اِنَّ هٰذَا الْقُرْآنَ يَهْدِىْ لِلَّتِىْ هِىَ اَقْوَمُ (القرآن)

"Verily this Quran guides you to that Path which is quite Straight "(Al-Quran)

دَعْـــوَةُ الْـــقُـــرْآن

تفسير سورۂ روم تا سورۂ ناس

DAWATUL QURAN

(Surah Ar-Room to Surah An-Nas)

Arabic Text, Translation and Commentry

Vol. 3

by

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❍ ❍ ❍ ❍

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بسم الله الرحمن الرحيم

In the name of ALLAH, Most Gracious, Most Merciful

PREFACE

ALLAH alone is worthy of all praise Whose Grace this commentary DAWATUL QURAN has been completed and now we are presenting its third and final volume to the respected readers. The writing of this commentary in Urdu began in the 1396 of the Hijri era (1976AD) and it ended in the month of Ramzan 1414 (March 1994) which means this is the fruit of a continuous deliberation and reflection in the path of understanding the Holy Quran. Each and every ayat, each and every word, even each and every letter too demanded that they should not be passed over cursorily but that every effort should be made to go deep into them and that the command to read the Quran with 'tarteel' (haltingly) should be complied with in the matter of commentary also, so that the ayaat may be interpreted correctly, their hidden meanings may become clear and we may be able to pick up the precious pearls of wisdom from it and enrich ourselves. Of course, the appreciators of the commentary had to wait for quite a long time, but the time taken in view of this sort of work was inevitable.

When we started to write this commentary and when some of its parts were released many had raised the question that what was the need of Quran writing a new commentary when a number of commentaries were available in the Urdu language? At that time it was rather difficult for us to convince them, though we had given some hints in the foreword of the commentary. Subsequently when subsequent parts of the commentary began to be published, by the Grace of ALLAH, its aspect of usefulness started showing. Now, when this effort is over, the readers them selves can say whether this work is a need of the day or not. We need not say any more in this regard.

In this commentary we have, especially, kept the following points in mind :-

First, whatever is to be said should be said after testing it thoroughly on the anvil of research. Neither a particular maslak (school of thought) must be made binding nor it should be rendered into the interpretation of a certain school of thought.

Second, the position of Sunnah in the matter of elucidation and explanation of Quran must be kept in view very carefully. Therefore Ahaadeeth-e Saheehah (true traditions) have been quoted on various occasions. Of course, those narrations which collide with the Holy Quran or which are not in conformity with Quran or which tend to blemish the sinless ness (ismat) in the character of the holy prophets have not been given place in this commentary. Whenever necessary such traditions have been, criticized also, even if such traditions are being regarded as Saheeh (true or correct), because, no word of the holy prophet can ever go against the Word of Quran. The nonsense narrations found in Arabic commentaries have created a very big barrier in the path of understanding the Holy Quran.

Third, the original message of Quran must be highlighted while hitting the current materialist thinking hard so that the Divine arguments may become clear to the Muslims and non-Muslims.

Fourth, approach of the message must be purely Quranic and prophetical, which means, it should be both simple and natural. Moreover it should be useful in awakening the people who ignore the Hereafter and in making them afraid of the eternal torment in the other world. Quran declares that its primary aim is INZAR (warning).

Fifth, the attention of the reader of the Quran should, first of all, be concentered on his own self and he should see his life and character in the mirror of the Quran. Self-purification and training of one's own mind and heart is the first responsibility which the Quran imposes upon its reader. It makes him concerned, first of all, for his own salvation in the Hereafter. Man has been placed in this examination hall only for this purpose that he may inculcate those qualities and virtues in him which may make him entitled to Paradise. Therefore, to ignore one's own improvement and to talk of social reformation is to overlook the original aim of the Quran.

Sixth, both intellectual and practical waywardness of Muslims must be severely criticized whether they be in the category of innovation (Bidat), senseless practices or grave worship or in materialistic thinking, so that the view of TAWHEED (oneness of God) may come forth very clearly and people may be inclined toward self-reform.

Seventh, the aspect showing Quran's greatness and its being a miraculous word may become quite clear to non-Muslims, because, Quran has averred that its miraculous aspect is a great argument (Hujjat). But those who do not know the Arabic language can get this idea only through the facts, presented by it, its teachings, its foretellings and its mind-sharpening and heart-moving wisdom. Therefore, it is very essential to present these things clearly and effectively.

Eight, the guidance which Quran gives and the manner in which it wants the formation of an Islamic society through the establishment of the Islamic way of life should become so clear to all that the true and comprehensive view of Deen (religion) may become fixed in mind and it may become possible to solve the modern day problems in the light of Quranic guidance.

Nineth, the effort to satisfy the heart should be greater than that to satisfy the mind. Mere increase in knowledge, be it scientific or historical, is neither the aim of the Quran nor can it created tenderness in heart which prepares man to accept admonition. Therefore,though the findings of science can be presented in support of Quran's statements it must not be made the topic of Quran.

And tenth, the Spirit of Quran must be fully kept in mind. It should not be allowed to disappear during discussions in the commentary.

Only the readers can estimate to what extent we have been successful in attaining these aims. But, whatever the success, it is only the result of Allah's special grace. Otherwise the writer is fully aware of his weaknesses and drawbacks. The truth is that the work of translating and commenting upon Quran is very hard and it is a very responsible job. But when my sincere friends who are the founder members of the IDARA DAWATUL QURAN, put this heavy responsibility on this writer Allah be-stowed him with His special mercy and according to the tradition (Hadith) (The job for which one is created is made easy for him), he got the Divine help. With a view to appreciate Allah's bounty I may also mention that when I was studying in the Anjuman-e Islam High School, Bombay, my special subject had been the Holy Quran. Thereafter, I had the opportunity of giving Quranic lessons and making in depth study of Quran for many years. I learned the Arabic language only for understanding Quran and I learned it through Quran. It is indeed a very big grace of Allah which HE bestowed upon me REHMAN TAUGHT THE QURAN.

The foremost aim of the commentary DAWATUL QURAN is only that the message of Quran should be conveyed to the slaves of Allah through the Holy Quran, that non-Muslims may be inclined to accept the. TRUTH and Muslims may become interested in understanding Quran and they may think of reforming (improving) themselves. But any commentary can prove effective only when the doors of hearts are open for accepting the Truth :

Tere Zameer pe jab tak na ho nuzoole kitaab
Girah kushaa hai na razee na saahibe kasshaf

Finally, I pray to Allah that HE may forgive my mistakes, may accept this service to the Holy Quran and may lead the readers to improvement and guidance.

Shams Pirzada
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Bombay -400 003.
27, Zulqa'adah 1414 A.H.
9, May 1994 A.D.

NOTE

Our friend Mr. Abdul Karim Shaikh was rendering the service of translating DAWATUL QURAN into the English language. He had completed 25 paras from Surah Al- Fatiha to Surah Jathia. He had also translated the last para (Surah An- Nabaa to Surah An-Naas) long back. Only four paras had remained to be translated (paras 26 to 29)when his LORD called him back to HIM (Inna Lillaahi Wa Inna Ilaihi Rajioon).The sincere manner in which he did this noble service and for which he worked very hard and endured much pain is, indeed, laudable and worth appreciation as he was not keeping good health. May Allah forgive him. raise his position in the Hereafter and spread the good which he has left in this world far and wide.

The four paras (26 to 29) which had remained untranslated have now been translated by our friend Mr. Sultan Akhtar, who was a fast friend of the late Mr. Abdul Karim Shaikh and was assisting him when he had become very weak in his last days. May Almighty Allah accept his service also.

Bombay.
30th December, 1995
Shams Pirzada

SURAH AR-ROOM

30. SURAH AR-ROOM
(THE ROMAN EMPIRE)

NAME: The Surah commences with a prophecy about the Romans, which gives it its name: "Ar-Room".

TIME OF REVELATION : It is Makkan and was revealed after the defeat of the Romans in the areas near Arabia, that is in the seventh year after the declaration of prophethood, 616 Christian era.

CENTRAL THEM : To create belief in the Hereafter. This belief is created after the reality about this world is known, and also from this fact that every promise of Allah is bound to be fulfilled.

ORDER OF THE VERSES : In Ayat Nos. 1 to 7 a prophecy is made of the victory of Romans after their defeat. And this is utilised to turn the minds towards the real Ruler and the Hereafter

In Ayat No.8 to 27 invitation is given to ponder over Allah's those signs which are spread out in the heaven and the earth and which create a belief in the Hereafter.

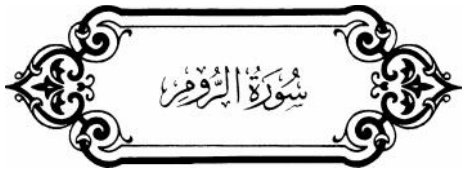
Verses No, 28 to 54 argue out the truth of monotheism and falsehood of polytheism, and it is clarified that the religion of tawheed is the religion of nature. Moreover believers in this religion are directed to be active in acts of Allah's obedience and to shun activities of sins. And glad tidings are given for those who will be leading a life of this kind.

Verses No.55 to 60 are concluding ayat, in which the direction of the narrative turns towards the Day of Resurrection and the Hereafter.

30. SURAH AR-ROOM

(THE ROMAN EMPIRE)

Ayat : 60



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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ﴿١﴾

1. Alif. Lam. Meem .[1]

غُلِبَتِ الرُّوْمُ ﴿٢﴾

2. The Romans have been defeated,[2]

فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ
غَلَبِهِمْ سَيَغْلِبُوْنَ ﴿٣﴾

3. In the nearby territory, and they, after their defeat. Will soon be victorious,[3]

فِيْ بِضْعِ سِنِيْنَ ؕ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَمِنْۢ بَعْدُ ؕ
وَيَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ﴿٤﴾

4. Within a few years.[4] Allah's is the command before and after[5]; and on that day the believers will rejoice.[6]

بِنَصْرِ اللّٰهِ ؕ يَنْصُرُ مَنْ يَّشَآءُ ؕ
وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿٥﴾

5. In Allah's help[7]. He helps whom He will. He is the Mighty, the Merciful.[8]

وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا
يَعْلَمُوْنَ ﴿٦﴾

6. That is Allah's promise[9]. Allah does not break His promise, but most people do not know[10].

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۖ وَهُمْ عَنِ
الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ﴿٧﴾

7. They know only the outward of the life of the world, and are heedless of the Hereafter[11].

اَوَلَمْ يَتَفَكَّرُوْا فِيْٓ اَنْفُسِهِمْ ؕ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ
وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ؕ
وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكٰفِرُوْنَ ﴿٨﴾

8. Have they not pondered[12] upon themselves? Allah did not create the heavens and the earth, and that which is between them, except with (the purpose of) truth[13] and for an appointed term[14]. Yet truly many people are disbelievers in the meeting with their Lord.

COMMENTARY

1. For separate letters or abbreviations, please see Surah Baqarah Note No.1. Surah Yunus Note No.1 and Surah Ankaboot Note No.1.

In this Surah 'ا' "Alif" hints at Ayat (signs) towards which attention is repeatedly drawn, e.g. ayat Nos. 10, 20, 21, 22, 24, 35, 46, etc.

'ل' "Lam" hints at لِقَاءِ رَبِّهِمْ (meeting with their Lord) (Ayah No.8) and also لِقَاءِ الاٰخِرَةِ (meeting with the Hereafter-ayah No.16).

And 'م' Meem points to Mumineen (believers), a promise for whose help is given in ayat Nos. 4,5 and 35, as if this Surah contains three important subjects: arguments in favour of monotheism, belief in the Hereafter and the promise of help to the believers.

2. At the time of Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) there were two great kingdoms, one was the Persian Empire, comprising of Iran and Iraq, and the other was the Roman Empire, comprising of Palestine, Syria, Turkey, etc., and whose capital was Constantinople. The Romans were people of the Book and were the followers of Prophet Jesus. Because of their internal dissents their kingdom had become very weak. The people of Iran were fire-worshippers. They got the opportunity of taking advantage of the weakness of the Romans and after carrying on repeated attacks on their territories they annexed Syria and Palestine, so much so that in the seventh year of the Prophet's declaration of his prophethood, i.e. in 616 Christian era the Persians reached up to the northern border of Arabia, which part of the territory was under the Roman Empire. The defeat of the Romans gladdened the hearts of the people of Makkah and they got the opportunity of taunting the Muslims that the believers in the divine scriptures have been disgraced, if they were followers of the truth, they would not have faced defeat. Their sympathy was with the Persians as the religion of both was polytheistic.

3. Nearby territory means border between Syria and Arabia, which was called 'Azra'at'. This territory is above Tabuk. It was under Roman rule, and fighting in this region means that the war was knocking at the Arabian door. This was a very disturbing situation. And when the Romans were defeated by the Persians the Makkans were overjoyed, and in the defeat of the Romans they saw the defeat of the Muslims and in the victory of the Persians they saw their own victory. But these ayat gave a jolt to the people by prophesying the events that were to take place in future. In this ayah a prophecy has been made that although the Romans have now been defeated but in the near future they would be victorious.

4. In the text the word 'biza' is used which is used to indicate a period of three to nine years. In other words with this statement the time for the victory has been fixed that the Romans would be victorious within nine years.

It may be noted that till then the message of the Prophet had not reached the Romans, and they claimed to be believing in the Torah and Injeel, and therefore, their position was that of a Muslim group only. And for this reason the Quran made a prophecy about them and for this reason too the people of faith of Makkah supported them. It gives us a guiding principle that if the Non-Muslims of a country attack the Muslims of that country then the Muslims of the world should help the Muslims of that country, against whom the Non-Muslim unbelievers or idolaters have committed the aggression, because Muslims, however corrupt they may be, their being defeated by the Non-Muslims is not a desirable thing. Moreover it also puts the religion of Islam in a bad light. Another guidance we get from this is that the occupation of any Muslim country by the Non-Muslim and infidel people is against truth and justice, for it gives polytheism and non- belief a chance to spread its bad influence and the society is likely to suffer corruption. Therefore, such an arrangement cannot be tolerated.

5. That is: In the beginning the Romans who were defeated by the command of Allah and that afterwards they will be victorious, with His command only. It means that victory and superiority is within Allah's power only. He gives it to whomever He will and deprives whomsoever He will. The decisions of victory and defeat that come from Him are based on justice and wisdom.

Romans had introduced new things in their religion (Islam) and were involved in in-fighting, Because of this their enemies were made to defeat them so that they might come to their senses and reform themselves. Similarly later on when the people of Iran were defeated, it was for weakening the tyrants.

6.This is the glad tidings for the people of faith that very soon they will be rejoicing the victory of the Romans. But in this there was a hint of a still greater cause for celebration, and that was the prophecy of the people of faith overcoming the people of Makkah. Accordingly in the year 02 H.(624 Christian Era) the battle of Badr took place and the people of faith defeated the people of Makkah. The Romans also defeated Persia that same year. The Roman emperor, Hercules, who was confined to Constantinople, re-formed his army and in 623 (Chr.Era) attacked Iran through Azerbaijan, and entering that country destroyed their biggest fire-temple. At that time Khusrow II was the King of Persia. He could not convert his defeat into victory. This victory was achieved by the Romans in the year 623 or 624 Christian Era, and thereafter within a few years they took back Palestine and their other territories from the Persians, (For historical details, please see Encyclopedia Brittanica Vol.8, page 781, and Vol. 10, p. 454).

Briefly the year 02H. (623 Ch. E.) is that year in which on the one hand the Romans defeated the Persians and on the other hand the companions of the Arabian Prophet, Sallal Lahu Alaihi Wa Sallam, made the disbelievers of Makkah bite the dust.

In this way the prophecy of Quran proved to be true, word by word, and the Muslims had two causes to rejoice.

The coming true of this Quranic prophecy within nine years is the greatest proof of its and the Prophet's truthfulness. It is stated in a hadith on the fulfillment of this prophecy that many persons embraced Islam.

7. That is: the rejoicing of the people of faith will be on account of the help from Allah, Not on account of the fighting quality or acumen of the Romans, for the people of faith believe in Allah's power, and are hopeful of His help. The victory that the Romans achived over the Persians and the observation of the Divine assistance which they experienced in the Battle of Badr was the cause of great pleasure and rejoicing.

8. Allah is Supreme and Mighty, therefore, whomsoever He wills to help, none can stop Him. He is Merciful, therefore, He will show mercy to the people of faith definitely and will bless them with His help.

9.The promise which Allah made of the victory of Romans and of rejoicing by the people of faith over the Divine help will essentially be fulfilled. And history is a witness that this promise was fulfilled, and the Quran's being the word of God and His revelation proved to be an irrefutable fact.

10. The prophecy of the victory of Romans in the Quran is an example of Allah's promise being fulfilled, so that the people may understand it clearly that all His promises made in the Quran will definitely be fulfilled, but most people are so careless that they do not heed it.

11. In this ayah a very deep thing has been stated. The knowledge of the people about the life of this world is very superficial, because their sight has been limited to its external aspect only, but its internal aspect is hidden from their eyes. If their sight had been far-seeing they would have seen the truth about the Hereafter. But they are happy with the outer cover of the world and are regardless of the kernel or inner truth. Therefore, their share is only the outer skin. They are unable to see the realities that are behind the rise and fall of the nations of the world and their victories and defeats, they form only a superficial opinion about them.

Modern Science has shown that a minute particle is not merely a particle, but it is a complete system of electron, proton and neutron, and great energy is hidden in it. The atomic energy is the result of this discovery only. It is amazing that even after these experiments and observations, their eyes do not open, and they are allured so much by the external glitter and glamour that they are not prepared to look beyond it into the innards. Had man tried to search for the realities of the inside of the life of the world, the reality about the Hereafter would have become manifest to him, and in the light of the Divine Revelation he would have seen the realities of the inner life in

such a way as if he is seeing the inside of the human body through the X- Rays, nay, but he would have seen it even in a better way.

12. That is: Why do the deniers of the Hereafter not peep into their inner selves and find out what their own inner feelings tell them: Whether there is no purpose of their creation, or is there a purpose of the creation of the universe, or may man do good work or bad, the result is zero, or that by nature man is a responsible creature, therefore, there is a purpose behind his creation; and since this universe is being run on wise lines, there is, therefore, a purpose and objective behind his creation, and that the result of man's good work should be good, and of his bad and evil work should be bad and evil. If man ponders upon his own inner feeling, then he will find it in favour of the second thing, and this is the witness of man's own inner feeling in support of the divine system of reward and punishment.

13. For explanation, please see Surah An'am Note No.24 and Surah Yunus Note No.15.

14. That is: As this universe does not exist from the very beginning, so also it will not be eternal. It has a beginning, and it also has an end. This factory will run for an appointed period only. Its period of running has been fixed by Allah only, and He alone knows how long it will run.

Looking to its exterior people thought that the universe will run forever in the same way. Accordingly they based their religious concepts on this idea, but modern science has proved these concepts to be wrong, for if it is possible by bursting of an atom great energy can be released, then why it is not possible for this universe to experience such a big explosion, and after this explosion a new world may come into existence?

❍ ❍ ❍ ❍ ❍ ❍

ROMAN EMPIRE AND PERSIA

So recite glory of Allah when you enter the evening and rise in the morning. ***(Al-Quran)***

9. Have they not travelled in the land and seen what was the fate of those who were before them[15]? They were stronger than them; they tilled the land and built upon it more than these have built.[16] And their messengers had come to them with clear signs (of Allah's greatness). Then Allah was not to wrong them, but they did wrong themselves.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

10. Then evil was the consequence of the evil-doers, because they had denied the revelations of Allah and scoffed at them.

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾

11. Allah begins creation, then He will reproduce it[17], then you will be returned to Him.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

12. And on the day when the Hour of Doom strikes, the guilty will be speechless with despair.[18]

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

13. And none of the partners invented by them (for Allah) will intercede for them, and they will deny their partners[19].

وَلَمْ يَكُن لَّهُم مِّن شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾

14. And on the day when the Hour of Doom strikes, people will be separated one from the other[20].

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾

15. So those who believed and performed good acts will be kept happy in a Garden[21].

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

16. And those who disbelieved and denied[22] Our revelations and the meeting in the Hereafter will be delivered up for punishment.

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

15. For explanation, please see Surah An'am Note No.20, and Surah Hajj, Note No.82.

16. Nations in the past had shown more progress than the Arabs but as a result of denying the messengers of Allah, they were seized by great punishment and all their progress and civilization turned to dust.

17. For explanation please see Surah Ankaboot Note No.36.

18. Those who would have come after committing the unforgivable guilt like that of polytheism, they will be despairing of the mercy of Allah and on observing the happenings on the Day of Resurrection their senses will leave them.

19. That is: In the world whom they had considered to be their intercessors with Allah and had imagined them to be having the rights and the authority of Allah and His partner, with such imagined partners their devotion would be over, and at that time they will admit that they are not their gods.

20. That is: On the Day of Judgment people will be divided on the basis of belief and disbelief, in two different groups. All differences of colour, race, nation and country will disappear. The difference on account of belief and acts will be considered the real difference, and on the basis of this difference people will be divided into groups.

21. Here the word Garden is used, which in Arabic is spoken for a garden which is beautiful and has plenty of water. The idea is to present a picture of the garden of Paradise, which is very beautiful and green and ever blooming.

22. (Kufr) disbelief and denial is not only disbelief and denial of Allah's existence, but also of His signs and revelations, which include all those signs which prove Allah's oneness, and the ayat which were revealed to the Prophet. Similarly denial of meeting with Allah on the Day of Judgment is also absolute kufr.

17. So recite glory of Allah when you enter the evening and rise in the morning[23].

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ ﴿١٧﴾

18. Praise is for Him in the heavens and the earth[24], and (recite His praise) in the fading part of the day[25] and at the noon[26].

وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ﴿١٨﴾

19. He brings forth the living from the dead[27], and He bringsforth the dead from the living[28], and He revives the earth after its death. And likewise you will be broughtforth[29].

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ وَكَذٰلِكَ تُخْرَجُوْنَ ﴿١٩﴾

20. And of His signs is this that He created you from dust[30], then Lo! you became humans and spread out[31] (through the earth).

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَآ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ﴿٢٠﴾

21. And of His signs is this that He created for you wives[32] from among yourselves, that you might find tranquillity[33] with them, and created love and kindness between you[34]. Verily there are signs in this for people who think.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢١﴾

22. And of His signs is the creation[35] of the heavens and the earth, and the difference[36] of your languages and colours. Verily there are signs in this for men of knowledge. [37]

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿٢٢﴾

23. And of His sign is your sleep[38] by night and by day and your seeking[39] of His bounty. Verily in this there are signs for those who hear [40].

وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَالنَّهَارِ وَابْتِغَاۗؤُكُمْ مِّنْ فَضْلِهٖ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٢٣﴾

24. And of His signs is this: He shows you the lightning (which creates) fear and hope[41], and sends down water from the sky, and thereby revives the earth after its death. Verily in this there are signs for the people who understand.

وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَاۗءِ مَاۗءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٢٤﴾

23. When these wonderful manifestations are the result of Allah's might, which you observe daily, then you should sing His praises, and recite words of His glorification, particularly at the turning of the time during day and night when the natural phenomena occur, and the signs of change appear in the atmosphere. Seeing these signs, which divert attention towards God, you should busy yourselves in praising and glorifying Allah and in worshipping Him.

This command for reciting words of glorification are of a general nature, but this ayah and the one following it hint at the five-time regular salat (prayer) which is the best form of praise and glorification of Allah. The time of evening is the time for Maghrib and Isha prayer and the morning is the time of Fajr prayer.

24. That is: In the heavens and the earth only Allah is worthy of praises and the whole universe is busy in singing His praises. So you also join them in singing praises of your Lord. There does not arise the question of singing praises of any one else in this gathering.

25.'Ashiyya' the fading part of the day or the last part of the day signifies the time of 'Asr'. This time is for offering the prayer of 'Asr'.

26. Zuhr. i.e. the time of decline. 'This time is for offering the prayer of Zuhr.

27. This has been explained in Surah Al-e-Imran Note No.40 and Surah An'am Note No.177.

28. This has been explained in Surah Baqarah Note No.197.

29. That is: After death on the Day of Resurrection you will be revived and will live again.

30. Allah is the Creator of man, and when the Creator himself says that He has created man from dust, then what could be more certain? This fact is further supported by the fact that man gets his food from dust only and after death he mixes up with dust.

According to science life appeared on the earth later on. But Darwin's theory that man is descended from monkey is only a guess work and cannot boast of any academic proof in its support. It is totally against the statement of Quran.

For further explanation, please see Surah Hajj Note No.7.

31. Man was created from dust, but later on his race so multiplied that mankind spread out allover the earth, and billions of men are still spreading over the face of the earth. Of whose might is this a manifestation ?

Man of the past ages did not contemplate this aspect of human creation, with the result that they succumbed to believing in polytheism, and the man of the present age is also not ready to consider this aspect of the creation and is, therefore, indulging in kufr, disbelief and atheism.

32.'This has been explained in Surah Nahl Note No. 107.

33. The purpose of creating women (wives) is this that from them men may get peace and tranquillity, but it does not mean that women are merely playthings for men, but that as men have been created for a high purpose, similarly women have also been created for a high purpose. Therefore, being a responsible creature, both enjoy equal position.

34. Love that is a deep emotional attachment with each other, and kindness that both are sympathetic and helpful to one another. In this way both become one soul with two bodies.

35. For explanation please see Surah Baqarah Note No.196.

36. If men were to be created through automatic machines, then their language and their colour would have been one and the same. But we see that different nations and communities have different languages and different colours. Some are black and some are white, some are brown and some are yellowish. Does not this diversity in languages and colour signify that behind the creation of man there is a will, a wisdom and a planning, which testify that there exists a great and Mighty ruler?

37. That is: Those who do not live in the darkness of ignorance but form their views and ideas in the light of knowledge and traverse their life's journey in that light.

38. How strange is the state of slumber in which a man neither feels hungry nor thirsty. It also removes fatigue and brings in freshness in a person, and during sleep the function of reformation or correction goes on automatically. Does that happen without anybody having ar-

ranged for it?

39. Earning livelihood has been termed as seeking Allah's bounty or favour, for the materials for maintenance are Allah's bounty which can be perceived and felt.

40. Those who keep their ears open for hearing the counsels of the Prophet, only they are influenced by his advice, and they get right guidance from those signs which are provided by the Quran.

41. For explanation please see Surah Ra'd Note No.28.

And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily there are signs in this for men of knowledge. And of His sign is your sleep by night and by day and your seeking of His bounty. Verily in this there are signs for those who hear. And of His signs is this: He shows you the lightning (which creates) fear and hope, and sends down water from the sky, and thereby revives the earth after its death. Verily in this there are signs for the people who understand. ***(Al-Quran)***

25. And of His signs is this that the heaven and the earth stand firm[42] by His command. When He will call you, from the earth with a call, you will at once come out[43].

وَمِنْ اٰيٰتِهٖۤ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖ مِّنَ الْاَرْضِ ۖ اِذَاۤ اَنْتُمْ تَخْرُجُوْنَ ﴿۲۵﴾

26. And His is whosoever is in the heavens and in the earth[44]. All are obedient to Him[45].

وَلَهٗ مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿۲۶﴾

27. And it is He who initiates Creation and He will reproduce it, and it is easier for Him[46]. His is the Sublime Grandeur in the heavens and in the earth[47], He is the Mighty, the Wise.[48]

وَهُوَ الَّذِیْ یَبْدَؤُا الْخَلْقَ ثُمَّ یُعِیْدُهٗ وَهُوَ اَهْوَنُ عَلَیْهِ ؕ وَلَهُ الْمَثَلُ الْاَعْلٰی فِی السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿۲۷﴾

28. He sets for you an example, drawn from your own lives. Have you, from among those whom you own as slaves, partners in what We have given you, who equally share it with you? Do you fear them as you fear one another?[49] Thus We make clear Our revelations to the people who understand.

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ؕ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَیْمَانُكُمْ مِّنْ شُرَكَآءَ فِیْ مَا رَزَقْنٰكُمْ فَاَنْتُمْ فِیْهِ سَوَآءٌ تَخَافُوْنَهُمْ كَخِیْفَتِكُمْ اَنْفُسَكُمْ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْقِلُوْنَ ﴿۲۸﴾

29. Nay, but those who do wrong[50] follow their own lust [51] without knowledge. Who is able to guide him whom Allah has sent astray?[52] For such there are no helpers.

بَلِ اتَّبَعَ الَّذِیْنَ ظَلَمُوْۤا اَهْوَآءَهُمْ بِغَیْرِ عِلْمٍ ۚ فَمَنْ یَّهْدِیْ مَنْ اَضَلَّ اللّٰهُ ؕ وَمَا لَهُمْ مِّنْ نّٰصِرِیْنَ ﴿۲۹﴾

30. So set your face in absolute devotion to the faith,[53] – the faith of Allah's nature, on which nature Allah has created man[54] There is no change for Allah's creation.[55] That is the right religion, but most men do not know.[56]

فَاَقِمْ وَجْهَكَ لِلدِّیْنِ حَنِیْفًا ؕ فِطْرَتَ اللّٰهِ الَّتِیْ فَطَرَ النَّاسَ عَلَیْهَا ؕ لَا تَبْدِیْلَ لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّیْنُ الْقَیِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ﴿۳۰﴾

31. Turning toward it,[57] fear Allah,[58] and perform salat and do not be of polytheists;[59]

مُنِیْبِیْنَ اِلَیْهِ وَاتَّقُوْهُ وَاَقِیْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِیْنَ ﴿۳۱﴾

42. The manner in which the sky is standing firm with all heavenly bodies and the way in which the earth is going on without any defect after such a long time, and that there has been no disruption at all in the system of which they are a part is a clear proof of the fact that it is the handiwork of Allah only by whose command these systems and orderly processes are going on. And when they are running by His command, then it is only He who can disturb and disrupt them whenever He likes. Therefore, Doomsday is not at all impossible.

43. That is: To make you live again it is sufficient for Allah to give you one call only. As soon as He would give you a call, you would at once come out of the earth alive. This coming out will be with the physical body intact and Allah's call will be heard from inside the earth.

44. That is: They are His slaves. None of them is the master, but that Allah is the master of them all. Man is also a born slave and servant of Allah.

45. Everybody is helpless before Him and His command is enforced on every one.

46. For Allah it is not at all difficult to give life for the second time. When you admit that He created you for the first time, then to bring you to life for the second time will be still easier. Why is it that you consider reviving you on the Day of Resurrection is impossible?

47. Do not consider Allah on a level with man or any other creature. He is such a higher being who has no peer or equal or a similar being in the universe. He is unique in His being and attributes and all His attributes are very high.

In view of this reality to say something which may constitute an insult or which may be derogatory and not befitting to His being is total ignorance and absolute straying.

48. Two attributes of Allah have been mentioned here: Aziz that is Mighty and Hakim that is Wise. He is Mighty, therefore, His promise that man will be revived will be definitely fulfilled and His decision that Doomsday will occur and His court of justice will be held is a very wise decision and it is bound to come into force.

49. This example has been given to bring to light the folly of polytheism, When you do not consider your slaves equal to you and equal sharer of your property, and on account of their not being your partners you do not have the same kind of fear of them that you have of your own people, that is they would usurp your property or your rights, then why do you imagine things and beings created by Allah as His partners and sharers in His godhood, and why do you consider their rights equal to the rights of Allah? A thing which you do not like for yourself, why do you like it for Allah, when His Majestic being is so very high.

50. Means polytheists and idolaters.

51. It has become clear that polytheism and idolatry have nothing common with knowledge and sensibility. It is merely following one's own desires and lust.

52.That is: Whoever has gone astray according to Allah's law of misguidance, to bring such a person to the right path of guidance is not possible for anyone.

53. That is: When monotheism is a reality, and the greatest reality, then you should give full devotion to this religion of monotheism and be firm on this religion. Your sights should not wander here and there, but they should concentrate on the religion of Islam only.

The slightest attention towards any other religion besides Islam, which is the religion of pure monotheism, can shake faith, and the concept of all religions are true is absolutely misleading.

54. Means Islam has been termed as the religion of nature because:

1. In every person's system there is a concept of one God whom he/she recognises as his/her creator and Lord. His nature is quite unconscious of the concept of other gods.

The covenant of a single god is the natural covenant, which is taken from every human before his being taken to the world. Please see Surah A'raf, Ayah No.172, Notes. Nos. 264, 265.

2. Human nature basically likes acts of virtue and goodness and hates acts of evil and wickedness, and Islam promotes these natural tendencies.

3. Man's own conscience and urge consider him answerable before his Lord. Islam does not only support this concept but makes it take root firmly in the heart.

4. Human nature makes a distinction between

truth and falsehood; and when Islam comes before it as a true religion, it rushes towards it as a piece of iron towards a magnet. It is the desires, prejudices and Satanic promptings which cause the obstruction.

5. The nature of water is to flow along the slope. Similarly human nature is to follow the right path. If there are no causes for straying, then as soon as the highway of Islam would be clear to him, he would at once follow it.

In other words Islam is the expression of Nature's latent indications and hints, therefore, it is every individual's own religion, and it is only Islam which puts up this exclusive claim that it is the religion of nature, while any other religion cannot dare to put up such a claim.

The Prophet, Sallal Lahu Alaihi Wa Sallam, has expressed this fact, of Islam's being the nature's faith thus :

مَا مِنْ مَوْلُوْدٍ اِلَّا يُولَدُ عَلَى الْفِطْرَةِ۔ فَاَبَوَاهُ يُهَوِّدَانِهِ وَ يُنَصِّرَانِهِ وَ يُشَرِّكَانِهِ ۔ (مسلم کتاب القدر)

"Abu Hurairah (R) states that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam,) has said that there is no child that is not born on nature but its parents make him a Jew, or a Christian or a polytheist." (Muslim Kitab-ul- Qadr).

It means that to divert a child from its natural religion to another religion is an external act. This act is performed by the parents or the environment, which may either be in the form of making it a Jew, or a Christian or a Boddh or a Hindu, or it can be in the form of idolatry, atheism or agnosticism.

In short a person who has not distorted his nature, he would find Islam to be the voice of his own heart.

55. That is: In the nature on which Allah has created a person and in the model in which He has created him, that should not be changed. Although this has been stated in relation to belief, but the generality of the wording carries with it a wider sense, which includes not changing the external form also. Accordingly, in those days there were such fashions as altered the form as created by Allah. Therefore, in the hadith not only such a practice has been forbidden but such fashion seekers were also declared to be deserving of curses, e.g. narrowing the eyebrows, making slits between the teeth, tattooing on the hands, etc.

Accordingly in the hadith it is stated:

عن عبدالله رضی الله عنه قال لَعَنَ اللّٰهُ الواشِماتِ وَالْمُستَوْشِماتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَات خَلْقَ اللّٰهِ مَالِی لَا اَلْعَنُ مَنْ لَعَنَ رَسُولُ اللّٰهِ ﷺ وَ هُوَ فِی کِتابِ اللّٰهِ ۔ (صحیح البخاری۔ کتاب اللباس)

"Abdullah Ibn Masood (R)states that Allah has cursed those women who indulge in tattooing, those who get tattooed, those who pluck the hairs from their eyebrows, and make slits between their teeth, who alter the creation of Allah for beautifying themselves. Why should I not curse them who were cursed by the Messenger of Allah, Sallal Lahu Alaihi Wa Sallam, and this thing is there in the Book of Allah. (That is: the command to obey the bidding O the Messenger)." - (Sahih Bukhari, Kitab-ul- Libas).

Similarly in the modern times the fashion of shaving the beard, when beard is the natural manifestation of manhood, to undergo plastic surgery merely to enhance one's beauty and to make one's legs look more attractive, to subject oneself to vasectomy without there being a compulsive cause, etc.

56. And today also many people do not know that Islam is the true and the real religion of nature. They think that the religion that has become theirs by accident of birth is the true religion or that all the religions are true and Islam is also one of them.

57. That is: You turn yourself towards Islam is such a way that in your heart there is real devotion for Allah.

58. Fear His mightiness and greatness and avoid disobeying Him.

59. The command for establishing salat and not being of the polytheists is a hint of the fact that the thing which distinguishes a Muslim from a polytheist is salat. By establishing prayer a man becomes a monotheist, a believer in Tawheed, and by abandoning it he places himself on the road to polytheism and disbelief.

It is a fact that prayer (salat), from first to last,

is based on monotheism. It is a prayer and supplication between a slave and his Lord, in which there is neither an agency nor intermediary, in which neither a reference to someone's greatness is made, nor is something asked for the sake of some one else, Whatever is supplicated for it is done directly from one's own Lord, praising Him and thanking Him, If Muslims ponder over what is recited in salat, they will clean their slate of all polytheism and innovation.

مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ؕ كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿۳۲﴾

32. Of those who split up their religion and became sectarian,[60] each sect exulting in that which is [61] with them.

وَاِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّنِيْبِيْنَ اِلَيْهِ ثُمَّ اِذَاۤ اَذَاقَهُمْ مِّنْهُ رَحْمَةً اِذَا فَرِيْقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿۳۳﴾

33. And when harm touches men they cry to their Lord, turning to Him (for help), and when He makes them taste His mercy, then a group of them associates partners to Him.[62]

لِيَكْفُرُوْا بِمَاۤ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ۫ فَسَوْفَ تَعْلَمُوْنَ ﴿۳۴﴾

34. So as to be ungrateful for what We have given them. (To such it is said) : Enjoy yourselves, very soon you win come to know.

اَمْ اَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوْا بِهٖ يُشْرِكُوْنَ ﴿۳۵﴾

35. Or have We sent to them any authority which speaks of that which they associate with Him? [63]

وَاِذَاۤ اَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوْا بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ اِذَا هُمْ يَقْنَطُوْنَ ﴿۳۶﴾

36. And when We cause men to taste of mercy, they rejoice in it, and when an evil thing befalls them as the consequence of their own deeds,[64] they are at once in despair.[65]

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۳۷﴾

37. Do they not see that Allah gives abundantly of provision whom He will and sparingly (whom He will). In this there are signs for the people who believe.[66]

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ؕ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ۫ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۳۸﴾

38. So give to the relatives their dues, and to the needy and to the wayfarer,[67] This is best for those who seek Allah's countenance (pleasure) ;[68] and such men will surely prosper.[69]

وَمَاۤ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۟ فِيْۤ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ ۚ وَمَاۤ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ﴿۳۹﴾

39. And that which you give in usury so that it may be an increase in other people's property will not be an increase with Allah,[70] but the Zakat that you give for the sake of Allah,-- so these are the people who will increase (their property).[71]

60. For explanation, please see Surah An'am Note No.295.

61. Followers of every religion are happy with their own religion and believe in it, they are never prepared to contemplate whether the religion which they follow is the one revealed by Allah or is the one invented by men.

