not standing up to face the worldly dangers in the cause of their faith although the sufferings that come from the people are insignificant compared to the punishment that come from Allah, in the Hereafter.

Today what a large number of people hesitate to embrace Islam, inspite of considering it to be a true religion, for fear of reprisals from their family people or the community! As for the punishment of Hereafter in the event of not believing and following the true religion, it will be seen when it will confront them. In this way they equate the suffering that is received from the humans with the punishment from Allah, and because of this they do not prepare themselves to face the sufferings from the humans.

14. It is a hint at the point that when Islam would become a powerful religion, with the help of Allah, these very people who were content with a formal relationship with the people of faith will say proudly that they were with them all the while that is they were always among the Muslims, thus they are trying to get credit which they did not at all deserve, and they will conveniently forget that in the time of difficulties they had not sided with Islam.

15. It is a pointer to the fact that these people had not accepted faith with sincerity. Had they accepted faith with sincerity, they would have come forward to help Islam's cause, they would have kept their attitude straight in difficult times, and they would have given sacrifices for Allah.

16. That is: Allah will definitely see who proves himself to be a true and sincere Muslim and who proves himself to be a hypocrite. Trying times bring out the difference between the faithful and the hypocrite clearly.

It may be noted that only that faith carries weight with Allah which is held sincerely and with the full support of heart. This faith creates a special feeling and a special light in

man's heart, by which a Momin's entire life is illuminated. As against this a hypocrite expresses his belief, but his heart does not confirm it, therefore, true faith does not at all exist in his heart, and for this reason he is not prepared to meet the demands of faith, nor in his life influences of faith are seen.

17. This is the talk of the big people. This is what they say to the common people, and particularly to their subordinate people that you follow our religions and do not give it up to embrace Islam. They say that first of all the Day of Resurrection is not going to occur, and even if it occurs, then on that day the burden of all the sins that you would have committed would be taken by us on our shoulder, and the responsibility of committing the sin of not accepting Islam by you will be taken by us.

18. That is: On the Day of Resurrection they will not be willing to take the responsibility of the sins of those whom they are advising to follow their religions, they are fooling the people by telling lies.

19. They will bear the burden of their own sins, as well as the burden of the sins of others whom they have misguided. In the Hadith it is stated-

مَنْ دَعَا إِلَى الضَّلَالَةِ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلَ مِثْلِ أَثَامٍ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا. (مسلم كتاب العلم)

"Whoever calls towards misguidance (evil), there will be burden of sins on him also as it will be on the person who commits the evil act, and there will be nothing short in his own sins." (Muslim, Kitabul Ilm).

20. That is: The falsehood that they have been inventing and the lies that they have been concocting in the name of religion and imputing it to God will have to be accounted for by them on the Day of Resurrection. They will be questioned about them.

21. Here events of the lives of Prophet Nooh and other messengers are briefly presented, which give an idea of how trying times and hard circumstances the prophets (peace be upon them) had to pass. For details about Prophet Noah, see Surah A'raf Note No.95.

22. Qur'an does not go into the minute de-

tails of the events, it has not related the age of any prophet. But since the purpose to show that Prophet Nooh spent an extraordinary period in striving for spreading the message of Islam, which is an excellent example of keeping patience and persevering in trying circumstances, therefore here it has been clarified that he lived in his community for a period of nine hundred and fifty years, and by stating this period to be a thousand years less fifty is to emphasise the long period spent by him in the dawah work, as this style is very effective.

Prophet Nooh dwelt for nine hundred and fifty years among his community, but how long he lived after the destruction of his community, has not been clarified. Therefore, we cannot say what was the age of Prophet Nooh, but it is certain that it was a little more than nine hundred and fifty years. However in the Bible his total age has been shown to be nine hundred and fifty years. In ancient times the age of human beings used to be much longer than the normal ages of the present day humans. Accordingly in the Bible the age of Prophet Nooh's father has been shown to be seven hundred and seventy seven years and the age of his grandfather is shown to be nine hundred and sixty nine years" (Genesis, Chapter 5). The natural environment of those ancient days was quite different from the present day environment and it was free from all unnatural and artificial encumbrances. Moreover in those days the natural factors were quite helpful for longer living.

23. The flood refers to the well known deluge which drowned the community of Prophet Nooh.

24. They had wronged themselves by indulging in polytheism and disbelief, and they stuck to this wrong doing till their last.

25. For explanation, please see Surah A'raf Note No.103.

26. That is: The Ark of Prophet Nooh (Noah's Ark) was made a great sign for the people of the world. As long as this Ark was being seen by the people, it reminded them of this event and was a sign which taught them a moral. After this the event of the Ark is preserved by the pages of the history and the Qur'an in such a way that till the end of the

world the people will get the lesson that only those people will be rescued from the punishment of Allah who will believe in Him and will follow His Messenger.

27. That is: Ibrahim was sent as a messenger. For explanation please see Surah An'am Note No.127.

28. Fear Allah means fear disobeying Allah, and the greatest disobedience of Allah is polytheism and idolatry.

29. That is: If you give up ignorance and try to learn in what your benefit lies, then you will easily understand that worshipping the only God and living a life fearing Him only is the right, fruitful and beneficial way.

30. Those whom you worship are not gods but mere idols. These statues of stone have no attributes of godhood in them. Their reality is nothing beyond stone and dust. Then what is the meaning of worshipping them ?

That idolatry is non-sensical is quite clear and there is absolutely no argument in favour of its being right or lawful. But it is strange that not only in the past but in the present times also, which is supposed to be the age of knowledge and intellectualism, many people still indulge in idolatry, and when there is no reasonable argument in support of idolatry, they make strange statements. Some extracts from the 'Outlines of Hinduism' may be seen:

"The Idol is the most concrete of God's form." "and the belief is that God descends into the idol and makes it divinely alive so that he may be easily accessible to his devotees." -(Outlines of Hinduism by T.M.P. Mahadevan p.193-194). When no reasonable argument is found in support of idolatry then its exponents indulge in such senseless talk. Would that they use their intelligence and talk sensibly!

31. That is: your god is imaginary as also your religion. Thus it is falsehood and nothing else, which you have named as god and religion.