62. Remembering God in adversity is really the voice of nature, therefore, actually people should have been believers in monotheism but when Allah removes the adversity by His mercy, there is a section of people who consider this mercy to be the favour of some one else and associate him as a sharer in Allah's might.

63. That is: Have they any authority revealed by Allah which proves that Allah has made such and such a person as sharer in His authority or power, so that you can invoke them for fulfilling your needs, and they can hear your appeals and can also come to your aid whenever you need them? And if there is no such authority or sanction with you, then how wrong and false is your claim in this respect!

It has thus become clear that if in the books of different religion, which are considered sacred, there is a concept of deities or if some ones are associated with God in His attributes and in His rights and authority, then they have no status as a Divine sanction, for Allah has not revealed any such thing to any prophet, nor has He mentioned such a thing in any of His books. Nay, but the followers of these religions on account of their superstition and by their imagination invented associates of God and included them in their religious books.

This is the case of the polytheists, but among Muslims, their innovative group has not played any less mischief. They consider Qutb, Abdal, and saints as rulers and interferers in the affairs of this world, and interpret it in this way that they do not believe them to be deities but consider that God has given them authority to grant whatever their supplicant asks of them, they answer his invoking, remove his distress, favour the poor, and help when invoked. The question is: Where did Allah give this authority and sanction that such and such a person has been given power to rule over the destinies of the people, therefore, invoke them for meeting your needs and they would come to their aid ? Can any ayah to this effect be shown in the Quran? Not at all. On the contrary Quran very clearly mentions that all powers and authority are for Allah only, and in His authority there is no sharer or partner. Had he given any person any godly authority, then how could Quran be without any mention of that? Then ponder over this, that the meaning of considering any saint or peer as Dastagir' and 'Ghaus' (Relief Giver) is that he hears the invoking of millions and millions of people while he himself remains unseen, and knows the condition of each and every person of them as to who is a man of faith and who is a hypocrite, who is virtuous and who is evil, who has pledged himself for his help and who is offering presents to him. After having all these details only, the saint can go to the help of this invoker. Such a belief concerning a saint, does it not amount to considering him as the knower of the Unseen? If this is not polytheism, then what is?

64. The troubles and difficulties that be take a man to usually come as trial, but many times they come due do his own evil acts, and this is observed in daily life also.

65. This kind of man's behaviour is wrong. It is not proper to exult and feel proud, nor is it proper to despair when any adversity befalls. In the first case he Should thank God, and in the second case he Should be patient.

66. The first sign is this that Allah is the provider. Second is this that livelihood is given to man according to the divine plan. The third is this that whomever Allah wants to give livelihood sparingly, for him things turn out in such a way that man cannot do anything to change them. Accordingly a lot of people are unable to earn as much livelihood as their ability demands. This failure is the proof of the fact that mere effort is not sufficient, but that Allah's will is the main thing, and the fourth sign is this that the quantity of the livelihood is not an indication of Allah's liking of the person who gets it in abundance and His dislike of the person who is getting it sparingly but that in both conditions it is the test of the persons concerned. In one case it is the test of man's patience and in the other case it is the test whether he is grateful.

67. That is : The livelihood that has been given to you by Allah, has an aspect of test whether you

give the dues of your kinsmen and other needy persons which you are supposed to give morally and by the Shariah.

By the wayfarer is meant that traveller who has become deserving of help on account of his travel. In the Meccan period their emphasis on paying the dues of kinsmen, needy and wayfarers shows the importance of this duty morally and by the Shariah.

68.That is: The payment of these dues should be purely for the sake or pleasure of Allah. There should be no trace at all of exhibition and seeking fame.

69.Only those people will prosper who will work for seeking the pleasure of Allah, and fulfill those responsibilities which He has placed on His slaves.

70.This is the first ayah in which inauspiciousness of usury (interest) has been mentioned, and this was a hint at its being undesirable. The revelation of the ayah, showing the undesirability of usury in Makkah, which had almost become 'Darulkufr' (country of denier) means that it was an attempt to divert the minds towards the undesirability of usury from the beginning of the enforcement of the Shariah. Afterwards in Madina the command for its total ban was given (See Surah Baqarah Ayat Nos. 275 to 279, and Notes Nos. 455 to 464, also Surah Aal-e-Imran, ayah No. 130 Note No.160).

The ayah means that you think that whom you have given the interest, there will be an increase in his wealth, but its increase is bereft of good and is so inauspicious that in reality there is no increase in the property. In the sight of Allah taking and giving interest, is so undesirable an affair that it has absolutely no value, and nor any virtue is reckoned for any loan given on usury. Nay, but it is a sinful act, as is mentioned in Surah Baqarah ayah No.275

In the ayah the mention is of giving usury, which is quite proper when compared with the giving of Zakat which is mentioned in the following verse. It means that giving usury is not an act which would result in goodness, however giving Zakat is an act which will result in goodness and is virtuous. In this way the taker of usury has been shamed that apparently the interest which he takes on the loan increases his wealth, but such an increase is in reality not a causative factor for his progress, for usury is evil and the consequence of evil-doing is loss.

Contemplating the ayah it seems that in the conditions then obtaining the people of faith might have been compelled to give usury, Therefore, while denouncing the usury the target were those people who were giving loans to increase their wealth.

A section of commentators have taken 'Riba' occurring in this ayah to mean gift or donation and have argued that giving a present with the intention of taking back more from that person, is not a sin but is also not desirable according to the Shariah But there is no reason to take the meaning of 'Riba' as present or gift, it is a terminology of Quran, which stands for usury or that increase which is received on account of the delay in repayment of loan or dues Then reference to context is also an Argument against such interpretation, because here only usury is meant, as in the foregoing ayah the command is given for giving the dues of the needy, and here the form of that usurpation of right is mentioned which occur in the case of usury. Besides in the following verse the aspect of the Zakat being auspicious compared to usury has been manifested.

71. By giving Zakat it appear that the wealth decreases, but actually such wealth is increasing, it becomes a means of goodness and auspiciousness, and great reward is given by Allah forgiving Zakat.

In the hadith the reward of charity has been stated like this:

"مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَّلَايَقْبَلُ اللّٰهُ اِلَّا الطَّيِّبَ فَاِنَّ اللّٰهَ يَتَقَبَّلُهَا بِيَمِيْنِهٖ ثُمَّ يُرَبِّيْهَا لِصَاحِبِهٖ كَمَايُرَبِّىْ اَحَدُكُمْ فُلُوَّهٗ حَتّٰى تكوُنَ مِثْلَ الْجَبَلِ "۔ (صحیح البخاری کتاب الزکوٰۃ)

" A person who gives in charity a date from his lawful' earnings----and Allah only "accepts lawful and pure charity----then Allah accepts it with His right hand, then He nourishes it for the giver of the charity in such a way as some of you nourish a calf owned by him till that charity grows to be a mountain." (Sahihul Bukhari Kitabuz Zakat).

So give to the relatives their dues, and to the needy and to the way-farer, This is best for those who seek Allah's countenance (plea-sure) ; and such men will surely prosper.*(AL- Quran)*

اَللّٰهُ الَّذِیْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ یُمِیْتُكُمْ ثُمَّ یُحْیِیْكُمْ ؕ
هَلْ مِنْ شُرَكَآىِٕكُمْ مَّنْ یَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَیْءٍ ؕ سُبْحٰنَهٗ
وَتَعٰلٰى عَمَّا یُشْرِكُوْنَ ﴿۴۰﴾

40. It is Allah who has created you, and gave you your sustenance, then He will cause you to die, again will bring you to life. Is there any of your (so called) partners (of Allah) who can do anything of that?[72] Glory to Him. Immaculate is He, above what they associate (with Him).

ظَهَرَ الْفَسَادُ فِی الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَیْدِی النَّاسِ
لِیُذِیْقَهُمْ بَعْضَ الَّذِیْ عَمِلُوْا لَعَلَّهُمْ یَرْجِعُوْنَ ﴿۴۱﴾

41. Disorder has appeared on land and sea as a result of (the evil) which men's hands have done, so that He may make them taste (the fruit) of some of their actions that they may return[73] (to Him).

قُلْ سِیْرُوْا فِی الْاَرْضِ فَانْظُرُوْا كَیْفَ كَانَ عَاقِبَةُ
الَّذِیْنَ مِنْ قَبْلُ ؕ كَانَ اَكْثَرُهُمْ مُّشْرِكِیْنَ ﴿۴۲﴾

42. Say: "Travel in the land and see what was the fate of those who were before them[74]. Most of them were polytheists"[75].

فَاَقِمْ وَجْهَكَ لِلدِّیْنِ الْقَیِّمِ مِنْ قَبْلِ اَنْ یَّاْتِیَ یَوْمٌ لَّا مَرَدَّ
لَهٗ مِنَ اللّٰهِ یَوْمَىِٕذٍ یَّصَّدَّعُوْنَ ﴿۴۳﴾

43. So set your face towards the right religion before that day arrives that cannot be put off as willed by Allah. On that day mankind will be sundered[76].

مَنْ كَفَرَ فَعَلَیْهِ كُفْرُهٗ ۚ وَمَنْ عَمِلَ صَالِحًا
فَلِاَنْفُسِهِمْ یَمْهَدُوْنَ ﴿۴۴﴾

44. Whoever disbelieves on him will be his disbelief, and those who perform righteous acts, are making provision for them selves[77],

لِیَجْزِیَ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْ فَضْلِهٖ ؕ اِنَّهٗ
لَا یُحِبُّ الْكٰفِرِیْنَ ﴿۴۵﴾

45. That He may reward out of His grace those who believed and perform good acts. Verily He does not like disbelievers[78].

وَمِنْ اٰیٰتِهٖۤ اَنْ یُّرْسِلَ الرِّیٰحَ مُبَشِّرٰتٍ وَّلِیُذِیْقَكُمْ مِّنْ
رَّحْمَتِهٖ وَلِتَجْرِیَ الْفُلْكُ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ
وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿۴۶﴾

46. And of His signs is that he sends the winds as bearers of good tidings, so that you may taste of His mercy[79], and ships may sail at His command, so that you may seek His bounty and render thanks to Him.

72. That is: When your invented partners of Allah cannot do any of the work mentioned here, then how can they be worthy of worship?

73. Here 'Fasad' means disturbed conditions, which were prevalent in the land and sea. In the region of Arabia the atmosphere was ripe for murder and loot, and between the nearby countries, Iran and Rome, a war was going on. Because of these unsettled conditions, travelling by land or sea was dangerous. Such a situation has been described as there was disorder in the land and sea, and this is declared to be the result of the evil acts of the people, It means that when people disobeyed Allah and adopted a path disobeying him, then there developed a corruption in their morals and conduct. And owing to this corruption people indulged in killing and looting and were ever ready to fight with one another, which resulted in disturbed conditions everywhere, It has thus become clear that on account of the wrong conduct of the people human society is deprived of peace, and Allah makes them suffer punishment at their own hands in the world itself so that after such shocks they may follow the right path and may turn towards Allah.

In the present times disturbed conditions in the world is a common thing. Killings, lootings, riotings and wars have made the world a model of Hell, In the event of war, the seas are also unsafe, and huge steamers are sunk. The fighting does not take place in the land and sea only, but in the air and space also. Hijacking of the airplanes has become an every day affair. Bombings of innocent people is a common occurrence. In other words man has progressed so much that space has also become dangerous, Thus for humanity there is no place of peace either in the land, sea or in the air or space, Everywhere people are tasting the bitter fruit of their own doing.

74. For explanation, please see Surah An'am Note No.20.

75. Means those communities who were subjected to Divine punishment, most of whom were polytheists. Those who believe in monotheism (tawheed) were few and they were saved.

76. That is: People will be separated in various groups according to their creeds.

77. In this way Quran makes every one realise his own responsibility, and this is the most significant characteristic of the Quranic message and the prophetic dawah.

In the present time such a system of presenting the Islamic message has become common that invites the individual to his social responsibility instead of his individual responsibility or rather his responsibility towards himself, and makes him a seeker of salvation of his worldly problems instead of the other-worldly salvation.

78.The most important and the positive aspect of the Day of Resurrection is that Allah should shower His blessings on His good slaves. As for the disbelievers and transgressors, He does not at all like them, and when He does not like them, then why would He bless them with this favours. As they have sown, so they shall reap.

79. That is: of the rain of His mercy, the fruits of His mercy.

47. Verily We sent before you messengers to their own people. They brought them clear signs. Then We punished them who were guilty, and it was incumbent upon Us to help believers[80].

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ
بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ وَكَانَ حَقًّا
عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ﴿۴۷﴾

48. It is Allah who sends the winds and they raise the clouds; then does he spread them in the sky as He wills and break them into fragments until thou you see rain-drops issue from the mid midst thereof; then when He has made them reach such of His servants as He wills be hold they do rejoice.

اَللّٰهُ الَّذِيْ يُرْسِلُ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَيَبْسُطُهٗ
فِي السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهٗ كِسَفًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَآ اَصَابَ بِهٖ
مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿۴۸﴾

49. Though before that[81], prior to its being sent down on them, they were despairing[82].

وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ يُّنَزَّلَ عَلَيْهِمْ مِّنْ
قَبْلِهٖ لَمُبْلِسِيْنَ ﴿۴۹﴾

50. Behold then the signs of Allah's mercy: how He revives the earth after its death. Verily, He is the reviver of the dead[83]. And He has power over all things.

فَانْظُرْ اِلٰٓى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ
اِنَّ ذٰلِكَ لَمُحْيِ الْمَوْتٰى ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۵۰﴾

51. And if We send a wind (unpropitious), and if they see (their farms) yellow, verily they would still continue in their disbelief [84].

وَلَئِنْ اَرْسَلْنَا رِيْحًا فَرَاَوْهُ مُصْفَرًّا لَّظَلُّوْا مِنْۢ بَعْدِهٖ
يَكْفُرُوْنَ ﴿۵۱﴾

52. Verily you cannot make the dead hear you, nor can you make the deaf hear your call, if they have turned their backs[85] and go away.

فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا
وَلَّوْا مُدْبِرِيْنَ ﴿۵۲﴾

53. Nor can you guide the blind out of their error. You cannot make anyone hear except those who believe in Our revelations and are submissive (Muslims)[86].

وَمَآ اَنْتَ بِهٰدِ الْعُمْيِ عَنْ ضَلٰلَتِهِمْ ؕ اِنْ تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ
بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ﴿۵۳﴾

54. (It is) Allah who created you in weakness, after weakness He gave you strength, then after strength caused you to be weak and old. He creates what He will[87]. He is the Knower, the Mighty.

اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ ضَعْفٍ
قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضَعْفًا وَّشَيْبَةً ؕ يَخْلُقُ مَا
يَشَآءُ ۚ وَهُوَ الْعَلِيْمُ الْقَدِيْرُ ﴿۵۴﴾

80. If people do not recognise their Creator and Master by the signs of winds and such other things, Allah has sent His messengers for the purpose in order to convince them. Then after the manifestation of the Truth fully, those who denied Him and adopted the guilty attitude, were ultimately punished. And when the time of giving them punishment came and they were about to be destroyed, Allah saved the people of faith. It was His help which in the final run appeared in favour of the people of truth. And it was a preplanned decision of Allah that the punishment which would befall the community owing to their denial of the messenger, He will save the people of faith from that punishment, and success will be theirs ultimately.

81. That is: Before the sending of these winds and the raising of these clouds.

82: The system of rainfall invites men to ponder over this phenomenon, and also changes their despair into hope, but the condition of the people is that they neither consider who has created this wonderful system, nor do they thank their Lord for the joy that is theirs after their despair changes into hope.

83. That is: Revival of the dead earth after the rainfall is the manifestation of Allah's mercy, similarly revival of mankind after their death will be the manifestation of His mercy. This is a hint at the fact that the positive aspect of the second life is in favour of His righteous slaves. Those who had shown their real worth in the worldly life, they will be placed at a higher rank in the second life, and Allah will bless them with His mercy to their hearts' content. As for the false thing, disbelief, it deserves to be burnt in the fire.

84. In the foregoing the winds bringing mercy was mentioned, here the winds bringing disaster is referred to. If God causes such winds to blow as would be detrimental to the farms and the green plants would wither and become yellow and the whole farm would become a wasteland, then these people would be complaining and would become disbelievers. Their attitude with their Lord is very strange. They do not thank Him for His favours, but for their adversity they deny Him.

85. This has been explained in Surah Naml, Note No.118.

It may be noted that this hadith which is quoted in support of the dead people hearing-that the Prophet had addressed the dead bodies, of the disbelievers lying in the battle field of Badr:

هَلْ وَجَدْ تُمْ مَاوَعَدَ رَبُّكُمْ حَقًّاثُمَّ قَالَ اِنَّهُمُ
اُلآنَ يَسْمَعُوْنَ مَااَقُوْلُ۔ (بخاری کتاب المغازی)

"Did you find the promise of your Lord true? Then said that they are hearing what I am saying." -(Bukhari-Kitab-ul- Mughazi).

However, the meaning of this hadith is not that which is commonly understood. Accordingly it is narrated in Bukhari itself that Ayesha (R) refuted this and stated:

اِنَّمَا قَالَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِنَّھُمُ الْآنَ لَیَعْلَمُوْنَ
اَنَّ الَّذِی کُنْتُ اَقُوْلُ لَھُمْ ھُوَ الْحَقُّ ثُمَّ قَرَأَتْ اِنَّکَ
لَاتُسْمِعُ الْمَوْتیٰ حَتّٰی قَرَأَت الْاٰیَۃِ۔

"The Prophet, Sallal Lahu Alaihi Wa Sallam, stated: Now they have known what I was saying that it is true Then Ayesha (R) recited this ayah till the last: اِنَّکَ لَاتُسْمِعُ الْمَوْتیٰ .....(You cannot make the dead hear)".

And when the Quran very clearly is stating that you cannot make the dead hear, then every concerned hadith will have to be taken to mean what conforms with the statement of Quran.

86. For explanation, please see Surah Naml, Note No.119.

87. When a man is born, he is in a very weak state. Then gradually he gathers strength and reaches youth. He becomes strong and powerful. Then this strength is gradually taken away from him, therefore, in old age he again becomes weak. This change of man from one state to another, and his helplessness in his own case is the clear proof of the fact that it is His Lord who creates as He will, and passes him through whatever stages He will. Then how does it become a man that he should feel proud after getting strength and forget his Lord?

وَيَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُوْنَ ۙ
مَا لَبِثُوْا غَيْرَ سَاعَةٍ ۭ كَذٰلِكَ كَانُوْا يُؤْفَكُوْنَ ﴿٥٥﴾

55. And on the day when the hour (of Doom) will strike, the guilty will swear that they had stayed but one hour. Thus they were ever deceived[88].

وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَالْاِيْمَانَ لَقَدْ لَبِثْتُمْ
فِيْ كِتٰبِ اللّٰهِ اِلٰى يَوْمِ الْبَعْثِ ۠ فَهٰذَا يَوْمُ الْبَعْثِ
وَلٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٥٦﴾

56. And those to whom knowledge and faith have been given will say: "You have stayed by Allah's book till the Day of Resurrection[89]. This is the Day of Resurrection, but you did not know".

فَيَوْمَىِٕذٍ لَّا يَنْفَعُ الَّذِيْنَ ظَلَمُوْا مَعْذِرَتُهُمْ وَلَا هُمْ
يُسْتَعْتَبُوْنَ ﴿٥٧﴾

57. On that day the excuses will not profit the wrongdoers, nor will they be asked to make amends[90].

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ۭ وَلَىِٕنْ
جِئْتَهُمْ بِاٰيَةٍ لَّيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ اَنْتُمْ
اِلَّا مُبْطِلُوْنَ ﴿٥٨﴾

58. Verily in this Quran We have stated for mankind all manner of examples. And indeed if you come to them with a sign (miracle) those who disbelieve will say: You are but liars[91]:

كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰي قُلُوْبِ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿٥٩﴾

59. Thus does Allah seal the hearts of those who know not[92].

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلَا يَسْتَخِفَّنَّكَ الَّذِيْنَ
لَا يُوْقِنُوْنَ ﴿٦٠﴾ ع

60. So have patience. Allah's promise is true. Let not those who have no conviction take you to be a man of no importance[93].

88. That is: The time which they spent after their death was not of the duration of more than an hour, although they have had spent a very long period. As they will be making wrong estimates about the duration between their death and the Day of Resurrection, in the same way they were making wrong estimate in the world about themselves, and they have been reckoning their life in the world, which was very short, as very long. Had they compared their life in the world with the life in the Hereafter, they would have felt their worldly life to be very short, and they would have considered the life in the next world as the real life and would have made preparation for that life. But in their deception and in ignorance, they have lost this opportunity.

Here the question arises that in the graves the disbelievers would have spent a lot of time receiving punishment, then how would they reckon this period to be of one hour. In fact the state in which they would pass their stay in the world of 'Barzakh' (grave) would be a state like sleep. In the Surah Yasin it is stated that when they would rise on the Day of Resurrection, they will say:

مَنۡ بَعَثَنَا مِنۡ مَّرۡقَدِنَا

(Who woke us up from our sleeping places.)

And the fact is that whatever happens to a man in the state of slumber is not all remembered by him generally, then after getting up from sleep he feels that he had just now slept and has risen immediately. Therefore, if the disbelievers are unable to feel whatever has happened to their souls after the death till the Day of Resurrection, and they feel that they have risen after an hour, then what is strange about it? For not keeping the nature of this condition of the world of Barzakh in their view people deny the punishment that is meted out during the stay in that world, although the punishment in the world of Barzakh is proved by the Quran and in the hadith it is termed as the punishment of the grave, and it relates to soul as the body is rotten and mixed with the dust, and in the case of a lot of disbelievers no graves are made as their bodies are cremated. However on the Day of Resurrection man will be raised with his physical body intact, and in such a case the disbeliever will feel the pain of the punishment fully.

89. That is: you have spent the period between the death and Doomsday in the world of 'Barzakh'. What was the duration of this period only Allah knows, and in His record it has been written.

90. The time for test have had passed, and it would be the time of the reward and punishment. Therefore, those who had wronged their souls by practising polytheism and disbelief, neither their excuses will be accepted nor will they be given a chance to seek Allah's forgiveness by repenting. The time for this was in the world which they had lost.

91. Those who want to understand, for them Quran is sufficient. But those who do not want to give up their disbelief, for such the biggest perceptible miracle from a prophet would not deter them from denying the prophet.

92. That is: Those who have no interest in the knowledge guidance and want to keep away from such knowledge, they gradually lose the ability to accept the truth, then no talk or suggestion of good counsel would reach their heart. This psychological state has been described as the sealing of the heart.

93. This is an advice to the prophet and through him to the people of faith, that they should not get disheartened by adverse circumstances, but they should have patience and be firm on their stand of truth and should fulfill their responsibilities with courage and firmness, so that the disbelievers in the Hereafter may not consider them inconsequential or of no importance and may not think that they can be overcome easily. But that this position of theirs should be clear to them that they are a hard nut to crack.

SURAH LUQMAN

31. SURAH LUQMAN

NAME: In verse No.12, a mention is made of wisdom being given to Luqman. This allusion gives the Surah its name.

TIME OF REVELATION: It was revealed in Makkah and from the topics it is surmised that it should have been revealed a little before the revelation of Surah Ankaboot, when the polytheists were compelling their children to stick to their own religion.

CENTRAL THEME: In matters of belief man should use his own common sense and insight instead of following the dictates of his parents and the lead of his forefathers, and he should take guidance from those signs which prove and lead to the unity of Allah. Instead of wandering in the darkness of Ignorance, he should accept the light of divine Revelation, which would brighten his life and would lead him to success.

ORDER OF THE VERSES: Verses Nos. 1 to 5 constitute preamble which brings out the fact that Quran is a book full of wisdom, which beautifies the lives of its followers and they become the true worshippers of the one God and staunch believers in the Hereafter.

In the ayat Nos. 6 to 11 those persons are warned of their evil fate who talk of Allah and His religion without having any knowledge, they go to astray themselves and also misguide others; moreover good tidings are given to those who accept faith and act righteously.

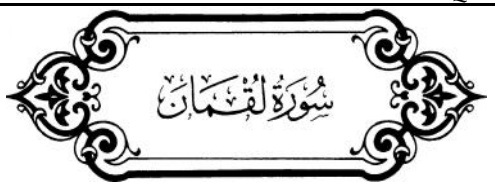
In ayat Nos. 12 to 19 wise counsels and sagacious points of Luqman have been presented, which emanated from his mouth as a result of the wisdom bestowed on him by Allah. These are the same teachings which Quran itself presents.

Ayat Nos. 20 to 32 guide to those signs that enlighten the path of monotheism and the Hereafter.

Verses Nos. 33 and 34 are the concluding verses, which create a fright about the day of meeting with God, and the attributes of Allah being the Knower, and Aware of all things has been made clear, so that the information about the Hereafter, which He is giving should be believed.

31 .SURAH LUQMAN

Ayah : 34



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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Alif. Lam. Meem.[1]**

الٓمّٓ ①

2. **These are the revelations of the Book full of wisdom.[2]**

تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ②

3. **A guidance and a mercy to the righteous,[3]**

هُدًى وَّرَحْمَةً لِّلْمُحْسِنِيْنَ ③

4. **Those who establish salat, pay Zakat, and have full faith in the Hereafter.[4]**

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ④

5. **These are the rightly guided and these are the successful people.[5]**

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ⑤

6. **And there are some people who buy literature[6] of pleasure so that they may mislead (people) from Allah's way, without knowledge,[7] and may make fun of them (ayah); for such people there is shameful punishment.**

وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّيَتَّخِذَهَا هُزُوًا ۭ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ⑥

7. **And when to such a person Our revelations are recited, he turns away in pride as if he did not hear them, as if his ears were sealed[8]. So give him tidings of a painful punishment.**

وَاِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا وَلّٰى مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا كَاَنَّ فِيْٓ اُذُنَيْهِ وَقْرًا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ⑦

8. **Verily, for those who believed and perform good acts, for them are Gardens of Delight,[9]**

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتُ النَّعِيْمِ ⑧

COMMENTARY

1. For the explanation of separate letters, please see Surah Baqarah Note No.1 and Surah Yunus Note No.1.

In this Surah "Alif" points to Ayat (Revelations), which are mentioned in ayat Nos. 2, 7, 31 and 32.

" Lam" hints at Luqman, whose mention occurs in ayat Nos. 11 and 13.

And "Meem" refers to 'Muhsineen' (righteous), mentioned in Verse No.3.

2. For explanation, please see Surah Yunus Note No.2.

3. 'Muhsineen', i.e. righteous, means those persons who not only follow diligently Allah's command, having faith in them, but also fulfill their responsibilities efficiently and make their acts charming.

4. For explanation, please see Surah Baqarah Note No, 10.

5. For explanation, please see Surah Baqarah Notes Nos. 11,12.

6. 'Lahval hadith' (words that make one negligent) refers to, as is evident from reference to the context, that kind of composition (written or spoken) which makes people negligent of God and the Hereafter and which diverts attention from His signs and His revealed verses, And buying such a composition means to accept it as true and to adopt it in practice. Accordingly it is stated in Surah Baqarah :

اُولٰٓئِکَ الَّذِیۡنَ اشۡتَرَوُاالضَّلٰلَةَ بِالۡهُدٰی فَمَا رَبِحَتۡ تِّجَارَتُهُمۡ وَمَا کَانُوا مُهۡتَدِیۡنَ ۔ (سورۃ بقرہ:۱۶)

"These are the people who have bartered guidance for darkness but their trade was not profitable and they have lost true direction." -Surah Baqarah -16).

That is: They have given up guidance and have adopted misguidance or straying. In comparison with Quran, the thing which they had made their hobby and the material for their straying was the poetry that incited them to pleasure seeking in the world and fanned the flames of love and romance اَلشُّعَرَاءُ یَتَّبِعُهُمُ الۡغَاوٗنَ۔ (As for poets, the erring follow them. -Shua'ra 224), aimless story-telling سٰمِرًا تَهۡجُرُوۡنَ (talking nonsense by night-Surah Muminoon 67), and songs which the professional female slaves used to sing. These three things are included in the' Lahval hadith', for they are the things which make one negligent of God and the Hereafter. And Quran and songs are opposing and contrary things, Therefore, those who love songs have no interest in hearing Quran, although there is such a sweetness in Quran that it has no peer, and by hearing it such ecstasy and pleasure is experienced that the spirit is elevated, but this blissful taste can be enjoyed by only those who have a liking to hear Quran.

General commentators have taken 'lahval hadith' to mean song, and Hazrat Abdullah Bin Masood (R) says it means song and like things الغناء واشباهه (Tafseer Tabari Vol.21, page 39-40). Besides these other companions and Tabi'een also say the same thing. In the present time, the fondness and fascination for singing has taken the form of an epidemic. What a difference between the Islamic teachings concerning modesty which teaches that women should not talk فَلَا تَخۡضَعۡنَ بِالۡقَوۡلِ with men with womanly charm (Surah Ahzab -32)

وَلَا یَضۡرِبۡنَ بِاَرۡجُلِهِنَّ لِیُعۡلَمَ مَا یُخۡفِیۡنَ مِنۡ زِیۡنَتِهِنَّ ۔

"and that they should not walk in such a way that the sound of their trinkets in the feet may be heard by men." (Surah Noor-31)and the present practice of the women singing and dancing freely before men and men's singing obscene songs with various kinds of musical instruments. Then the modern media of propagation: cinema, radio, television and video, etc., have completely won over the people and all this has created an ambience of such a nature that every house has become a cinema hall, and every child sings film songs. This has resulted in the elimination of the sense of shame and modesty, which has made illegal sex a common thing and women's chastity is not safe. And the second loss is this that seriousness and sobriety are Missing and people have become vulgar. The third loss is that the sense of responsibil-

ity has been wounded drastically and carelessness has taken its place, and the greatest loss is that man has become neglectful of his purpose of life. Now he is neither prepared to listen to the Divine words nor talk of His remembrance or counsel. He is terribly involved in worshipping worldliness, and the fact is that the intoxication of singing is worse than the intoxication of wine. If the people had heard the Quran with the ears of their heart, they would have come to their senses.

7. The words which make one neglectful of God and the Hereafter have no relation with the real knowledge; it is the product of ignorance and 'jahiliyah' (unIslamic) .

8. For explanation, please see Surah An'am, Note No.44.

9. Points to the fact that those who devoted their time in collecting the wealth of faith and in bejewelling themselves with righteous acts, instead of wasting it in listening to singing and music and in aimless pastime, they will be rewarded with Gardens of Delight in the Hereafter where they will have happiness unlimited.

But if they press you to associate with Me what you know nothing of, do not obey them, be kind to them in this world, and follow the path of those who turn to Me. To Me you all will return, then I will inform you what you had been doing. ***(AL-Quran)***

خٰلِدِيْنَ فِيْهَا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٩

9. Wherein they will dwell for ever. This is Allah's definite promise. He is the Mighty, the Wise.

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَاَلْقٰى فِى الْاَرْضِ رَوَاسِىَ
اَنْ تَمِيْدَ بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ؕ وَاَنْزَلْنَا مِنَ السَّمَآءِ
مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ۝١٠

10. He created the heavens without pillars as you see it [10], and set into the earth mountains so that it may not shake with you[11], and dispersed therein all kinds of animals. And we sent down water from the sky and We caused (plants) of every goodly kind to grow therein.

هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِىْ مَاذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖ ؕ بَلِ
الظّٰلِمُوْنَ فِىْ ضَلٰلٍ مُّبِيْنٍ ۝١١

11. This is the creation of Allah. Now show me what those beside Him (whom you worship) have created ? Nay, but the wrong-doers are in open error.

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ
لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ حَمِيْدٌ ۝١٢

12. We bestowed wisdom on Luqman[12] (saying): "Give thanks[13] to Allah; and whoever gives thanks, gives it for (the good of) his soul. And whoever refuses, verily Allah is Self-Sufficient, Worthy of Praise.[14]

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَىَّ لَا تُشْرِكْ بِاللّٰهِ ؕ
اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ۝١٣

13. And (recall) when Luqman said to his son, when he was admonishing him: "O my son! Do not ascribe partners to Allah. Verily , ascribing partners (to Him) is a tremendous wrong."[15]

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ
وَّفِصٰلُهٗ فِىْ عَامَيْنِ اَنِ اشْكُرْ لِىْ وَلِوَالِدَيْكَ ؕ اِلَىَّ الْمَصِيْرُ ۝١٤

14. And We[16] enjoined upon man concerning his parents; his mother bore him in hardship upon hardship, and it took two years for weaning him; give thanks to Me and to your parents.[17] (Ultimately) to Me is the return.

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِىْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا
تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ۖ وَّاتَّبِعْ سَبِيْلَ مَنْ
اَنَابَ اِلَىَّ ۚ ثُمَّ اِلَىَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝١٥

15. But if they press you to associate with Me what you know nothing of[18], do not obey them[19],be kind to them[20] in this world, and follow the path of those who turn to Me[21]. To Me you all will return, then I will inform you what you had been doing.

10. For explanation, please see Surah Ra'd Note No.5.

11. For explanation, please see Surah Nahl, Note No.26.

12. Luqman is that personality of Arabia, which is famous for wisdom and sagacity. He is mentioned by the poets of Arabia. But since there was no custom of writing history among Arabs, his life history could not be compiled. As for the traditions, contradictory points have been narrated therein. Therefore, we have to rely on what is stated in Quran only, which shows that:

1. Luqman was a grateful slave of Allah.

2. Allah had given him wisdom and sagacity in abundance.

3. According to him polytheism was the greatest wrong.

4. He believed in perfect knowledge and perfect might of Allah, and in recompense for one's acts.

5. The counsels which he gave to his son were very valuable and in fact they were a precious property for the Arabs, and now Quran has made its utility common for all.

6. His counsels also contain direction for establishing salat, which testify that these counsels of Luqman are taken from the teachings of prophets, and that they are not the result of mere thinking. Allah had given him wisdom, that is why he had absorbed the prophetic teachings in himself and related them in an effective manner.

By wisdom is meant that understanding which makes truth and justice as a foundation for creed and practice. Luqman was blessed with this understanding. For this reason such wise counsels were uttered by him. By this those Arabs who were the addressees of the Quran were supposed to be made to understand that among their forefathers was a wise man like Luqman, who was admired by them, and who was also disseminating the same teachings which the Quran was doing. Then why they do not follow this virtuous forefather of theirs and why do they insist on following those forefathers who have gone astray?

13. That is: The greatest wisdom is that man should become a grateful slave of the Lord. Gratefulness is this that man should admit from his heart the blessings and favours of Allah bestowed on himself, should admit it by his mouth, and should adopt an attitude according to it. Then knowledge, understanding and wisdom are great virtues and whoever has them he should appreciate them fully.

14. Allah does not in any way benefit from anybody's becoming a grateful slave, nor does He lose anything from anybody's becoming ungrateful to Him, because He does not need anything nor does His being worthy of praises depend on your praising Him. He is an epitome of best attributes, therefore, worthy of praises, whether anybody praises Him or not. However if anybody thanks Him and praises Him, then he does his duty and in this way he provides for his own success, and whoever refuses to thank Him, he provides a proof of his own disability to appreciate his duty, and he digs his own grave.

15. Polytheism is a great wrong, for it is opposed to that justice on which the system of the earth and the heavens has been established. Moreover it is a great dishonesty against the rights of Allah, because worship is the right of Allah alone and none else, as the polytheist considers some one other than Allah as worthy of worship. Besides, one who commits polytheism commits a very severe sin and thus commits a great wrong against one's own self.

For further explanation, please see Surah An'am Note No.147. From the counsels of Luqman to his son for not committing polytheism it is not correct to think that his son was a polytheist, because further on he advises his son to establish prayer, which Shows that he was a Muslim, and Luqman advised him with emphasis to avoid polytheism so that there may develop in his son a firm religious awareness and his belief may be further strengthened. Thus we learn a lesson that first of all a father should give such a teaching to his children that would keep them away from polytheism and would strengthen the creed of monotheism in their minds.

16. The text of this ayah and that of the following one is the statement of Allah and is an addition to what Luqman has said. He would not have considered it fit to advise his son about meting out kind treatment to himself. But since it was a very important point, Allah stated it in His own words and filled in the gap.

17. Since mother undergoes suffering after suf-

fering, during her days of pregnancy and later on, she is more deserving of kind treatment at the hands of her children. In a Hadith it is state:

جاءَ رجلٌ الی رسولِ اللهِ ﷺ فقال : یَا رَ سُولَ اللهِ مَنْ اَحَقُّ بِحُسنِ صَحَابَتِی ؟ قَالَ اُمُّکَ ، قَالَ ثُمَّ مَنْ؟ قَالَ اُمُّک قَالَ ثم من؟ قَالَ اُمُّکَ قَالَ ثُمَّ مَنْ ؟ قَالَ ثُمَّ اَبُوکَ۔ (صحیح البخاری کتاب الادب)

"A person came to the Messenger of Allah, Sallal Lahu Alaihi Wa Sallam, and said: 'O Messenger of Allah! who is most worthy of kind treatment at my hands? He replied:
'Your mother.' He asked: 'After that who?' He replied:
'Your mother.' He asked: ' After that, who?' He replied:
'Your mother.' He asked' After that, who?' He replied:
'Your father.' "

In the ayah, direction is given to thank the parents, while at other places emphasis is laid on giving them kind treatment. From this it becomes clear that the parents are to be treated kindly in such a way that there should be emotional attachment with them and kind words should also flow from the tongue in their favour. But Allah's thanks take precedence as is clear from the ayah.

18. For explanation, please see Surah Ankaboot, Note No.10.

19. For explanation, please see Surah Ankaboot Note. No.11.

20. Here the world means that circle of lawful things which are permitted by the Shariah, If the parents are Non-Muslims or infidels, this kind treatment can be meted out to them too, provided it does not necessitate going against any Shariah law.

21.That is: In the matter of faith, parents are not to be obeyed that it is not necessary that the children should also have the same religion which the parents have. The reality of religion is to turn towards Allah, therefore, the children should follow that path which the people of faith have followed by turning to Allah, and that path is the path of the prophets of Allah (Peace be upon them).

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"O my son ! establish salat, enjoin good and forbid evil, and endure with patience whatever befalls you. Verily, it is of brave deeds. "Do not turn away from men with scorn, nor walk proudly on the earth. Verily Allah does not like the arrogant and the vainglorious. "Be modest in your gait and keep your, voice low. Verily the harshest of all voices is the voice of the ass." *(AL-Quran)*

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ
فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا
اللّٰهُ ۭ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿١٦﴾

16. (And Luqman said): "O my son! If a thing were as small as a grain of mustard seed, and if it were in a rock or in the heavens, or in the earth, Allah will bring it forth. Verily, Allah sees the minutest thing, is Aware[22].

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ
وَاصْبِرْ عَلٰي مَآ اَصَابَكَ ۭ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾

17. "O my son ! establish salat [23], enjoin good and forbid evil [24], and endure with patience whatever befalls you[25]. Verily, it is of brave deeds[26].

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ
مَرَحًا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ﴿١٨﴾

18. "Do not turn away from men with scorn [27], nor walk proudly on the earth.[28] Verily Allah does not like the arrogant[29] and the vainglorious[30].

وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۭ اِنَّ اَنْكَرَ الْاَصْوَاتِ
لَصَوْتُ الْحَمِيْرِ ﴿١٩﴾

19. "Be modest in your gait [31] and keep your, voice low[32]. Verily the harshest of all voices is the voice of the ass." [33]

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَسْبَغَ
عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّبَاطِنَةً ۭ وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ
بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ﴿٢٠﴾

20. Do you not see [34] that Allah has made subservient to you whatever is in the heavens and whatever is in the earth[35] and lavished on you His visible and unseen favours[36]? Yet among people there are some who dispute concerning Allah without knowledge or guidance or illuminating scriptures [37].

وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ
مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ۭ اَوَلَوْ كَانَ الشَّيْطٰنُ يَدْعُوْهُمْ
اِلٰى عَذَابِ السَّعِيْرِ ﴿٢١﴾

21. And when it is said to them: "Follow what Allah has revealed," they reply: "Nay, but we will follow which we found our forefathers[38] following." What! will they (follow),when Satan is inviting them to the raging Flame ? [39]

وَمَنْ يُّسْلِمْ وَجْهَهٗٓ اِلَى اللّٰهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقٰى ۭ وَاِلَى اللّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿٢٢﴾

22. Whoever surrenders himself to Allah and leads a righteous life[40] has grasped the firmest support.[41] All matters will ultimately return to Allah.

22.That is : Allah is such a Being who can see the minutest of things and knows every thing, and if a minute thing like the seed of the mustard grain is hidden at any place in the universe, it is known to Him, and whenever He would like it, He would take it out. And when nothing is hidden from him, then the lightest of man's action is not unknown to Him, and on the Day of Resurrection He will, surely bring it forth. In the Surah Zilzal it is stated:

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًايَّرَهٗ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّايَرَهٗ۔ (زلزال:۷۔۸)

"Then whosoever has done an atom's weight of good, wil1 see it. And whosoever has done an atom's weight of evil, will see it."

-(Surah Zilzal-7-8).

23. As we have stated above, to establish salat is according to the teachings of the prophets. The wise sayings of Luqman are also derived from the prophetic teachings.

That is why the direction for establishing prayer was also included in that.

24. It is learnt that enjoining good and forbidding evil is the responsibility of every individual, and not merely the responsibility of the ulema or the learned people. As for the method of its fulfillment, it depends on an individual's personal capability and circumstances.

25. Whoever will come forward to propagate virtue and prevent evil, will automatically encounter opposition, for people generally are not prepared to accept reform easily, and subject the reformers to trials and sufferings. Therefore in this field there is great need for patience and perseverance.

26. Since this work is very difficult, therefore it needs courage and determination. If a person has courage, he can unhesitatingly jump into the fire of Namrood (Nimrod), and if he has no courage, then he cannot even utter the truth for fear of ordinary dangers. A man's firm determination can cut the chains of steel while his cowardice binds him into chains.

27. Turning away from the people is the sign of man's pride and arrogance. If a man suffers from, superiority complex, then he does not care for others, and this is terrible bad manners.

28. For explanation please see Surah Bani Israil, Note No.50.

29. 'Mukhtal' means proud and self-conceited, These bad trails develop in a man as a result of his having wealth, power. Leadership, knowledge, technical knowledge, which affects his behaviour and also his way of walking. Therefore, in the hadith a severe warning is given on walking arrogantly, drawing his clothes.'

مَنْ جَرَّ ثَوْبَهٗ مَخيلةً لَمْ يَنْظُرِاللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ۔ (صحیح البخاری کتاب اللباس)

"Whoever will draw his clothes with him while walking. Allah will not look at him on the Day of Resurrection." -(Sahihul Bukhari, Kitabul Libas).

This is the manner of the kings and proudy people that they let fall the lower part of their royal gowns to the ground and while walking draw it with them in an arrogant way. If the trousers or pants are also below the ankle, it also creates a sense of pride in the wearer. For this reason the Shariah has prescribed the limit that the said dress should not be below the ankle. The prophet, Sallal Lahu Alaihi Wa Sallam has said:

مَااَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْاِزَارِ فَفِى النَّارِ۔

(مشکوٰۃ کتاب اللباس بروایۃ البخاری)

"The part of the loin cloth which will be below the ankles will be in the Hellfire."

-(Mishkat-quoted by Bukhari).

From this we get the guideline that man should not wear such clothes as display a sense of pride in him.

30.'Fakhoor' means one who displays his superiority over others. Only those people who are shallow recount their achievements before others, so that it may be appreciated by them. This is a mean habit, which is severely disliked by Allah.

31. Being modest in bearing means that man in his behaviour, movements and walking should be dignified. Man should not appear to be so lazy in an artificial manner nor should be so active as to appear undignified.

In a hadith running to join prayer has also been forbidden as it shows indignity:

اِذَاسَمِعْتُمُ الْاِقَامَةَ فَامْشُوا اِلَى الصَّلٰوةِ وَعَلَيْكُمُ السَّكِيْنَةَ وَالْوَقَارَ وَلَاتُسْرِعُوا فَمَا اَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاَتِمُّوا۔ (صحیح البخاری کتاب الاذان)

"When you hear 'Iqamah' (call for prayer), go with dignity and calmness for salat, do not run, then whatever part of the salat you get to join, offer that part of the salat, and whatever part is missed, complete it."

-(Sahih Bukhari -Kitab-ul- Azan).

This guideline is from the moral point of view, that is it should be man's habit to be modest and balanced in his bearing, otherwise when necessity calls for it a man must run, e.g. for extinguishing fire, or for saving some one's life or for capturing a Criminal, etc. For further explanation, please see Surah Furqan, Note No.91.

From this it is clear that dancing is an evil act, because it is totally contrary to modest bearing and is an open manifestation of indignity, whether it is a man's dance or a woman's dance, or whether it is accompanied by obscene songs or by qawwall, or in a state of semi-consciousness.

32. That is: In conversation your voice should be low. Talking in a loud voice is not a thing to be appreciated, but is a sign of insensibility, and shouting appears to be indulging in quarrel. Lowness in the voice is a good attribute which has its own effectiveness.

Lowness in the voice as part of the bearing or habit is from the point of view of general behaviour, otherwise when needed there is nothing wrong in raising the voice, e.g. when announcing something or giving lecture, or performing Azan, etc.

33. By calling it similar to the voice of the donkey, the unseemly and harsh voice has been put in a bad light for being hated. Nobody likes to hear the voice of a donkey, then a man, who has a moral existence, why should he sound like a donkey.

It may be noted that in Islam external and internal, both have significance, and both interact on one another. Good behaviour which is connected with man's external parts, like low voice, low sight, modest bearing, etc. become the means of creating good and righteous feelings in his internal self, and bad behaviour becomes the means of creating evil feelings and passions in his internal self and mind. Similarly those attributes which are related to the inner self, like sincerity, love, sympathy, etc., improve and beautify habits and manners, while bad attributes like jealousy, rancour, etc., develop bad character.

34. In the foregoing ayah the counsels of Luqman were finished. Now the direction of the discussion turns towards tawheed.

35. "Sakhkhara" means made subservient to or made serviceable to. Allah has made a number of things subservient to man so that he may derive benefit from them as he may like, e.g. animals from whom he takes work as he likes and he can slaughter them also. Similarly vegetables and minerals, etc. which he uses as he likes. But many things like the heavenly bodies which are out of man's reach are continually providing him benefit, e.g. the sun which is continually giving out heat and light for mankind find we do not know what benefits we are deriving from the Cosmic Rays which are spread out in the open space and we also do not know what work is being done for us by the heavenly bodies. But our observation shows that these heavenly bodies are doing a lot of good for mankind.

36. Visible favours means perceptible and known favours, and unseen favours means those favours which benefit man but about which he is not aware. In the present age how many new discoveries have been made by science which has shown that they render great service inside the human body, provide resistance against diseases, help in nourishment, but they were unknown to man before. These and other such things have now come to the knowledge of man. And there are countless such things which are still unknown to man.

37. That is: After driving benefits from the things mentioned, above, man should have become grateful to Allah, but there are many men who turn out to be ungrateful, and create disputes about His being the real benefactor and the only God. These discussions and debates, are not based on knowledge, nor on guidance, nor extracted from

the pages of a divine scripture, but they are based merely on ignorance and superstition.

For the explanation of knowledge. see Surah Hajj Note No.5.

By guidance here is meant those signs of monotheism which are found in man's own self and in the outside world, and especially the guidance which is made available in the teachings of the prophets. (Peace be upon them). And by the illuminating scripture is meant the Book which is revealed by God, and the qualifying word 'illuminating' shows that the said Book should be in the right condition, otherwise any mutilated book or amended scripture cannot illuminate the path of guidance completely. And so far as the 'Ved' and 'Gita' are concerned, there is no proof in these books to show that they have been revealed or sent down by God, and about the Vedas it is also not clear as to who was its compiler or presenter. Then the subjects of these books also do not give evidence of their being the words of God. Therefore, they cannot be presented as proof.

38. In other words we will stick to our ancestral religion and the religious culture.

39.That is: In the matter of religion, to follow the astray forefathers or the polytheistic national culture, leaving aside the Divine revelations, is to accept the invitation of Satan, for Satan invites to Hell and this path leads direct to Hell.

40. It has become clear that man should surrender himself in a conscious way to Allah and should develop beauty and efficiency in his practical life.

41. By firmest support (wurwatul wuthqa) is meant the religion of Allah, which strengthens relationship with Allah.

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وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗ ؕ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا
عَمِلُوْا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۲۳﴾

23. And whoever disbelieves, let not his disbelief grieve [42] you. To us they will return, then we will inform them what they have been doing. Verily Allah knows the secrets of (men's) breasts.

نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ﴿۲۴﴾

24. We will give them life's comforts for a little while,[43] and then we will drive them to a severe punishment.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ
الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۲۵﴾

25. If you ask them: "Who created the heavens and the earth," they would answer: "Allah."[44] Say: "Praise be to Allah!" But most of them do not know.[45]

لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ اِنَّ اللّٰهَ هُوَ الْغَنِىُّ الْحَمِيْدُ ﴿۲۶﴾

26. To Allah belong whatever is in the heavens and the earth.Verily, Allah, He is Self-Sufficient, Worthy of Praise !

وَلَوْ اَنَّمَا فِى الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ
مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ
عَزِيْزٌ حَكِيْمٌ ﴿۲۷﴾

27. If all the trees in the earth were pens, and the sea (were ink), with seven more seas to replenish it, the words of Allah could never be finished. Verily, Allah is Mighty, Wise.[46]

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ؕ اِنَّ اللّٰهَ
سَمِيْعٌۢ بَصِيْرٌ ﴿۲۸﴾

28. Your creation and your resurrection[47] are only as (the creation and the resurrection) of a single soul. Verily, Allah is Hearer, Seer.[48]

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَيُوْلِجُ النَّهَارَ فِى الَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۙ كُلٌّ يَّجْرِىْۤ اِلٰۤى اَجَلٍ مُّسَمًّى وَّاَنَّ اللّٰهَ
بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۲۹﴾

29. Do you not see that Allah causes the night to pass into the day and the day into the night,[49] and has subdued the sun and the moon, each running to an appointed term?[50] and Allah is aware of what you do.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ
وَاَنَّ اللّٰهَ هُوَ الْعَلِىُّ الْكَبِيْرُ ﴿۳۰﴾ ع

30. That is so, because Allah, He is the Truth and which they invoke beside Him is the False,[51] and that Allah, He is Sublime, Great.[52]

42. That is: When you had looked after their welfare fully and had not spared any efforts in explaining what was good for them, and if inspite of all this they stuck to their disbelief, then why should you grieve about them and for their fate, they will get what is coming to them.

43. That is: The respite which they got for deriving benefit is very little. Very soon they will have to leave that and go to the next world.

44. The polytheists of Arabia believed that Allah Only was the Creator.

45. When the creator of the universe is Allah, then He is only worthy of thanks and praise. But many people do not know this big truth, and because of this commit polytheism.

46. That is: If all the trees on the earth are made into pens, and the water of the ocean is made into ink and additional water of seven seas is added as ink, even then all this material will not be sufficient to record all the things about Allah's might and wisdom. It is obvious that it is not possible to record the work done by every particle created by Allah from the first day of creation, but Allah's knowledge is so vast that it encompasses everything. If a man tries to conceive correctly His greatness, then he will have no hesitation in accepting these facts, which Quran is presenting.

For further explanation, please see Surah Kahf, Note No. 133.

47. For Allah creating innumerable persons is as easy as creating a single person. Similarly to resurrect all the persons is as easy as resurrecting a single person. By His command كُنْ "Be", the whole mankind came into existence, then why will not the dead rise again by His same command 'Be'?

48. Hints at the fact that when He sees and hears every act of His slaves, why will He not give rewards for their good acts and punishment for their evil act

49. For explanation, please see Surah Aal-e-Imran, Note No.39.

50. For explanation, please see Surah Ra'd Note No.8.

51. That is: The sun and the moon are subdued because Allah has caused them to be subdued. Had they been gods, then they could not have been subdued, and if there were more then one God, then the system of this universe would not have worked with such a regularity. Therefore, it is a clear proof of the fact that Allah is the only God and there is no possibility of existence of any other god beside Him. Therefore, whoever is being invoked by these polytheists as their god is a contradiction reality.

52. Allah's grandeur is unmatched and greatness is for Him only.

For explanation, please see Surah Ra'd Note No.25.

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31. Do you not see that the ships sail upon the ocean by Allah's grace, that He may show you of His signs? Surely, there are signs in this for every steadfast, thankful man.[53]

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُم مِّنْ
آيَاتِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

32. And if a wave enshrouds them like awnings, they cry to Allah, making their faith[54] (submission) pure for Him. Then when He brings them safe to land, some of them lose their balance.[55] None denies Our signs except the treacherous[56] and the ungrateful.

وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ
فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ
بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

33. Mankind ! Fear your Lord, and fear the Day [57] when the parent shall not avail his child nor any child his parent.[58] Verily, Allah's promise is the very truth. Let not the life of the world deceive you, nor let any deceiver [59] beguile you concerning Allah.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ
عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا ۚ إِنَّ
وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ ﴿٣٣﴾

34. Allah ! He has the knowledge of the Hour (of Doomsday).[60] He sends down the rain[61] and knows what is in the womb[62]. No person knows what he will earn tomorrow[63], and no person knows in what land he will die[64]. Verily, Allah is Knower, Aware.

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ وَيَعْلَمُ مَا
فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا
تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

53. When a man sails in ship he is surrounded by dangers and in the event of a storm, the dangers enhance manifold. This is a pointer that life is full of dangers, and it is Allah only who brings out men from dangers. But this guideline is received by those persons only who keep their cool and patience in dangers and sufferings, that is those who have the courage to be firm after finding the truth.

From another aspect it will be realised that ship or boat is a great blessing from Allah, because man gets lots of benefits from it. Similarly when the boat or ship gets out of storm safely, it is really Allah's great favour, but only those people are attentive to this favour who recognise it and are grateful to Him.

54. For explanation, please see Surah Yunus, Note No.42.

55.That is: Only a few persons stick to this point that they should invoke Allah with a sense of submission and humility, making their faith pure for Him, but many people break their covenant.

56.'Khattar'i.e. treacherous or traitor that is one who breaks his covenant with Allah. The hint of the ayah is at the fact that when there was storm, they invoked Allah, and by calling Him and praying to Him submissively they had confirmed their slavery of Allah, but when Allah brought them out safely from the storm, they broke their covenant and denied His signs and revelations.

57. That is : Fear the day when you will be presented before Allah in the Hereafter, and when you will have to account for your acts.

58. Neither the son will be of any use to his parents nor the parents for their children. Every one should care for his own salvation. He should think by accepting which faith he can save his future life in the Hereafter and can save himself from the ultimate punishment. But the situation is very amazing. Children remain on the same religion which their parents give them, although this religion being false will take the parents to Hell, and the children too.

59. Means Satan, who is the greatest deceiver of men concerning Allah.

60. Nobody knows when the Hour of Doomsday will strike. Only Allah knows it. His wisdom desired that He need not disclose this hour to anyone. Therefore, it is useless to ask the Prophet or to enter into any discussion about it. Instead of wasting time in this discussion, man should try to make preparation for this hour, because Doomsday will surely occur at its appointed time.

61. Allah sends rain according to His own plans. Therefore, the knowledge of the fact as to where, when and how much rain would fall, is known to Allah only. Whatever estimates man may form on the basis of his experiences about the rainfall may be correct or wrong, In the present times the forecasts of the Meteorological department are also not always correct, besides its area of forecast is also limited. It is unable to forecast whether in the coming year there will be any floods or the coming year would be dry .All these things are known to Allah only.

62. The full knowledge of the foetus that is growing in the womb of a mother is with Allah, only. Only He knows whether it will go waste by abortion or it will grow to be a child, what will be its temperament and physical attributes, what will be its capabilities and its strength for activities, etc. All this and other similar details about foetus and Genes are known to Allah only. Nobody knows whether in the womb of a particular woman a personality like Plato is taking shape or whether a particular child will grow to be Allama Iqbal, nor does anybody know whether this child will do righteous acts in his life or would be a menace to the society. Allah who creates him also makes a plan (destiny) for him and only He has knowledge as to what kind of personality is taking shape in the womb of a particular mother, and what will be its future life.

In the present age, by the progress of science it has become possible to know whether a particular foetus in a woman's womb is male or female, but this partial knowledge does not clarify what is stated in this ayah and which we have clarified in the above lines. There is no reason to limit the meaning of this verse to cover only knowledge of the sex of the foetus. When man does not know the sex of the foetus in the earlier period of the pregnancy, but it is known after four or five months of pregnancy after a fluid test of Amniocentesis or by sonography.

63. By earning is meant not only the earning

for livelihood but also good or evil acts. Nobody knows what is going to happen tomorrow, in what things he will be tested, and whether he will earn good or evil. In short, it may either be his livelihood or the earning of good or evil, man's ignorance is such that he does not know what is going to happen with him tomorrow. But Allah knows it fully.

64. It is not necessary that a man may die where he lives. There have been innumerable cases where a man has gone to far off places for some work and breathed his last in a foreign land. Earlier he had never imagined that he would go to such a distant place and would die there. It is only Allah who knows the time of everyone's death and where he would die.

The purpose of the ayah is to show that there are a number of near and known things but man does not know what would happen next, but inspite of his ignorance, the things do take place at the appointed time. Then if the time of the Doomsday has not been made known to man, then it does not negate the occurrence of the Doomsday. it will occur at the appointed time inspite of man's ignorance about it as all other things occur at the appointed time in spite of man's ignorance.

In the hadith these five things mentioned in the ayah have been termed as 'Mafateehul Ghaib' (keys of the unseen) -(Bukhari -Kitabut Tafseer).That is: These are the gates of the knowledge of the Unseen whose keys are with Allah alone.

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32. SURAH AS-SAJDAH
(THE PROSTRATION).

NAME: In the ayah No.15, this attribute of the people of faith has been mentioned that when they are reminded of the revelations of Allah they fall into Sajdah (or prostrate themselves before Allah). The Surah takes its name from this allusion.

TIME OF REVELATION: Was revealed in Makkah and might have been revealed in the middle of the Makkan period.

CENTRAL THEME: The topics of monotheism and the Hereafter have been stated in such a way that doubts are removed from the mind and they create conviction. In the Surah Luqman the appeal was to the common sense and the intellect. In this Surah the appeal is to the heart and finer feelings.

ORDER OF THE VERSES: Verses Nos.1 to 3 are preliminary ayat, in which it is clarified that this Book is revealed to the Messenger so that he may warn the people.

In ayat Nos. 4 to 9 along with the oneness of Allah, there is mention of the creation of man.

Verses Nos. 10 to 14 contain topic of the Hereafter.

Ayat No: 15 to 19 state certain important characteristics of the people of faith and inform of their excellent end.

Ayat Nos. 20 to 22 contain the adverse consequences of the disobedient men and deniers of Allah's revelations.

Verses Nos. 23 to 25 clarify that the revelation of the Divine Book for the guidance of the people is not something unique. Before this the Divine Scripture was revealed to Prophet Moosa, and Allah had been raising religious leaders from among the Bani Israel, who used to guide the people according to His commands.

In Ayat Nos. 26 and 27, invitation is given to people to take lesson from the history of the destroyed nations and to observe carefully the scenes of Allah's overlordship.

Ayat Nos. 28 to 30 are last verses of the Surah in which answers to the objections of the deniers are given, and they are warned.

HADITH: In a hadith it is stated that

كان النبى ﷺ يقرأُ فِى الْفَجْرِ يَوْمَ الْجُمُعَةِ الٓمٓ تنزيْل وهل اتى على الانسان۔ (بخاری کتاب الجمعہ)

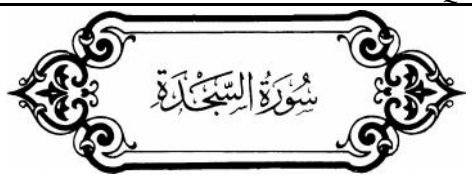
"The Prophet, Sallal Lahu Alaihi Wa Sallam, used to recite on Fridays in the Fajr prayer: Alif Lam Meem, Tanzeel (Surah As-Sajdah, and' Hal Ata Alal Insan' (Surah Dahr).

(-Bukhari, Kitab -ul- Juma'h.)

32. SURAH AS-SAJDAH

(THE PROSTRATION).

Ayah : 30



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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Alif. Lam. Meem.[1]**

الٓمّٓ ﴿١﴾

2. **The revelation of this Book, there is no doubt, is from the Lord of the Worlds.[2]**

تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿٢﴾

3. **Or do they say: "He[3] has invented it himself?" Nay, but it is the Truth from your Lord that you may warn a people to whom no warner came before[4] you so that they may be rightly guided.**

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ
لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ
لَعَلَّهُمْ يَهْتَدُوْنَ ﴿٣﴾

4. **It is Allah who created the heavens and the earth and what is between) them in six days.[5] Then He ascended the Arsh[6] (Throne). You have no guardian and intercessor besides Him. Will you then not remember?[7]**

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ
اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۭ مَا لَكُمْ مِّنْ دُوْنِهٖ
مِنْ وَّلِيٍّ وَّلَا شَفِيْعٍ ۭ اَفَلَا تَتَذَكَّرُوْنَ ﴿٤﴾

5. **He governs all affairs from the heaven to the earth. And then they ascend to Him in a day,[8] whose span is one thousand years by your reckoning.**

يُدَبِّرُ الْاَمْرَ مِنَ السَّمَاۗءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ
كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿٥﴾

6. **He is the knower of the invisible and the visible, the Mighty, the Merciful.[9]**

ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ﴿٦﴾

7. **Who made all things which He created good,[10] and He began the creation of man from clay;[11]**

الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ الْاِنْسَانِ مِنْ
طِيْنٍ ﴿٧﴾

COMMENTRY

1. For the explanation of the separate letters, please see Notes Nos.1, Surah Baqarah and Surah Yunus. It is a fact that Quran is also a miracle from the point of view of sound, therefore, when these letters are pronounced separately, they draw attention of the hearer towards themselves by creating sound effect. In this surah Alif hints at Ayat, which have been mentioned in verses Nos. 15,22,24, and 26.

Lam points to 'Liqa-e-Rabbihim' (Meeting his Lord, ayah No. 10), 'Liqaa yaumikum haza' (Attendance on this day Ayah No.4), and Meem points to "Muntaqimoon" (We are going to punish, Ayah No. 22).

2. That is: The revelation of this Book from Allah is beyond any shadow of doubt. Although the arguments in favour of the Quran being the Book authored by Allah have been presented at many places, but at several places this claim has been put forth with full certainty, for the coming of the sun is its own proof. Each and every ayah is the proof of its being the word of God, and whoever will study it with sincerity, will have no difficulty in recognising it. This topic has also appeared in the beginning of Surah Baqarah that there is no doubt in this Book being the word of God. See Surah Baqarah Note No.2.

3. Means the Prophet, Sallal Lahu Alaihi Wa Sallam.

4. For explanation, please see Surah Qasas, Note No.91.

5. For explanation, please see Surah A'raf Note No.82.

6. This has been explained in Note No.83, Surah A'raf.

7. How is it that such a simple thing is not being understood that the Being who has created this universe in such a planned way and thereafter is governing it, beside Him who else can be your Guardian or Helper, and who is he who can stand up before Him as your intercessor and may get for you your salvation? No such being exists in this universe who can have such might and power before Allah.

8.That is : Allah is governing this universe in a planned way. For this earth every scheme and every plan of His is of a thousand years as reckoned by the earthly units, while this period according to Him is only of one day, in which this planning is completed, and then this matter again returns to Him, that is ultimately everything returns to Him and presents itself before Him. This ayah is one of the allegorical verse, therefore, without entering into any discussion we should be content with the knowledge of the mere outline. And so far as the question of a day of one thousand years is concerned, it is not a thing which cannot be comprehended. Logically we can understand that what we count as a day of 24 hours, it is composed of a day and a night, and it comes as a result of the rising and setting of the sun. But at the level of the sun, where no night exists, to count the day, this measure will be useless. So far as the modern science is concerned the science of astronomy has increased our knowledge to a great extent, e.g. if on earth the solar day is of 365 days, then on Mars it is on this reckoning of 687 days, on Jupiter of about 12 years, on Staurm of 29 years, and on Pluto of 248 years, because these planets complete their revolution round the sun in this time. This difference of the day and the year supports the statement of Quran that the measure of the day with Allah is different from that of the humans and that according to that His day is equal to our one thousand years.

For further explanation please see Surah Hajj, Note No.84.

9. Hints at the fact that He is governing this universe with His full knowledge, perfect might, and vast mercy.

10. Whatever work was to be taken from a thing or a creature, according to that it was given a form. Every thing which He created has balance and is well organised. It signifies that their Creator is a perfectionist and Most Beautiful.

11. That is: Adam was created from clay.

ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ۚ ﴿٨﴾

8. Then He made his breed from the essence of the despised fluid;[12]

ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿٩﴾

9. He then fashioned[13] him and breathed into Him of His spirit,[14] and made for you (organs of) hearing and sight and hearts.[15] Yet you are seldom thankful.[16]

وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِى الْاَرْضِ ءَاِنَّا لَفِىْ خَلْقٍ جَدِيْدٍ ؕ بَلْ هُمْ بِلِقَآئِ رَبِّهِمْ كٰفِرُوْنَ ﴿١٠﴾

10. And they say: "When we are lost in the earth, how can then we be re-created?" Nay but they are deniers of the meeting with their Lord.[17]

قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِىْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿١١﴾

11. Say: "The angel of death, who has been given charge of you, will carry away your life, and afterwards to your Lord you will be returned.[18]

وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ ؕ رَبَّنَآ اَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ ﴿١٢﴾

12. And if you could only see the guilty hanging their heads before their Lord (and saying) "Our Lord! We have seen and heard, so send us back, we will act righteously, we are firm believers".[19]

وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّىْ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿١٣﴾

13. Had we willed, We could have given every soul its guidance,[20] but My word has been fulfilled: 'I will fill the Hell with jinn and men all together'. [21]

فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۖ اِنَّا نَسِيْنٰكُمْ وَذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٤﴾

14. So taste (the punishment) for forgetting the meeting of your this day; verily, We have (also) forgotten you;[22] so taste the eternal punishment for what you used to do.

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ ﴿١٥﴾ السجدة

15. Only those believe in Our revelation, who, when they are reminded of them, prostrate themselves (before God) and recite the praises of their Lord and they are not proud.[23]

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا ۖ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿١٦﴾

16. Who forsake their beds to invoke their Lord in fear and hope, and give in charity what We have bestowed on them.[24]

12. The human race was given continuity with the filthy fluid of humans (semen). This essence in the light of the modem Embryology is spermatozoa.

13. That is: After creating the foetus its parts were fashioned and it was given the shape of a human being.

14. It was made into a living human by breathing spirit into it.

For further explanation of spirit please see Surah Hijr, Note No.27 .For the materialists spirit has no reality, as if man has merely a physical existence, and life is the name of movement. The stoppage of this movement is named death. The question arises: what is that thing after whose disappearance the movement of the heart stops and man's death occurs? We will have to admit that it is a very fine and invisible thing, from whose disappearance man's physique become a dead body, and the name of that very thing is spirit, which in reality is the inner man. If in a particle atomic energy is hidden, then there is no reason to deny the presence of spiritual energy in man. Then in the body every moment changes take place. New cells take place of the old cells, so much so that in a few years a new body takes place of the old body, but the inner man remains unchanged, which is called Self or Ego, and it is this thing which gives a man his personality and distinguishes him from others. Therefore, denial of spirit is the denial of reality.

15.That is: Gave best faculties for hearing, seeing and understanding.

16. You do not realise fully the excellent existence which has been given to you and for this reason you seldom thank your Creator.

17. That is: Mainly they deny that they have at all to meet their Creator. They do not want that by accepting the concept of accountability they should make themselves followers of Allah's commands. Therefore, they deny the appearance before God in the garb of their claim that after death body is decomposed and mixed with the dust and it is totally destroyed, then how can it rise on the Day of Resurrection.

18.On death man's existence does not end, but only his body is destroyed. In fact death is merely the separation of the spirit, which is the internal man, from the body and this function takes place with regularity. Allah has appointed the angel of death to take away the spirit of every person. On the appointed time he takes the life of every person and keeps it in his possession and later on deals with it as commanded by Allah, till on the Day of Resurrection, his body will again be created for his spirit, and he will appear before God with his body for answering about his deeds in the world.

19. The realities which Quran invites them to accept are being denied by them today, but on the Day of Resurrection when they will themselves see them they will be sorry for their past attitude, and they will request the Lord to send them back to the world again so that they may become virtuous. What they are denying today, they will be accepting it on the Day of Resurrection. This is a glimpse of what will be the condition of the guilty on the Day of Resurrection, which is presented in this ayah so that people may take heed and by denying the Hereafter may not become guilty.

20. After seeing the reality, there remains no opportunity for giving the test. Therefore, what is the use of sending you to the world now? If the faith were desired in this way, then there would have been no test of the intellect, then Allah would have given faith and guidance to every man and it would not have been possible for him to deny it or deviate from it.

21. Means those men and jinn who follow Satan. In Surah Saad it has been clarified:

لَاَ مْلَئَنَّ جَهَنَّمَ مِنْکَ وَمِمَّنْ تَبِعَکَ مِنْهُمْ اَجْمَعِيْنَ (ص:۸۵)

"With you and your followers from these, with all, I will fill in the Hell." -(Surah Saad,85).

22. Being forgotten by Allah means that Allah will not show mercy to them, and they will be left in their adverse condition.

23. As against the deniers this is the description of those who are not proud and vain, nor have they forgotten their natural sense of being Allah's slave. When such people are made to hear the revelations of Allah, they are so much impressed that they spontaneously prostrate themselves before Him in humility, and words of His praise and glory come out from their mouths. Such people come forward and accept the call of the Prophet and believe in the revelations of Allah.

This is the ayah of sajdah and on its recita-

tion one should perform sajdah (prostrate himself before God).

24.These are the attributes of the people of faith, which are developed in them because of their faith. Neither do they neglect remembering Allah in the night nor in the day, so much so that during the night they leave their beds and engage themselves in worshipping Allah; they pray to Allah with fear and hope, i.e. they are in fear of Allah's punishment and hopeful of His mercy. Thus their days are reserved for earning their livelihood but it is also spent in making provision for the next world. Accordingly they also spend in the way of Allah from whatever Allah grants them as livelihood.

Can he then who is a believer be like he, who is an evil-doer? Surely they are not alike. As for those who believed and performed good acts---for them are Garden-Houses. a reward for what they have done. ***(AL-Quran)***

17. No soul knows what is hidden for them of cool comfort for their eyes, as a reward for what they used to do.[25]

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ
اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٧﴾

18. Can he then who is a believer be like he, who is an evil-doer?[26] Surely they are not alike.[27]

اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۭ لَا يَسْتَوٗنَ ﴿١٨﴾

19. As for those who believed and performed good acts---for them are Garden-Houses.[28] a reward[29] for what they have done.

اَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ
جَنّٰتُ الْمَاْوٰى ۭ نُزُلًۢا بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٩﴾

20. And as for those who do evil,[30] their abode is the Fire. Whenever they try to get out from there, they are thrown back there, and they are told: Taste the punishment of Fire, which you have been denying.

وَاَمَّا الَّذِيْنَ فَسَقُوْا فَمَاْوٰىهُمُ النَّارُ ۭ كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا
مِنْهَآ اُعِيْدُوْا فِيْهَا وَقِيْلَ لَهُمْ ذُوْقُوْا عَذَابَ النَّارِ الَّذِيْ
كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢٠﴾

21. And verily we will make them taste the lighter punishment (of this world) before the heavier punishment (of the next world) so that they may return(to the right path).[31]

وَلَنُذِيْقَنَّهُمْ مِّنَ الْعَذَابِ الْاَدْنٰى دُوْنَ الْعَذَابِ
الْاَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢١﴾

22. And who is a greater wrong-doer than he who is reminded of the revelations of his Lord, then turns away from them. Verily we will punish the guilty.

وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ عَنْهَا ۭ
اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ ﴿٢٢﴾

23. And verily We gave Moosa the Book, so be not in doubt of receiving it,[32] and We made it a guidance to Bani Israil.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَلَا تَكُنْ فِيْ مِرْيَةٍ
مِّنْ لِّقَاۗىِٕهٖ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَاۗءِيْلَ ﴿٢٣﴾

24. When they became steadfast in believing in Our revelations We appointed from among them leaders who gave guidance as commanded by Us; and they believed firmly in Our revelatios.[33]

وَجَعَلْنَا مِنْهُمْ اَىِٕمَّةً يَّهْدُوْنَ بِاَمْرِنَا لَمَّا صَبَرُوْا ۭ
وَكَانُوْا بِاٰيٰتِنَا يُوْقِنُوْنَ ﴿٢٤﴾

25. In this ayah the glad tidings that has been given to the holders of the said attributes is so invigorating that its concept provides tranquillity to the heart and cool comfort to the eyes. The introduction of Paradise in the Quran is merely a glimpse of that beautiful place in words, otherwise the blessings of the Paradise cannot be imagined in this world. The best explanation of this ayah is given in this hadith:

قَالَ اللّٰهُ تَبَارَکَ وَتَعَالٰی: اَعْدَدْتُّ لِعِبَادِیَ الصَّالِحِیْنَ مَالَاعَیْنٌ رَأَتْ وَلَا اُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلٰی قَلْبِ بشرٍ۔ (بخاری کتاب التفسیر)

"Allah (T.W.T.) states: I have kept ready for My slaves such blessings which no eye has seen, nor ear has heard and no idea regarding it passed through a man's heart (mind)."-(Bukhari-Kitabut Tafseer).

26.Fasiq means disobedient. This word has occurred here against the word Momin, therefore, it means infidel or disbeliever, who is totally disobedient to Allah.

27.When the deeds of both are not alike, then how can their ends be alike?

28.That is: Such Gardens where they will be staying.

29.These Gardens will be granted to them with such honour and grace as if they are the guests of Allah and these are the provision for their consumption and entertainment.

30. Means disbelievers who remain disobedient to Allah.

31. Means worldly troubles in which the disbelievers will be involved so that they may get an installment of their punishment in this world also, so that they be shaken and may return to the right path.

In the modern times catastrophes are also occurring in new style. The accidents of rail, buses, and aeroplanes are very tragic. Then there is plenty of accidents or disasters or bombing and arson, and man has to taste the punishment of his evil deeds at the hands of man only. But the people have become so stone hearted that they see such heart rending scenes and yet are not moved to turn to Allah.

32. The address is to the Prophet and through him to all other addressees, and the idea is to clarify that historically it is not the first time that you have received the divine scripture, that before this also Allah had been revealing Divine books to other prophets. And who does not know that Prophet Moosa was also given a Divine Book, then there is no reason that people should fall in doubt about the revelation of Quran to the Last Prophet.

For further explanation, please see Surah Yunus Ayah No.94, Note No.145, and Surah Hood, Ayah No.17

33. That is: The Book which was revealed to Moosa was guidance for Bani Israil, and because of this guidance, there emerged from among them such religious leaders who provided right guidance to their people by the command of Allah. Allah had bestowed on them the righteous leadership because they were steadfast in their belief and had full faith in the revelation of Allah. That is their belief was not formal and it was with full sincerity and faith. Bani Israil were blessed with this leadership when they proved to be firm in their belief and steadfast in their faith. The idea in drawing attention to this historical fact was to make the people realise that if they became the sincere holders of (believers in) Quran then Allah will also bless them with similar supremacy and will raise righteous leadership among them also.

Today Muslims complain that they do not have righteous leadership, but the condition of the society is this that they are happy with leaders who play with emotions and deliver fiery speeches, they are neither prepared to follow the guidance of Quran, nor do they listen to the righteous leaders. In such circumstances, how can the righteous leadership emerge?

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

25. Verily, your Lord will judge between them on the Day of Resurrection concerning that in which they differed.[34]

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسٰكِنِهِمْ ۚ إِنَّ فِي ذٰلِكَ لَآيَاتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

26. Is it not a guidance for them as to how many generations We destroyed before them, amid whose dwelling places they walk?[35] Surely in this there are signs. Do they not then hear?[36]

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

27. Do they not see how We direct water to the barren land and with it bring forth crops which is eaten by their cattle and also by themselves?[37] Do they not then see?[38]

وَيَقُولُونَ مَتَىٰ هٰذَا الْفَتْحُ إِن كُنتُمْ صٰدِقِينَ ﴿٢٨﴾

28. They ask: "When will this judgment come, if you are truthful?"

قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾

29. Say:"On the Day of Judgment the disbelievers will gain nothing from their faith, nor will they be reprieved."[39]

فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

30. So withdraw from them, and wait. They are also waiting.[40]

34. In the foregoing ayah mention of the rise of the Bani Israil was made, and in this ayah their fall is mentioned. The real reason for their fall was their differences in the basic tenets of religion, and indulging in useless discussions. The ultimate judgment on these differences will be delivered in Allah's Court for which the Day of Judgment is fixed.

35. The address is to the Arab nation whose members used to pass through the destroyed dwelling places of the nations of A'd, Thamood, and the communities of Prophet Shuaib and Prophet Loot.

36. The events which can provide lessons are being described clearly by the Quran, but these people do not hear and understand.