32. To provide food and provision was not within the power of these idols whom they worshipped as gods nor in the power of others, but it is within the power of Allah and they should, therefore, seek their provision and food from Allah.

Inspite of the clear directions: **فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ**  
 'Seek livelihood from Allah only' a big group of Muslims seeks livelihood in their prayers from the saints, which is open polytheism. When they shout invoking 'Khwaja' to fill in their 'jholi' (cloth basket), they have no realisation that such an act of theirs is polluted with polytheism, for the 'ignorant scholars' (ulema) have taught them so. If they would have

studied Qur'an with an open mind, the truth would have become clear to them and they would have been saved from straying.

33. After death you will neither be returned to the idols nor to any other beings, but you will be returned to Allah only, and He alone will give you recompense for your all actions. Therefore, your real God is He only and to Him only you will be returning.



18. And if you deny, then (other) nations before Had denied. And there is no responsibility on the messenger but to convey (the Message) clearly.<sup>34</sup>

وَإِنْ تَكْفُرْ بُوَافَقْدَ كَذَّبَ أُمَّمٌ مِّنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾

19. Do they<sup>35</sup> not see how Allah initiates the creation and then will reproduce it? Verily for Allah that is easy.<sup>36</sup>

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

20. Say: "Travel in the land and see how He originated Creation, then Allah will create a later Creation." Verily Allah has power over everything.<sup>37</sup>

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

21. He punishes whom He will, and shows mercy<sup>38</sup> to whom He will, and to Him you will be returned.<sup>39</sup>

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

22. You cannot escape (from Him) in the earth or in the sky,<sup>40</sup> and beside Allah there is for you no Guardian nor Helper.<sup>41</sup>

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

23. And those who disbelieve in the revelations of Allah and in (their) Meeting with Him, they will have no hope of My mercy,<sup>42</sup> and they are those for whom is painful punishment.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

24. The reply of Ibrahim's people was nothing except that they said: "Kill him or burn him."<sup>43</sup> But Allah rescued him from the fire.<sup>44</sup> Verily there are signs in it for those who believe.<sup>45</sup>

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

25. He said: "You have chosen idols instead of Allah (to promote) mutual affection among you in this world. Then, on the Day of Resurrection, you will disown one another, and curse one another, your home will be Hellfire, and you will have no helpers."<sup>46</sup>

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَأَتُكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نَّصِيرِينَ ﴿٢٥﴾

26. And Loot believed in him.<sup>47</sup> And Ibrahim said: "I will migrate towards my Lord.<sup>48</sup> Verily, He is the Mighty One, the Wise."<sup>49</sup>

فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾

34. The duty of the divine messenger is to convey Allah's word and message in clear terms and to believe in that is your responsibility.

35. The statement of Prophet Ibrahim concluded with the foregoing ayah. The matter from here till the ayah No.23 is addition from Allah, as is clear from the style of the words used, so that the addressees of the Qur'an may be invited to contemplate and ponder.

36. The deniers of the Hereafter considered life in the next world impossible. To remove their doubt, they have been invited to ponder over the beginning of the Creation, that the Being for whom it was possible to bring in existence a creature like man from non-existence, for such a Being what difficulty is there to repeat such a process once more? (For further explanation, please see Surah Hajj Note No.7 and Surah Muminoon, Note No.18).

37. When man goes out of his surroundings, he sees strange models of creation which invite him to ponder over them, for example in sea travel new and novel types of fishes will be seen, in the journey by land colourful birds and in the jungles various kinds of animals will be observed. In short the outside world will appear like a zoo, where life will appear in thousands of forms. If the observer has a wakeful conscience, then it will speak out that it is the creation of a Being, who is the Holder of Great Might, Grand Craftsman, has full control over creation, Knower and Wise, Beautiful and perfectionist. This aspect of recognition of the Creator will create in the heart of man a belief that He has power to create man for the second time, and the talk of reviving men on the Day of Resurrection presented by Qur'an is quite true. Qur'an has invited man to undertake travel in the land with this noble cause in view.

It is therefore, learnt that to undertake journey for seeking knowledge and for research in the cause of Allah is the means resulting in good and is auspicious.

38. Hints at the fact that by travelling in the land the history of the rise and fall of the nations passes before man's eyes, and he will know how many nations were made the victims of Allah's punishment and how many nations were rescued or saved, and were helped to

progress by His mercy.

39. That is: Ultimately you have to be brought back to Allah's presence.

40. As man is bound by the physical laws, similarly he is bound by Allah's law of reward and punishment. At every place he is within Allah's reach, whether he goes to the remotest corner of the land or on the highest peak of the mountain. Today man travels in the air in an aeroplane, but his helplessness is such that if Allah Wants him to be a victim of an accident, then it becomes impossible for him to save himself.

41. For you there is really no Reliever or Helper except Allah, therefore, do not consider any other being as your reliever and helper and do not treat him in the manner in which Allah is to be treated. And remember that if Allah wants to seize you with His punishment, then there is none who can help you in any way.

42. In this ayah an important reality has been stated concerning deniers, and it is that if they nursed any hope in their hearts of receiving reward from Him and partaking of His mercy, they would not have rejected His revelations nor would have they denied the Hereafter; but when they have denied it they have done so believing that the Hereafter will never occur, nor would there be an occasion for them to receive Allah's mercy and any reward from Him; the life is restricted to this world only, after this it is all over, where will they be for receiving Allah's mercy. And when they have adopted the negative stance in connection with Allah's mercy then there is no reason that they should partake of it in the Hereafter. Therefore they will be thrown away from the mercy and they will have to suffer painful punishment.

Those who have a soft corner for the infidels in their hearts, they interpret strangely the everlasting punishment which the infidels are to get and want that they should also get some part of Allah's mercy, but they forget that the disbelievers themselves are pessimistic about Allah's mercy. Had they been candidates for Allah's mercy, they would have believed in the Hereafter.

43. That is: The reply Prophet Ibrahim's community gave to the message which he presented

to them was that he should be finished so that these unpleasant talks might not be heard by them.

44. Finally they threw Prophet Ibrahim into the fire, but Allah saved him miraculously, as is narrated in Surah Anbiya, ayah No.69, clearly.

45. In this event concerning Ibrahim (Alaihis Salam) there exist signs of monotheism being the right faith, Ibrahim being the true prophet of Allah, his being persecuted at the hands of the disbelievers and the miraculous manifestation of Allah's help.

46. This statement of Prophet Ibrahim, as is clear from the style of the wording of the Qur'an, pertains to the time after his safely coming out of the fire, and this statement means that these idols are for them the means of national unity and mutual affection, and they feel that giving them up would be instrumental in disrupting their unity. Under this wrong impression they have overlooked the adverse consequences of idolatry which they will have to face in the Hereafter. On the Day of Resurrection when the reality of polytheism being false and a serious crime will become manifest to them, then where this national unity and affection of theirs will be. At that time they will be accusing one another of misleading and will be cursing one another. Ultimately all of them will be thrown in Hell. Then of what use are such national unity and mutual affection.

Even today quite a number of idolaters, knowing fully well that idolatry is nonsensical are not willing to give it up because it will affect their social relationships and their relation with their community will be cut off. What kind of sensible people are they that they are not prepared to face this worldly danger and are will-

ing to undergo the permanent punishment in the Hereafter.

47. In the whole nation there was only one person who agreed with Prophet Ibrahim and believed in what he said, and that person was Prophet Loot, he believed in his prophethood.

According to Bible's clarification Prophet Loot was Prophet Ibrahim's nephew. He was blessed with prophethood after migration. A person who is to become prophet acts righteously, is of rightful nature, from the very first day of his life. Therefore, the message of Prophet Ibrahim was not a novel thing for him. Therefore he came forward to accept his dawah and believed in his prophethood.

48. That is: I migrate for the sake of my Lord, by His command and under His guidance. I will go wherever He will take me, for in reality my Lord only is my destination.

After conveying to the community Allah's message convincingly Prophet Ibrahim left his native place by Allah's command, so that the work of religion may be carried on in another country, if it was finished in his country. He was a citizen of Ur (Iraq), then he lived in Haran, and from there he migrated to Canaan (Syria). In this migration, Prophet Loot was also with him, and according to Bible his wife Sarah was also with him. This small caravan of people of faith comprising of three persons, changed the history of the world.

49. At the time of migration, Prophet Ibrahim referred to these two attributes of Allah in consideration of the fact that Allah's decision is inevitably enforced, and He is Wise, therefore, every plan of His must be perfect and wise one. After the migration the grand acts which were performed by Prophet Ibrahim fully manifested the wise planning of Allah.



*And We bestowed on him Ishaq and Yaqub,  
and caused the prophethood and the Book  
to be given to his descendents, and We gave  
him his reward in this world, and verily in  
the Hereafter he will be among the righ-  
teous. (Al-Quran)*

27. And We bestowed on him Ishaq and Yaqub.<sup>50</sup> and caused the prophethood and the Book to be given to his descendents,<sup>51</sup> and We gave him his reward in this world,<sup>52</sup> and verily in the Hereafter he will be among the righteous.<sup>53</sup>

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ  
الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّا  
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٥٤﴾

28. And (We sent) Loot,<sup>54</sup> when he said to his people: "Verily you commit indecent acts such as no creature did before you."<sup>55</sup>

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ  
مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٥٥﴾

29. "Do you lust after men, and commit robberies on the highways,<sup>56</sup> and perform indecent acts in your meetings?"<sup>57</sup> But the answer of his people was nothing except this: "Bring down Allah's punishment on us, if you are truthful."<sup>58</sup>

أَبَيْتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ  
فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
إِنَّا نَتَّبِعُكَ يَا اللَّهُ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٥٦﴾

30. He prayed: "My Lord! help me against the degenerate people."<sup>59</sup>

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٥٧﴾

31. And when Our messengers brought Ibrahim the good news, they said: "Verily we are about to destroy the people of that township, for its people are wrong-doers."<sup>60</sup>

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا  
أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٥٨﴾

32. He said: "Verily, Loot is also there." They said: "We very well know who is there. We will deliver him and his kinsfolk except his wife, who is of those who will stay behind."<sup>61</sup>

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا  
لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٥٩﴾

33. And when Our messengers came to Loot, he was grieved on their account and felt himself powerless<sup>62</sup> (to protect them,) They said "Have no fear, nor grieve. Verily, we will deliver you and your kinsfolk except your wife, who is of those who will stay behind.

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئِمَ بِهِمْ وَضَاقَ  
بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا  
مُنْجُواكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ  
مِنَ الْغَابِرِينَ ﴿٦٠﴾

34. "Surely we will bring down on the people of this township a scourge from heaven for they are disobeying people."<sup>63</sup>

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ  
بِمَا كَانُوا يَفْسُقُونَ ﴿٦١﴾

35. And verily We have left a clear sign<sup>64</sup> of that for people who have sense.

وَلَقَدْ ذَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٢﴾

50. Ishaq (Isaac) was Ibrahim's son and Yaqub (Jacob) his grandson. Both of them were blessed by Allah with His prophethood.

51. The chain of prophethood and Scriptures continued in the descendents of Prophet Ibrahim only, and the leadership of mankind remained with this very family. In view of this reality, we cannot imagine anyone who is not a descendent of Prophet Ibrahim to be a divine prophet, e.g. there cannot be any question of Gautam Buddha being a prophet, as he was not a descendent of Prophet Ibrahim. Similarly any book after the time of Prophet Ibrahim which is related to a person who is not a descendent of Prophet Ibrahim cannot be considered a divine scripture. Various religious books of India which are considered holy come under this category.

The interpretation of the ayah presented by us is supported by this explanation of Allama Ibn Kaṭheer:

فَلَمْ يُوجَدْ نَبِيٌّ بَعْدَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

إِلَّا وَهُوَ مِنْ سُلَالَتِهِ - (تفسير ابن كثير ج 3 ص 411)

"After Prophet Ibrahim there was no prophet who was not his descendent." -(Tafseer Ibn Katheer, Vol.3,p.411) And Allama Shaukani states:

فَلَمْ يَبْعَثِ اللَّهُ نَبِيًّا بَعْدَ إِبْرَاهِيمَ إِلَّا مِنْ صُلْبِهِ - (فتح القدير ج 3 ص 199)

"Allah did not send a prophet after Ibrahim except he was from his descendents."