37. Are not the signs of Allah's Overlordship and might seen in these? And does not this observation create in them a belief that Allah has power to revive the dead?

38. That is: The information which you are giving about the decision between the believers and the disbelievers and you are saying that in this decision Muslims will be victorious and the disbelievers will be hurled into the Hell, when will this event take place?

39. That is: Instead of indulging into the discussion as to when this decisive moment will come, you should worry about how will you save yourselves at that hour, because that hour will essentially come. At that time if you would like to accept faith, it would be useless because the hour of test would have passed and your embracing faith would be fruitless, and the respite which you are getting today will not be available at that time.

40. If they are not ready to accept faith and guidance after hearing this strong argument and convincing revelations from Allah, then leave them alone and wait for that hour when Allah will deliver His final judgment. They too are waiting for the same hour.

❍ ❍ ❍ ❍ ❍ ❍

33. -SURAH AL-AHZAB
(THE CONFEDERATES).

NAME : The Surah takes its name from the word 'Al-Ahzab' occurring in the Ayah No.20, alluding to those groups of Makkans who had united and had launched an attack on Madina, against the people.of Faith.

TIME OF REVELATION: It was revealed in Madina, after the Battle of Ahzab, which took place in the month of Shawwal of 05 Hejira.

CENTRAL THEME : The office of prophethood, its demands and the attitude of the people of Faith with the Prophet in the light of the events.

ORDER OF THE VERSES : Ayat Nos. 1 to 3 are the introductory verses, in which the Prophet, Sallal Lahu Alaihi Wa Sallam, has been emphatically instructed not to be misled by what the disbelievers and the hypocrites say, to put his trust in Allah and to follow the revelation from Him. In Verses Nos. 4 to 8, the need for the reformation of custom of adopting sons is stated and the relationship of the people of faith with the Prophet (S.A.W.) and the place of the holy wives of the Prophet is clarified. Besides it also reminds of the promise taken from every prophet about the sincere following of Allah's religion. Ayat Nos. 9 to 27 are a review of the Battles of Ahzab and Bani Quraizah, which bring into focus how in these emergent conditions Allah's help had appeared, and it is the proof of the fact that for the solution of the problems of the people of faith divine help is sufficient. Therefore, they should not care for anybody else but should go on fulfilling their own responsibilities.

Verses Nos. 28 to 34 are addresse to the wives of the Prophet, Sallal Lahu Alaihi Wa Sallam, and their place is explained to them and in that connection their responsibilities have been made clear to them.

In Verses Nos. 35 to 40 the custom of not marrying the divorced or widowed wife of the adopted son has been ended, and in this connection the nikah of the Prophet with Zainab (R) has been presented as an example.

In Ayat Nos. 41 to 44 the people of faith. having been directed to remember Allah often, are given the glad tidings of mercy and magnificent rewards.

Ayat Nos. 45 to 48 are addressed to the Prophet, Sallal Lahu Alaihi Wa Sallam, and his greatness is explained.

In Ayat Nos. 49 to 52 first a problem of talaq is narrated and then the Prophet is given specific directions concerning his wives.

Verses Nos. 53 to 62 contain the commands concerning purdah.

In Verses Nos. 63 to 68 the Doomsday and the Hereafter are mentioned.

Ayat Nos. 69 to 73 contain instructions to the people of faith about their responsibilities and the hypocrites are warned.

Narratives creating doubts about Quran : Among various narratives there are certain narratives which give an impression that in the Surah Al-Ahzab there were 200 ayat, but when Uthman (R) copied down the Quran, he could write only those ayat which are at present found in the Quran. After quoting this narrative, Allama Aalusi writes that from this it appears that some part of Quran has been lost, but such a narrative can only be an invented and conoctcd one. In fact every narrative which states that some part of Quran has been lost is either invented or needs some interpretation (i.e. it means something else.) -(Tafseer Ruhul Ma'ani Vol. 7 P.142).

The fact is that when due to differences various sects came into existence among Muslims, they invented many narratives in support of their creed and beliefs, and mixed them up with the authentic narratives in such a way that it became difficult to distinguish between the true and false narratives. Particularly those people who exaggerated the greatness of Ali (R.) and who invented the new creed of "Imamat", invented the narratives in such a large number that the very foundation of the religion was shaken. And they tried to create an impression that some of the Quranic ayat have been caused to be lost or that their words have been dropped, for example the ayah No.71 of Surah Ahzab:

وَمَنْ يُطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَفَوْزًاعَظِيْمًا۔

"And whoever will obey Allah and His messenger, verily he will achieve great success;"

in connection with this ayah the most important book of the Shiah, Usulul Kafi, contains this narrative of Abu Baseer that Hajrat Jaffer Sadiq states that this ayah was revealed like this:

وَمَنْ يُطِعِ اللهَ وَ رَسُولَهُ (فِی وِلَایَةِ عَلِیٍّ وَوِلَا یَةِ الْاَئِمَّةِ مِنْ بَعْدِهٖ) فَقَدْ فَازَ فَوْزًاعَظِیْمًا۔

"And whoever obeys Allah and His messenger (in the matter of Ali and the Imams after him) will achieve great success."–(Usulul Kafi Vol.1, page 342, Al-Maktabatul Islamiah, Tehran).

Similarly there is a tradition in Usulul Kafi, narrated by Hazrat Jaffer Sadiq, that Jibril, (P.b.u.h.) had brought this revelation to Muhammad, Sallal Lahu Alaihi Wa Sallam:

یَااَیُّهَاالَّذِیْنَ اُوْتُوالْکِتَابَ اٰمَنُوْابِمَانَزَّلْنَا (فِی عَلِیٍّ) نُورًامُّبِیْنًا

"O People of the Book! Believe in what We have sent down (about Ali) it is clear light." (Usulul Kafi,Vol.1.P.345).

But this ayah is nowhere to be found in the Quran.There are certain narratives in which something has been added in the name of differences with the Quran: for example in ayah No.6 of Surah Ahzab, the words' and he is father of the Muslims' have been added after the words 'and his wives are mothers of Muslims. 'And it is also claimed that in Quran there was an ayah for the punishment of stoning of the person committing illegal sex act (Ash-Shaikh wash Shaikhah..), but later on it was cancelled. (See Tafseer Ibn Katheer Vol.3,page 465). Or it is also claimed that in the Quran copied by Abdullah Ibn Masood (R) the two last surahs (Falaq and An-nas) were not there at all. By inventing such narratives provision was made for creating great mischief, and it is a pity that such narratives found place in Tafseers, although these narratives deserved to be thrown out looking to their contents, for Quran has itself given a guarantee of its own protection and authenticity.

اِنَّا نَحْنُ نَزَّلْنَاالذِّکْرَوَاِنَّا لَهٗ لَحَافِظُوْنَ (حجر۔۹)

"Surely We sent down this Reminder, and We Ourselves are its Guardian."-(Surah Al-Hijr-9).

And this is confirmed by continuity and certainty that the Divine Book which is with us today is the perfect and whole Quran and not even the slightest change was ever effected in it. As for the difference in the qir'at (mode of recitation), it can be tolerated only to the extent that it does not affect the meaning of the ayat, e.g. in Surah Ghashiya the word "Musaitir" can be recited as if written with a "saad" or with "seen." But those narratives which give credence to such a difference between the mode of recitation which cause a change of meaning, they cannot be accepted. Imam Razi writes:

"A(shaz) rare mode of recitation cannot override or cancel a continually accepted mode of recitation. Therefore we trust continually accepted mode of recitation for the support of our school of thought, and also because the mode of recitation which is rare is not a proof according to us, for us its position is not that of Quran. If that mode of recitation were Quran then it would have been essentially continually accepted. And if we make a concession that a part of Quran was not passed on without a break, then we will open a gate for the Rafzis and atheists to make charges against the reliability of Quran, and it will be possible to say that there were in the Quran such verses that were the divine proof of "Imamat" (Leadership) of Ali (R), but that they did not reach us. And it can also be said that there were in the Quran many ayat cancelling certain Shariah commands, but they also did not reach us. But it is false on the ground that if this were a part of the Quran it would have been continually passed on to us, and when it is not continually accepted it is essentially not Quran. Therefore, it is proved that a rare mode of recitation is not an acceptable argument."

(At-Tafseerul Kabeer, Vol. II, page 227).

33. SURAH AL-AHZAB

(THE CONFEDERATES)

Ayat: 73

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **O Prophet ! [1] Have fear of Allah, and do not obey the disbelievers and the hypocrites.[2] Verily Allah is All-Knowing, Wise.[3]**

يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ﴿۱﴾

2. **Follow that which is revealed [4] to you from your Lord. Verily, Allah is aware of what you do.**

وَّاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ﴿۲﴾

3. **And put your trust in Allah. [5] And Allah is sufficient as a Guardian.**

وَّتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿۳﴾

4. **Allah has not made two hearts [6] for any man within his body, nor has he made your wives whom you declare as your mothers as your mothers,[7] nor has He made your adopted sons your sons.[8] This is but a saying of your mouths.[9] And Allah speaks the truth and He guides to the right path. [10]**

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ۚ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيْلَ ﴿۴﴾

5. **Call your adopted sons by their fathers[11] that is most just in the sight of Allah.[12] And if you do not know their fathers, regard them as your brothers in faith and friends.[13]And there is no sin for you in the mistakes you make unintentionally, but what you intend from your hearts! [14] (that will be a sin for you). Allah is Forgiving, Merciful.**

اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ وَمَوَالِيْكُمْ ؕ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵﴾

(COMMENTARY)

1."Nabi" (Prophet) means one who gives information about Allah (Lissan-ul-Arab,Vol.I.P. 162), and in the terminology of Quran it means that person to whom revelation is sent down by Allah, and who gives information to the people on the basis of this special means of knowledge, and conveys Allah's commands.

Here the address is to the Quran's prophet, Muhammad, Sallal Lahu Alaihi Wa Sallam. Nowhere in the Quran the prophet has been addressed by name, i.e. as' O Muhammad: 'He has been called by his designation of prophethood as' O Prophet: 'It expresses his elevated position as also it gives the guideline that while addressing him proper etiquette be observed, because he is the prophet of the time.

2. This emphatic command was given to the prophet at a time when it was necessary to take some steps to reform a problem concerning the family life, and it is a proof of the fact that the Shariah is not a self-invented matter, but that it decides on the commands from Allah, obeying which was also essential for Prophet also.

The meaning of the verse is that in obeying any Shariah command when it is against the current social system there should be no hesitation whatsoever, nor should you worry about the jeers and reproaches of the disbelievers and the hypocrites, nor should you care about any wrong propaganda that they may be doing against you, but that you should adopt such a righteous stance that all these things should seem insignificant to you.

3. Allah has knowledge and wisdom, therefore, all His Shariah commands are based on full knowledge and wisdom.

4. The command to obey the divine commands is given to the Prophet, Sallal Lahu Alaihi Wa Sallam, and through him to all people. This revelation has taken into its area of operation all the corners of the human life, which means obedience is not restricted to religious matters only, but that they should be obeyed in all matters. After this guideline there is no room for dividing life into secular and non-secular slots.

5. That is: The oppositions that you will have to face on account of your obeying the divine commands should not be allowed to impress you at all, but that you should put your trust in Allah who will relieve you of all your troubles and make you reach your, goal.

Trust in God is the fruit of sincere belief. It fills the heart with certainty and sets it firm on truth.

6. The mould in which Allah has created man, according to that only one personality is active in that. Accordingly, a woman is the mother of her children, but she does not become the mother of her husband by merely his saying that she is his mother. So also a man's children are only those who are born from his own seed. By merely saying some one to be one's son, that one does not become a son. Thus the adopted son does not take the place of the real son.

Besides this, there is another meaning hidden in this verse that in every man according to his own creation there is only one personality that can decide and determine a thing, that is he can either be a faithful (momin)or a denier (kafir).It is not possible that a man be a Momin and also a Kafir, disbeliever, and because of collecting contradictory things in himself he deserves to be called a hypocrite.

7. In the pre-Islamic day (Jahiliyah) if anybody told his wife that she was like 'the back of his mother' for him, then she used to be unlawful (haram) for him as a wife. Then he could neither live with her as a husband nor could he give her divorce. Quran has reformed this wrong practice of the pre-Islamic days, which has been hinted at in the ayah, and the detailed command in this connection is given in the Surah Mujadilah.

Here the idea is to clarify that a wife does not become a man's mother by his saying that she is his mother, because such a thing is contrary to realism. Therefore, one should avoid saying such things or such words or expressing such sentiments.

8. In the pre-Islamic days the adopted sons

were treated as equal to the real begotten sons. No person could marry the divorced wife of his adopted son, and the adopted son used to be his legal heir. But since just calling some one as your son does not make him in reality your son, therefore, the Shariah commands which apply to the real begotten son cannot apply to the adopted son. These ayat were revealed in order to reform this custom, and the Prophet, Sallal Lahu Alaihi Wa Sallam, provides the practical model for such a reform, which will be described further.

It may be noted that Islam does not prevent any one from helping or sponsoring any orphan children or from being their guardians; it considers it a great act of virtue, but it does not permit one to consider such a child as one's own real son. In this connection it has put the following restrictions:

1. The boy should be called as the son of his real father.
2. The adopted son's wife does not become the daughter-in-law of the person sponsoring him, therefore, nothing should stop him from marrying her after she become a widow or is divorced, if his mentor wants it.
3. The son living in the guardian's house cannot be his heir. However, if the mentor desires, he can execute a will in favour of the boy according to the Islamic law, bequeathing one third of his property to the boy if he so desires.
4. The boy will be a 'Na Mahram' (stranger) for the ladies of the house, and on his becoming adult the ladies will have to follow the same restrictions as they do in the case of strangers, according to Shariah.

In the modern times governments generally adopt such rules of law which give the same status in law to the adopted son as to the real begotten son, and such a step is presented as sympathy and a means of providing maintenance and guardianship to the helpless orphans, etc. but the imbalances which it creates in the family life of the concerned persons and the rights of the real relatives which are trampled upon are lost sight of, while other steps to solve the problem of the helpless orphans and needy children can be adopted, and these steps can be the same as suggested in the Shariah.

9. Such things cannot be given the status of the Shariah.

10. The guidance of Allah only is right and all other guidance's are false, and wrong.

11. That is: Do not call the children being looked after by other persons as sons of those persons, but call them after the names of their real fathers. It indicates the relationship as also it is the just thing to do. Zaid (R) was brought up by the Prophet as his son and he was being called as Zaid bin Muhammad, but after the revelation of this ayah, he was called Zaid bin Haritha.

From this ayah it has also become clear that every one should be called after the name of his father, i.e. X son of Y, M son of N, etc. And in the hadith it is stated that on the Day of Judgment everybody will be called as some one son of some one, etc. except Prophet Eesa (Jesus) who would be addressed as Eesa Ibn Maryam, because he was born without a father.

In India, women after marriage call themselves after their husbands as some one wife of some one, while the relationship of marriage is not permanent, but the relationship of father and daughter is unchangeable, therefore, the Islamic system is to put the name of father after the name of the woman, as some one daughter of some one. The names of the wives of the Prophet were taken with the names of their fathers, like Ayesha daughter of Abu Bakr, Hafsa daughter of Umar, and the Prophet's daughter was called Fatima Binte Muhammad.

12. It is according to reality and it also ensures that the rights of the fathers are also not trampled upon.

13. That is: If somebody's father is not known, they do not call him as the son of some one other than his father, but that in their case adopt an attitude of love and sympathy of a co-religionist. Islam admonishes for stating wrong fatherly connection. In the hadith it is stated:

مَنْ اِدَّعٰى اِلٰى غَيْرِ اَبِيْهِ وَهُوَ يَعْلَمُ اِنَّهٗ غَيْرُ اَبِيْهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ ۔(مسلم کتاب الایمان)

"Whoever relates himself as a son to a

person who is not his father, in spite of knowing that he is not his father, for such a person Paradise is haram (forbidden)"- (Muslim, kitabul Iman).

At the same time Islam forbids people to disrespect those whose fathers are not known and persuades Muslims to call them as their religious brothers and friends.

14. That is: The errors committed by you unwittingly and unknowingly, there is no accountability for you for that. But if you have intentionally stated the wrong fatherly connection, then you will have to account for it.

❍ ❍ ❍ ❍ ❍ ❍

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗۤ اُمَّهٰتُهُمْ ؕ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ مِنَ الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ اِلَّاۤ اَنْ تَفْعَلُوْۤا اِلٰۤى اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ؕ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ۝٦

6. The Prophet has a greater claim [15] on the people of faith than they have on each other and his wives are their mothers. [16] Blood relations are closer to one another in the Book of Allah than to other believers and muhajirs, although you may act kindly with your friends.[17] This is decreed in Allah's Book.[18]

وَاِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ وَمِنْكَ وَمِنْ نُّوْحٍ وَّاِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسَى ابْنِ مَرْيَمَ ۪ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ۝٧

7. And (recall) when We took a covenant from the Prophets, and from you (O Prophet!) and also from Nooh, Ibrahim, Moosa and Eesa, son of Maryam,We took from them a solemn covenant ; [19]

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَاَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ۝٨

8. So that He may question[20] the truthfulness about their truthfulness. And for the disbelievers He has prepared a painful punishment.[21]

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝٩

9. O you who believe! Remember Allah's favour to you when there came against you armies, and We sent against them wind and armies you could not see.[22] And Allah is ever watchful of what you do.

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَبَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ۝١٠

10. When they came upon you from above you and from below you [23], and the eyes were blurred and the hearts leapt to your throats,[24] and you were imagining various things about Allah.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُوْنَ وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا ۝١١

11. There the believers were put to test, and were shaken with a mighty shock [25].

وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗۤ اِلَّا غُرُوْرًا ۝١٢

12. And when the hypocrites and those in whose hearts is a disease[26], were saying: "Allah and His messenger promised us nothing, but delusion."[27]

15. The relationship of the Prophet with the people of faith takes precedence over all other relationships, for the reason that it is the demand of the faith and also because he is a greater well wisher of theirs than they are of themselves. Therefore, the people of faith should give him precedence over their own selves, they should love him devotedly, they should consider him dearer than their own lives, they should protect him at the risk of their own lives and accept all his decisions without the slightest hesitation. In a hadith it is stated:-

لَايُؤْمِنُ اَحَدُ كُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَالِدِهٖ وَوَلَدِهٖ وَالنَّاسِ اجْمَعِيْنَ۔ (بخاری کتاب الایمان)

"None of you can be a faithful unless I am more dear to him than his father, his children and all the people."-(Bukhari, Kitab - ul - Iman)

16. The special nature of relationship between the Prophet, Sallal Lahu Alaihi Wa Sallam, and the people of faith demanded that his wives should have the status of mothers for them, and after him nikah with them should be forbidden. Therefore, in the Verse No.53 of this Surah it has been clearly forbidden and declared haram.

By giving the holy wives of the Prophet the status of the mothers of the people of Faith, emphasis is laid on giving the utmost respect and a special position to them in the Ummah so that nothing done by a Muslim should cause any kind of ill feeling to the Prophet.

(وَمَا كَانَ لَكُمْ اَنْ تُؤْذُ وارَسُولَ اللهِ۔ آیت ۵۳)

(See Ayah No.53), but it is very regrettable that inspite of this clear direction a sect of Muslims, in its exaggeration of regard and devotion for Ali(R),has made. Ayesha Siddiqah (R) the butt of its abuses. These people considering their creed to be right and with their mental reservations, when they study the Quran and come across anything against their own creed and belief, they try to interpret it in an absurd way. Thus they continue to go astray even after reading Quran.

17. That is: So far as the heir ship is concerned, according to Allah's law only blood relations will be considered lawful to be declared as the heirs. This is a hint of the fact that the status of mothers of the Faithful given to the holy wives of the Prophet has no relation to the heirship of the Muslims. Besides it also indicates that the relationship of brotherhood that was established between the Muhajirs from Makkah and the Ansars from Madina and as a result of that relationship Ansars had shared their property equally with the Muhajireen, this relationship was of a temporary nature and because of it they could not be heir to one another's property, because Islam's law of heirship takes into account only the blood and uterine relationships. However, other forms of beneficiary dealings can be adopted to oblige one's friends and others, e.g. to give something to them in one's lifetime only, or to execute a will bequeathing up to one third of the property in their favour.

18. Refers to that law of heirship which has been described in Surah Nisa. Moreover in Surah Anfal also precedence is given to the blood and uterine relations' economic rights.

19.The covenant refers to the solemn of promise fulfilling the responsibilities of Prophethood, as is clear from the reference to context. This responsibility becomes compulsory for a prophet to fulfill on his being appointed a prophet by God. In these duties is included the obedience of Allah's commands as revealed to him,without fearing the people, and conveying the divine message to the people, making clear the teachings of His religion. In the Ayah No.2 of this Surah the Prophet, Sallal Lahu Alaihi Wa Sallam, has himself been asked to follow the command contained in His revelation. Further on in the ayah No.39 it is clarified that prophets convey Allah's messages and have fear of Him; they do not fear anyone else but Him. In the ayah a general mention is made of the covenant taken from the prophets, and names of the great prophets have been mentioned in particular.

20. On the Day of Judgment prophets will be asked whether they had conveyed the message of Allah and whether they had themselves followed them or not with truthfulness. In Surah A'raf it is stated:

فَلَنَسْئَلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْئَلَنَّ الْمُرْسَلِيْنَ (اعراف : ٦)

"So (remember) We will question those to whom our messengers were sent, and we will question the messengers well."(Surah A'raf.6)

21. That is: when through the Prophets the divine message will be conveyed convincingly to the people, then those who will deny the message will be liable to receive painful punishment.

22. This refers to the Battle of the Trench in which Allah's help came in support of the people of faith, and although they were smaller in number, the armies of the enemy could not defeat them, but returned without even giving a fight.

This battle, which is also called the Battle of the Confederates, took place in Shawwal, 05 Hijra (627 Christian era). The Jewish tribe, Bani Nadir, having been exiled from Madina, prompted the disbelievers to fight the Muslims. Accordingly Huyay bin Akhtab, Chief of the Bani Nadir Tribe, led a delegation to Makkah, and prepared the Quraish to unite and launch an attack on Madina. The tribe of Ghatfan was also prompted to take up arms. When the Prophet came to know of this, he ordered a two kilometer long trench to be dug, on the advice of Salman (R),around the northern and western sides of Madina, from where the disbelievers could reach Madina. -(Ghazwatul Ahzab-Muhammad Ahmed Bashmeel, page 162). In the work of digging the trench the companions of the Prophet worked very hard, and the prophet himself took part in the digging. The Muslims took position this side of the trench, keeping the Sala' hills at their back. Muslims were 3000 in number, among them were some hypocrites also. The Quraish reached the other side of the trench with Bani Kananah, and from Najd came Ghatfan, Hawazan and other tribes. These armies numbering 10000 reached outskirts of Madina to fight against Muslims. These armies were fully armed and well equipped. One Jewish tribe, Bani Quraizah, who had a pact with the Muslims and was stationed in the eastern side of Madina, broke its pact and declared its support for the disbelievers. This siege of the disbelievers lasted for one month, but Allah arranged the help of the angels by sending them down and created such an awe that the disbelievers could not take any action against the Muslims. And He arranged such severe and cold wind to blow that the tents of the attacking armies were blown away and the soldiers could not take their position. All the camp fires were extinguished and such a darkness fell that the disbelievers decided to call it a day and ultimately all the armies returned unsuccessful. After the retreat of the enemy, Muslims went back to their homes. Allah's help appeared in favour of Muslims in such a way that there was no need to fight, and all the schemes and plans of the deniers failed. This is the favour of Allah about which a reference is made in the Ayah, and this was such a great favour that after this the disbelievers never dared to launch an attack on Madina. The Prophet, Sallal Lahu Alaihi Wa Sallam, had, on the retreat of the infidels, said:

لَنْ تغزُوقُريشُ بَعْدَعَامِكُمْ وَلَكَنَّكُمْ تَغْزُونَهُمْ

"Now the Quraish will never be able to attack you, now you will launch at attack on them. And this prophecy came to be true, word by word. The idolaters thereafter never dared turn towards Madina for attack. However, Muslims became so powerful that they turned to Makkah and conquered it.

It has become clear that if the people of faith set out to raise the word of God at the risk of their own lives, then Allah comes to their assistance in an extra-ordinary way.

23. From above means from the eastern side of Madina and from below means from the western side of Madina. The higher part of Madina is on the eastern side and the lower part on the western side. From the east, armies of Ghatfan and Hawazan had come and Quraish and Bani Kananah etc. had come from the west.

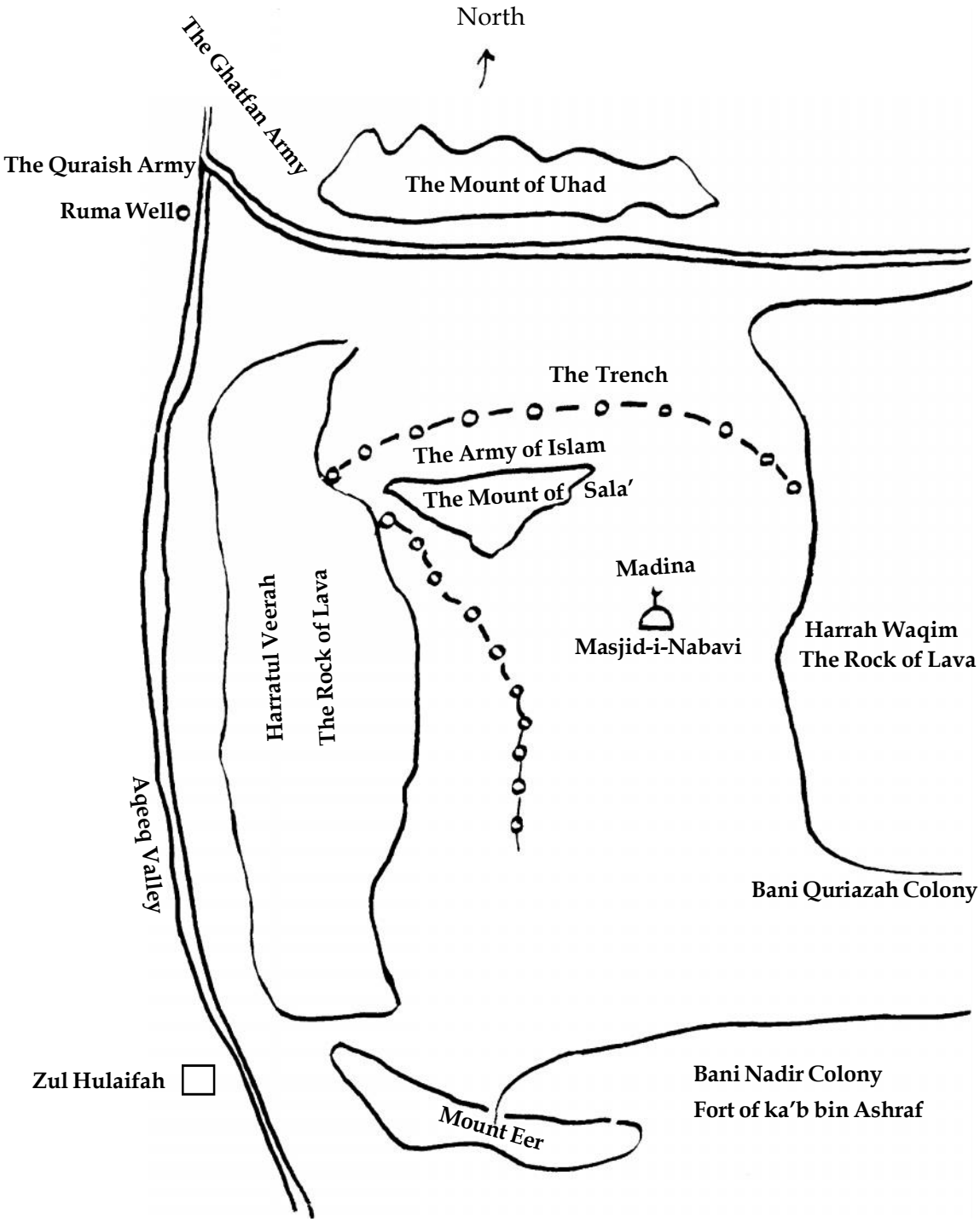
24. This style of speech expresses that state of mind which is under great fright. This has been said addressing the Muslims, but it is meant for those who were weak in their faith. The condition of sincere Muslims was quite different, as is mentioned in the verses Nos. 22 and 23.

25. That is: The severe conditions which the Muslims had to face at the time of the Battle of the Trench was the result of Allah's scheme, which wanted to test who among the people of the faith were sincere and who were in doubts and were hypocrites.

26. Disease here means doubt. Those who doubted about the truthfulness of the Quran and the Prophet were these hypocrites.

27. That is: The promise of Allah's help and success and victory.

MAP OF THE BATTAL OF THE TRENCH.



وَإِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَيَسْتَأْذِنُ فَرِيْقٌ مِّنْهُمُ النَّبِيَّ يَقُوْلُوْنَ إِنَّ بُيُوْتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۚ إِنْ يُّرِيْدُوْنَ إِلَّا فِرَارًا ﴿١٣﴾

13. And when a group of them said: "O people of Yathrib[28]! There is no room for you to stand, so return."[29] And one group of them was seeking permission of the Prophet, saying: "Verily our homes are defenceless."And they were not defenceless, but they wished to flee.[30]

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوْا بِهَآ إِلَّا يَسِيْرًا ﴿١٤﴾

14. Had the city been entered from the sides, and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little. [31]

وَلَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا يُوَلُّوْنَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللّٰهِ مَسْئُوْلًا ﴿١٥﴾

15. And verily before that they swore to Allah that they would never turn their back in flight.[32] And an oath to Allah must be answered for.

قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَّا تُمَتَّعُوْنَ إِلَّا قَلِيْلًا ﴿١٦﴾

16. Say: "Flight will not benefit you if you flee from death or killing, and you will enjoy this world only for a little while."[33]

قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ إِنْ أَرَادَ بِكُمْ سُوْٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿١٧﴾

17. Say: "Who is he who can protect you from Allah if He intends to harm you or intends to show mercy to you." They will not find that they have any friend or helper other than Allah.

قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَالْقَآئِلِيْنَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۚ وَلَا يَأْتُوْنَ الْبَأْسَ إِلَّا قَلِيْلًا ﴿١٨﴾

18. Allah knows well those of you who hinder(in war efforts)and who say to their brethren : "Come join us;"[34] and seldom take part in the stress of the battle,

أَشِحَّةً عَلَيْكُمْ ۚ فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُوْنَ إِلَيْكَ تَدُوْرُ أَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولٰٓئِكَ لَمْ يُؤْمِنُوْا فَأَحْبَطَ اللّٰهُ أَعْمَالَهُمْ ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿١٩﴾

19. Being reluctant [35] to assist you. When fear overtakes them, they look to you with rolling eyes like one who faints to death.[36] And when fear departs, they assail you with their sharp tongues [37] in their greed for the spoils of war. Such men have no faith. Therefore, Allah makes their deeds fruitless,[38] and that is very easy for Allah.[39]

28. Yathrib is the old name of Madinatun Nabawi.

29. That is: You are not in a position to fight against the army which is coming to attack you. Therefore, it is better that you return to your homes so that the fighting may not take place.

30. In Madina children and women were removed to the safe fortifications. Therefore, this excuse of the hypocrites was not true that their houses were lying open and defenseless, therefore, they should be allowed to return home.

Actually they had no courage to face the enemy, and they wanted to flee away leaving the war front and their excuse was that their homes were not safe.

31. That is: If the enemy were to enter Madina and demand of them some mischievous thing like killing the companions of the Prophet or turning away from Islam, they would not have hesitated in accepting this demand, because they were not sincere in their faith.

32. This is a hint at the fact that they were trying to remove disgrace which was the result of the weakness shown by them in the Battle of Uhud by saying that on the next occasion to be provided by Allah they would fight bravely and would never show their backs. But when in the Battle of the Trench the chance to show their good faith and bravery came, they were trying to search excuses for running away from the front.

33. To try to flee from the battle front for fear of death or being killed is useless, because in such a case whatever chance of life you would get would be only for a very short time, and ultimately you will have to return to Allah only, and the result of this line of action will be deprivation and disgrace.

Prophet Eesa, Peace be upon him, while persuading people to take risk of life in the path of Allah had stated a very realistic point:

> "For whoever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man, if he gains the whole world and forfeits his life? -(Mat.16:21,26)

34. Means the hypocrites, who were creating obstructions in preparing the defense line of Muslims, and were trying to dissuade others to support Muslims and were enticing them to join the hypocrites. It was their open treason.

35. That is: They do not want to take any risks for your protection. They have no sympathy for you (sincere Muslims) nor can they offer any sacrifices for you.

36. This is a picture of the hypocrites' fright and cowardice. In the battle if any dangerous situation arose, their panic was so great as if the fainting of death had overtaken them. If they were sincere in their faith, they would have fought in the way of Allah with bravery and would have faced the idolaters like brave men.

37. That is: After the battle when the occasion of distributing the spoils of war came, they used to appear as greedy claimants of the spoils and used to claim greater share in the spoils in very sharp and scathing language, and used to severely complain against the Muslims.

38. They claim to be Muslims, but in fact they have no faith. Had they been sincere Muslims, their attitude in the battle would not have been that of disloyalty with Allah and his messenger. And when their hearts are empty of faith, then all their virtues would have gone waste. They will not be rewarded for those acts of virtue.

From this an important reality has come to light, that those persons who show themselves to be Muslims but are not sincere in their faith, then their acts of piety like salat and jihad are not acceptable to Allah, for Allah accepts only those acts of virtue which are performed after accepting His faith and only for His pleasure.

In the present society of Muslims there is no dearth of those Muslims who are treading the path of the hypocrites, particularly in the educated section of Muslims-their line of action is openly against the demands of faith, but since the condition of the hearts is known to Allah only, therefore, on the basis of their claim they will be considered Muslims in this world, but it does not mean that in the sight of Allah also they would be considered Muslims. If there is no faith in their hearts, then Allah will declare their claim of being Muslims as false, and their acts of virtue will be thrown into their face, even though they might have been offering salat,

performed Hajj and Jihad. Bodies are useless, if there is no spirit in them. Similarly acts of virtue are useless if there is no spirit of faith behind those acts.

39. That is: Nobody should think how Allah would make their acts of virtue go waste. There will be no obstruction for Him for doing this. Neither anybody's recommendation will be any obstruction for Him, and not doing so will be against justice and fairplay.

Verily in the messenger of Allah you have a good example for him who looks to Allah and the Last Day and remembers Allah much.*(AL-Quran)*

يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ۚ وَاِنْ يَّاْتِ الْاَحْزَابُ يَوَدُّوْا
لَوْ اَنَّهُمْ بَادُوْنَ فِى الْاَعْرَابِ يَسْاَلُوْنَ عَنْ اَنْۢبَآئِكُمْ ؕ
وَلَوْ كَانُوْا فِيْكُمْ مَّا قٰتَلُوْٓا اِلَّا قَلِيْلًا ﴿۲۰﴾

20. They think that the confederates have not withdrawn[40], and if the confederates were to come again they would like to be in the village among the wandering Arabs asking news of you[41]; and were they with you, they would take but little part in the fighting.[42]

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا
اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ﴿۲۱﴾

21. Verily in the messenger of Allah you have a good example [43] for him who looks to Allah and the Last Day and remembers Allah much. [44]

وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ
وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۫ وَمَا زَادَهُمْ اِلَّاۤ اِيْمَانًا
وَّتَسْلِيْمًا ﴿۲۲﴾

22. When the (true) believers saw the confederates, they said: "This is what Allah and His messenger had promised us, and Allah and His messenger had spoken the truth." And this only increased their faith and submission.[45]

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ
مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا ﴿۲۳﴾

23. Among the believers are men who have been true to their covenant with Allah.[46] Some of them have paid their vow with death,[47] and some of them still are waiting ;[48] and they have not made any change in the least;

لِيَجْزِىَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنٰفِقِيْنَ
اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿۲۴﴾

24. (All this happened) So that Allah may reward the true men for their truth, and punish the hypocrites if He will or accept their repentance.[49] Verily, Allah is Forgiving, Merciful.

وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ؕ وَكَفَى اللّٰهُ
الْمُؤْمِنِيْنَ الْقِتَالَ ؕ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ﴿۲۵﴾

25. And Allah repulsed the disbelievers in their wrath; they gained no advantage.[50] And Allah sufficed for the support of the believers in the battle.[51] Allah is strong, mighty.[52]

وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ
وَقَذَفَ فِىْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ
وَتَاْسِرُوْنَ فَرِيْقًا ﴿۲۶﴾

26. And He brought those of the People of the Book who supported them down from their fortifications, and cast panic into their hearts. Some you slew and some you made captive.[53]

40. That is: These hypocrites are so much terrified by the army of the disbelievers that although the attackers had withdrawn from the battle -field in disappointment, these people think that they are present somewhere nearby and would soon launch another attack.

41.That is: Now they desire that if the disbelievers attack again, then they,the hypocrites, should not be found in Madina, but somewhere in the nearby villages among the Bedouin people, so that they might not be required to take part in fighting, and from there they should try to find out the condition of the Muslims whether they have been defeated by the disbelievers or not.

42. Since they have no interest in fighting a jihad nor are they prepared to offer any sacrifice, participating in the battle is mere exhibition and the result of the pressure of the circumstances.

It may be noted that in the city of Madina in those days the rule of the tribal system was in vogue, and Aus and Khizraj were two big tribes. When the people of these two tribes embraced Islam, then for those people who did not want to accept this faith, a problem arose, that in the event of their not embracing Islam, they will have no place in their tribe and social problems will confront them. Therefore, such people made a compromise with the situation and accepted this faith for the sake of appearances only. After this they could not fulfill the responsibilities which fell on them on account of their being counted as Muslims and their hypocrisy was being gradually exposed.

43. The sufferings through which Allah's messenger had to pass, the dangers which he invited, the manner in which he stuck to his place on the front and the courage and bravery which he showed, all this provided the best example for his followers. Therefore, on this occasion you should have done the same thing which Allah's messenger did.

Although the ayah hints at this particular event, the generality of the wording of the ayah points to a very important principle and guideline, and it is that the action of the Messenger of Allah is ever an example for the people of faith. Therefore, they should keep the life of the Prophet before them and follow the good example of the Prophet.

From this it also becomes clear that any one who deviates from the example of the Prophet, Sallal Lahu Alaihi Wa Sallam, then his example is not worth following by the Muslims, even if such example may be of devout worshippers or the sufis.

44. That is: The followers of the Messenger of Allah will be only those who will be hopeful of meeting Allah in the Hereafter, of getting reward for the righteous deeds, and in whose hearts Allah's remembrance is present, and on their tongues is His name always. Those who do not have these qualifications, cannot have such courage as to the support the Prophet in times of emergency, and keeping his good example before their eyes, they should shape their character accordingly.