-(Fathul Qadeer, Vol. 4 page. 199).

52. After causing Prophet Ibrahim to pass through various trials and tribulations, these are the rewards which Allah bestowed on him in this world, including blessings like true honour and success, leadership, a son blessed with prophethood, chain of prophethood and scriptures in his descendents, his remembrance with praises, and heartfelt prayers of people of faith for peace and mercy for him. Compared to all these blessings the wealth of this world is insignificant.

53. In the Hereafter he will be with virtuous people, and will be blessed with rewards and mercy.

54. After migration Prophet Loot was sent to the townships of Siddom and Ammura, which are on the shores of the Dead Sea. For further explanation, please see Surah A'raf Note No.127.

55. This has been explained in Surah A'raf Note No.129

56. It seems they also indulged in highway robberies and kidnappings, that is why Prophet Loot asked them to stop their nefarious activities.

57. They had become so shameless that they used to commit indecent acts openly in their gatherings.

In present times for social commitment of evils and indecent acts night clubs and other such institutions have been opened, which are the great means of corruption in the society.

58. On the one side was Prophet Loot who was striving with full ardour for the reform of his community and on the other side was his community which was inviting Allah's punishment on itself with full audacity.

59. When Prophet Loot was disappointed with his community, he prayed to Allah in this way.

60. At that time Prophet Ibrahim was in Hibrun (Palestine) and at a distance of a few miles from it was Siddom, where the community of Prophet Loot was living. The angels had gone to Prophet Ibrahim with the glad tidings of the birth of Prophet Ishaq and Yaqub. On this occasion they also informed Prophet Ibrahim that they would be destroying the community of Loot, i.e. on one hand they gave him the good news of Allah's mercy for him, and on the other hand they informed him of the destruction of a wicked community.

61. for explanation, please see Surah A'raf Note No.132

62. This has been explained in Surah Hood. Note No.108.

63. Accordingly a rain of stones fell on the community of Loot, and Allah had appointed these angels for effecting this punishment. For further explanation, see Surah Hood, Note No.119.

64. That is: Some signs of this township have been left, which provide a lesson for others. These signs existed for a long time and afterwards this portion drowned in the sea, which is called the Dead Sea, and its other name is Sea of Loot, which reminds us how wrong-doers are wiped out from the page of existence. The water of the Dead Sea is so much saline that no fish, etc., can survive in this water. (See Encyclopedia Britannica, Vol. V, P.525).

36. And to Madyan (we sent) their brother, Shuaib.<sup>65</sup> He said: "O my people! worship Allah,<sup>66</sup> and look forward to the Last Day,<sup>67</sup> and do not corrupt on the earth with wickedness."<sup>68</sup>

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ لِقَوْمِ اعْبُدُوا  
اللَّهَ وَارْحَبُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ  
مُفْسِدِينَ ﴿٣٦﴾

37. But they denied him, so the dreadful earthquake took them, and they lay prostrate in their dwelling places.<sup>69</sup>

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ  
جُثْمِينَ ﴿٣٧﴾

38. And A'ad<sup>70</sup> and Thamud<sup>71</sup> (We also destroyed), and it is manifest to you from (the ruins of) their dwellings.<sup>72</sup> Satan made their foul deeds look beautiful to them, and debarred them from the right path, though they were observers.<sup>73</sup>

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْجِدِهِمْ وَرِيَّتِهِمْ  
الشَّيْطَانُ أَعْمَاهُمْ فَصَدَّ عَنْ السَّبِيلِ  
وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

39. And Qaroon,<sup>74</sup> and Firaun and Haman<sup>75</sup> (also We destroyed). Moosa came to them with clear signs, but they were boastful in the land, though they were powerless to escape Us.

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَقَدْ جَاءَهُمْ مُوسَى  
بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾

40. So each of them We seized for his sin; of them was he on whom We sent a hurricane, and of them was he who was overtaken by the dreadful Cry, and of them was he whom We caused the earth to swallow and of them was he whom We drowned.<sup>76</sup> It was not for Allah to wrong them, but they wronged themselves.<sup>77</sup>

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا  
وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا  
بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَعْرَفْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

41. The likeness of those who choose other guardians than Allah is as the likeness of the spider that has made its house, and verily the frailest of all houses is the house of the spider, if they but knew it.<sup>78</sup>

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ  
الْعَنْكَبُوتِ إِتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ  
لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

42. Verily, Allah knows what thing they invoke instead of Him. He is the Mighty, the Wise.<sup>79</sup>

إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾

43. And these example We relate for (the understanding of) the people, but none understand it except the men of knowledge.<sup>80</sup>

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا  
إِلَّا الْعَالِمُونَ ﴿٤٣﴾

65. For explanation, please see Surah A'raf, Note No.134.

66. That is: Worship and serve only Allah and none else.

67. Worshipping Allah, look forward to and hope that a Day of Recompense will surely come when you will be meeting Allah, and He, for the reason that you had been worshipping Him and had lived as His faithful slave, will reward you fully for that.

68. In human society corruption and mischief are caused only by those who have no interest in worshipping Allah nor have they any hope of getting rewards from Him in the Hereafter; they are desirous of only worldly benefits, in whatever manner and by whatever methods they may be got.

69. For explanation please see Surah A'raf Note No.147.

70. For explanation please see Surah Fajr Note No.8

71. For explanation please see Surah Fajr Note No.13

72. The ruins of the dwelling places of the tribe of A'ad existed till the time of the revelation of Qur'an, but they have now perished. But the ruins of the dwelling places of the tribe of Thamud still exist in the north of Madina at a place known as Al-'Ula.

73. In their worldly matter they were very keen observers and clever, but wherever there arose the question of religion and God their keenness of observation and cleverness failed them. Same is the case of the present day people. They have used their intellectual capabilities to achieve great material progress, but in the matter of their achievements for the Hereafter they have remained blank.

74. For explanation please see Surah Qasas Note No.143.

75. For explanation please see Surah Qasas Note No.11

76. Different nations were given different kinds of punishment. The events of the destructions of these transgressing nations have been narrated in the Qur'an at various places.