There is no dearth of Muslims today who will praise the good example of the Prophet's excellent life in glowing terms, but they will not make it a guide for shaping their own lives according to that example, but they would make the 'bad example' of the worst lives of the misguided people as their guide; so that their life in this world may be comfortable and the people of the world may also be pleased with them.

45. In the Battle of the Ahzab the behaviour of the sincere people of faith has been presented here, which shows their loyalty to Allah and His messenger, their care for their covenant, their courage and their readiness for sacrificing themselves. The hypocrites, as stated in the Ayah Nos.11and 12. started having misgivings in respect of Allah and said that the promise of Allah and His messenger was only a deception. But the sincere Muslims spontaneously said: 'It is what Allah and His messenger had promised us.' It is a hint at the fact that the path of success lies through trials and tribulations, as is stated in the Surah' Baqarah:

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَاْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوا مِنْ قَبْلِكُمْ ۔ (بقرہ:۲۱۴)

"Do you think that you will enter Paradise without such trials as came to

those who passed away before you ? ..." - (Surah Baqarah 214)

And in Surah Ankaboot stated :-

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْآ اَنْ يَّقُوْلُوْآاٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ۔وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْاوَلَيَعْلَمَنَّ الْكٰذِبِيْنَ۔(سورہ عنکبوت : ۲،۳)

"Do people think that they would be left alone if they (merely) say: 'We believe,' and they would not be tried ? And verily We tested those who have gone before them. So Allah will surely see those who are truthful and will surely see those who are liars."-(Surah Ankaboot-2,3).

And when they expressed these feelings of faith, their intensity of faith and their desire for obedience increased.

46. This covenant that they will risk their lives in the path of Allah.

47. That is: By risking their lives, they became martyrs.

48. That is: They are waiting as to when they would get a chance to risk their lives for the sake of Allah.

49. After stumbling they should take care and should seek Allah's repentance. The idea is to let the hypocrites know that there was still time for them to seek Allah's repentance and why should they make themselves liable to receive His punishment?

50. Allah's plan resulted in the disbelievers returning in wrath, fuming and fretting. They were not able to harm the people of Madina in any way nor did they benefit from their campaign in any way.

51. The disbelievers had presented a united front and mounted an attack on Muslims, but Allah caused such circumstances to occur that the Muslims were not required to fight at all. Allah was sufficient to fight for them. On the occasion of Hajj, these words, which are uttered at Safa and Marwah, refresh the memory of this divine help only:

لَااِلٰهَ اِلَّااللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَعَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ۔ (مسلم کتاب الحج)

"There is no god except one Allah. He fulfilled His promise and helped His slave, and defeated (the armies of) the confederates single-handed." -(Muslim Kitabul Hajj).

52. Allah has power, therefore, it is not at all difficult for Him to defeat a huge army, and He is Mighty, therefore, whatever He plans, it is successfully executed.

53. Refers to Bani Quraizah, who lived in the eastern part of Madina and were Jews. The Prophet (S.A. W.) had made an agreement with them after migration, but they did not keep their part of the covenant, and at the time of the Battle of the Trench they broke their covenant and assisted the enemy. When the Prophet (S.A. W.)returned from the Battle of the Trench, Jibril (Peace be upon him)came with the message from Allah that he should turn to Bani Quraizah without delay and military action be taken against the said tribe. Therefore, the Prophet at once turned to go towards their colony with his companions, and there he surrounded their place. The siege lasted for twenty five days, after which they came down from their fortress on this condition that their matter should be decided by the chief of the tribe of Aus, Sa'ad bin Ma'az, who was their ally. Accordingly the judgment given by Sa'ad (R) was:

"All their males who are able to fight should be killed, their women and children should be made captive, and their properties should be distributed." (Bukhari-Kitabul Mughazi).

On this Prophet(S.A.W.) said that he gave judgment according to the divine command. This judgment of Sa'ad bin Ma'az (R) is according to the Torah, in which this law of fighting has been enunciated :

"When you draw near to a city to fight against it ------- But it makes no peace with you, but makes war against you, then you shall besiege it; and when the LORD your God gives it into your hand you shall put all its males to the sword, but the women and the little ones, the cattle, and everything else in the city, all its spoil, you shall take as booty for yourselves;"

(Det.20 :10 to 14).

In this way the Jewish Bani Quraizah were

removed from Madina. Such a harsh attitude was taken against them because before this a tribe of the Jews, Bani Nadir, had also broken their covenant and they were allowed to leave with their women and children with some property, in spite of their conspiracies and broken promises. They left Madina and settled in Khyber. But from here also they continued hatching conspiracies against Muslims and troubling them. Then Bani Quraizah broke their covenant in such an emergent situation that the idolaters had laid a siege with a very huge army and were about to attack Muslims, on such an occasion the jews stabbed their allies in the back, therefore, it was inevitable that such traitors were given the severest punishment.

It may be noted that the number of those who were killed was not more than eight hundred and the number of women and children who were taken prisoners was about one thousand.

(Ghazwah Bani Quraizah - Muhammad Ahmed Bashmeel,P.197)

وَاَوْرَثَكُمْ اَرْضَهُمْ وَدِيَارَهُمْ وَاَمْوَالَهُمْ وَاَرْضًا لَّمْ تَطَئُوْهَا ۚ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ﴿٢٧﴾

27. And He caused you to inherit [54] their land, and their houses and their wealth, and land [55] on which you had never set foot before. Allah has power over all things.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ﴿٢٨﴾

28. O Prophet ! Say [56] to your wives: "If you desire the world's life and its adornment, come ! I will make good provision for you and release you in a fair way. [57]

وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿٢٩﴾

29. "And if you seek Allah and His messenger and the abode of the Hereafter then (be assured) Allah has prepared the righteous among you an immense reward."[58]

يٰنِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۭ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿٣٠﴾

30. O you wives of the Prophet! Whoever of you commits open lewdness will be doubly punished.[59] And that is easy for Allah.[60]

وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ وَتَعْمَلْ صَالِحًا نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ وَاَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿٣١﴾

31. And whoever of you shall be obedient to Allah and His messenger and shall act righteously will be doubly rewarded,[61] and We have peapared for her honourable provision.

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَاۗءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٢﴾

32. O you wives of the Prophet ! You are not like other women.[62] If you fear Allah, then do not be soft in your speech, lest he in whose heart is a disease should be moved with desire, [63] but utter customary speech.[64]

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ۭ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ﴿٣٣﴾

33. And stay in your homes and do not display your finery as was done in the Time of Ignorance in the past. [65] And establish salat, give Zakat [66] and obey Allah and His messenger. Allah only wishes to remove uncleanness from you, O people of the Household! and purify you completely.[67]

54. Along with the property, Muslims got a huge haul of weapons. Narratives state that Muslims got fifteen hundred swords, two thousand pears, three hundred coats of arms and five hundred shields.

(Ghazwah Bani Quraizah-page 229).

55. This was a glad tidings of the victories over such lands where they had never stepped before after this, the first place which was overrun by Muslims was Khyber, thereafter other places. Thus the prophecies of the Quran proved to be true.

56. From here another topic starts, which concerns the wives of the Prophet. Till the revelation of these ayat, i.e. 05 Hijri, the Prophet had four wives. They were: Hazrat Saudah, Ayesha, Hafsa and Um Salmah (May Allah be pleased with them).

57. When the wives of the Prophet (S.A.W.) were given the position of the mothers of the people of faith, then their responsibilities were also increased. Now they were required to attain the required standard of righteousness, contentment and other-worldliness, and since the standard of living of the Prophet was, from the economic point of view, very austere, and he had none of the provisions of the material comforts and outwardly adornments, Allah directed the Prophet, Sallal Lahu Alaihi Wa Sallam, to ask his wives about their preferences. If they are not prepared to lead this kind of life willingly and if they want the worldly adornments and glitter, then give them something and bid them adieu. Accordingly in the hadith it is stated that first of all the Prophet asked Ayesha (R) and advised that she should also consult her parents. Ayesha (R) replied what was there to consult the parents about, when she herself wanted to be with Allah, His messenger and preferred the other-worldliness; Then other wives also replied in similar vein.-(Bukhari-Kitabut Tafseer-Al-Ahzab).

Thus the benefit of knowing their voluntary desire was that they achieved the position of greatness themselves, secondly their reply pleased the Prophet immensely and thirdly the hypocrites did not get the chance to indulge in the propaganda that the Prophet did not give proper treatment to his wives, etc., and that they are being forced to lead a life of poverty.

After knowing the correct sense of the ayah, there is no necessity of refuting the view that the Prophet's wives used to demand provisions from him, due to which he had become very much upset. The narratives which express such a view are not correct, because they also contain contradictory statements, and things which go against the Quran.These narratives will be discussed in the commentary of Surah Tahreem, Insha Allah!

The jurists have opined that these wordings of the Prophet amounted to a conditional talaq (divorce),i.e. in such an event if the wife wanted she could have imposed the talaq on herself, when there is no such proof in the ayah. In the ayah the Prophet say to ask his wives to inform whether they liked Allah and His messenger or the material world and its adornments, and if they wanted the material world, then to separate from them in a fair way, i.e. after knowing their mind or preference they should be divorced. From this how can it be argued that if they opt for the material world then the talaq is imposed automatically. In the ayah the word talaq has not at all been used, and its wordings: **"Us arrihkunna sarahan jameela"** I will release you in a fair way.' These words show that they would have separated if the prophet would have separated them. Therefore, this expression of voluntary desire cannot be taken as a chance to take divorce. And the principle of chance to get talaq worked out by the jurists, is not appreciated by the present day Muslims, who are not satisfied with the Islamic Personal Law and are demanding amendment of these family laws and propose that at the time of Nikah one agreement be drawn in which the woman may be given a right to impose on herself the right in advance of talaq or separation on the conditions to be stipulated therein.

By this excuse under the chance to get talaq they want to establish the principle of equality between men and women. But the Shariah, on account of various reasons which also includes the status of women, has given the right of divorce to men only and not to women. Therefore transferring this right to woman will be an attempt against the intent of the Shariah.

'Umattekunna' (giving them something) incidentally shows that in the event of talaq the wife should be given 'Mata' or 'Muta'h' (some

provision). It supports this viewpoint that the command of giving some provision to the divorced woman in ayah No.241 of Surah Baqarah applies to all divorced women and not to only those divorced women with whom the marriage is not consummated.

(See Surah Baqarah notes Nos. 376 and 377).

58.If you make your goal Allah and His messenger instead of world and its pleasures, and if you act righteously, then your position will be elevated and Allah will reward you handsomely.

59. It does not mean that there was any danger of the Prophet's wives' committing any lewdness, but the idea was to create a sense of extreme modesty and chastity so that they may be extra careful and the hypocrites may not get any chance of creating any doubts about their character.

From this, the point becomes clear that Allah's law is indiscriminate. If the wife of a prophet commits an act of lewdness, then she also becomes liable for punishment like any other woman, nay, she is liable for double punishment, for her act would cause bad reputation for the prophet, and a very bad example will be established for the people.

60.In the event of the Prophet's wife committing any sin, it would not be difficult for Allah to punish her, because Allah's law of justice is indiscriminate.

61.When the position of the wives of the Prophet was elevated to be the mothers of the people of faith, then their responsibilities were also increased. Stating these responsibilities, this glad tiding was also given them that if they remained loyal to Allah and His messenger and would act righteously, then they would be honored and would be rewarded doubly.

62. That is: Compared to other women, you have the honour of being the wives of the Prophet, therefore, you should be extra careful in your practical life.

63. Here disease means lecherousness and lust.

Generally the voice of women is lyrical and sweet, and when they talk with extra softness, then hearing it those people who are lecherous in nature are inclined to cherish lecherous thoughts about them. Therefore, God's fear (righteousness) demands that while talking to men, women should not talk with artificial softness. And when this is the demand of righteousness, then every woman should follow this point. Here this advice and other things which have been addressed to the Prophet's wives are not meant only for them, but also for other women, It means that the wives of the Prophet should be very strict in following these and they have to be extremely careful in these directions matters.

Incidentally from this, this principle also be comes clear that when Islam does not allow women to talk in softer than necessary tones, then how can it tolerate women singing in the presence of men? Its 'forbiddenness' is quite obvious, but in modern times, singing of women and that too in a lewd manner, has become so common that the concept of its being forbidden has evaporated. now it will be difficult to find persons who would avoid to hear singing of women because it is forbidden by Islam.

64. That is: Whatever that may be uttered by you should be good and of righteous nature, and that you should avoid all talk of vulgar nature, etc.

65. In the text the word used is 'Tabarruj', which means display and exhibition, and it means to display one's finery and adornment in the presence of strange men, as is clear from the ayah No.60 غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ of Surah Noor (they should not be the displayers of their finery).

And the الجاهلية الاولىٰ 'Jahiliyatil Oola' means Time of Ignorance of the past when non-Islamic customs were in vogue. It means that your main sphere of activity is home, where you should be living and fulfilling your responsibilities. And for this purpose it is not at all proper that you should go out and display your adornments.

It also does not mean that for the wives of the Prophet going out of the house was absolutely would be forbidden. Further on in the ayah the wives, daughters of the Prophet and common Muslim women are given direction that when they go out they should , put over their bodies a chadar (sheet), which proves the propriety of going out for the women. In the hadith it is stated:

قَدْ اُذِنَ لَكُنَّ اَنْ تَخْرُجْنَ لِحَاجِتِكُنّ ۔ (بخاری کتاب التفسیر)

"You have been given permission to go out," -

(Bukhari-Kitabut Tafseer).

It suited the status of the wives of the Prophet that they remained inside their houses and should be extra careful in the matter of going out. As for the common Muslim women, their main sphere of activity also becomes their houses, Since the needs of the common Muslim women to go out for work is greater than those of the wives of the Prophet, they need not be made prisoners in their houses as that is not the intention of the ayah. In the modern times the needs for the women to go out has increased manifold, e.g. journey, education, teaching, social work for women, earning of livelihood, attending religious gatherings, etc. For such necessary work their going out is not at all forbidden, provided they observe the etiquette of the Shariah, particularly if they do not display their beauty and their adornment.

66. The command for salat and Zakat is general, but the idea in addressing specifically the wives of the Prophet in this connection is this that they should particularly pay special heed to this matter.

From this command it is clear that the Zakat for the property belonging to a woman is to be paid by the woman herself, and it is not to be paid by the husband. It also shows that the wives of the Prophet were not so badly off, as is commonly thought. They were in a position to pay Zakat, that is why directive is given to them to pay Zakat, and this view is supported by the fact that the 'Meher' (dower) of the Prophet's wives used to be four hundred and eighty dirham, when Zakat is to be paid for two hundred dirham.

67. From the context of the wordings of the ayah it is absolutely clear that by' Ahl-e-Bait' is meant wives of the Prophet, but a sect among Muslims, who has committed excess in belief concerning Ali (R) and has introduced the creed of 'Imamat' in the religion, takes this ayah also to mean by Ahl-e-Bait (People of the Household) Ali, Fatima, Hasan and Hussain (May Allah be pleased with them). So far as the literary meaning of Ahl-e-Bait is concerned wives are most appropriately to be included in that, and beside them the children. Therefore, this term is applied in addition to the wives on the children also. But in this ayah the wives of the Prophet have been specifically addressed as' Ahlul Bait' (People of the Household), and directions have also been given direct to them, therefore, on this occasion only his wives are meant. But people who have deviated from the Quran, have evicted the Prophet's wives from the Ahl-e-Bait and have forcibly applied this term on Ali, Fatima, Hasan and Hussain (May Allah be pleased with them), and from their purification, they claimed their innocence from all sins and then innocence of all 'Imams', To clarify the error of the interpretation of this ayah which these people present, we would like to state a few words in this connection, as follows:

1) In the Quran the words Ahl-e-Bait have been used at two places. One at the place when the angels had given the good tidings of the birth of Ishaq to Prophet Ibrahim's wife, Sarah, and when she expressed astonishment, the angels said:

اَتَعْجِبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ۔ (ھود:۷۳)

"Do you wonder at the command of Allah, the mercy of Allah and His blessings be upon you, O People of the House!" -(Surah Hood-73).

In this ayah the address as Ahl-e-Bait is to Prophet Ibrahim's wife, In the second instance, when Prophet Moosa's sister spoke in connection with the problem of feeding the infant Moosa, she said to the people of Firaun:

هَلْ اَدُلُّكُمْ عَلٰى اَهْلِ بَيْتٍ يَكْفُلُوْنَه لَكُمْ ۔(قصص:۱۲)

"Shall I show you a household who will rear him for you" -(Surah Al-Qasas-12).

In this ayah also by household is meant the mother of Prophet Moosa. It has thus become clear that in the Ahl-e-Bait wives are included at top priority level. In a hadith it is stated that at the time of the 'Walima' (feast) at Zainab (R)'s wedding, when the Prophet entered the room of Ayesha (R), he said:

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"Peace and Allah's mercy be upon you, O people of the Household. "-(Bukhari, Kitab-ut-Tafseer), That is, the Prophet himself has addressed his wives as Ahl-e-Bait. After this, what further argument is needed to prove that wives of the Prophet are rightly to be considered as Ahl-e-Bait?

2) This argument that in the ayah the pronouns

used are of masculine gender and therefore, they cannot be taken to mean the wives of the Prophet, is not correct, because in Arabic the pronoun relating to the word 'Ahl' is used in the masculine gender. Accordingly in the two ayah quoted above the pronoun and the verbs used are in the masculine gender, although in the first ayah the address is to the wife of Prophet Ibrahim and in the second ayah Ahl-e-Bait refers to the mother of Prophet Moosa.

3) The justifiers take the support of a narrative in which it is stated that the Prophet called Fatima, Hasan, Hussain and Ali (R) and covered them under a sheet of cloth and said: 'O Allah: These are my Ahl-e-Bait, remove impurity from them and purify them.' This hadith has been narrated in Tirmizi, and several traditions of similar sense have been narrated by Tabari in his Tafseer. But these narratives are weak. Therefore Tirmizi has clarified its being weak, and in the narratives of Tabari several narrators are Shiah,e.g. one of the narrators is Abdullah bin Abdul Quddus, who is a Shiah. Ibn Mueen has called him Rafzi, and Abu Dawood, Nasai and Dar Qatni have called it weak. (For the research of these narratives please see Dr. Ali Ahmed As-Saloosi's book:
'Ayatut Tatheer Bain Ummahatul Mumineen Wa Ahlul Kasa'- Published by Maktabah Ibn Taimiyah, Post Box 14064, Kuwait).

Here another question also comes up that at the time of the revelation of this ayah two other daughters of the Prophet (S.A.W) were alive Um Kulthum and Zainab (R),Then what is the meaning of including only Fatimah (R) leaving these two daughters? Um Kulthum was married to Uthman (R) and Zainab (R) was married to Abul A's. But since Shiah are claimants of the 'Imamat' of Ali (R),they include Fatimah, Hasan and Hussain (R) in the Ahl-e-Bait, but ignore Urn Kulthum (R) and Zainab (R).Therefore, there is no wonder if the said narrative is invented by the Shiahs.

4) From this the justifiers argue in support of their claim of innocence from all sins of Ali (R) and other Imams. But in the ayah itself nothing of the sort has been mentioned. First of all the ayah is about the wives of the Prophet (S.A.W.) Moreover the ayah does not say that Allah has purified them, but it says that Allah desires to purify them. It is similar to what is stated in Surah Maidah, where addressing the people of faith who have been commanded to perform 'wuzu' Allah says that He desires that He may purify you. (Maidah 6).It is obvious that it does not mean that all people of faith who have been commanded to perform 'Wuzu' (ablutions) are purified and are innocent from all sins. It means by obeying the command to perform wuzu, they would get purification. As in this there is no argument or proof of the people of faith being innocent of all sins, similarly there is no proof in the ayah of Tatheer of the innocence from all sins of the Ahl-e-Bait.

Such a longish explanation has been given in order to make it clear how those people who want to justify their particular creed from the Quran deviate from the correct sense and meaning of the Quranic words and wrongly justify their claims, and taking support of the wrong narratives want to adjust and adapt Quran to those weak narratives, however much difficult it may be for them. And it is a fact that those who have taken up the creed of Shiahs have invented so many narratives in support of their beliefs and creed that even Sunni Muslims could not remain unaffected by that.

Verily the Muslim men and the Muslim women, the believing men and the believing women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the men of humility and the women of humility, the men and the women who give charity, the men and women who fast, the men and the women who guard their private parts (chastity), and the men and women who remember Allah much, for them all Allah has kept ready forgiveness and a great reward.*(AL-Quran)*

وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَالْحِكْمَةِ ؕ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ﴿٣٤﴾

34. And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. [68] Verily, Allah is the Seer of the Minutest thing,[69] Aware.

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿٣٥﴾

35. Verily the Muslim men and the Muslim women, the believing men and the believing women,[70] the obedient men and the obedient women,[71] the truthful men and the truthful women,[72] the patient men and the patient women,[73] the men of humility and the women of humility [74], the men and the women who give charity, [75] the men and women who fast, the men and the women who guard their private parts (chastity),[76] and the men and women who remember Allah much,[77] for them all Allah has kept ready forgiveness and a great reward.[78]

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ﴿٣٦﴾

36. It is not (becoming) for a believing man and woman, when a matter has been decided by Allah and His messenger (for them), that they should have any choice[79] in their matter, and whoever disobeys Allah and His messenger, he has verily gone astray in a clear misguidance.

وَاِذْ تَقُوْلُ لِلَّذِيْٓ اَنْعَمَ اللّٰهُ عَلَيْهِ وَاَنْعَمْتَ عَلَيْهِ اَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ وَتُخْفِيْ فِيْ نَفْسِكَ مَا اللّٰهُ مُبْدِيْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿٣٧﴾

37. And when you (O Prophet :) said to the man, whom Allah has favoured and you also have favoured; [80] 'keep your wife to yourself (do not divorce) and have fear of Allah [81] and were concealing in your Heart what Allah was to disclose [82] and were fearing people, where Allah had better right that you should fear Him.[83] So when Zaid performed his purpose concerning her, We gave her to you in marriage, [84] so that there should be no difficulty [85] for the believers in the matter of the wives of their adopted sons, when they have performed their purpose concerningthem. And the commandment of Allah was to be fulfilled.[86]

68. Revelations of Allah means the ayah of the Quran and the Hikmat or wisdom means the teachings and the words of the Prophet, Sallal Lahu Alaihi Wa Sallam. The holy wives of the Prophet have been commanded to remember them specifically so that they should be able to brighten their lives from this source of light and then spread this light for the benefit of others.

In obeying this command the service in connection with hadith rendered by them is monumental and the whole ummah is obliged to them. May Allah be pleased with them :

69. Allah is the Seer of the Minutest things, therefore, nothing is hidden from Him.

70. In the foregoing ayah there was special blessings for the holy wives of the Prophet. Here is general blessings for Muslim men and women. Here those attributes have been mentioned which are the desired standard, and every Muslim, whether man or woman, must develop in himself or herself these attributes. And on the basis of these attributes only he would be worthy of receiving forgiveness and great reward from Allah.

When the words Muslim and Momin or Islam and Iman are used together, then Islam means accepting the belief of monotheism (Tawheed) and adopting Islam as a religion. By Iman is meant acceptance from heart or sincere acceptance, that is: any person's mere declaring himself to be a Muslim and claiming belief in the Islamic tenets is not sufficient, but for becoming a sincere Momin it is necessary that he should believe in these tenets form his heart, and he should be firm in his belief about the truth of Islam, that is, a person's acceptance of Islam will be recognised by Allah only when his inner self also believes in what he openly says; otherwise there is no value and respect for the so-called Muslims, who are Muslims only in name.

71.'Qaniteen' (obedient) is an attribute which shows loyalty in action and practice, that is after accepting Islam and having Iman they have practically adopted the attitude of loyalty to Allah.

72. To be truthful is a very good quality, but this quality is developed by only those persons who have the aspirations to rise high. Comfort loving persons have no hesitation in telling lies and in the modern times when the business of the world is carried on falsehood, adoption of truthfulness is a difficult task. But truthfulness is the cream of a man's character, and is very dear to Allah. The Prophet, Sallal Lahu Alaihi Wa Sallam, has said:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِىْ اِلَى الْبِرِّوَاِنَّ ا لْبِرَّ يَهْدِىْ اِلَى الْجَنَّةِ وَمَايَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيْقًا ۔ (مسلم کتاب البر)

"Be truthful, for truth leads to virtue, and virtue leads to Paradise. A man speaks truth, and adopts truthfulness (as a habit) till he is registered as 'Siddique' (truthful) in Allah's records." -(Muslim-Kitab-ul- Bir).

73. For the explanation of 'Sabr' (Patience) please see Surah Ra'd Note No.51.

74. For the explanation of 'Khushu' (humbleness) see Surah Muminoon, Note No.2. Here 'Khushu' hints at salat.

75. 'Sadqa' (Charity) includes Zakat also and every type of expenditure for the sake of Allah. For further explanation, please see Surah Taubah, Note No.189

76. Guarding private parts means guarding chastity as also covering the private parts. Please see Surah Muminoon, Note No.5.

77. 'Zikr-e-Ilahi'(Remembering Allah)-For explanation, please see Surah A'raf Note No.310, Surah Taha, Note No.16 and 161, and Surah Ankaboot, Note No.85.

78. Forgiveness is the Permit to Paradise, and great reward are the everlasting blessings which will be given as a reward for the good and virtuous deeds.

Here the guarantee of success in the Hereafter is given only to those persons who would develop in themselves these attributes, whether men or women. As for the so-called Muslims, their lives are bereft of these attributes, for them this guarantee is not there.

79. In this ayah a very important principle has been stated. After knowing the decision of Allah and His messenger concerning a matter about human life and affairs pertaining to it, no Muslim man or woman has a right to disagree with that decision. The decision may be about a disputed matter of personal or social nature, or it may be in the nature of court's decision by the prophet, a

Muslim must willingly accept it and must essentially obey it. To divide life into religious and non-religious compartments, and to reject many decisions of Allah and His messenger concerning family, economic and political life and adopt the secular way of living is manifest deviation from Islam.

So far as the decisions of Allah are concerned, they are in the holy Quran and they are to be obeyed unquestionably. As for the decisions of the Prophet, Sallal Lahu Alaihi Wa Sallam, those in the hadith which are proven to be undisputed, narrated continually by reliable narrators, they are also unquestionably to be obeyed, except those which go against the teachings of the Quran, or which go against what the other reliable narrators have stated or which are contrary to the common sense and intellect, or the wordings of which may be very involved or whose certificate of reliability of their narrators may not be acceptable. When it cannot be said about such narratives that they are the sayings of the Prophet, they cannot be unquestionable. Accordingly, Umar (R) had rejected a hadith narrated by Fatimah bint Qais, in which it was stated that a woman who was given 'Talaq-e-Bain' (absolute divorced) was not entitled to get maintenance from her husband, and he had said:

لَانَتْرُكُ كِتَابَ اللهِ وَ سُنَّةَ نَبِيِّنَا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِ اِمْرَاةٍ لَانَدْرِىْ لَعَلَّهَا حَفِظَتْ اَوْنَسِيَتْ ۔ (مسلم کتاب الطلاق)

"We will not give up the Book of Allah and the tradition of Our Prophet, Sallal Lahu Alaihi Wa Sallam, on the statement of a woman. We do not know whether she preserved it (the saying) or she forgot." -(Muslim Kitab-ut- Talaq).

80. Refers to Zaid bin Hartha, who was a slave. The Prophet had freed him before declaring his prophethood and had brought him up as his son. He was Prophet's adopted son. Allah conferred on him this favour that he was provided the guardianship of the Prophet and was blessed with faith. Therefore, he is one of those lucky people who embraced Islam in its earliest days. The favour conferred by Prophet on him was this that he freed him and brought him up as one of his own family. On account of these favours Zaid (R) emerged as a very prominent Muslim and performed very laudable and noteworthy deeds. This is a prominent example of the progres a slave made in the Islamic ambience.

81. Zaid (R) had married Zainab Bint Jahsh (R), who was a cousin of the Prophet. This is a very good example of social equality where a freed slave is allowed to marry a highly placed lady of the top family of Makkah, the Quraish. Since their temperaments differed, the married life was not happy. Within one and a half years separation stared in the face. On this occasion, the Prophet wanted to prevent Zaid from divorcing his wife, and he directed him to fear Allah. But when Zaid saw that continuing married life would be difficult, he decided to divorce her.

A point culled from this incident is this that although Allah has given the right of talaq to man, man should have fear of Allah when giving talaq to his wife, that is by the wrong use of this right a woman can be made to suffer considerably, which would be disliked by Allah, and man will be accountable for that.

The second thing which is elicited is this that the Prophet did not want that Zaid should divorce his wife. Therefore, those narratives which sound like stories and relate that the Prophet was inclined to marry the wife of Zaid is contrary to what is stated in Quran and it is a view which does not conform to the unblemished character of the Prophet, Sallal Lahu Alaihi Wa Sallam. Therefore, these narratives are fit to be rejected. Similarly this narrative is also unacceptable that Zainab (R) was not prepared to marry Zaid (R), but she married him on the insistence of the Prophet, which ultimately ended with talaq.

First of all this is not proved by any hadith, and for such proof it is necessary that the hadith should be authentic. Mere writing by a biographer or being found in a third class book of hadith like that of Abi Hatim is not sufficient proof of its being the saying of the Prophet. Besides, no instance can be cited where the Prophet might have compelled any lady to marry against her will-So much so that the former husband of Barirah was very much anxious to re-marry her and even the Prophet witnessed his anxiety and restlessness, and wished that Barirah should go back to her former husband, but he did not compel her to do so, nor

did she go back to her former husband in re-marriage. Then how could he compel his own cousin to marry a person who was previously a slave?

82. From the last words of the ayah (the commandment of Allah must be fulfilled) it is clear that the Prophet was commanded to marry Zainab after the completion of the formality of talaq by Zaid, so that the custom of the jahiliyah that the father cannot marry the divorced wife of the adopted son may be discontinued. But the Prophet was afraid that the idolaters and the hypocrites would get a chance to start some mischief against him. Therefore, he wanted that neither Zaid should divorce his wife, nor should he bring her into his own nikah. But Allah was going to bring out in the open this fear which he was feeling in his heart. Accordingly Allah not only revealed this fear of the Prophet, He also warned him that it is not proper to have any fear in the matter of any command of Allah. It does not mean that the Prophet had been hesitating in obeying Allah's command, because till then the time for obeying the command had not come. But once when the hint was given from Allah, then it did not become a Prophet to worry about obeying His command.

From the context of the ayah, this interpretation of the ayah seems to be appropriate, but in some narratives, quite the contrary view has been expressed, and these narratives have found a place in some commentaries of Quran. A summary of these narratives is: that apparently the Prophet was asking Zaid not to give Talaq to his wife, but he really wanted that Zaid should divorce Zainab, so that he might wed her afterwards. This was the thing which he was concealing in his heart. But to refute these narratives, only these words of the ayah are sufficient: "..... what Allah was to disclose" Now the question is: what point Allah bring to light in connection with this incident ? whether this thing that he should divorce his wife and the Prophet may wed her, or that he was preventing Zaid from divorcing his wife and did not want that chance to marry his divorced wife should come up. Allah did not bring to light the first thing. Then how did the narrators know that the Prophet had concealed the desire to marry Zainab in his heart? However the second thing that the Prophet did not want that Zaid should divorce her and the chance to marry her should come up and the people may get a chance to raise objection, is quite clear from the text of the ayah.

83. This is a warning to the Prophet, Sallal Lahu Alaihi Wa Sallam, that it is not correct to pay any heed to the fear of what the people would say or do in the matter of obeying the command of Allah. This Quranic criticism of the Prophet, Sallal Lahu Alaihi Wa Sallam, is a clear proof of the Quran's being the word of Allah, and it is also an open example of the Prophet being a truthful messenger. If the Quran were a book, authored by the Prophet, then it would not have contained instances in which the slightest miscalculation on the part of the Prophet is severely criticized.

84. That is: When Zaid divorced his wife, and the period of 'Iddat' was over, Allah commanded the Prophet to marry her. Accordingly, he obeyed Allah's command and Zainab bint jahsh came in the nikah of Prophet, Sallal Lahu Alaihi Wa Sallam.

Ibn Hisham writes:

"The messenger of Allah married Zainab bint jahsh Ibn Rasibul Asariyah. Her brother Abu Ahmed bin Jahsh gave her in marriage. The Prophet gave her four hundred dirham as Mehr (dower). Before this she was married to his freed slave. Zaid bin Hartha. In her case only Allah has revealed this ayah:

فَلَمَّاقَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا

'So when Zaid completed the necessary formality. We gave her to you in marriage." -(Seerat Ibn Hisham.Vol.4. page 322).

If this narrative is correct, then it means that this nikah was performed according to the Shariah. However, since it was performed under the command of Allah it was a little distinguished from other nikahs. For this reason Zainab (R) used to consider her nikah as a thing to be proud of. In the Bukhari it is stated:

> "Zainab bint jahsh (R) used to say proudly to the other wives of the Prophet that their nikah was performed by their home people, but her nikah was performed by Allah from the seventh heaven." -(Tafseer Ibn Katheer,

Vol. III, P.491).

Any way it is confirmed by Quran and hadith that the nikah of Zainab bint Jahsh (R) with the Prophet, Sallal Lahu Alaihi Wa Sallam, was performed under the command of Allah, therefore, the absurd stories which have been written in connection with this nikah are automatically refuted. May Allah forgive Ibn Jarir Tabari, who did not take proper care and has quoted such a narrative which tells of a vulgar and ill-bred story in connection with this nikah, that it can be construed as an insult of the holy Prophet, Sallal Lahu Alaihi Wa Sallam. Such narratives provide a chance to the enemies of Islam to cast aspersions on the personality of the Prophet. We do not consider it proper to quote this narrative here and think that this explanation of Allama Ibn Katheer would be sufficient:

"On this occasion Ibn Abi Hatim and Ibn Jarir have quoted some sayings of the past companions of the Prophet, but we did not think it fit to relate it here on account of its incorrectness." - (Tafseer Ibn Katheer, Vol. III, P. 491).

85. This is the good reason for which Allah had given specific command to His messenger to marry the divorced wife of his adopted son. This nikah removed the obstacle which was coming in the way of marrying the divorced wives of the adopted sons from the times of jahiliyah, and an important rule of the Islamic family law was brought into light.

Zainab (R) was married to Prophet at a time when he already had four wives. The special permission given to the Prophet for marrying more than four wives was on account of various religious necessities. But objectors close their eyes to these necessities and hurl insults against the personality of the Prophet, thus they themselves are misguided and try to misguide others. In the modern times the denigrators have made this a special topic of their objections. Perhaps they do not realize what is the result of spitting at the moon.

86. When Allah had given the command to His Prophet to marry, it was essential that this command be obeyed.

Muhammad is not the father of any man among you, but he is the messenger of Allah and last of the prophets, and Allah has knowledge of all things.O you who believe! Remember Allah with much remembrance. And recite His praises (tasbeeh) morning and evening.

(AL-Quran)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۚ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

38. There is no blame for the Prophet in what Allah has made his duty [87]. Such was the way of Allah with those (Prophets) who passed away before him[88] and the commandment of Allah is certain destiny.[89]

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٩﴾

39. Who delivered the messages of Allah and feared Him, and feared none except Allah.[90] And sufficient is Allah for reckoning.[91]

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

40. Muhammad is not the father of any man among you,[92] but he is the messenger of Allah and last [93] of the prophets, and Allah has knowledge of all things. [94]

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

41. O you who believe! Remember Allah with much remembrance.[95]

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

42. And recite His praises (tasbeeh) morning and evening.[96]

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

43. He it is who blesses you, and His angels (too bless you), so that He may bring you forth from darkness to light;[97] and He is Merciful to the believers.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

44. Their greeting on the day when they will meet Him will be "Peace," [98] and He has prepared for them an honourable reward.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

45. O Prophet! Verily We have sent you as a witness,[99] and a bringer of good tidings,[100] and warner.[101]

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾

46. And a caller to Allah by His command,[102] and an illuminating lamp.[103]

87. That is: The Prophet should be reassured that whatever task Allah has appointed for him, even if it is his own nikah, in doing that task no blame would come upon him, there is nothing wrong in doing it. He should neither care for the objections nor should he be bothered by the thought that it would be made a means of raising doubts about Islam, for Allah knows best what is good for the religion.

88. Before this also Allah had been giving, to the past Prophets (peace be upon them), commands that were trying from this view point that those commands could be made the means of their character-assassination by their opponents. But without caring for the reproaches of the people, they obeyed the commands of Allah and this is the very tradition of the prophets.

The Prophet, Sallal Lahu Alaihi Wa Sallam, also obeyed the command of Allah and married Zainab (R), and followed the very tradition of the prophets, despite what his opponents said. In the beginning when he had got only a hint from Allah, this thought was creating anxiety in his mind as to what would the opponents say and they would make it the means of putting a blot on his character. When Allah's clear command was received, he unhesitatingly obeyed it.

In the modern times when the followers of the Western civilization do not find any defect in his unblemished character, they make the number of his wives a butt of their criticism and taunts, although it is quite clear that he did not contract these marriages for his own pleasure, but for the great benefit of his faith, and this nikah with Zainab (R) was performed by him under the direct command of Allah, otherwise he was not at all desirous of that, And when this is the reality, it is not necessary to adopt an apologetic attitude in trying to reply to these denigrators and misguided objectors.

89. When Allah gives a command to his prophet, its nature is that of pre-ordained decision, and it has essentially to be obeyed. It cannot be avoided.

90. That is: This has been the way of the prophets that they conveyed the messages of Allah to the people, and in this connection they did not care for anybody's objection or reproach, and feared Allah only.(O Prophet!) you have to follow their footsteps.

91. When Muhammad, Sallal Lahu Alaihi Wa Sallam, is not the father of any man among you, then Zaid is neither his son, nor Zainab is his daughter-in-law. Then after Zainab's getting divorce what is wrong or blame worthy in his marrying her?

It may be noted that the Prophet (S.A. W.) did have male children, but they died in childhood. And at the time of the revelation of this ayah, no male child of the prophet was alive. Afterwards, he got a son from Maria Qibtiyah, who was named by him as Ibrahim, but he also died in young age.

93.'Khatam' occurring in this ayah means the last. In the reliable Arabic Dictionary, Lisan-ul-Arab, it is stated:

خاتَمُهم : آخِرُهم

Khatamuhum = Akhiruhum "Nation's khatam, i.e. their last person. (Lisan-ul- Arab, Vol.12, page 164).