77. Whoever will place himself in fire will get burnt, because that is the natural outcome of going against the laws of nature, therefore, he him-

self is responsible for his own destruction and not God. Similarly those nations who rebel against Allah, they challenge the law of justice of Allah. If, therefore, the whip of Allah's punishment cracks down on them, then for that they themselves are responsible for they had offered themselves for destruction. No responsibility for that devolves on Allah. In fact Allah is ruling over this world with perfect justice.

78. This is the example of the worshippers of the beings other than Allah, that the deities on whom they keep their reliance have no power of their own. They can neither fulfill their needs nor can they relieve them of distress, nor can they intercede on their behalf with Allah and get them any relief. Therefore, these supports have no better position than the cobwebs of a spider. The spider's web is so frail and weak that the slightest breeze is enough to blow it away. Similarly those who put their faith in others for fulfilling their needs of relieving them in distress, instead of on Allah, they build their house of hopes and expectations on mere superstition, but when the time for declaration of results will come, they will find that their house does not exist at all. How many hopes have thus been dashed! The example of the spider also occurs in the Bible:

"the hope of the atheist shall perish, His confidence breaks in sunder, and his trust is 'a spider's web. He leans against his house, but it does not stand; he lays hold of it, but it does not endure. (job 8 : 13-15) -

79. Whomsoever they invoke besides Allah for fulfilling their needs what is their reality is very well known by Allah. It means that the polytheists may claim all kinds of divine powers or their ability to intercede before Allah on their behalf in respect of these deities or saints, Allah knows well that all these claims are false and none deserves to be invoked for redressing their distress.

It may be noted that a group of Muslims which indulges in polytheism and innovations (bid'at) considers the applicability of these ayat in which the invocation of others besides Allah is limited to gods and goddesses only. As for invoking the saints, etc., they do not consider it as polytheism. They say to invoke saints, etc., is like calling police or other government officers for help, but this argument is irrelevant and untenable. If in reply to

this point that we should not bow before anybody besides Allah, some one says that we have to bow before the barber, then it is merely an irrelevant and foolish answer. Every statement and point has a place and an occasion, and if it is removed from that place and the occasion it would lose its original sense. Every one knows that to call the police or any government official and to invoke a saint who is buried miles away is a lot of difference. The first thing belongs to the material and existing world, and the second thing pertains to the world of Unseen. For the first thing there is no concept of there being any divine power, while

for the second thing this concept is always there. For this very reason they are supposed to possess the divine attributes which are exclusively meant for Allah, e.g. 'Ghauth' (answering the appeals for help), 'Mushkilkusha' (reliever of suffering), etc. In fact to deal with anybody as one deals with Allah is to consider that being equal to Allah. To consider saints ever-present and ever-seeing like Allah is nothing else but polytheism.

80. That is: Those who do not live in the darkness of ignorance but live in the light of knowledge, for such people the teachings of Qur'an are understandable.



*Allah created the heavens and the earth with truth. Surely there is a great sign in this for the believers. Recite from the Book that has been revealed to you, and establish salat. Verily salat prevents from lewdness and evil. And Allah's remembrance is great. And Allah knows what you do. (Al-Quran)*

44. Allah created the heavens and the earth with truth.<sup>81</sup> Surely there is a great sign<sup>82</sup> in this for the believers.
45. Recite from the Book that has been revealed to you,<sup>83</sup> and establish salat. Verily salat prevents from lewdness and evil.<sup>84</sup> And Allah's remembrance is great.<sup>85</sup> And Allah knows what you do.
46. And do not argue with the people of the Book except in a way which is better, unless it is with those among them who do wrong. And say: "We believe in that which has been revealed to us and revealed to you, our God and your God is one, and to Him we are submissive."<sup>86</sup>
47. Likewise We have revealed the book to you.<sup>87</sup> Those to whom We gave the Scripture (before) believe in it;<sup>88</sup> and some of these (Meccans) also believe in it,<sup>89</sup> and only the disbelievers deny our revelations.<sup>90</sup>
48. (O Prophet!) never had you read a book before, nor had you written it with your right hand, for then who follow falsehood might have doubted it.<sup>91</sup>
49. But it is clear revelation in the hearts of those who are endowed with knowledge.<sup>92</sup> And only the wrong-doers deny Our revelations.
50. And they say: "Why no signs have been sent down to him from his Lord?"<sup>93</sup> Say: "Signs are with Allah, and I am but a clear warner."
51. Is it not enough for them that We have revealed to you the Book which is recited to them? Verily there is in this a reminder for the people who believe.<sup>94</sup>

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٣٧﴾

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٣٨﴾

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْنَا الْبَيْتِ وَاللَّهُ وَآلِهِ وَرَسُولُهُ وَأَنْزَلَ إِلَيْنَا الْمُسْلِمُونَ ﴿٣٩﴾

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِالْبَيْتِ إِلَّا الْكَافِرُونَ ﴿٤٠﴾

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذْ أَرْتَابَ الْمُبْطِلُونَ ﴿٤١﴾

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِالْبَيْتِ إِلَّا الظَّالِمُونَ ﴿٤٢﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٤٣﴾

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٤٤﴾

81. For explanation please see Surah An'am Note No.124.

82. That is: The sign to show that monotheism is true which negates polytheism.

83. In this conflict of truth and falsehood mentioned above the Prophet, Sallalahu Alaihi Wa Sallam, and through him his followers, have been directed to recite the Qur'an and establish salat, which signifies that the deniers are wasting their lives, let them do it, you should develop in yourselves a quality which would beautify your lives and which would provide to you benefit in the Hereafter. And that quality is: deep relationship with Allah, and deep relation with Allah is established by reciting the Divine Book and by establishing the prayer.