And the meaning of Khatamunnabiyyeen is the Last of the prophets. On this occasion the difference between a Rasool and Nabi should be noted that compared to Nabi (Prophet) the office of Rasool (messenger) is special, that is every messenger is a prophet, but every nabi is not a messenger by office. Therefore, when with the ayah the Prophet's being the last prophet has been made clear, then his being the last messenger (Rasool) is automatically clear. The meaning of the ayah is that after Muhammad, (S.A. W.) no prophet or messenger will come therefore, the perfection of the religion has to take place at his hands, and it demands that the custom of a ban on marrying the divorcee of an adopted son which was in vogue from the times of jahiliyah, should be ended at his hands, and it should be clear to the people that this nikah is absolutely proper and lawful. And if this custom of the Jahiliyah is not ended by him, there will be no Prophet after him who would deal the final blow. The statement about the finality of the prophethood mentioned in the ayah is an important part of the Islamic belief. Quran does not only prophesy about any coming prophet, as other divine scriptures had done in the past, but it also asserts that Muhammad, Sallal Lahu Alaihi Wa Sallam, is the last Prophet, and also states that the religion of Allah has been made perfect

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ (سورۂ مائدہ:۳) (Surah Maidah:3). That is: when Islam has reached the stage of the full moon and is giving light to the world, there is no need for any other light to the world. And it is also guaranteed that the guidance which has been revealed to this Prophet will surely and definitely be preserved and survive, because its responsibility has been taken by Allah himself.

(اِنَّانَحْنُ نَزَّلْنَاالذِّكْرَوَاِنَّالَهٗ لَحَافِظُوْنَ۔ سورۂ حجر:۹)

(Surah Hijr -9) Therefore, there is no possibility of any alteration in its wording, and therefore, no need to send down any other prophet to correct it.

For example a few authentic hadith are presented here:

مَثَلِیْ وَمَثَلُ الْاَنْبِیَاءِ مِنْ قَبْلِیْ کَمَثَلِ رَجُلٍ بَنٰی بَیْتًافَاَحْسَنَهٗ وَاَجْمَلَهٗ اِلَّامَوْضِعَ لَبِنَةٍ مِنْ زَاوِیَةٍ فَجَعَلَ النَّاسُ یَطُوْفُوْنَ بِهٖ وَیَعْجَبُوْنَ لَهٗ وَیَقُوْلُوْنَ هَلَّاوُضِعَتْ هٰذِهِ اللَّبِنَةُ قَالَ فَاَنَااللَّبِنَةُ وَاَنَاخَاتَمُ النَّبِیِّیْنَ۔ (بخاری کتاب احادیث الانبیاء)

"Abu Hurairah has reported that the messenger of Allah has stated: 'My likeness and that of the other prophets is of a person who has built a beautiful and grand building, but he has left in a corner a place for a brick empty. People go round it and wonder, however, looking at the empty space they say: 'What is the matter: Here a brick has not been placed.' The Prophet said that he was that brick, and I am the last of the prophets.'

-(Bukhari Kitabul Ahadithul Anbiya)

کَانَتْ بَنُو اِسْرَائِیْل تسُو سُهُم الانبیاءُ کُلَّمَاهَلَکَ نَبِیٌّ خَلَفَهٗ نَبِیٌّ وَاَنَّهٗ لَانَبِیَّ بَعْدِی وَسَیَکُونُ خُلَفَاءُ۔ (بخاری کتاب المناقب)

"Bani Israil were led by the prophets. When one prophet died, other prophet would take his place. But there will be no prophet after me, but there will be khalifas.

-(Bukhari, Kitab-ul- Manaqib)

وَاُرْسِلْتُ اِلَی الْخَلْقِ کَافَّةً وَخُتِمَ بِیَ النَّبِیُّوْنَ۔ (مسلم کتاب المساجد)

"I have been sent as a messenger to all the creatures and with me the series of the prophets has been culminated."

-(Muslim Kitab -ul- Masajid).

وَاَنَاخَاتَمُ النَّبِیِّیْن لَانَبِیَّ بَعْدِی۔ (ترمذی ابواب الفتن)

"I am the last prophet, and there is no prophet after me." -(Tirmizi Abwab-ul- Fitan).

There is complete agreement on his being the last prophet on the part of the entire Ummah. Allama Aloosi states:

"Allah's book is the deciding word on the Messenger being the last prophet. Sunnah has also stated so openly, and there is complete agreement of the Ummah on this point. Therefore, a person who would make a claim against this, would be declared a kafir, and if he insisted in his claim, he would be beheaded."

(Ruhul Ma'ani,Vol.22,page 21).

Allama Ibn Katheer writes:

"Allah (Tabarak Wa Tala) in his Book and His messenger (S.A.W.) in His Sunnah, authentically and continually reported, have informed that there is no prophet after him, so that people should know that after him whoever would claim that position, would be a liar, mischievous and a deceiver. He is himself misguided and will misguide others.(Tafseer Ibn Katheer,Vol.3,P.494).

After this clear belief about the last prophet, about which Quran and hadith are the last words and there is full agreement of the Ummah over it, in recent times a few people have presented a wrong and misguiding interpretation of this belief and have raised a great cause for mischief. The foundation of the Qadiani religion is on this false belief, and the Bahai religion is also the claimant of a new prophethood, though the false claim for prophethood is the misguidance of the first order and a very severe crime:

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللهِ کَذِبًااَوْقَالَ اُوْحِیَ اِلَیَّ وَلَمْ یُوْحَ اِلَیْهِ شَیْءٌ۔ (انعام۔۹۳)

"Who is more wrong-doer than the one who attributes a lie to Allah, or claims:' A revelation has come to me,' when nothing has been revealed to him."-(Surah An'am.93).

And those who believe in the false claimants of prophethood, in fact they believe in 'taghut' (rebels), while people have been asked to reject

them.

94. This is a hint at the fact that Allah had taken the decision on the finality of prophethood on the basis of His knowledge. He also knows the conditions prevailing in future, therefore, there is no possibility of any error in his decision. Now this sun will be emitting light till the Day of Resurrection.

95. Remembrance of Allah is a kind of worship which has no limit. It is desired to be performed as much as possible, and the meaning of 'Zikr' (remembrance) as we have explained is to remember Allah with utmost sincerity and from the bottom of the heart, to recite his name by mouth, and to utter words of His praises without being conscious, spontaneously. It is the very fruit of remembering Allah in this way which has been stated in the following ayah No.43, and in the hadith such a remembrance has been praised in this way:

مَثَلُ الَّذِی یَذْکُرُرَبَّهُ وَالَّذِیْ لَایَذْکُرُهٗ مَثَلُ الْحَیِّ وَالْمَیِّتِ۔ (بخاری کتاب الدعوات)

"The likeness of the person who remembers Allah and who does not remember Allah is that of a living and a dead one."

-(Bukhari, kitabud Da'waat).

That is: By remembering Allah consciousness is awakened and the inner self is nourished and blossoms, but a person who does not remember Allah. he is lying in neglect and his conscience is dead.

اِنَّ رسولَ اللهِ ﷺ قَالَ : یَقُوْلُ اللّٰہُ تَعَالیٰ : اَنَاعِنْدَظَنِّ عَبْدِیْ بِی، وَاَنَامَعَهٗ اِذَاذَکَرَنِی، فَاِنْ ذَکَرَنِی، فِی نَفْسِهٖ ذَکَرْتُهٗ فِیْ نَفْسِی وَاِنْ ذَکَرَنِی فِی مَلَاءٍ ذَکَرْتُهٗ فِی مَلَاءٍ خَیْرٍمِنْهُمْ۔ (بخاری کتاب التوحید)

"The messenger of Allah Sallal Lahu Alaihi Wa Sallam, said: Allah says: 'I live with that thought of my slave which he has about Me, when he remembers Me, I am with him, if he remembers Me in his heart I remember him in My heart, if he remembers Me in a gathering, I remember him in a better gathering. (Bukhari Kitabut Tawheed)

قَالَ : لَایَزَالُ لِسَانُکَ رَطْبًامِنْ ذِکْرِ اللهِ۔ (ترمذی ابواب الدعوات)

"Your tongue; should always be wet (busy) with the remembrance of Allah." Tirmizi, Abwabud Da'waat).

عن عائشه رضی اللہ عنهاقالت : کانَ رَسُوْلُ اللهِ ﷺ یَذْکُرُ اللهَ عَلیٰ کُلِّ اَحْیَانِهٖ ۔ (ریاض الصالحین بروایۃ مسلم)

Ayesha (R) says: The messenger of Allah, Sallal Lahu Alaihi Wa Sallam, used to remember Allah in all hours of his time."

(Riyazus - Saliheen quoted by Muslim).

In view of these clarification of the Quran and the Sunnah to lower the importance of remembering Allah by the word of mouth, and to consider it of no value is very wrong and is the sign of deficiency in the insight in religion.

96. Tasbeeh does not mean counting the rosary but it is to recite the glorification and praise of Allah. For this remembrance the times of morning and evening are very important, therefore, they have been mentioned specifically.

97. This is the fruit of remembering Allah and reciting His praises. When this thing becomes the routine of a Momin's life then Allah sends down His mercy on him, and the angels pray for Allah's mercy being sent to him, and its blessings appear in such a way that coming out of the darknesses of ignorance and entering the light of knowledge and guidance becomes easy.

98. This is the honour which will be bestowed on the people of faith who had been remembering Allah frequently and abundantly, on the Day of Judgment. On that occasion they will be greeted by the honourable and peaceful words of the salutation from Allah: 'Peace.' (Salam).

99. Here certain important attributes of the Prophet (S.A.W) have been mentioned, which have relation with his office of Prophethood. The first characteristic attribute is that he is 'shahid' (witness), which means:

اَلشَّاهِدُ الْعَالِمُ الَّذِیْ یُبَیِّنُ مَاعَلِمَهٗ۔ (لسان العرب ج ۳ ص ۲۳۹)

"Shahid means one who knows, may relate what he know." (Lisan-ul- Arab, Vol.3,P.239)

والشهادة خبرٌ قاطع (ایضاً)

And 'shahadat' means definite information.- (Ibid).

The meaning of the Prophet being the witness is that he, on account of the knowledge through revelation, is the giver of definite information about Allah's being and attributes, His commands and His likes and dislikes. In other words he is the witness for the true religion from Allah. In Surah Muzzammil also this word has been used in this very meaning:

اِنَّـآاَرْسَـلْـنَـآاِلَيْـكُـمْ رَسُـوْلًاشَـاهِـدًاعَـلَيْـكُـمْ كَمَـآاَرْسَلْنَآاِلٰى فِرْعَوْنَ رَسُوْلًا۔ (المزمل:۱۵)

"We have sent forth to you a messenger to testify against you, just as We sent to Firaun a messenger..." -(Muzzammil-15)

Some Urdu translators have translated the word 'shahid' as 'hazir wa nazir' (ever present and seer), which represents their excessive and innovative (bid'ati) creed, but according to the reference to the context this meaning is absolutely wrong.

100. The second characteristic attribute is that he is 'Mubashshir' that is giver of the good tidings of mercy and eternal blessings to the believers. This prophecy of good tidings is given in the Quran as also in the hadith. In the authentic Ahadith the good rewards for the righteous deeds that have been stated are the pearls of this very necklace of the good tidings. But it should be remembered that this wealth will be for only those who are sincere slaves of Allah and have His fear in their hearts.

101. The third characteristic attribute is that he is 'Nazeer'. That is he is a Warner to the disbelievers and transgressors, and warns them of the divine punishment and the adverse conditions in the Hereafter. In the Quran this aspect of warning is so prominent that whoever will study it will definitely feel that for the deniers and the criminals the Hell has come out in the open clear and unveiled. In the traditions of the Prophet also the adverse result of the evil deeds has been very effectively stated, and the deniers and the criminals have been warned.

102. The fourth characteristic attribute is this that Allah has appointed him to call people towards Allah. Since this call is being given by him by the permission of Allah, it is a call based on truth and perfectly right.

103. The first characteristic attribute is that he is a shining light or lamp, that is a lamp of guidance in whose light man can reach his desired destination. This aspect has come out so prominently in the Quran and the traditions as if even today the Prophet is present among us for our guidance with all these characteristic attributes.

❍ ❍ ❍ ❍ ❍ ❍

Announce to the believers the good tidings that there is great grace for them from Allah. And do not obey the disbelievers and the hypocrites. Disregard their persecution, and put your trust in Allah. Allah is sufficient as Trustee.*(AL-Quran)*

47. Announce to the believers the good tidings that there is great grace for them from Allah.

وَبَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِيْرًا ﴿٤٧﴾

48. And do not obey the disbelievers and the hypocrites. Disregard their persecution, and put your trust in Allah. Allah is sufficient as Trustee.

وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ
وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿٤٨﴾

49. O you who believe ! [104] if you marry believing women, and divorce them before touching them, you have no right to require them to observe waiting period. But give them some provision and release them with grace. [105]

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوْهُنَّ
مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ
تَعْتَدُّوْنَهَا ۚ فَمَتِّعُوْهُنَّ وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا ﴿٤٩﴾

50. O Prophet ! [106] We have made lawful to you the wives to whom you have paid Mehr (dower), [107] and those whom Allah has given you as your female slaves as spoils of war; [108] the daughters of your paternal uncles and paternal aunts, and the daughters of your maternal uncles and maternal aunts who migrated with you; [109] any other believing woman if she offer herself to the Prophet and the Prophet desire to wed her[110] ---- a privilege for you[111]only, not for other believers ----- We are aware of what We enjoined upon them concerning their wives and those female slaves who came in their possession[112]------ so that you may not experience any difficulty,[113] and Allah is Forgiving, Merciful. [114]

يٰۤاَيُّهَا النَّبِيُّ اِنَّاۤ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِيْۤ اٰتَيْتَ
اُجُوْرَهُنَّ وَمَا مَلَكَتْ يَمِيْنُكَ
مِمَّاۤ اَفَآءَ اللّٰهُ عَلَيْكَ وَبَنٰتِ عَمِّكَ وَبَنٰتِ عَمّٰتِكَ وَبَنٰتِ
خَالِكَ وَبَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ ۫ وَامْرَاَةً
مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ
يَّسْتَنْكِحَهَا ۗ خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ قَدْ عَلِمْنَا
مَا فَرَضْنَا عَلَيْهِمْ فِيْۤ اَزْوَاجِهِمْ وَمَا مَلَكَتْ اَيْمَانُهُمْ
لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٥٠﴾

51. You may set aside any of your wives you please and invite any of your wives you please. Nor is it unlawful for you to receive any of those whom you have temporarily set aside.That is more proper, so that their eyes may be cooled and they may not be grieved, and may all be pleased with what you give them.[115]Allah knows what is in your hearts.[116]And Allah is All-Knowing, Tolerant.

تُرْجِيْ مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِيْۤ اِلَيْكَ مَنْ تَشَآءُ ؕ وَمَنِ ابْتَغَيْتَ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ؕ ذٰلِكَ اَدْنٰۤى اَنْ تَقَرَّ اَعْيُنُهُنَّ
وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَاۤ اٰتَيْتَهُنَّ كُلُّهُنَّ ؕ وَاللّٰهُ يَعْلَمُ مَا
فِيْ قُلُوْبِكُمْ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا ﴿٥١﴾

104. From here the discussion turns to social commands. In this ayah answer is given to the problems concerning talaq (divorce). In subsequent ayah specific commands are given concerning the marriage of the Prophet. Sallal Lahu Alaihi Wa Sallam.

105. Here the word nikah is used to mean marriage and that is its real meaning. By touching them (Tamassuhunna) means consummating the marriage or establishing the sexual relationship between a husband and a wife.

If some one after the nikah, gave talaq to his wife before establishing the sexual relationship with her, then the wife would not be required to spend the waiting time (Iddat), but in this case the husband should give some provision (clothes, jewellery, money, etc.) without fail, as the emphatic command is given in Surah Baqarah. Verse No.241, which applies to all the divorced women without any exception, (For the explanation of the provision to be given after divorce please see Surah Baqarah, Note No.376). This provision or gift is in addition to the amount of Mehr. If the Mehr was fixed and the talaq has been given before consummation of marriage, then as stated in Surah Baqarah, ayah No.237, half the Mehr would have to be paid, and if no Mehr was fixed, then at the time of giving provision gift, due consideration should have to be given to it.

It may be noted that the Mehr is related to Nikah (marriage), while 'Mata' or 'Muta' (gift provision) is related to talaq. Therefore every divorced woman will have to be given the parting gift, which should be according to the fair custom, that is it should not be more than what is according to man's position, nor should it be so less that its value be insignificant. Allama Ibn Taimiyah says:

> "The third saying is more correct and that is the second statement ascribed to Imam Ahmed that for every divorced woman is Muta'h (gift provision) "Walilmutalliqati mataun bilmaroof" وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوف as the expression and generality of the ayah
>
> اِذَانَكَحْتُمُ الْمُؤْمِنَاتِ ....سراحًا جَمِيْلًا۔
>
> signifies and for this reason also that the divine command is: 'Iza (ayah No.49, Surah Al-Ahzab).
>
> "In this ayah those women who have been divorced before they are touched are commanded to be given Muta'h (gift provision), and this command is not specific for only those whose Mehr was not fixed, when many women are given talaq after Mehr is already fixed." (Majmua' Fatawa Ibn Taimiyah Vol. 32, P. 27)

In the event of talaq the woman is commanded to be released with grace, and this is the high moral teaching of Islam that when in the eventuality of separation bad manners should not be displayed, but decency and good manners should be adopted so that the effects of bitterness may be as less as possible. But generally Muslims have forgotten this teaching, and it is experienced that when relationships are broken bitterness rises to the extreme.

106. In this ayah a particular rule for the number of wives for the Prophet has been stated. It shows that for the exigencies of the religious matters special exceptions were made in the case of the Prophet. And since these exceptions were granted by Allah, nobody has a right to object to it.Whatever marriages that Prophet (S.A.W) contracted were done within the limits prescribed herein by Allah.

107. Those whose Mehr were paid by the Prophet were six: Sauda (R), Ayesha (R), Hafsa (R), Um Salma (R) Zainab Bint Al-Harith (R), and Um Habiba (R). Khadija (R) and Zainab Bint Khazima (R) had died earlier.The Mehr of the holy wives of the Prophet used to be, as stated in the hadith, five hundred dirham (1487 gram silver) -(Muslim Kitabun Nikah). However Um Habiba's Mehr was four hundred dinar (1700 gram gold), which was paid by the Abyssinian ruler Negus on behalf of the Prophet.

-(Tafseeer Ibn Katheer Vol.3 p.499).

This is an example of paying the Mehr with magnanimity, but a section of the Muslims has made the paying of Mehr a custom, a formality. Either they fix twenty five or fifty rupees as Mehr, which cannot buy even 5 grams of silver, while they spend thousands of rupees in wedding arrangements and showing off rituals, or for the show they fix such a huge

amount of Mehr that the eventuality of its paying does not arise, Both these extremes need to be reformed.

108. Means those women who are made captives in wars as spoils of war and are distributed among the victors as female slaves. .The Prophet was allowed to marry such women. Under this permission he had married Juwariyah and Safiyah (R) Juwairiyah (R) was made captive in the Battle of Mustalaq (Shaban-06 Hijri). She was the daughter of the chief of that tribe and had embraced Islam. In view of her position, the Prophet freed her and married her. Similarly Safyah (R) was made captive in the Battle of Khyber (07 Hijri), and she was the daughter of the famous chief of the Jews. When she embraced Islam, then Prophet reckoned her freedom to be her Mehr and took her in his nikah. In this way both these female slaves were fortunate to become the holy wives of the Prophet.

109. It does not mean that they migrated with him and were with him when he migrated, but that as he left his home and everything and migrated, for the sake of faith, they also migrated and left everything for the sake of faith. They also sacrificed everything and were his partners in this good deed. He was permitted to marry such daughters of paternal and maternal uncles and aunts. He took advantage of this permission only to the extent to which the exigencies of the faith required. In the foregoing lines the circumstances of his marriage with Zainab (R) and Um Habiba (R) have been mentioned. Zainab (R) was the daughter of his father's sister, and Um Habiba was the daughter of Abu Sufyan, who was from the Bani Umayyah clan, and Abu Sufyan was Prophet 's uncle through his great grandfather.

110. That is: If a woman of faith may offer to give herself in marriage to Prophet without Mehr, and he may accept this offer and marry her. His nikah with Maimoona (R), which took place in 07 Hijri was under this regulation only.

111. That is: The permission to accept the offer of nikah without fixing any Mehr is exclusively for the Prophet, Sallal Lahu Alaihi Wa Sallam. Such a permission is not available to general Muslims.

112. Points to the fact that in Surah An-Nisa Muslims are allowed to marry four wives, and commands about female slaves are also given in that Surah.

113. For the Prophet the circle of nikah was made wider because in view of the exigencies of faith he should not feel any constraints in marrying and may not pay any heed to the objections of the opponents.

It should be remembered that the Prophet had mostly married older women and widows, which was for making them happy and also for influencing the concerned families and the tribes, and also for training the women to impart religious education among the women of the community.

114. Hints at the point that if in fulfilling these family responsibilities any error is committed unwittingly, then Allah is Forgiving and Merciful.

115. That is: He has the right to keep anyone he may near him or away from him. And there is also nothing wrong in calling anyone whom he had kept away near him. It means that the right of the Prophet has precedence over the rights of his wives, and the Prophet had contracted a number of Nikahs only for the exigencies of faith. Therefore, whatever time and opportunity his wives get to be with him, they should consider it their good fortune, and should be content with it. In such a case it would be easier for the Prophet to fulfill his responsibilities, and his wives will also be happy and satisfied, and thus the atmosphere in the house of the Prophet will be pleasant.

Although Allah had given him this right as mentioned above, yet he used to stay with his wives by turns, and used to do justice with all of them. The narratives which state that he had kept some of his wives away from him are not correct. Abu Bakr Jussas writes:

"The Prophet has stated that he used to stay with his wives according to the turns fixed for every one, and in this there is no mention that he had made any exception in allotting a turn to any wife Ayesha (R) says that the Messenger of Allah used to fix turns with justice, and used to say: O Allah: this distribution is fair so far it is in my hand, so for what is in your power and what is not in my power, I may not be questioned."

(Tafseer Jussas, Vol.3, page 453).

However, Sauda (R) had given her turn to Ayesha (R) as she had grown old.

It was the result of this guidance only that there was no rivalry or jealousy among the holy wives of the Prophet, nor did the Prophet ever experience any hurtful feeling from them. Their character as the mothers of the faithful had been very high and ideal.

116. Hints at the point that the concessions that Allah had granted to his Prophet concerning his wives does not give any right to any person to have objections for that, but if you have been having any doubts in your hearts about that, then you should know that Allah knows what is in the heart of every person.

لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَآ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ وَّلَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ يَمِيْنُكَ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ رَّقِيْبًا ﴿۵۲﴾

52. Hereafter it is not lawful for you to take (other) women, nor should you change them for other wives, even though their beauty may please you, [117] except those female slaves who come in your possession.[118] And Allah is Watcher over all things.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِیِّ اِلَّاۤ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِی النَّبِیَّ فَيَسْتَحْیٖ مِنْكُمْ ۫ وَاللّٰهُ لَا يَسْتَحْیٖ مِنَ الْحَقِّ ؕ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ؕ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَاۤ اَنْ تَنْكِحُوْۤا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖۤ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿۵۳﴾

53. O you who believe ! Do not enter the dwellings of the Prophet without permission, and (on being permitted) do not wait [119] for meal to be served; but when you are invited (for a meal), then enter and after eating disperse[120]----linger not for conversation.[121] Verily that would cause annoyance to the Prophet, and he would be shy to ask you to go, and Allah is not shy of telling the truth.[122] And when you ask them (his wives) for anything, ask them from behind a curtain. That is purer for your hearts and for their hearts. [123] And it is not proper for you to hurt the messenger of Allah, nor ever to marry his wives after him.[124] Verily that would be a very grave offence in the sight of Allah.

اِنْ تُبْدُوْا شَیْـًٔا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَیْءٍ عَلِيْمًا ﴿۵۴﴾

54. Whether you reveal a thing or conceal it, Allah has knowledge of all things.

لَا جُنَاحَ عَلَيْهِنَّ فِیْۤ اٰبَآئِهِنَّ وَلَاۤ اَبْنَآئِهِنَّ وَلَاۤ اِخْوَانِهِنَّ وَلَاۤ اَبْنَآءِ اِخْوَانِهِنَّ وَلَاۤ اَبْنَآءِ اَخَوٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ ۚ وَاتَّقِيْنَ اللّٰهَ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَیْءٍ شَهِيْدًا ﴿۵۵﴾

55. It is no sin for them the (Prophet's wives to be seen unveiled) by their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their own women and their slave [125]. O Women ! Have fear of Allah. Verily Allah is witness to all things. [126]

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِیِّ ؕ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ﴿۵۶﴾

56. Verily, Allah and His angels shower blessings on him. O you who believe! Send blessings on him and greet him with worthy salutation.[127]

117. That is: The Prophet can marry only within the limitations prescribed by Allah as mentioned above. There is no permission for the Prophet to marry outside these limitations, as if where the Prophet has been given special concessions to marry, there he has been subjected to specific limitations also,which are not applicable to general Muslims, for example, if a Muslim has four wives, he can divorce any one of them and can wed another one in her place, but the Prophet was restricted from divorcing anyone of his wives and bringing in her place another one, that is the restriction or the limitation of the Shariah which was applicable to him. And this is the proof of the fact that whatever was revealed from Allah, the Prophet followed it diligently, so much so that his private and family life was also not an exception.

Allama Ibn Katheer has explained that at the time of the Prophet's death, he had nine wives living. (Al-Hidayah wan Nahayah Vol.5, page 391)

Incidentally from the wordings of the ayah that even if some woman's beauty pleases a believing man, it is elicited that a woman's beauty is a means of attraction for men, but for the people of faith consideration of the commands of the Shariah is most important and necessary.

118. For the Prophet, Sallal Lahu Alaihi Wa Sallam, nikah was declared lawful with only those women that were mentioned in the above ayah. However permission was given to him to have a relationship of husband and wife with his female slaves, which permission is also given to the general Muslims. Under this permission he had accepted Maria Qibtiya, who was sent as a gift by the Christian ruler of Egypt, 'Maquqas' and he had explained that this lady was considered to be very honorable. From this lady a son, was born, who was named Ibrahim by the Prophet and who died in 09 Hijri.

119. These directions are for the general people, guiding them how to behave in a respectable manner with the Prophet and his household. First they should not enter his house without permission. Secondly on getting permission, they should enter the house and remain there as long as it is necessary, they should not linger there till the meal time and wait for the meal to be served to them. it is obvious that not acting according to these instructions is absolute bad manners, and showing bad manners in the Prophet's house is very objectionable.

120. This is the third direction. If some one is invited by the Prophet for a meal, one should definitely go, but after taking the meal leave the house without wasting any time. In the first part of the ayah instructions were given to enter the dwellings of the Prophet after getting permission, even if it was necessary to go for some work, and in this part direction is given to take care of certain things after one is invited for taking a meal by the Prophet.

121. After entering the Prophet's house you should not busy yourself in conversation, whether you have entered after taking permission or you have been invited to take a meal. Any way the Prophet's dwellings are not like the dwellings of the other people, therefore, necessary etiquette must be observed diligently.

122. The Prophet does not say anything out of politeness. He tolerates sitting of other people in his house without necessity or their waiting uninvited till the meal-time because of his politeness and good manners, but the question for Allah being polite with such people does not arise. He gives guidelines for observing etiquette in dealing with his Prophet so that your training may be set at right from this aspect also.

123. This is the fourth direction in connection with entering the Prophet's house that there should be a curtain between the people and the wives of the Prophet. If it is necessary to ask for a thing from them, it should be done from behind a curtain. Do not appear before them face to face. And the good point behind this direction is this that in this way your heart will also be clean and pure and also their hearts, and there will be no room for any misgivings or doubts. In connection with purdah, this was the first ayah and the beginning of the command for Purdah was made with the house of the Prophet, Sallal Lahu Alaihi Wa Sallam. Although purdah is desirable in the houses of the general Muslims also, yet it has not been made compulsory for them. Accordingly Surah Noor, which was revealed after Surah Ahzab, has this command for women that they should not manifest their ornamentation before

those who enter their houses with permission, that is they should not come before them in an attractive manner.

(See Surah Noor ayah 31, Note 43)

If the command for having a curtain inside the house were for the general Muslims, then the question of the women's coming in an attractive way before those who enter the house, would not have arisen. It is thus seen that to the general Muslim women such a severe command for purdah inside the house was not given as was given to the wives of the Prophet, and it was so because the position of the mothers of the faithful is much higher than the general Muslim women.

It is stated in a hadith that this ayah was revealed at the time of the "Walimah" of Zainab (R):

"Anas (R) reports that when the Messenger of Allah wedded Zainab Binte Jahash(R) he invited people for the walimah. When people finished eating, they sat conversing for a long time. He wanted to get up, but people continued to linger. Ultimately he got up. When he got up other people also got up, but three men went on sitting. When the Prophet (S.A. W.)wanted to enter again, he saw people were still sitting, (So he went out). When they went out, I told the Prophet that they have gone. Then he came and entered the house, And when I also tried to enter, then he put a curtain between me and him, and Allah revealed this ayah

"يَاَيُّهَاالَّذِيْنَ اٰمَنُوالَاتَدْخُلُوابُيُوتَ النَّبِى۔"

(No.53,Surah Ahzab)" -(Bukhari-kitabut Tafseer).

124. That is: After his death also, it is unlawful to marry the widows of the Prophet.

125. These people are exempted form the restrictions of the purdah inside the house, as stated in the foregoing ayah. In these are included along with the mahram' slaves, males and females, who are in their possession.

126. That is Allah is present every where and sees everything.

127. The phrase 'Sallu Alaihi' in Arabic means to send or shower blessings and to pray for blessings being showered. The ayah does therefore mean that Allah showers blessings on the Prophet and the angels pray for blessings being showered on him. O People of faith, you also pray for blessings being showered on him, and send salutations in plenty. Salat also means special kind of blessings and mercy, that is blessings which is showered with honour and grace. There is specific word for this, Darood, and sending greetings or salam, means to pray for safety from every kind of trouble.

This command of sending gifts of Darood and Salam has been given to every Muslim, and as is stated in the hadith it is desirable that this should be acted upon as often as possible because with Darood and Salam the relationship of devotedness and regard with the Prophet is strengthened.

The words of Darood and Salam used in the 'Tashahhud' In the prayer are in the obedience of this command. The method of sending salutation to the Prophet as taught in this is as under:

اَلسَّلَامُ عَلَيْکَ اَيُّهَاالنَّبِىُّ وَرَحْمَتُ اللهِ

وَبَرَكَاتُهٗ۔ (بخاری ابواب صفۃ الصلوٰۃ)

" peace be upon you, O Prophet, and Allah's mercy and blessings by upon you." — (Bukhari- Abwab-e- Suffatus Salat).

The phrase O Prophet here does not mean that the prophet is present here and every where and sees everything, because that distinction is reserved for Allah only. This address is on account of his being the prophet of the time, that is to give the idea that for guiding us he is with us (through his teachings), and we are submitting our greetings in the court of the prophet. This is a style of impressive speech. Its other example is that prayer which is made at the time of the visit to the graveyard, when the dead people are addressed and they are greeted by salutation. It does not mean that the dead people are present and alive and can see, etc., but that the person who greets them has gone in their midst, and is greeting them. Those who do not understand this style of impressive speech give it a wrong meaning to prepare ground for polytheism and innovation. But for its refutation this explanation of Abdullah Ibn Masood (R) is sufficient. We used to say the words, O Prophet, when he used to be with us, alive, and when he passed away, we

began saying: Salam on the Prophet.-(Bukhari 'Kitabul-Isti'zan), that is instead of using the words in second person, words in third person were being used. It is also worth consideration that for sending salam on the Prophet it is not necessary to stand up, as in the salat the salam is recited while sitting, but the bidati (innovators) have started a new method of standing up for sending salam on the Prophet. And if some one does not stand up on this occasion he is reproached, so much so that his creed is also considered wrong. Such innovations have sowed the seeds of disruption among the Ummah. As for Darood, its method is also stated in the hadith. Ka'b bin Ujrah says that they told the Prophet that they knew the method of sending salam on him, but should they send Darood on him? He said say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلَى اٰلِ مُحَمَّدٍ كَمَاصَلَّيْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۔ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَابَارَكْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۔ (بخاری کتاب الدعوات)

"O Allah : Shower salam on Muhammad and the followers of Muhammad as you have showered salam on the followers of Ibrahim. Verily You. are worthy of praises and Most Honoured."O Allah: Shower blessings on Muhammad and the followers of Muhammad as you have showered blessings on the followers of Ibrahim. Verily, You are worthy of praises and Most Honoured." -(Bukhari-Kitabud Dawat).

In another narrative there are additional words 'of Ibrahim'. In Darood the word 'Aal' is used, which in Arabic means race and family also, as well as for followers too. Therefore, in the Lisanul Arab it is stated: Aal means the followers (Lisan-ul- Arab Vol. 11, page 38). And in the Quran Aal-e-Firaun was spoken for the group of the followers of Firaun. Among the followers of Ibrahim the overwhelming number was that of these who were of his race. That is why they were called Aal-e-Ibrahim. But the followers of Prophet Muhammad belong to a universal Ummah, therefore, all his followers from his time till the end of the world will be recipients of this blessing. Such a sense is supported by the ayah No. 43 in which a mention is made of Allah's and His angels' showering blessings on the people of faith.

The importance of Darood has been stated in an authentic hadith in these words:

مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللّٰهُ عَلَيْهِ بِهَا عَشْرًا ۔ (مسلم کتاب الصلوٰۃ)

"Whoever will send greetings of one Darood on me, Allah will send ten times blessings on him ." -(Muslim Kitabus Salat)

But in weak and invented hadith importance of Darood has been stated in great exaggeration. The commentator of Bukhari, Hafiz Ibn Hijr writes:

"In this chapter (importance of Darood) there are plenty of weak and baseless hadith, and the narratives which the storytellers have invented are countless. But the strong hadith are sufficient to let us do without them." -(Fathul Bari, Vol.11, page 141).

For example in an unreliable narrative it is stated that on a Friday reciting Darood eighty times would enable a person to get his sins of eighty years be forgiven. -(Silsilatul Ahadithul dhaeefah Lil Albani.Vol.1,page 251). Such narratives are quoted by careless scholars without any precautions, which resulted in the people taking special care to arrange for reciting Darood most devotedly while neglecting a number of other religious responsibilities. Formally they became pious, but the sense of sincerely and perfectly following the faith could not develop in them.

It may be noted that Darood is an important prayer and it has significant place in religion, but about remembering and reciting frequently the command is exclusively for Allah's name only, and recitation of praises and tasbeeh should be of His name only.There was no practice of arranging gatherings for completing recitation of one lakh Darood, as it is being followed these days, and that such a practice is not supported by Quran and Sunnah, Darood-e-Taj and other such types of Darood and their lengthy lists of importance are things that have been added by the subsequent people. For the straight going

Muslims the method shown by the Prophet of reciting Darood is sufficient.

The Prophet's personality deserves extra-ordinary respect, and, therefore, it is necessary to have Sallal Lahu Alaihi Wa Sallam with his name always. His respected companions, while reporting hadith from him, always used to say: So said the Messenger of Allah, Sallal Lahu Alaihi Wa Sallam (blessings and peace be upon him).

And the teachers of hadith have also adopted this very method. It is not correct to write only S. or S.A.W. because it is miserliness. The writer does not recite the whole phrase, Sallal Lahu Alaihi Wa Sallam nor does the reader. There will be as much reward for repeating Darood and Salam, then what is the reason for miserliness.

O Prophet! Tell your wives, and your daughters and the women of the believers that they should cast upon them their cloaks. That is more proper, so that they may be recognised and not molested. And Allah is Forgiving, Merciful.*(AL-Quran)*

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾

57. Those who annoy Allah and His messenger, Allah has cursed them in this world and in the Hereafter,[128] and has prepared for them a shameful punishment .

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

58. And those who annoy believing men and believing women for what they did not commit, they bear the guilt of slander and manifest sin.[129]

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾

59. O Prophet! Tell your wives, and your daughters and the women of the believers that they should cast upon them their cloaks. That is more proper, so that they may be recognised and not molested.[130] And Allah is Forgiving, Merciful.[131]

لَّئِن لَّمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

60. If the hypocrites and those who have a disease in their hearts,[132] and the rumour mongers of Madina do not desist, We will rouse you against them, and they will be your neighbours in it only for a while. [133]

مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ﴿٦١﴾

61. Accursed,[134] they will be seized wherever found, and slain mercilessly.[135]

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

62. That has been the tradition of Allah in the case of those who passed away before; and you will find no change in the tradition of Allah.[136]

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

63. People ask you about the Hour of Doom. Say: "The knowledge of it is with Allah alone. Who knows, it may well be near at hand?" [137]

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

64. Verily Allah has cursed the disbelievers and has prepared for them a blazing Fire, [138]

128. In the above ayah the people of faith were commanded to send blessing upon the Prophet. In this ayah those who malign the Prophet and annoy him and cause mental tension are warned of a shameful punishment. It has become clear that those who send blessings upon the Prophet they themselves also become deserving of receiving blessings. As against this those who malign the Prophet, they become liable to be cursed, and this is a hint at particularly those hypocrites, who were making a target of their objections the number of Prophet's marriages and his family life, and were ridiculing the commands of Allah.

The meaning of maligning Allah is saying such things which invite his wrath against them, for example to say He has children, to ascribe shortcoming and defect to Him, to consider Him like any other creature, to associate partners with Him, to impute things below His dignity to Him, to ridicule His messengers, His Books and Him, and to utter derogatory words about Him, etc. etc.

And the meaning of maligning, annoying or hurting the messenger is to utter derogatory remarks against him, to insult him, to ridicule his tradition, to raise objections about his private life, to disrespect his decisions, to impute false reports to him, to consider his decisions to be based on injustice and to quarrel with him, etc.

For those who insult Allah and His messenger, there is curse for them not only in the Hereafter, but in this world too they are subjected to curse. They are thrown away from the mercy of Allah in such away that their lot is only shame and disgrace. Real honour will never befor them.

129. Refers to those mischievous activities of the hypocrites in which they indulged to bring into disrepute Muslim men and Muslim women, so that the excellent group of persons that had come up by the training of the Prophet, Sallal Lahu Alaihi Wa Sallam, might become unpopular and be disgraced, and this might cause obstruction in the way of spreading Islam. In the ayah severe warning is given for maligning believing man and believing woman and hurting their feelings and leveling false accusations against them. To accuse an innocent person is falsely implicating him or her and it is not our ordinary sin but a major sin, especially implicating them in matters which are blemishes on chastity.

In the present Muslim society it appears that there is no realization of the enormity of this sin. To cast aspersions on pious Muslim persons has become a common custom of the people. Various groups of Muslims go on accusing one another of various misdeeds falsely, and journalism provides every facility for this nefarious work. Any way a person who wants to adopt fear of Allah and piety as a way of life, he should be very careful, he should not utter anything against his Muslim brother which would implicate him in an act which he had not committed. In a hadith it is stated:

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهٖ وَيَدِهٖ۔

(ریاض الصالحین ص ۵۹۹ بروایت بخاری و مسلم)

"A Muslim is he from whose tongus and hands other Muslims are safe." -(Riyazus Saliheen.P.599, with reference to Bukhari and Muslim).

130. In this ayah the general Muslim women are directed to draw close to their bodies cloak (Jilbab chadar) whenever they may go out from their houses, as is clear from the sentence that follows. And its advantage has also been stated that it will enable them to be recognised, that is it will show that they are respectable and chaste women, and therefore, mischief-making elements will not expect any response from them and will not tease them. This chadar of modesty will keep them comparatively safe.

Jilbab means broad cloth (Lisan-ul- Arab Vol.1 page 272). This word is used for a sheet of cloth, chadar, which is bigger than dupatta, which women use for covering their bodies and dress. The word 'min' is not used here as a preposition, as it is not used in the hadith narrated by Um Atiyyah:

"Um Atiyyah says: 'When the Prophet persuaded women to join the prayer for Eid, I said : O messenger of Allah: if some one of us has no cloak (chadar), what should we do? He said: Her sister should cover her with her cloak."-(Fathul Qadeer, Vol.4, page 304,

as quoted from Bukhari).

In this hadith also the words 'Min Jilbabiha' do not mean part of the cloak of her but it means her full chadar. And 'Yudneena Alaihinna' means to draw it on oneself. Similarly at another place in the Quran it is stated:

وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا

"Wa Daniyatan Alaihim Zilaluha" which means its shadows will be on them. (Al-Insan 14).

It means that when Muslim women go out of the houses, they should draw close over their bodies such cloak or sheet of cloth which should be bigger than the odhani (head-cloth), which should cover their bodies and dress. This cloth should either be in the form of a sheet or in the form of 'burqa', the purpose is to conceal the open parts of the body, the ornamentation and the cut and fit of the clothe, so that the woman may not pass before strange men with her charm and attraction. She should go in a way which would meet the demands of modesty and which would show her to be a respectable woman. This is an outline of command concerning purdah, and it is not clarified in it whether a woman can keep her face and hands open, because as Quran proposes to stop the mischief, it also tries to remove the difficulties in practicing it. Accordingly in the Surah Noor which was revealed after this Surah, where the women have been commanded to conceal their ornamentation, there the exception has also been allowed: 'except what becomes manifest.' (See Surah Noor, ayah 21, Note No.42). Therefore, in the command concerning jilbab' this concession will be kept in view, especially when this command is in the nature of an outline. If the purpose were to essentially conceal the face and the hands, then the clarification would have been given in the ayah.

In the absence of this clarification, insistence on concealing the face and the hands and covering the body with the chadar in such a way that no part of the dress be visible to the outsider is nothing else but trying to make an outline command to be a very as detailed and severe. If such a severity were adopted in the past, then it would have been tolerated conditions then prevailing, but in the present condition when women have to meet so many of their needs and fulfill their responsibilities by going out of the house, making the command of the purdah so severe can create a lot of difficulties and problems for them. And it may also result in the women giving up purdah altogether, considering it to be totally unpracticable. Therefore, it is necessary to keep the correct balance.

131. Hints at the point that if in following the command concerning jilbab sincerely, if any defects are found unwittingly, then Allah will forgive and will show mercy.

132. Means the disease of lust, means lustful men.

133.It give an idea that at that time the hypocrites and mischief makers had become very bold to disturb the ambience of Madina, to spread panic among people by propagating rumours of imminent fighting, and teasing respectable Muslim ladies and leveling false allegations against them. Therefore, on the one hand the Muslim women were given the command to observe purdah while going out in order to keep safe from their mischief, and on the other hand those hypocrites and mischief-makers were warned that if they did not desist, then Allah would give command to His messenger to punish them and to clear the Muslim society of these mischief makers.

It may be noted that the need of the moment which required that special kind of purdah (jilbab) does not mean that this command is specific or reserved for such circumstances only. Many commands in the Quran were given in specific or special circumstances, but they are now of permanent nature, and the one need specific for that command may not be the only need, there may be other needs also, and it was thought necessary to state only one need.

134. That is: They will be thrown away from the mercy of Allah, and those whom Allah deprives of His mercy, they are destined to be disgraced.

135. Accordingly in Surah Taubah (09 Hijri) command was given to deal very strictly with hypocrites:

يَاَيُّهَاالنَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ۔

(توبہ :۷۳)

"O Prophet! Strive against the disbelievers and the hypocrites, and deal strictly with them" -(At-Taubah - 73).

And the Prophet also commanded their mosque which they had built to create discord among the Muslims to be burnt down. All these details have been given in the commentary of Surah Taubah.

136. That is: Before these, in the communities in which the Divine Messengers were sent when the disbelievers were eliminated, the hypocrites and the mischief makers were also removed to clear the society, and the new society composed of the righteous faithful was allowed to flourish, and the responsibilities of the khilafat (rule) were entrusted to that. In this way, after crushing the mischief, Allah forms the human society anew on righteous basis. And there is no reason that this tradition of Allah may not be enforced in relation to this Prophet. And it is a fact that the society and the ambience of Madina were made clear of all mischief before the death of Prophet, Sallal Lahu Alaihi Wa Sallam.

137. The question: when will the Doomsday occur? was not only being asked in makkah, but it was also being repeated in Madina. Though Quran had answered this question several times, yet the people used to annoy the Prophet often with this question. Their purpose was to create doubts about Doomsday in the minds of the general people. If in Makkah the infidels were trying to create doubts, then in Madina these hypocrites were doing the same thing.

If Allah's wise policy demanded that its occurrence may not be revealed to anyone, it did not mean that it will not occur at all. Nobody knows when the death of a person will occur, then does it mean a person's death does not take place? As the coming of death is certain, so also is the coming of Doomsday certain, although its hour of occurrence is not known to us. However Quran also clarifies that the Doomsday will occur soon, and it is a fact as Muhammad, Sallal Lahu Alaihi Wa Sallam, is the last prophet. Through him the religion of Allah has been perfected, and Allah's message has been conveyed to the people of the world. Therefore, this world is now passing through its last stage. In a hadith it is stated that the Prophet has stated:

بُعِثْتُ اَنَا وَالسَّاعَةُ كَهَاتَيْن وَيَقْرِنُ بَيْنَ اُصْبُعَيْهِ السَّبَا بَةِ وَالْوُسْطٰى۔ (مشکوٰۃ کتاب الصلوٰۃ براویۃ مسلم)

"I and the Day of Resurrection have been sent together like this, and he showed his first and middle finger joined together." - (Mishkat kitabus Salat as quote by Muslim).

For further explanation please see Surah A'raf Note No. 286 to 289).

138. This is a warning for those who want the Doomsday to be brought soon. The Doomsday will come at its appointed hour. Those who deny its coming for them there is deprivation and when it will occur, they will be thrown in it, because after denying the occurrence of Doomsday, man cannot develop in himself attributes which would enable him to get rewards in the Hereafter. Instead he commits such acts which make him liable to receive punishment in the Hereafter.

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خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ﴿٦٥﴾

65. Wherein they will abide for ever. They will find no protecting friend nor helper.

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ﴿٦٦﴾

66. On the day when their faces will be turned over in the fire, they will say: "Oh, would that we had obeyed Allah and had obeyed His messenger !"[139]

وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَاَضَلُّوْنَا السَّبِيْلَا ﴿٦٧﴾

67. And they will say: "Our Lord! Verily we obeyed leaders and elders, and they misled us from the right path. [140]

رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيْرًا ﴿٦٨﴾

68. Our Lord! Let their punishment be doubled, and lay on them a mighty curse."[141]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ۭ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿٦٩﴾

69. O you who believe! Do not be like those who annoyed Moosa, but Allah cleared him of what they said (against him), and he was well esteemed in Allah's sight.[142]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾

70. O you who believe! Fear Allah, and speak a straight speech. [143]

يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧١﴾

71. He will rectify your acts [144] for you and will forgive you your sins. Whoever obeys Allah and His messenger,[145] he has verily achieved a great achievement.

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَي السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ۭ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ﴿٧٢﴾

72. Verily, We offered (Our) trust to the heavens and the earth and the mountains, but they refused to bear it, and were afraid of it. And man undertook to bear it. Verily man is a wrong-doer and ignorant being.[146]

لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَيَتُوْبَ اللّٰهُ عَلَي الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٧٣﴾

73. So Allah will punish hypocrites, men and women, and the disbelieving men and the disbelieving women,[147]and Allah will pardon believing men and believing women,[148] and Allah is Forgiving, Merciful.

139. The deniers of the Day of Resurrection have turned their faces from obeying the commands of Allah, and they also do not care for obeying the Messenger of Allah. But on the Day of Resurrection when they will be confronted with the Hell, they will realise their error and they will feel sorry and will say Oh, Would that we had obeyed Allah and His messenger !

140.'Sadatna' means their leaders and 'Kubarana' means their elders, religious guides, etc. The deniers will realise after being thrown into the Hell that in the world they had been obeying the rebel and wayward leaders, instead of obeying Allah and His messenger, and they followed those religious guides who misled them.

141.Today these deniers are showering praises over their leaders, and are expressing their devotion to their religious guides, but after going to Hell they will be sending curses on them and will desire that the curses and the punishment of their leaders may be enhanced.

142. This is an emphatic command: do not harass or annoy or malign your Prophet as the Bani Israil had done Prophet Moosa. Quran contains various references to the bitter answers which the Bani Israil had given to Prophet Moosa after disobeying him. For example, their reply that you and your Lord may go to the holy land and fight, we will remain here only. Ayah No.5 of Surah Saf hints at this kind of annoyance which they caused. But here the annoyance which is being mentioned is of the type which amounts to character-assassination, that is false allegations and slander against him. And when a dirty allegation is leveled against a Prophet, Allah clears His prophet of this allegation during his life time only, so that the personality of His prophet may not appear to be blemished before the people. In this connection, the example of Prophet Yusuf is very clear, as He cleared him of the false charges against him in such a way that there remained no shadow of doubt about his innocence. In this ayah also it is stated that Allah cleared Moosa of the allegations, and he was a respectable and dignified prophet in the sight of Allah. Both these things point that the allegations were such that they affected the reputation and honour of Prophet Moosa. Quran has not pointed out what was that specific incident, as it is better not to relate such incidents from the remembrance points of view. Therefore, we will also not try to go into the details of this incident.

Commentators generally quote a hadith in explaining this ayah. The summary of this hadith is that Abu Hurairah (R) reports from the Prophet, Sallal Lahu Alaihi Wa Sallam, that he said that Prophet Moosa was very modest and careful about his clothes. He took particular care not to expose any part of his body. But Bani Israil said that it was so because he had some defect in his body or some secret disease. (In view of the respect due to a Prophet we would not like to name the defect which was mentioned in this narrative). Allah wanted to clear him of this false allegation, and one day it so happened that when Moosa was alone he disrobed himself and put his clothes on a stone and took a bath. After his bath, when he tried to take his clothes, the stone started running. Moosa pursued him and reached a crowd of Bani Israil. There the people saw him in the naked state and came to know that there was no defect in Moosa's birth or body. Thus Allah cleared him of the thing of which they were accusing Moosa. Then the stone stopped and Moosa put on his clothes, and then struck the stone with his staff, which left some marks on the stone. The reference of the ayah "La Takoonoo…… " (Do not be like those who annoyed Moosa) is to this incident.

-(Bukhari Kitab Ahadith-ul- Anbiya).

This hadith has been quoted by Bukhari as well as by Muslim. In one of the narratives of Bukhari it is also stated that the Prophet said that the Bani Israil used to bathe in the naked state and used to watch the genitals of one another, but Moosa used to bathe in solitude.

(Bukhari Kitabul Ghusl)

But the said narrative is not reliable from the point of view of its sources and its text. Abdul Wahab Najjar has criticized this story in his book Qasasul Anbia, which is a book of research in Arabic, whose summary is as under:

1) What kind of a miracle is it that it exposes the private parts of a prophet. Even if there were a physical defect in Moosa's body, how could it render him undignified in the sight of Allah:

2) If Moosa had been accused of having a physical defect, how could it prevent him from

being a prophet, when in Surah Saf this saying of Prophet Moosa has been quoted: O people of my community! why are you hurting me, you know that I am a Messenger of Allah sent to you. Therefore, the hurt or the annoyance must be of a more grave nature, and in the Quran the word 'Eeza' (hurt) is used for a discomfort of a grave nature.

3) The said hadith had, as one of its sources, a narrator named Auf about whom the well known and reliable book of Asmaur Rajal, Tahzeebut Tahzeeb says that he was a shiah, Rafzi and Satan.

4) I accept only those hadith whose narrators are pure, that is they have no defects of character and about whom my conscience is satisfied. As for the hadith whose narrator is questionable, however small the cause for unreliability may be, my conscience does not accept it regardless of the fact how many other might have accepted it as reliable. I give more importance to reliability, particularly when the narrator is an innovator, regardless of the fact whether he is inviting us to his innovation or not. And in the case of a narrator being a Shiah I take more precautions.

5) In the hadith it is stated that Hasan Basri reported from Abu Hurairah, when the hearing of hadith by Hasan Basri from Abu Hurairah is not proved, nor is the hearing of hadith by Khilas from Abu Hurairah is proved. In Umdatul Qari (Sharh- e-Bukhari) this explanation is given.

6) As for that narrative in Bukhari which has been stated through other sources, in that one narrator is Abdul Razzaq, about whom Ibn Mueen says that he is not firm and he belongs to Shiah cult. He has narrated a number of Ahadith in praise of Ahl-e-Bait, which traditions no other reliable narrator has narrated.

7) Ulema says that in the shariah of Bani Israil bathing naked was allowed, but there is no proof for such a statement. The disagreeableness to expose private parts before others is inborn in human nature.

8) Is a miracle proved without the support of a definite reference in the Divine Scripture? - (Qasasul Anbia by Abdul Wahab Najjar, pages 281 to 291).

There is considerable force in the reasoning of Abdul Wahab Najjar, and there is no reason why the said hadith be considered a hadith of the Prophet, and a story be related to Moosa which amounts to an insult. But those who do not want to allow research and religious insight being applied to judge a hadith, on such occasions they accuse others of denial of hadith. But we should care more for the defence of the good name of Quran and the Prophet than our own reputation. We would further like to say that from the viewpoint of sources this hadith is not at all one which can be said to be authentic. About Abdul Razzaq in the book.(Meezanul E'tidal, a book of Asmaur Rajal, edited by Imam Zahbi) contradictory opinions of the narrators of hadith have been quoted. Imam Bukhari says that he is reliable, but in narrating hadith from Muammer he commits errors.

Nasai says that false hadith are narrated by him, and Ibn Adi says that he is said to belong to Shiism. Muhammad bin Uthman At-Thaqafiul Basri states that when Abbas bin Abdul Azim came from sanaa, from Abdul Razzaq, he said to us: By Allah, except Him there is no other God, Abdul Razzaq is a liar Ibn Adi says that Abdur Razzaq has reported this hadith from the Prophet, Sallal Lahu Alaihi Wa Sallam that whenever you see Muaviyah on my mimber, (pulpit), kill him. (See Meezanul E'tidal, Vol.2, page 609 to 612), Similarly different opinions about Auf are held by the teachers of hadith. (Ibid Vol.3, page 305)

Even after such clarifications by the teachers of hadith, if Imam Bukhari considers Abdur Razzaq's narration to be acceptable, then it is not necessary that others should also agree with his view.

However, in the explanation of the ayah, the following hadith from Bukhari can be presented:

"The Prophet, Sallal Lahu Alaihi Wa Sallam, distributed the spoils of war, then a person said that in the distribution Allah's pleasure was not sought. Abdullah Bin Masood says that he went to the Prophet and informed him of this. He became very much upset, then said: May Allah have mercy on Moosa. He was maligned even more than this, but he showed patience."- (Bukhari Kitab Ahadith-ul- Anbia)

The charge of injustice in the distribution of the spoils of war was such which threw aspersions on his character, therefore, the

reference which he gave on this occasion of Prophet Moosa shows that Prophet Moosa was hurt in such a way that it cast aspersions on his moral character.

143. "Qaul-e-Sadeed" means true speech or true words, which also include the points of not making any false allegations or charges against anybody, and that it means whatever one says should be out and out truthful, and not speaking half-truths or ambiguous words which would mislead others ..... However, to speak half truths at the time of war in order to avert a greater mischief is an exceptional case ..... People of faith should take care to say everything with fear of Allah in their hearts, and should adopt truthful speaking as their way of life. If they promise anybody something, they must try to fulfill that promise. Empty promises for fulfilling which no care is taken are contrary to truthful speech or straight speech.

144. It is learnt that the person who speaks truth and is truthful in his talks and keeps his promises gets guidance from God to reform his acts, in other words the fruit of truthful speech is the reformation of the practical life. As against this, a person who talks irresponsibly and is not tolerant to hear about his own errors, he keep himself deprived of reformation.

145. The command is given for obeying the Messenger along with the command of obeying Allah. And the obedience of the Prophet is this that, whatever commands are proved to have been given by the Prophet, whether concerning worship or worldly affairs, whether connected with the individual life or the social life, they should be strictly followed.

146. Here trust means those authorities and powers which have been given to man to make use of them in obeying Allah, but since after giving these powers man has been sent to the testing ground for being tested, he has the liberty to use these powers either to use them for the obedience of Allah or for disobeying Him. A person who uses them for His obedience, he will be successful and on account of proving himself to be trustworthy will deserve to get a great reward-eternal success and pleasure. And a person who uses them for his disobedience, he will fail in this test and on account of misappropriation in Allah's trust will be liable to heavy punishment, eternal failure and torture.

This burden of trust was so heavy that the great creations like the heavens and the earth and the mountains were afraid to bear it, but since man was physically capable of bearing it, accepted this offer of Allah in greed of eternal reward. Therefore, man's position in this world is that of a creature having powers or authority of trusteeship, and naturally his responsibility is to use these powers according to the dictates or desires of his Lord. But man has forgotten these realities, and therefore, a large number of humans considers itself independent and is misappropriating the trust by using it according to its own whims and fancies. By doing so such men are doing a great disservice to their own selves and proving themselves to be ignoramuses.

"Kana Zalooman Jahoola" كَانَ ظَلُوْمًا جَهُولاً has been taken by many commentators to mean that he was a great tyrant and ignorant, and have proceeded to offer lengthy interpretations, although 'kana' does not always come to mean 'was'. But it is also used to mean 'is' or 'happens to be', as in **"Kanallahu Ghafoorar Raheema"** كَانَ اللّٰهَ غَفُوراً رَحِيْما (Allah is Forgiving Merciful) Or **"Kanal Insanu A'joola"** كَانَ الإِنْسَان عَجُولاً (Man is or happens to be hasty). Therefore, whatever meaning is suitable at this place has been taken, that is, man has become wrong-doer and ignorant after bearing this burden of trust. Wrong doer because he is misappropriating the trust of God, and ignorant because he does not realise his own responsibility, and considers himself free and independent, being carefree of the consequences. In the world the condition of many men is like this.

As for the question as to heaven and the earth and the mountains are lifeless materials, then what is the meaning of offering them this trust? We should not try to fix its meaning while remaining in our own limited sphere of knowledge, nor should we consider it on the level of worldly affairs. We should consider it as a fact in the same way in which it is stated in the Quran. Allah can talk with His any creation, whether it is lifeless or not, and that creation can hear Him. Quran has stated that everything in the world recites His glory and praises but man cannot

understand it. It can also be concluded from the ayah that had heavens and the earth and the mountains shown willingness to accept this burden of trust, then they would have been given powers according to their status and subjected to test, but they shook from its very concept. Their refusal also does not mean that Allah had given them command to bear the burden and they had refused it, but that they had been given the choice of accepting or not accepting it. But they did not show willingness to accept.

147. The essential result of misappropriation in this trust is that the perpetrators of this crime be punished. Hypocrites (who hide their denial and appear as Muslims) and polytheists, whether men or women, are misappropriates, therefore they will definitely be made to receive their punishment.

148. Those who will prove to be honest in keeping the trust, will deserve to get rewards from Allah, and those who prove to be trustworthy can only be people of faith, whether men or women. When they might have used their powers, considering them to be the trust from Allah, then whatever errors might have been committed by them Allah will surely forgive them and Allah will accept their repentance, In this there is a persuasion for the people of faith to keep in view their action and their errors and must always repent before Allah.

34. SURAH SABA (SHEBA)

NAME: In the ayah No.15 a mention of the community of Saba (Sheba) is made, which gives the surah its name.

TIME OF REVELATION : From the topics it appears that it was revealed in the middle of the Makkan period.

CENTRAL THEME : In the universe it is only Allah who has excellent attributes and perfect in goodness, and therefore, He alone is worthy of praises and thanks. And the only way of thanking Him and praising Him is to believe in the oneness of God and in the Hereafter.

ORDER OF THE VERSES : Ayah Nos. 1 to 9 are preliminary verses, in which by removing doubts a recognition about Allah is presented which creates a belief in monotheism and the Hereafter.

In Ayah Nos. 10 to 13 Allah's favours on Prophet David and Prophet Sulaiman and their thankfulness to Allah are mentioned as a historical example.

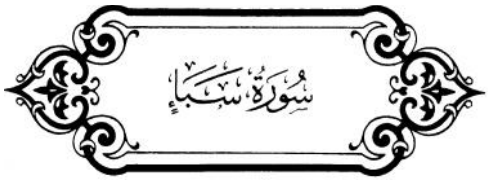
Verses Nos. 14 to 21 present the unthankfulness of the community of Saba and their adverse consequences, as a lesson for others.

Ayah Nos. 22 to 27 refute polytheism.

In Ayah Nos. 28 to 45, while giving replies to their objections, a few realities about the Hereafter have been presented before them.

Ayah Nos. 46 to 54 are the concluding ayah of the Surah, in which people are invited to decide after giving due consideration, and they have also been warned that if time is lost, then they will only rue the day and it will be of no avail.

34. Surah Saba (Sheba)



Ayah: 54

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَهُ الْحَمْدُ فِي الْاٰخِرَةِ ۭ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ①

1. **Praise [1] be to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. His is the praise [2] in the Hereafter, and He is the Wise, the Aware.[3]**

يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاۗءِ وَمَا يَعْرُجُ فِيْهَا ۭ وَهُوَ الرَّحِيْمُ الْغَفُوْرُ ②

2. **He knows what goes down into the earth and what comes forth from it,[4] and what descends from the heaven and what ascends into it.[5] He is the Merciful, the Forgiving.[6]**

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ ۭ قُلْ بَلٰى وَرَبِّيْ لَتَاْتِيَنَّكُمْ ۙ عٰلِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَلَآ اَصْغَرُ مِنْ ذٰلِكَ وَلَآ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۙ ③

3. **Those who disbelieve say: "The Hour will never come to us.[7]" Say: "Nay , by my Lord, but it is coming to you surely.[8] (He is) the Knower of the Unseen. Not an atom's weight or less than that or greater escapes Him in the heavens or in the earth, but it is in a clear book.[9]"**

لِّيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۭ اُولٰۗىِٕكَ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ④

4. **(The Hour will come) so that He may reward those who believed and performed good deeds. For them is pardon and respectful provision.[10]**

وَالَّذِيْنَ سَعَوْ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰۗىِٕكَ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ⑤

5. **And those who strive to make ineffective Our revelations,[11] for them will be the torment of harrowing punishment.**

وَيَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ هُوَ الْحَقَّ ۙ وَيَهْدِيْٓ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ⑥

6. **Those to whom knowledge has been given see that what is revealed to you from your Lord is the truth,[12] and leads to the path of the Mighty, Worthy of Praise.**

1. For the explanation of 'Hamd' (Praise) please see Surah Fatiha, Note No.2.

2. There will be greater manifestations of Allah's wonderful and perfect might in the Hereafter than what it was in this world, therefore, there also He only will be worthy of praises, and only His paeans will be sung. The people of faith will be offering their thanks to Him alone for being blessed with His rewards, and in the Paradise, only the sounds of His hymns will be heard.

3. Whatever plan He has made for this and the other world is based on perfect knowledge and wisdom. None of His act is devoid of knowledge and wisdom, therefore, for all His acts He is worthy of receiving our praises and thanks. If man does not understand the wisdom of any of His acts, then it is the defect of man's own understanding, or it is because man's understanding cannot reach it on account of its limitations.

4. Anything that enters the crust of the earth, apparently it disappears, but it exists in the knowledge of Allah. That is why we see that after the absorption of water into the earth, sprouts are seen coming out after some time. It is the proof of the fact that the water was in the knowledge of Allah and He caused the plants to come out of the earth. Similarly man also goes down under the earth after death, but Allah has all his parts in His knowledge, therefore on the Day of Resurrection His instilling life into the bodies of the dead persons and bringing them out alive is not at all difficult.

5. From the heaven water comes down to the ground, rays from stars fall on the earth, lightning also strikes on earth, etc. Similarly vapours rise from the oceans and rivers and fall down on the earth in the form of raindrops. It is also the proof of the fact that the vapours were in the knowledge of Allah and He caused them to fall down on earth in the form of raindrops. Angels also come down to earth from the heaven and again ascend back into heaven. In the same way the spirits of the virtuous people fly to the heaven.

6. In these ayah, providing recognition of Allah, His attributes of being Merciful and Forgiving have been mentioned, as if this is an invitation to His slaves to rush towards Allah's Mercy and Forgiveness.

7. Today also there is no dearth of those who deny the Doomsday but they have no proof or any argument against it.

8. For those who were denying the occurrence of the Doomsday, the Prophet is directed by Allah that he should refute their claim with force and total belief by taking the oath of the Almighty, Who is the Knower of the Unseen because Doomsday is an inevitable reality and its knowledge has been given by the Divine Revelation as a complete certainty.

In view of this statement of Quran, it is the responsibility of the Islamic missionaries to present the occurrence of the Day of Resurrection before its deniers with full force and perfect confidence. The direction to take the oath of Allah's being the Knower of the Unseen is given because the Day of Resurrection belongs to the world of Unseen and Allah knows the Unseen, therefore, the information given by Him must be true. The deniers have not peeped into the Unseen, then how can they claim that there will be no Doomsday?

9. That is: The record of everything is certainly with Allah.

10. This is the positive aspect of the Day of Resurrection, that the people of faith who are virtuous should be rewarded handsomely, their sins may be forgiven, and they should be given such excellent provision, as will be a means of respect for them.

11. The meaning of striving to make ineffective the revelations of Allah is to rise against Allah's directives, e.g. he tries to spend his energy in propagating against the principles of monotheism, Hereafter, and Prophethood, so that people may not believe in them.

12. By knowledge is meant that knowledge which gives correct recognition of Allah and lights his path. Man gets this knowledge from his own nature and common sense to certain extent. Before the revelation of Quran there were among the polytheists of Makkah a few persons who used to worship the one and only God and their religion was sincerely for Allah only. But the full light of knowledge is gained through the revelation from God.

Those who do not live in ignorance and reflect on God and religion in the light of knowledge, they come to realise the truth and realism of Quran.

وَقَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى رَجُلٍ يُّنَبِّئُكُمْ
اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ ۞ ۷

7. And those who disbelieve say: "Shall we show you the man who informs that when you have become completely dispersed in dust, (even then), you will be created anew?" [13]

اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا اَمْ بِهٖ جِنَّةٌ ۭ بَلِ الَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْاٰخِرَةِ فِي الْعَذَابِ وَالضَّلٰلِ الْبَعِيْدِ ۞ ۸

8. " Has he invented a lie about Allah or is he mad?"[14] Nay, but those who disbelieve in the Hereafter are in torment and in far error.[15]

اَفَلَمْ يَرَوْا اِلٰى مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاۗءِ
وَالْاَرْضِ ۭ اِنْ نَّشَاْ نَخْسِفْ بِهِمُ الْاَرْضَ اَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا
مِّنَ السَّمَاۗءِ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّكُلِّ عَبْدٍ مُّنِيْبٍ ۞ ۹

9. Did they not observe what is before them and what is behind them of the sky and the earth? If We will, We can cave in the earth under their feet or let a part of the sky fall upon them.[16] Surely there is sign in this for every penitent man.[17]

وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ۭ يٰجِبَالُ اَوِّبِيْ مَعَهٗ وَالطَّيْرَ ۚ
وَاَلَنَّا لَهُ الْحَدِيْدَ ۞ ۱۰

10. And certainly We bestowed on Dawood Our favour [18] (saying): "Mountains and birds [19] echo his psalms of praise." And We made the iron soft for him. [20]

اَنِ اعْمَلْ سٰبِغٰتٍ وَّقَدِّرْ فِي السَّرْدِ وَاعْمَلُوْا صَالِحًا ۭ
اِنِّىْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۞ ۱۱

11. (Saying): 'Make full coats of mail and measure their links with care. [21] And act righteously, [22] verily, I see what you do.'

وَلِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّرَوَاحُهَا شَهْرٌ ۚ وَاَسَلْنَا لَهٗ
عَيْنَ الْقِطْرِ ۭ وَمِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهٖ ۭ وَمَنْ
يَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيْرِ ۞ ۱۲

12. And to Sulaiman (We subdued) the wind, traveling a month's course in the morning, and a month's course in the evening, [23] and We caused a spring of copper to flow for him, [24] and (We gave him) certain jinns who served worked for him by permission of his Lords.[25] And those of them who deviated from Our command, We caused them to taste the punishment of devastating Fire.[26]

يَعْمَلُوْنَ لَهٗ مَا يَشَاۗءُ مِنْ مَّحَارِيْبَ وَتَمَاثِيْلَ وَجِفَانٍ كَالْجَوَابِ
وَقُدُوْرٍ رّٰسِيٰتٍ ۭ اِعْمَلُوْٓا اٰلَ دَاوٗدَ شُكْرًا ۭ وَقَلِيْلٌ مِّنْ عِبَادِيَ
الشَّكُوْرُ ۞ ۱۳

13. They made for him what he disired: structures,[27] pictures,[28] basins as large as watring-throughs, and fixed cauldrons.[29] O People of Dawood! act (righteously) and be thankful.[30] And few of My slaves are thankful.[31]

13. These are the foolish acts of those who wander in the darkness of ignorance that they ridicule the statement of the Prophet who has informed them of the coming of the Day of Resurrection

14. To accuse the Prophet of inventing a lie or to suspect him to be a mad man is the proof of the fact that the deniers were saying these things out of doubt or superstition. If they were certain about anything, they would not have said both the things at the same time.

15. Such talk of the deniers was like shutting the eyes from the sun and then denying its existence. Therefore, instead of answering them, their guilt has been pointed out that they do not want to believe in the Hereafter and for this reason they are making such absurd statements about the Prophet. But by denying the Hereafter they have made themselves liable for punishment and they have gone very far in their misguidance and transgression.

16. That is: Day and night they see the heavens and the earth before and after them, but they are not prepared to reflect over the point that if their Creator wanted He could have caused the earth to swallow them or to let fall a portion of the sky over them. Had they considered this, fear of God would have been created in their hearts. Then they would not have denied the Hereafter, nor would they have become guilty for receiving punishment.

17. In the greatness and vastness of the earth and the sky a great sign of Allah's might is hidden. If He will, He can send down a gigantic catastrophe, but towards this sign only those slaves of Allah turn their attention who tend to lean towards Him.

The word used "Muneeb" means one who turns towards a thing with sincerity. This sincerity opens the path for right guidance.

18. That is: Prophet Dawood (David) was blessed with special favour from Allah. The details of this favour have been mentioned further on, which gives the idea that the Being worthy of thanks and praise is Allah alone, who blesses His selected slaves with special favours, i.e. Prophets.

19. For explanation, please see Surah Anbiya Note No.106.

20. The iron's becoming soft in the hands of Prophet Dawood was a sort of a miracle, as is clear from the wordings and the style of the sentence. It will be wrong to consider it on the lines of the usual softening of the iron as is done by other people or by other methods, as in the case of applying heat to the iron, which makes it soft, then it is moulded into different shapes, etc. If it were a technology or civilised progress which resulted from the usual practice, then Quran would not have mentioned it in such a lofty way which attracts attention, nor would it have mentioned it along with the miracles.

21. Coat of mail is a thing of necessity in wars, and in the olden days it was considered very important. Before Prophet Dawood the coats of mail which were prepared were flat and very heavy. But Allah favoured Prophet Dawood and made iron soft in his hands like wax, so that he could make links from that and prepare light coats of mail. These light coats of mail were easy to be used. This was a very important addition to the defensive power of Prophet Dawood, and since other nations were unaware of this technique, their armies could not stand before his armies. This was great benefit which Bani Israil received through Prophet Dawood because of this miracle. For further explanation, please see Surah Anbia Note No.8.

22. The address is to the people of Dawood, that is Bani Israil, that on being blessed with this favour they should become virtuous because that is the real thanksgiving.

23. For Prophet Sulaiman (Solomon) the wind was subdued in such a way that on his bidding it used to blow so swiftly but softly that it was possible to traverse the distance of one month's journey in a few hours in the morning. Similarly in the evening also the same distance could be traversed in a few hours. According to the Bible the kingdom of Prophet Sulaiman was spread from Palestine to the river Euphrates, therefore, there is no wonder that he was able to travel this long journey in the morning or evening.

For further explanation, please see Surah Anbia Note No. 109.

24. Copper is found in mines, but for Prophet Sulaiman, Allah caused molten copper to be flown in a spring. This was an extraordinary thing,

which was the result of his special favour, so that without going through the difficult processes of mining and melting, Prophet Sulaiman could establish grand Islamic kingdom. As is stated further he made huge vessels of copper.

25. For explanation please see Surah Anbia Note No.110 and Surah Naml Note No. 25.

26. The view that Prophet Sulaiman had himself subjugated the jinns is not correct, but as stated in the ayah further Allah, by His command, had subdued the jinns for him that he may take whatever service he might like. And if any jinn disobeyed this command, Allah would punish him by subjecting him to fire.

27. Prophet Sulaiman made these jinns construct lofty edifices. To shift huge blocks of stones from one place to another in those days when there were no cranes was not easy, but with the help of jinns this work became easy.

28. In the ayah the word 'tamatheel' has been used, which is the plural of timthal, which in Arabic is also used for statue. It is used for picture also. The reliable Arabic dictionary, Lisanul Arab.

والتِمثال : الصو رة.....

"states that timthal means image"

وظل كل شئى تمثاله.....

and the shadow of everything is its image (picture).

والتمثال اسم للشئ المصنوع متشبهًا بخلق من خلق الله۔ (لسان العرب، ج،۱۱ص، ۶۱۳)

"And timthal is the name of that artificial thing which is made like any thing that is created by Allah." (Lisanul Arab, Vol. 11 page 613).

والتمثال الشيء المصوّر ۔(مفردات راغب،ص۴۷۸)

"And timthal is a pictured thing." (Mufarridat-e-Raghib-P. 478).

Sulaiman was a prophet and was a follower of the Shariah of Prophet Moosa. Therefore, we do not think that he would have made pictures or statues of the living beings; in the Torah making pictures of living thing is forbidden (haram):

"You shall not make for yourself a graven , image or any likeness of any thing that is in heaven above, or there is on the earth beneath, or that is in the water under the earth. (Deut 5:8)

Those commentators who have said that in the past shariah making pictures of living things was lawful, have made a wrong statement. This hadith of the Prophet negates this statement:

عن عائشة اَنَّ اُمّ حَبِيْبَةَ وَامّ سَلمةَ ذَكَرْنَا كَنِيْسَةً رَأَيْنهَا بِالْحَبشةِ فِيهاتصاوير لِرَسُولِ اللهِ ﷺ فَقَالَ رَسُوْلُ اللهِ ﷺ اَن اُولٰئِکَ اِذَاکَانَ فِيْهِم الرّجُلُ الصَّالِحُ فَمَاتَ بَنَواعَلیٰ قَبْرِهٖ مَسْجِدً اوَصَوَّرُوافِيْهِ تِلْکَ الصُّوَرُاُولٰئِکَ شِرَارُالْخَلْقِ عِنْدَاللهِ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ۔ (مسلم کتاب المساجد)

"Ayesha (R) narrates that Umme Habiba (R) and Umme Salma (R)mentioned before the Prophet, Sallal Lahu Alaihi Wa Sallam, about a church which they had seen in Abyssinia, in which there were pictures. The Prophet said that if there used to be a righteous person among them and when he died, they used to make a worshipping place over his grave, and on that they made that kind of pictures; those people will be the worst creatures in front of Allah on the Day of Resurrection."-

(Muslim, Kitab -ul- Masajid).

This hadith is quite clear on this point that in the past Shariahs also it was not lawful to make pictures of living things.

Therefore, Prophet Sulaiman must have made pictures of non living things or inanimate objects, which are not forbidden in the Shariah. These pictures can be the images of flowers, leaves, trees and natural scenes. As for the statement in the books "Kings" and "Chronicles" of Bible that Prophet Sulaiman had made pictures of living things, then that is not reliable, because as stated by the commentator of the Bible, these books were written centuries after the time of Prophet Sulaiman, in which hearsay stories and tales have found their way. (See Interpreter's one Volume Commentary on the Bible P.181).And in the Bible Prophet Sulaiman has been shown to be practicing polytheism and idolatry. Therefore, in this matter argument on the basis of what is stated in the Bible is not right. The correct and the best sense of this ayah can only be what is in consonance with the Shariah commands and which does not present a prophet in a wrong and bad light. In this connection a few points needs

must be kept in mind:

The first point is this that the work of constructing lofty edifices decorated with pictures was taken from the jinns as is clearly stated in the ayah. They used to bring heavy stones and used to draw and paint pictures and decorations on them. For this work they were neither paid anything nor this expenditure had any adverse effect on the state's treasury. Therefore, it would not be termed as wastefulness.

The second point is that in the acts of Prophet Sulaiman the divine miraculous element had a very big share. Flowing of the copper spring and the working of the jinns for him were things of this nature only. He had not undertaken construction of buildings and pictures or statue making as pieces of art or culture in his nation.

The third point is that these beautiful buildings decorated with pictures were not made as manifestations of his pride and exhibition of greatness but as an expression of Allah's special favour on him, to show that Allah had blessed His prophet. Allah had provided for him such extraordinary resources that these majestic and gigantic works were performed by him without in any way affecting the state's treasures. This helped in leaving an awe-inspiring impression on the non-Islamic governments and secondly it confirmed the fact that Sulaiman was the prophet of Allah. Accordingly the impression created on the Queen of Sheba, when she saw the glass palace of Prophet Sulaiman has been mentioned in Surah Naml.