Full benefit from the recitation of the Qur'an can be obtained only by reciting in the manner which it deserves, i.e. first of all man should try to ponder over its teachings. He should accept its counsel, and accepting its guidance adopt His life according to its teaching. But it does not mean that non-Arabic knowing Muslims should always read Qur'an with its translation. It is not always possible, for in the salat only recitation of Qur'an is possible. The question of reading its translation there does not arise. The main point is that Qur'an being the word of Allah, its mere recitation is Allah's worship and is the means of nearness to Allah; when a man believing in it with sincerity recites it then he remembers Allah and because of the effect of the divine word his heart becomes tender, and it is a great spiritual wealth. That is why for every word of Qur'an its reciter gets a reward, therefore, the importance of the recitation of Qur'an cannot be lessened. The more arrangement for its recitation the more would be its reward. Such an encouragement is given in the Qur'an itself and also in the hadith. As for those who recite the Qur'an much but do not try to understand its meaning, it is like offering the salat without knowing what is being read in it, so much so that they do not know what are the meanings of the Surah Fatiha, bowing and prostration and what is read in them, nor do they know what promises they make in the salat and what they deny in it. Though such prayers are supposed to have been duly performed, they re-

main defective from the standpoint of their fruitfulness, their blessings and their rewards. Similarly by recitation, the benefit of worship is achieved, but on account of carelessness concerning its sense and meaning not only the reward for this worship is lessened but a person who is reciter of this kind is not benefited from the Qur'an and he is unable to establish the relationship which he should have established with the Qur'an for his own training, purification and guidance, and this is a great deprivation. Do such people feel that Allah would ask them as to why they did not try to understand Qur'an which was with them? Was this Book revealed only for recitation or was it revealed to enable them to get light (of knowledge) from it?

84. This is quite a perceptible effect of salat that it causes purification in thinking and righteousness in actions. Even then what a large number of people are there who are regular prayer-offerers and also evil-doers, but this is their own fault, because only that prayer is effective which is performed with concentration, devotion and humility. And Allah has guaranteed triumph in the Hereafter for only those people of faith who offer their prayer with humility and concentration, (Surah Muminoon, ayah No.2 and note No.2) If the prayer is bereft of sincerity, then the desire to avoid sin does not develop.

85. From this the importance of remembering Allah becomes clear. This is a great form of worship and salat is the best example of this form. In 'zikr' (remembering) Allah, is included remembering Him in heart, to utter His name from the mouth and singing His praises. Whoever remembers Allah, he establishes a relationship with Him, and its extraordinary effects influence his heart, mind and practical life. Then the sweetness, the pleasure and enjoyment experienced in remembering Allah cannot be imagined by those who have no interest in this activity.

Allama Ibn Taimiyah has clarified the importance of the remembrance of Allah in a very nice way. He writes :

"Salat eliminates undesirable things like shamelessness and evil and refreshes Allah's remembrance, which is a desirable thing; and achieving of this desirable thing compared to eliminating the undesirable things is a great

achievement, for remembrance of Allah is His worship, and Allah's worship from heart is in itself the desired objective, while elimination of evil from it is the natural objective for some thing."

(Majmu' Fatawa Ibn Taimiyah, Vo1.10, p. 188) For further explanation, please see Surah Taha Note No.16.

86. This Surah was revealed at a time when a group of Muslims had migrated to Abyssinia due to the oppression by the unbelievers. In Abyssinia (Ethiopia) the ruler was a Christian. Thus Muslims got an opportunity to present the message of Qur'an before the Christians. In view of this the direction is given that with them the argument and debate should be in a better way, and further on it was clarified that the discussion should be started with the point of agreement between the two, and it was this that the scriptures which were revealed for them are also believed in by Muslims, and that the God of both is one, then why should they not believe in the Book that He has revealed then; and if the reality of faith is acceptance and agreement, then why should they not put their faith in the Prophet whom He has sent for the guidance of all, and why should they not accept him as their prophet?

In connection with the dawah the direction to adopt the best way and nice style of discussion is a direction of principle. Aggressive debating and philosophical discussion do not yield anything. However sober discussion, argumentative power and appealing style conquer hearts. For further explanation, please see Surah Nahl, Note No.186.

As for the wrong-doers, that is those who are not prepared to use their common sense and intelligence and are determined to stick to their wrongdoing, then however good a method of dawah may be adopted it is not going to influence them at all.

87. That is: O Prophet! As We had been revealing the holy Scriptures before this, similarly this time also We are revealing the divine Book to you.

88. Qur'an uses the phrases: 'the Book was bestowed' and 'the Book was given' with a certain shade of difference, the Book was bestowed

or revealed is to indicate those people of the Book who appreciated the divine Book, and the Book was given indicates the general people of the Book.

Here those people of the Book whose accepting the faith is mentioned are the sincere ones who believed in the divine Book from before and when the Qur'an was presented to them, they at once believed in it. The reference particularly is to those Christians of Abyssinia who believed in Qur'an and its Prophet, and among them the king of Abyssinia, Najashi (Negus) was in the forefront.

89. That is: From among the people of Makkah also there are people who are embracing Islam.

90. Here by 'Kafir' (disbelievers) are meant those people who are not at all prepared to accept faith, i.e. die-hard disbelievers.

91. What can be a more convincing proof of Muhammad, Sallal Lahu Alaihi Wa Sallam, being a true prophet than the fact that he did not know to read or write i.e. he was unlettered. He had never read the Torah or the Injeel, the divine Books that were with the people of the Book, nor did he ever copy anything from those books with his hands. And this thing was known to the idolaters of Makkah and all others, therefore, none denied the fact of his being an unlettered man. In such a case the question arises: How did it become possible for an unlettered man like him to present to the world a Book like Qur'an which is a treasure of knowledge and enlightenment, and which presents the history of prophets with perfect authenticity, which is a remedy for the sick hearts, which also bedecks man with good moral character, and whose every statement is balanced and appropriate and every word a ruby and diamond, and in which the right recognition of God is given, and in which provision is made for the guidance of man? There is no other answer to this question except that the Qur'an is not of his authorship but is a Book revealed by God, and this is a clear proof of his prophethood.

After the bestowal of prophethood also, he did not learn reading and writing and no authentic hadith can be produced in support of the point that afterwards he had not remained unlettered. His being unlettered is not a blemish

but is a thing to be proud of because inspite of being unlettered his presenting of a Book full of wisdom like Qur'an is an open miracle, which will last for ever.

For further explanation please see Surah A'raf Note No.234

92. This is another proof of Qur'an being the Book of God. The message of Qur'an is the Nature's invitation, and a right-minded person, hearing its ayat, feels that it is a distinguished piece of wordings and it is God who is speaking. And if the person has knowledge of other divine Books which were revealed before Qur'an, then he will know that the source of both is the same, as if the people of knowledge consider the verses of

Qur'an as if they are the matter of their own heart. In other words, the ayat of Qur'an are written on the tablets of heart of the people of knowledge, and this is the clear evidence of its being the word of God.

93. Means tangible and perceptible miracles.

94. This is an answer to their query that he is a prophet, then why he does not manifest a miracle before them saying this Book is a great miracle; in the presence of this miracle there is no need for any other miracle.

Then this miracle is very beneficial owing to its nature: those who will believe in it, Allah's mercy will descend upon them and they will get a reminding admonition from it.



52. (O Prophet!) Say: "Allah suffices for witness between me and you.<sup>95</sup> He knows what is in the heavens and the earth. Those who believe in falsehood and deny Allah they will be the losers."<sup>96</sup>

قُلْ كَفَىٰ بِاللَّهِ بَيِّنًا وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩٦﴾

53. They demand of you to hasten the punishment. Had it not been for the appointed term, they would have been overtaken by the punishment;<sup>97</sup> and it will overtake them suddenly, and they will not perceive it<sup>98</sup> (coming).

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ  
وَلِيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٧﴾

54. They demand of you to hasten the punishment, although the Hell is (already) encompassing the disbelievers.<sup>99</sup>

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٩٨﴾

55. On the day the punishment will cover them from above and underneath their feet and He will say: "Taste (the reward of) what you had been doing."

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ  
وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٩﴾

56. O my slaves, who believe! My earth is vast, so worship Me only.<sup>100</sup>

يُعْبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ﴿١٠٠﴾

57. Every soul will taste death.<sup>101</sup> Then to us you will be returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿١٠١﴾

58. Those who believe and do good acts, verily We will house them in lofty mansions<sup>102</sup> of Paradise underneath which rivers flow; therein they will abide forever. How sweet is the reward for righteous workers,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ مِنَ الْجَنَّةِ عُرُفًا  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٠٢﴾

59. Who persevere patiently and put their trust in their Lord!<sup>103</sup>

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٣﴾

60. How many an animal that does not bear its own provision! Allah provides for it and for you too.<sup>104</sup> He is the Hearer, the Knower.<sup>105</sup>

وَكَأَيِّنْ مِنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا وَاللَّهُ بَرُّرُزْقِهَا وَاِيَّاكُمْ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٠٤﴾

61. If you ask them who has created the heavens and the earth and made subservient the sun and the moon, they would say: "Allah." How can they turn away from Him?<sup>106</sup>

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَلَّىٰ يُؤْفَكُونَ ﴿١٠٥﴾

95. After conveying the arguments of the Qur'an, there does not remain any need for presenting any argument for prophethood. By revealing this Book, the evidence which Allah has provided is sufficient for his prophethood.

96. 'Batil' or falsehood means opposed to truth. Allah is the greatest reality of this universe, whose real recognition can be gained through His messenger and His Book. Any belief of theory that a man would hold against this reality will be false and its result will be nothing else but doom.

97. That is: The punishment will not come until the term of performing good or bad acts, fixed by Allah, is over. If it were not the rule of Allah that the denier of His messenger were not to be given time to reform then the punishment would have descended on them much before.

98. That is: If they stuck to their disbelief, then punishment will surely come, and it will come in such a way that they will not even know when and how it came.

Subsequently however people continued to embrace Islam and the number of the Prophet's followers went on increasing. Therefore, the few disbelievers that were left, for them Allah's wisdom did not consider it necessary to send down punishment from the heavens, and instead He caused the swords of Muslims to fall on their heads as His punishment. Accordingly battles between Islam and disbelief were fought and the disbelievers were eliminated in a way they hardly imagined.

99. That is: This was the case of punishment in this world. As for the punishment in the next world, then the Hell is not far away from the disbelievers. It is encompassing them from all sides, i.e. they are in the grip of the Hell in every way.

For further explanation, please see Surah Kahf, Note No.47.

100. At the time of the revelation of this Surah, Muslims in Makkah were handful only. On their embracing Islam the disbelievers let loose a reign of terror against them. In view of these circumstances, they were directed to migrate to some other country, If they had no freedom of worship in their own land. Accordingly

the migration to Abyssinia started.

It is the basic teaching of Islam that if the conditions in their country become intolerable, even in the holy city of Makkah also, that they cannot express their faith openly and cannot worship the only God, then they should leave their land and go to some other country where it is possible for them to follow the basic tenets of their religion; on such occasions love for the country and the nation should not be an obstruction, for one's religion and faith the nation, the country and the home can be given up, but for the nation, the country and the home the religion and the faith cannot be sacrificed.

### حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

"The country's love is part of the faith" is an invented hadith, which is presented by the people without any research, and the purpose is to prove that Islam supports nationalism, although in the Qur'an migration has been presented as demand of faith, which is quite opposed to nationalism.

101. That is: When everybody has to die, then the worry should be for the life after death. The remembrance of death prepares man to face the sufferings that come in the way of following the religion, and it keeps him away from the luxuries of the world. The hadith says:

اَكْثَرُ مَا اِذْكُرَهَا ذِمَّ الْمَلَأَاتِ يَعْنِي الْمَوْتَ. (ترمذى ابواب الزهد)

"Remember often the thing which ends the pleasures i.e. the death." -(Tirmizi-Abwabuz-zuhd).

102. In the foregoing ayah there was a mention of giving up native places and homes for the sake of religion, here in that context a mention is made, particularly of rewarding them with lofty mansions in the Paradise.

For further explanation, please see Surah Furqan Note No.109.

103. Here two attributes of the people of faith have been stated: patience and trust in God. With reference to context it means to be patient while enduring sufferings in the cause of the faith, and to undergo all trials and tribulation that come in the way of following the religion. As for the trust in God, the people of faith do not put their trust in material things, but al-

ways in Allah who is the Original Causative Force, and changes the circumstances according to His will. Trust is that condition of heart which is created as a result of earnest belief in God's ability to rule the world.

104. In the event of migration the question of livelihood arises, therefore, attention is being drawn to this reality, that to provide food and livelihood is Allah's responsibility. He provides food to the animals, so why would He not provide food for you. You see that countless animals, birds and creatures living in water do not carry food with them, but Allah provides them food wherever they go. Similarly He is providing food regularly to the humans, therefore, they should worry only about worshipping Allah and not about what they would eat.

Such a guarantee from Allah of providing food does not mean that man should not at all adopt right methods of livelihood and obtaining food. Even animals have to make some efforts to obtain their food, or else the spider would not have made its cobwebs, and the ants would not have formed long queues, nor the birds would have flown away from their nests in search of food every morning. A hadith has it:

لَوَإِنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْتُمْ كَمَا تُرْزَقُ  
الطَّيْرُ تَعْدُو حِمَاصًا وَتَرُوحُ بِطَانًا. (الترمذى ابواب الزهد)

"If you had put trust in Allah as is the right way of doing it, then you would be given food as birds are given their food, that in the morning they set out hungry and in the evening return belly full."

(Tirmizi-Abwabuz- Zuhd).

However, this teaching of trust in God saves Muslims from becoming bread-worshippers, which is the product of the communist mentality nowadays.

105. Hints at the fact that Allah hears your appeals and knows your conditions.

106. The polytheists of Makkah knew that Allah had created the heavens and the earth and He had made the sun and the moon subservient to man, but in spite of this admission of the reality they deviated from its demands and indulged in polytheism. Here such a fact has been quoted as an amazing practice, that is when they admit the reality then what makes them deviate from faith ? And how is it that they go astray?



*Allah gives provision abundantly to whom He will and sparingly to whom He will. Verily Allah is Aware of all things. (Al-Quran)*

62. Allah gives provision abundantly to whom He will and sparingly to whom He will. Verily Allah is Aware of all things.<sup>107</sup>

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ  
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٢﴾

63. If you ask them who sent water from the sky and revived the earth when it was dead, they would say: "Allah." Say: "Praise<sup>108</sup> then be to Allah:" But most of them have no sense.<sup>109</sup>

وَلَمَّا سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ  
مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ  
لَا يَعْقِلُونَ ﴿٢٣﴾

64. This life of the world is but a pastime and a game. Verily the abode of the Hereafter that is (the true) life, if they only knew it!<sup>110</sup>

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ  
لَهِىَ الْحَيَاةِ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٤﴾

65. When they sail in the ship they invoke Allah, making their submissiveness pure for Him only,<sup>111</sup> but when He brings them safe to land, at once they ascribe partners to Him,

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ؕ فَلَمَّا  
نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٢٥﴾

66. So that they may show ingratitude for what We have given them, and that they may enjoy (the life of this world).

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ؕ وَلِيَمْتَمَتُوا بِمَا نَسُوا فَيَكْفُرُوا  
بِأَنبَاءِ اللَّهِ لِيَكْفُرُوا ﴿٢٦﴾

67. Do they not see that We have made a safe sanctuary, while all around them men are carried off by force?<sup>112</sup> Do they then believe in falsehood and disbelieve in the bounty of Allah?

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مِّنَّا وَيَخَظِفُ النَّاسُ مِنْ حَوْلِهِمْ  
أَقْبَالَ بَابِلَ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٢٧﴾

68. And who is more wicked than the man who invents a lie about Allah, or denies the truth when it comes to him?<sup>113</sup> Is not there a home in Hell for disbelievers?

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ  
لَمَّا جَاءَهُ الْبَيِّنَاتُ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٢٨﴾

69. Those who strive for Us,<sup>114</sup> We will surely guide them to Our paths.<sup>115</sup> Allah is with the righteous.<sup>116</sup>

وَالَّذِينَ جَاهَدُوا مِنَّا سَبَلَنَا وَإِنَّا لَمَعْرُومُونَ  
الْمُحْسِنِينَ ﴿٢٩﴾

107. That is: If they invoke someone other than Allah for their food, then they should know that the problem of providing food is Allah's concern alone, all his methods are wise, He knows what is good for His slaves, and it is His wise method that to some one He provides abundant food and means and to some others He provides sparingly and in measured quantities.

108. Allah be praised and thanked that you have admitted that Allah has created all this, and when you admit this, then you should sing His praises and thank Him always.

109. If they had used their intelligence, then they would not have indulged in contradictory talk. On the one hand they admit this great reality and on the other hand they deviate from its logical demands.

110. The real and the everlasting life is that of the Hereafter, where the blessings are constant, the spring is ever present and the comforts and pleasures are unending. As against this the life of this world is temporary, whose benefits and pleasures are lowly. But the attractions of the worldly pleasures is such that man's heart is satisfied, and he is so much absorbed in its benefits and pleasures that he forgets himself. In the Hereafter when he will open his eyes he will realise that the real life is the life of the Hereafter, and the life, which he spent in the world, losing himself in its benefits, luxuries and comforts, was from this aspect merely a pastime and sport. In view of this reality man should make the Hereafter, and not this world as his goal. He should live in the world in such a way that he should achieve success in the

next world.

This insignificance of the worldly life is from the aspect of its material benefits and outer glitter compared to the life in the Hereafter, otherwise according to the clarification of Qur'an the life of the world is the life of trial, and the man who accepts faith and lives righteous life, he collects the great wealth of everlasting virtues and this is his great achievement.

111. For explanation, please see Surah Yunus, Note No.42.

112. For explanations, please see Surah Qasas, Note No. 111.

113. For explanation, please see Surah An'am, Note No.40.

114. For explanation, please see Surah Ankaboot, Note No.8.

115. Means paths of virtue and good. Whoever undergoes sufferings and tribulation in the cause of Allah, He opens for him paths of good and righteousness, therefore, excellent qualities develop in him, he becomes courageous, he is prepared to face falsehood bravely, he gets insights and wisdom, his capabilities are nourished, and by the grace of God he goes on achieving blessings after blessings, and ultimately meets his Creator.

116. By righteous here is meant especially those who strive in the cause of Allah, undergoing in life difficulties and sufferings for His Sake, and sticking to His religion and for its propagation facing all kinds of difficulties. For such virtuous people Allah has given the glad tidings of His companionship and nearness, and those who get Allah's nearness, they will obviously be helped at every step, and he will definitely reach the goal of success.



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