The fourth point is that Allah wanted to establish a grand Islamic state by a prophet for Bani Israil, which would be a reward of an extraordinary nature for them and it would also impress the world that such an Islamic state has been established which is unique in its splendor and seeing its grandeur people remember Allah, and this government has been very successfully conducted with full justice and efficiency by a prophet. After understanding these points the grandeur and majesticity of Prophet Sulaiman's palaces cannot be presented as arguments in favour of the Muslim kings and emperors' wasteful and ostentatious buildings and palaces. The Diwan-e-Khas of Lal Quila, (Red Fort) Delhi, whose walls are not merely decorated with paintings but had also precious jewels affixed into them, are the best examples of wasteful expenditure. The Mogul kings had constructed lofty and beautiful palaces for pleasure and the inimitable Taj which they had built and which has no equal in grandeur is merely a manifestation of pride and self-exhibition.

With the problem of picture, the question of lawfulness or otherwise of the photograph also arises. But here this discussion will be lengthy, because photo is invention of the modern times, and from this angle it is a matter of Ijtihad. Here we do not want to enter into this discussion, and therefore, we would rest content with these lines only.

29. In the big vessels (cauldrons) food was cooked, and it used to be taken out in big basins, so that many people could partake of it at one and the same time. The big army which Prophet Sulaiman had, it appears, used these vessels for their feeding arrangements.

The big basins and the cauldrons of stones, which could not be moved from one place to another ordinarily, were prepared by the jinns. As stated in the ayah all this work was done by the jinns.

30. By Aal-e-Dawood is meant the children of Dawood as also the followers of Dawood. And acting with thanks means be thankful to Allah in such a way that it should be manifested in your practical life, that is such acts as are consonant with thanksgiving. It is learnt that for thanks giving merely uttering words with the mouth is not sufficient but that it should be expressed by acts also.

31. Precious things are found in less quantity in the world. Gold compared to iron, diamonds and jewels compared to coal and stones, beautiful and fragrant flowers compared to wild shrubbery, twigs, etc., Saffron compared to grass, and similarly Allah's thankful slaves compared to thankless slaves are found much less in number, but these scarcely found commodities are the very cream and the most valuable jewels of humanity.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ
الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا
يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

14. And when We had decreed his death, nothing showed them that he was dead until they saw that a worm was eating away his staff. And when he fell down the jinns realised that if they had known the Unseen, they would not have been in shameful torment.[32]

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ
كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ
غَفُورٌ ﴿١٥﴾

15. There indeed was sign for Sheba [33] in their dwelling place, [34] two gardens on the right and on the left sides. [35] Eat of the provision of your Lord and render thanks to Him. A good land and Forgiving Lord ! [36]

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ
جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾

16. But they turned away. [37] So We sent against, them the flood of the Dam [38] and replaced their gardens by two other gardens bearing bitter fruit, tamarisks and a few nettle shrubs.[39]

ذَٰلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٧﴾

17. Thus We punished them for their ingratitude. [40] Do We punish any but the ungrateful?

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً
وَقَدَّرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ ﴿١٨﴾

18. And We placed between them and the towns We have blessed, towns easy to be seen and made travel therein in convenient stages: [41] Travel through them safely by night and day.[42]

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ
أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ
صَبَّارٍ شَكُورٍ ﴿١٩﴾

19. But they said: "Our Lord! [43] make the stages between our journeys longer.[44]" They wronged themselves,[45] so We made them a byword [46] and scattered [47] throughout the land. Verily there is a sign in this for every steadfast, thankful man. [48]

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ
إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

20. And Iblis (Satan) proved his conjecture true[49]concerning them; they all followed him except a group of the people of faith.[50]

32. The death of prophet Sulaiman had also occurred in a miraculous way. He was standing, reclining a little on his staff, supervising the work of jinns. The death seized him in this position but Allah did not let his dead body fall on the ground, it was resting on his staff so that the jinns might think that Sulaiman was still alive, and they might continue to do their work. They continued to work till Allah desired to disclose his death the white ants ate away his staff, Prophet Sulaiman fell down on the ground. At that time the jinns realised that Sulaiman's death had occurred much earlier, and that his dead body was standing by the support of his staff, and they felt that had they known the Unseen they would have been relieved of the work which they were doing, being subservient to him, for they were appointed to work for him alone.

The special aspect to which attention is intended to be diverted is that the jinns do not know the Unseen and it is wrong to seek help from them as some people do, and indulge in evil practices (magic). This is mere superstition, but even today many people evoke jinns because of weakness of their belief. A person afflicted by a mental illness is sometimes supposed to be possessed by a jinn, and is beaten mercilessly, in the belief that they are beating the jinn, and that the jinn will speak out the answer to their question. On such occasions Satan goes on deceiving them and their wrong belief hurls them into lowliness and disgrace.

It may be noted that Quran did not say how long after death Prophet Sulaiman stood by the support of the staff. In some narratives it is stated that for one year he stood like that and some commentators have quoted them, but all these are not reliable. No authentic narrative in this respect is available. 'Therefore, it is not necessary to presume a long period. It is likely that he might have remained in this condition for a short time only a few days, and even this period was sufficient to make the jinns realise that they could not know of his death on time. As for the question that if the jinns could not get the news of his death, then did the humans get the news of his death on time, and if they had got the news then why did they allow the dead body to remain without shroud and without being buried for a long time? But in this connection it should be kept in view that the Quran has stated that only jinn did not know about his death for some time, it has not mentioned that humans did not know about his death. Sulaiman's death was brought to their notice by the insect of the earth. The pronoun appearing in the sentence refers to jinns only, because in this ayah the jinns have been mentioned, and in the ayah before this the craftsmanship of the jinns was mentioned. In the context there is nothing which refers to humans. Therefore, we think that Prophet Sulaiman on getting an indication from Allah might have informed his family and subordinates that they should leave his dead body alone till it fell down on the ground, and they might have obeyed this order of Sulaiman, or they might have thought that even after his death his dead body did not fall on the ground, it might be a divine miracle, therefore, unless something transpired they should not interfere with it. Since the dead body was in a standing position they might have thought that it was a divine miracle and the body would be in a preserved condition. His burial etc. would have been taken in hand only after his body fell down on the ground. And Allah might have placed such obstructions between humans and the jinns that were working that they did not know about Prophet Sulaiman's death. In our opinion after this explanation no doubts will remain in the reader's mind, and the real position is known to Allah alone.

33. Saba (Sheba) is the name of a community which lived in the region of Yemen, and its capital was Maarib, which is situated at a distance of 193 kilometers in the east of Sanaa. In Surah Naml the event of the Queen of Sheba presenting herself before Prophet Sulaiman and embracing Islam has been narrated. In those days generally the governed people followed the religion of their rulers. Therefore, when the Queen of Sheba might have returned to her country after accepting Islam, her people might have also embraced Islam. Therefore, Islam had reached the country of Sheba in the time of Prophet Sulaiman. The community of Sheba ruled there for centuries and lived happily. It was a great civilised state of Arabia. But later on when they adopted the attitude of unthankfulness towards God, all favours were

withdrawn from them. This adverse consequence of an ungrateful community is presented here by way of a lesson for others.

34.The region in which they lived was fertile and it was the means of the people of the land being happy all this was a clear sign of the fact that these blessings and favours were bestowed on them by Allah, and for these favours it was their duty to express their gratitude to the giver of blessings, and that if He will He can withdraw these favours, therefore, they should live their lives fearing Him.

35. That is: A series of gardens was on the right side and another series of gardens on the left side of the city, in which were trees of luscious and tasty fruits, farms yielding plentiful corns and fragrant plants. All these beautiful and excellent gifts were so plenty that the whole area had become a veritable garden.

36. This abundance of food and provision was the favour and kindness of their Lord only. As if this blissful board invited the people to partake of Allah's favours in the words: Eat the provision of your Lord and render thanks to Him. And the nature itself was saying as if the land was excellent and the Lord was Forgiving and Indulgent.

37. Instead of thanking their Lord, they adopted an attitude of aversion, and when they turned away from Allah, their indulging in polytheism and materialism was inevitable.

38. "Sailul 'Arim" means that flood which broke the Dam and entered the gardens and the farms, inundating everything. This Dam is known as 'Sadd-e-Maarib'. This Dam was built by the community of Sheba in their capital Maarib between two hills, whose name is Ablaq, so that the water from the rainfall and the springs might be stored therein. They had built canals from this stored water. The technique of constructing dams is not the invention of the modern times, but it is older than two thousand years. The community of Sheba had shown great expertise in this technique. (For the details of this dam please see the Urdu book , Arzul Quran by Sayed Sulaiman Nadvi, chapter: Sadd-e-Maarib Vol.1 p. 254). This event of breaking of the Dam is likely to have taken place in the second century before Christ.

The ruins of this Dam are still found in Maarib, and provide a lesson for the onlookers. We are giving their photos, in the coming pages. (For the details of these ruins please see Dr. Abdul Aleem Abdur Rehman Khizr's book 'Mafaheem Jughrafia Fil Qasasil Qurani, printed at Darush-shurooq, Jeddah, pages 195 to 206).

39. The result of the devastation of the flood was that the fruit trees, plants and gardens, all were destroyed, and in their place fruits of bitter taste and wild shrubs and twigs came to be grown. The only eatable fruits that remained were berries and that too in very small number.

It seems that the flood had brought with it sand and such material that when they spread over the farming land nothing worth while could be grown over there. It destroyed the fertility of the land.

40. The punishment of ingratitude which the community of Sheba received was so devastating that all their pleasure became a thing of the past and their happiness was converted into a sad and hopeless life.

It has become clear that when Allah wants to punish the ungrateful people He first withdraws His blessings and favours from it, and ruins its economy. It comes to pass only when that nation does not appreciate the blessings and favours of Allah and turns away from its Lord. At another place in the Quran this tradition of Allah has been stated:

اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ۔ (رعد۔۱۱)

"Verily Allah does not change the condition of a people until they (first) change what is with themselves." -(Surah Ar-Ra'd-11).

From this event in the history of Sheba it has also become clear that good or bad economic conditions are in the power of Allah only. There is no existence of gods and goddesses nor is there any other being who has power to give provision or food. Truth is Tawheed only and polytheism is totally wrong.

41. This was another blessing which was bestowed on Sheba. For them traveling was made very convenient and comfortable. They used to undertake commercial journeys to Syria and Palestine. Allah had made this highway which

ran from Yemen to Baitul Maqdis and Damascus so much populated that traveling through that route had become very safe. The stages made on the highway were very convenient for the travelers. These towns and colonies were situated on the sides of the highway and were easily discernible. Traveling through the route was safe and comfortable.

By the towns that We have blessed are meant the region of Palestine and Syria. This is Quran's well known term for this region. For explanation please see Surah Bani Israil, Note No. 1.

42. This was as if nature was speaking in its own language.

43. It is learnt that the community of Sheba considered Allah as their Lord, but they were ungrateful.

44. Sheba also did not appreciate this blessing of Allah. They said that the traveling which did not cause inconvenience was not worth the name. Their prayer to make the stages between their journeys longer shows this mentality of man which is referred to at another place in the Quran:

وَيَدْعُو الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۔ (بنی اسرائیل۔۱۱)

" And man prays for evil as he prays for good."-(Surah Bani Israil -11)

And the polytheists of Makkah had also prayed for evil consequences for themselves:

اَللّٰهُمَّ اِنْ كَانَ هٰذَاهُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ۔ (انفال۔۳۲)

"O Allah! If this indeed is the truth from You, then rain down stones on us, or bring down some other painful punishment." -(Surah Al-Anfal-32).

45. That is: By doing this they had committed excess on themselves only. By being ungrateful to Allah, we do not cause Allah to lose or miss anything, but we ourselves become liable for receiving His punishment.

46.'That is: Where that rise of Sheba and where this fall that they have become a forgotten part of history.

47. By the breaking of the Dam and the destruction of their farms and gardens their trade and commerce was affected. The trade caravans which used to carry fragrant masala to Syria, etc. This trade was also adversely affected, with the result that the various tribes of Sheba were forced to leave their native place, and settled in Tahama, Syria and different other regions. Thus the community of Sheba was weakened and their people scattered.

Some commentators have written that a few prophets were also sent down to Sheba, but it is neither mentioned in the Quran nor in any authentic hadith, and from the punishment that they received it appears that no prophet was sent directly to them, for the consequence of belying messenger of Allah is that the nation in question is simply obliterated from the earth. But here only Sheba's economy was ruined and the people were scattered. This punishment is different from the punishment which is meted out to the communities who belie the prophets. As for the conveying of Allah's message to them convincingly, this work was done by Prophet Sulaiman, and it might have been done by other prophets of Bani Israil, because in those days the holy land was made the centre of the Islamic dawah so that the Islamic message might reach others through Bani Israil.

48. In this historical event of Sheba there is sufficient material for guidance, for example: the good economic conditions of a nation are the result of the favours of Allah, and when that nation does not appreciate it and turns away from God, then Allah converts their wealth into penury; secondly the rise and fall of the nations do not take place on the apparent causes, but behind them are operative Allah's wisdom and His law of justice; thirdly by punishing Sheba for their ungratefulness He has presented an example as a lesson to others, which has passed into history as a permanent record; fourthly the world is not for living in pleasures only but for fulfilling responsibilities, and that man's prosperity depends on fulfilling his responsibilities.

But only those people take advantage and reap benefits from these signs which guide to Allah and the Hereafter, who have the attributes of

patience, steadfastness and gratitude to Allah.

49. Hints at the statement which Iblees had made: وَلَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ۔ (حجر۔۳۹، ۴۰)

"And will mislead every one of them all, except such of them as are your chosen slaves."

-(Al-Hijr -39-40).

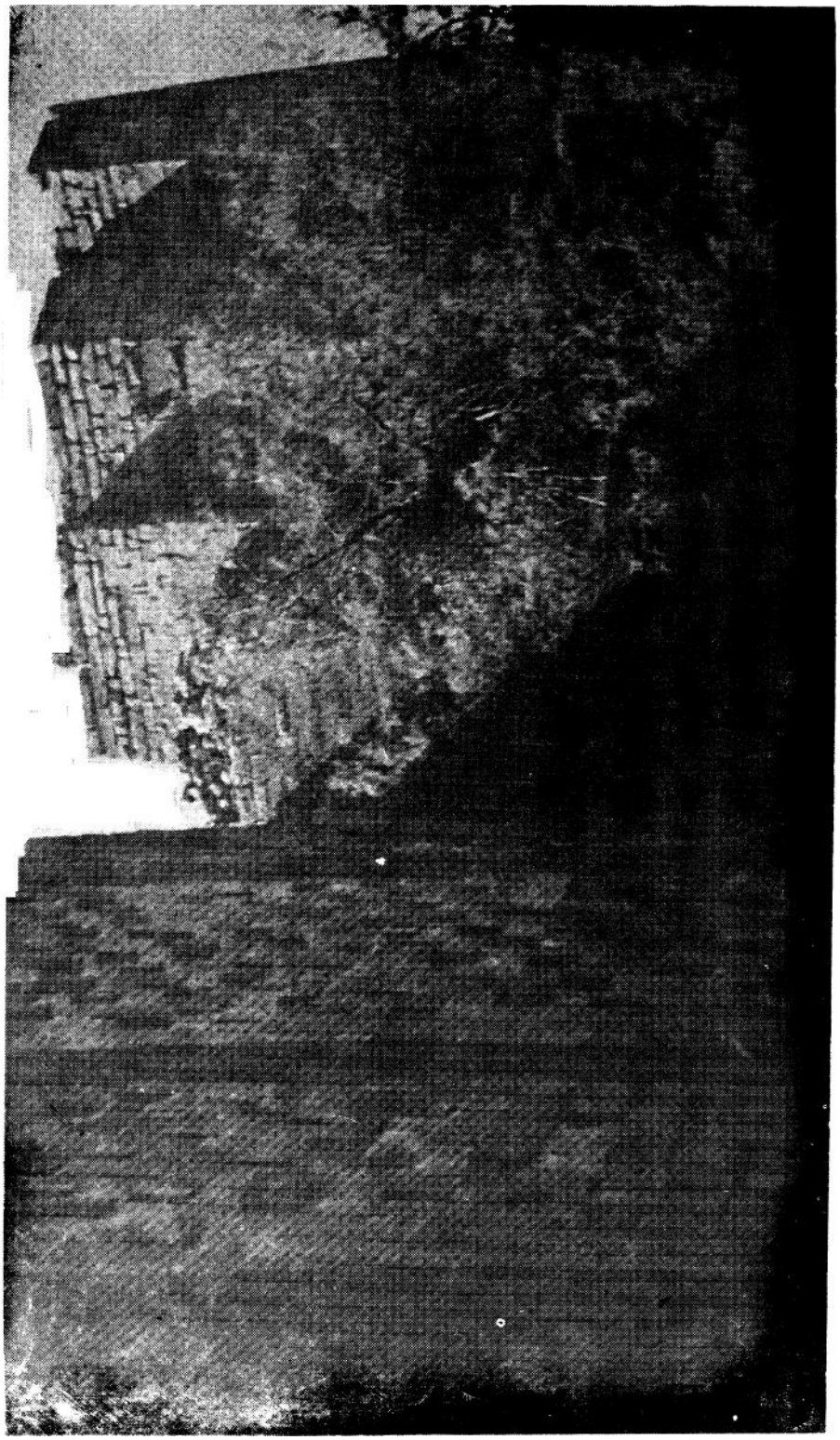
وَلَاتَجِدُاَكْثَرُهُمْ شَاكِرِيْنَ ۔ (اعراف۔۱۷)

"And you shall not find most of them grateful."

-(A'raf 17).

And Sheba provided Iblees with the opportunity of proving it.

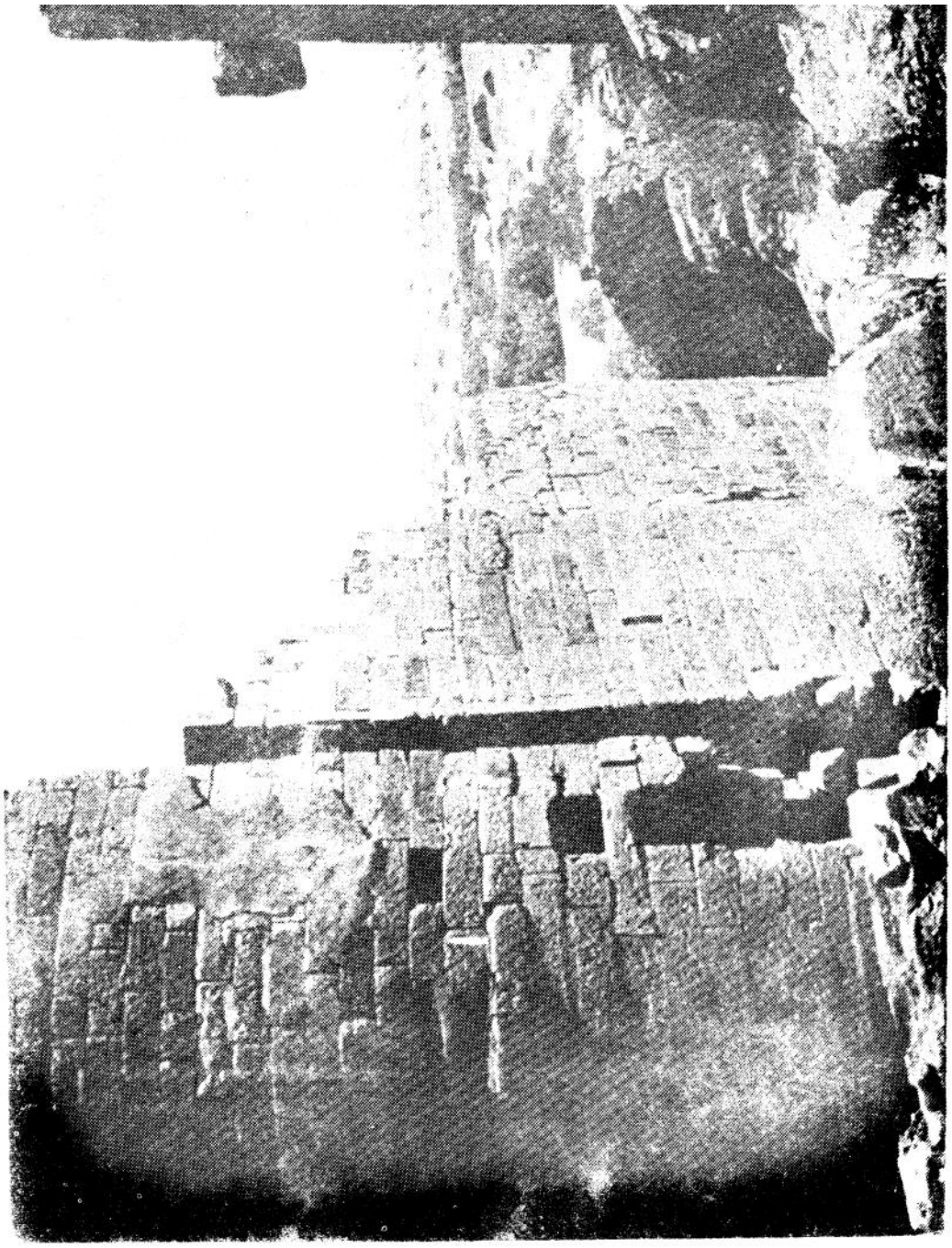
50. It is elicited that in Sheba there was a group of people of faith who did not follow Satan and did not become ungrateful to God.



THE RUINS OF THE DAM SADD-E-MAARIB, CONSTRUCTED THE SHEBA COMMUNITY (1)

THE RUINS OF SADD-E-MAARIB (2)

THE RUINS OF SADD-E-MAARIB (3)



وَمَا كَانَ لَهٗ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ هُوَ مِنْهَا فِيْ شَكٍّ ؕ وَ رَبُّكَ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ ﴿۲۱﴾

21. He had no authority [51] over them except that We wanted to know who believed in the Hereafter from him who is in doubt about it.[52] Your Lord watches over all things.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَ لَا فِي الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّمَا لَهٗ مِنْهُمْ مِّنْ ظَهِيْرٍ ﴿۲۲﴾

22. Say : [53] "Call those whom you consider (Lord) beside Allah. They possess no atom's weight either in the heavens or the earth,[54] nor have they any share in either ,[55] nor has He any helpers among them."

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗۤ اِلَّا لِمَنْ اَذِنَ لَهٗ ؕ حَتّٰۤى اِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَاذَا ۙ قَالَ رَبُّكُمْ ؕ قَالُوا الْحَقَّ ۚ وَهُوَ الْعَلِيُّ الْكَبِيْرُ ﴿۲۳﴾

23. No intercession avails with Him except for him whom He permits.[56] When fear is banished from their heart, they will ask: "What was it that your Lord said?[57] "They will say:" The Truth.[58] He is the Sublime, the Great.' [59]

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ اللّٰهُ ۙ وَ اِنَّاۤ اَوْ اِيَّاكُمْ لَعَلٰى هُدًى اَوْ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۴﴾

24. Ask (them): "Who gives you provision from the sky and the earth?" Say: "Allah. Verily, we or you certainly are rightly guided or in evident error.[60]"

قُلْ لَّا تُسْـَٔلُوْنَ عَمَّاۤ اَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُوْنَ ﴿۲۵﴾

25. Say : "You will not be accountable for what we committed, nor shall we be asked of what you did.[61]"

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ؕ وَهُوَ الْفَتَّاحُ الْعَلِيْمُ ﴿۲۶﴾

26. Say:"Our Lord will bring us all together,[62] then He will judge between us with truth.[63] He is the All-Knowing Judge."

قُلْ اَرُوْنِيَ الَّذِيْنَ اَلْحَقْتُمْ بِهٖ شُرَكَآءَ كَلَّا ؕ بَلْ هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۷﴾

27. Say: "Show me those whom you have joined to Him as Partners. [64] Nay (you dare not) : He is Allah, the Mighty, the Wise.[65]"

وَمَاۤ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۲۸﴾

28. And We have sent you (O Nabi !) but as a bringer of good tidings and a warner to all mankind but most men know not.[66]

51. That is: Satan had not compelled the people to follow him, he had merely induced them, So those who followed him are themselves responsible for what they did.

52. That is: Allah had placed the community of Sheba under trial by first making them well off and later turning them into paupers to see whether they believe in the Hereafter or not. Those who believe in the Hereafter should be distinct from those who do not and are still in doubt.

It has become clear that in reality thankfulness is that which is accompanied by a belief in the Hereafter.

53. From here the address is directed towards the polytheists, and in refutation of polytheism points appealing to the head and heart have been presented.

54. This is a repudiation of the belief of the polytheists that their gods have some divine powers. It is said that they do not have the slightest power, either in the heaven or on the earth. All power is with Allah. Then how can the powerless be worthy of worship? And what can be achieved by worshipping them?

In this ayah the negation of power to others than Allah does not only repudiate the belief of the idolaters but it also refutes the belief of the graveworshippers. They also believe that Qutb, Abdal, etc. are authorities having power and using them, and they interpret it by saying that these powers have been given to them by Allah only. But first of all it is a lie concerning Allah. for Allah has nowhere stated that He has given powers to such and such a person. Secondly the divine powers are not at all transferable, in the same way in which no part of Allah is transferable, otherwise polytheism will become a part of divine attributes. The powers given by Allah to the creatures are of the created nature, they are created by God, they are not parts of God's own attributes. And meeting needs, listening to appeals for help relieving distress, etc, are connected with divine powers, because for that being present everywhere and watching, knowing everyone's circumstances, understanding the language in which He might be invoked and understanding what is in his heart, and to be able to relieve him of his distress, are necessary. Therefore, the powers that are achieved by the slaves are of the nature of the created ones and are very limited, and they have no relation with meeting the needs and relieving distress of the creatures. Ignoring this difference quite a number of Muslims indulge in polytheism, and now such commentaries are being written which mislead the people about polytheism. The following excerpt may be seen:

"It is learnt that to be owner of something is not for the idols. But Prophets and saints are owner of every thing by the grant of the Lord."

-(Mukhtasar Tafseer Naeemi-p.687)

How misleading is this explanation. The ayah which denies power to others than Allah, the same is being quoted as a proof of prophets and saints having powers. that is the ayah which was for guidance, from that ayah misguidance has been - derived. May Allah save us from such misguidance.

55. That is: In creating the heavens and the earth, beings other than Allah had no part to play, then how did they get such powers in the universe and from where, the powers which are the exclusive attributes of Allah?

56. Refers to the angels whom the polytheists considered as the daughters of Allah and worshipped them, and they used to say they would intercede with Allah on their behalf. That is, if the Day of Resurrection really occurred, then they would intercede on their behalf and would save them from punishment. Declaring this Concept of intercession as false, it is clarified that the angels dare not intercede before Allah, let alone their being successfully achieving their goal. Intercession is a form of Allah's forgiveness, and it will be only in the case of those persons whom Allah will permit, and this permission will not be in the case of polytheists and disbelievers, because for them the gate of forgiveness is closed.

For further explanation of intercession, please see Surah Maryam Note No.111, Surah Baqarah Note No.412, and Surah Anbia Note No.31.

57. This sentence is related to 'except for him whom He permits. 'That is: for those in whose favour permission of intercession will be given, for them this opportunity will come at one stage

only on the Day of Judgment. Till the coming of this stage the candidates for intercession will be in great fright, and this fright will be removed when Allah will permit the angels and the prophets to intercede in their favour.

58. At that time they will ask their interceders: "What has your Lord said?" They will reply: "He spoke the Truth," that is, He has permitted them to intercede, and this truth is based on justice. It means that He has permitted intercession in their case for the reason that they were neither polytheists nor disbelievers.

Here the purpose is to bring home to the people the correct position in connection with the intercession that:

First, the concept of intercession by the angels which the polytheists have nurtured is wrong and false.

Secondly on the Day of Judgment salvation will basically depend on faith and righteous acts, and intercession will be an exceptional case, which will be allowed only in the case of those who will not be polytheists or disbelievers, and in whose case Allah may permit some one to intercede.

Thirdly this permission will be given at a certain stage only. Till then the seekers of intercession will be in great fear, that is, till this stage arrives the long and hard day of Doomsday will be a period of great distress and anxiety for them. When man is not ready to tolerate trouble in the world for a short time then how does he become ready to tolerate the long lasting trouble and distress of the Doomsday? The right course is that instead of relying on intercession, man should live a life of faith and righteous acts.

Today Muslims also hold a wrong concept of intercession, and for this reason a very large number of Muslims has become righteously inactive. Had they pondered over these ayah from the Quran they would not have reached their present state of decline.

Some commentators have opine that the words When fear banished from their hearts refers to angels, that is when the fear banished from the angels' hearts. If the reference was for angels 'qulubihim' would not have been used, the words 'anfusihim' would have been proper. Therefore, we have taken it to mean the fear of the seekers of the intercession, and the meaning of the ayah as stated appears to be appropriate --------God knows best.

59. Allah is Sublime, Great, therefore, nobody has the power or authority to force Him to concede to their request of intercession.

60.That is: When you are also unable to deny that Allah provides livelihood, then what is the propriety of worshipping beings other than Allah? When we have made the Real Provider as our God, and you have made others your gods, who are not the providers of livelihood, then our paths separate. Therefore, now essentially either of us is on right guidance and the other is misguided. Now you decide for yourself, who is on right guidance and who is misguided.

The style of address adopted in this ayah is to invite the deniers to ponder over these facts.

61. In this ayah the deniers have been invited to think that they were accusing the people of faith of being guilty, and if they had really committed any guilt, they would have to answer for that themselves and not the deniers, and the deniers would be asked about their own acts and not the people of faith. Therefore, wisdom lies in taking a survey of one's own acts whether they are the righteous acts before accusing others, and when on the Day of Judgment they would be asked to account for their acts, what would be their reply?

62. That is: On the Day of Resurrection.

63. On the Day of Judgment Allah will give judgment between the disbelievers and the people of faith on the basis of justice and truth, and He will also enforce this judgment as to who was on the side of truth and who was on the side of falsehood who was following the right religion and who was following the false religion.

64. This question also invites the polytheists to ponder as to what are those divine attributes on the basis of which they have others as their deities and partners with Allah and on the basis of which they worship them while worthy of worship is Allah alone.

65. Here is none beside Allah who has the attributes of superiority, power, knowledge, wisdom, therefore, those whom you have made your deities are neither gods nor worthy of worship.

66. This is the declaration of the Prophet's (Sallal Lahu Alaihi Wa Sallam) universal prophethood, that he was not sent for Arabs only, but for all mankind, regardless of any community, creed, colour and country, and his message is for all the nations and people that will be born till the end of this world. Here the purpose is to clarify to the deniers that the personality whom they were bent to oppose is so grand that he is the guide and the spiritual leader for the entire world. If they do not appreciate such a highly honoured personage, then it is their own deprivation.

وَيَقُولُونَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٩﴾

29. And they ask: "When will this promise be fulfilled, if you are truthful?" [67]

قُلْ لَّكُمْ مِّيْعَادُ يَوْمٍ لَّا تَسْتَاْخِرُوْنَ عَنْهُ سَاعَةً وَّلَا تَسْتَقْدِمُوْنَ ﴿٣٠﴾

30. Say : "Your day is already fixed. You cannot hold it back for one hour, nor can you hasten it." [68]

وَقَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُّؤْمِنَ بِهٰذَا الْقُرْاٰنِ وَلَا بِالَّذِيْ بَيْنَ يَدَيْهِ ۭ وَلَوْ تَرٰٓى اِذِ الظّٰلِمُوْنَ مَوْقُوْفُوْنَ عِنْدَ رَبِّهِمْ ۚ يَرْجِعُ بَعْضُهُمْ اِلٰى بَعْضِ ۨ الْقَوْلَ ۚ يَقُوْلُ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا لَوْلَآ اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ ﴿٣١﴾

31. The disbelievers say: "We will never believe in this Quran, nor in what came before it.[69]" If only your could see the wrongdoers when they are brought before their Lords! [70] They will blame one another.Those who were weak will say to those who were proud: "But for you, we would have been believers.[71]"

قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ اسْتُضْعِفُوْٓا اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْهُدٰى بَعْدَ اِذْ جَاۗءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِيْنَ ﴿٣٢﴾

32. And those who were proud will say to those who were weak: "Did we debar you from the guidance after it had come to you? Nay, but you were guilty."

وَقَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ اِذْ تَاْمُرُوْنَنَآ اَنْ نَّكْفُرَ بِاللّٰهِ وَنَجْعَلَ لَهٗٓ اَنْدَادًا ۭ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ۭ وَجَعَلْنَا الْاَغْلٰلَ فِيْٓ اَعْنَاقِ الَّذِيْنَ كَفَرُوْا ۭ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿٣٣﴾

33. Those who were weak will say to those who were proud: "Nay but it was your scheming night and day, when you commanded us to disbelieve in Allah and set up equals to Him." And they will be filled with remorse when they will see the punishment; and We will place shackles round the neck of the disbelievers. Will they be requited for anything else but for what they did?[72]

وَمَآ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿٣٤﴾

34. And We did not send to any township a warner, but its wealthy men said: "We do not believe in that with which you have been sent.[73]"

وَقَالُوْا نَحْنُ اَكْثَرُ اَمْوَالًا وَّاَوْلَادًا ۙ وَّمَا نَحْنُ بِمُعَذَّبِيْنَ ﴿٣٥﴾

35. And they said: "We have been given more wealth and children, and we will not be punished.[74]"

67. That is: When the promise about the Doomsday will be fulfilled.

68. That is: The time of the Doomsday is fixed. It will not occur an hour earlier than its appointed time nor an hour later. When the Day of Resurrection will occur all will be made to be present at the appointed place at the appointed time, not an hour earlier nor later.

69. That is: The Torah, Injeel, etc.

70. Today these people boastfully say with great pride that they do not believe in Quran and other divine scriptures, but on the Day of Judgment when they will be hauled up before Allah for accounting for their acts, they will realise the real error, and on that day their heads will hang down in shame and sorrow.

This scene of the Day of Judgment has been presented in words so that they may come to their senses.

71. By the weak people are meant those people who were in the grip, or under the pressure, of the influential people, and they had become their followers. These influential people were their leaders and religious guides. On the Day of Judgment how they will reproach one another and will repudiate one another, a glimpse of that scene is presented here.

72. That is: It may be the general public or the leader, followers or guide, all of them will be liable to be punished because of their denial and disbelief. The common people cannot escape punishment by accusing their leaders and guides of misleading them. Why did they not use the intellect given by Allah and instead followed the big ones blindly, and why did they not pay attention to what the Quran and the Prophet preached?

73. Wealthy people are lost in their material pleasures, for this reason they do not pay heed to the message of the Prophet. When he warns them of the divine punishment, they deny it in their intoxication of materialism and reject the message of Allah.

74. Wealthy people are under the wrong impression that the abundance of wealth and children is the sign of their being the favoured ones of Allah, and feel there is no question of their receiving any punishment?

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾

36. Say: "My Lord gives abundantly whom He will, and sparingly (Whom He will), but most men do not know.[75]"

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ﴿٣٧﴾

37. Neither your wealth nor your children will bring you nearer [76] to Us, but those who believe and perform righteous deeds; [77] such will be doubly rewarded for their deeds; they will dwell in peace in the lofty mansions (of Paradise).

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

38. And those who strive to make Our revelations ineffective will be brought for punishment ! [78]

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

39. Say: "Verily my Lord gives to His slaves abundantly of the provision whom He will and sparingly [79] (whom He will). And whatever you spend (in charity), He replaces it, and He is the Best of Providers. [80] "

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

40. And on the day when He will gather them all togather, He will ask the angels: "Was it you that these worshipped?[81]

قَالُوا سُبْحَانَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾

41. They will say: "Immaculate are you; You are our protecting friend, not they.[82] Nay, but they worshipped the jinn; most of them were believers in them.[83]"

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا ۚ وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾

42. This day you will have no power to help or harm one another.[84] And We will say to the wrong-doers: [85] "Taste the punishment of Fire, which you persistently denied."

75. This is the denial of the claim of the wealthy people that abundance of wealth and children is not a sign of Allah's favour. Abundance of livelihood and provision or scarcity depends on Allah's will. He gives plenty to whom He pleases and sparingly to whom He pleases. In both the cases, it is a test for the slaves-whether they keep patience or not and offer Him their thanks or not. But many people do not know this fact, and therefore, offer wrong interpretation.

76. It is the negation of this view of the deniers that whoever has plenty of riches and children, he is the favourite slave of God and nearer to Him. These things are enjoyed even by those who are evil doers, criminals and bad people. How can this be considered as the sign of nearness to God?

77. Faith and righteous acts are the things which can guarantee nearness to God, and persons having these attributes can only be Allah's favourite slaves.

78. Those who are active in opposing Allah's commands and teachings of His messengers will surely receive punishment, however rich they might have been in the world and however large might have been the number of their children. All their pomp and grandeur will remain in the world only and in the Hereafter they will be subjected to punishment.

79. This topic had gone before, By the addition of the words 'to His slaves' the idea is to express His attributes of providing livelihood to His creatures.

80. That is: Ponder over His attribute of being a Provider. He is constantly providing you livelihood. Whatever you spend, He replenishes it with the result that you never feel that you are in want of any provision. How much good a Provider He is! Even then you are not thankful to Him.

81. Here one more scene of the Day of Resurrection is presented. When the polytheists will be gathered in the ground of 'Hashr' Allah will ask the angels: Did these people worship you?

82. In reply the angels will praise the Lord mentioning His immaculateness, that He is absolutely free of and above the need for having partners. Then they would say that they had not made these misled people their friends to be pleased with their worshipping them and having any relation with them, their (angels') friend was and is only Allah.

83. The angels will further say that the misled people were worshipping the jinns, and they believed in them only. It means that if they worshipped the angels, they did so at the bidding of the Satanic jinns. They were also ardent believers of the jinns, that they regularly followed them and persisted in their misguidance, the angels had nothing to do with them.

This statement of the angels will make their worshippers realise this fact that to make angels their deities and partners of Allah was not right.

84. After this statement of the angels, polytheists who had expected intercession at the hands of the angels, will be disappointed that they were of no use for them. This is the consequence of living on the support or beings other than Allah.

85.'Zalim' means wrong doer, one whose belief and acts are against the truth and justice, and on this account one is doing excess (wrong) on his own self. In this ayah, as is clear from the context, wrong doer refers to polytheists and deniers of the Hereafter.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا رَجُلٌ
يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ اٰبَآؤُكُمْ ۚ وَقَالُوْا مَا هٰذَآ
اِلَّآ اِفْكٌ مُّفْتَرًى ۭ وَقَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا
جَاۗءَهُمْ ۙ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿٤٣﴾

43. When Our clear revelations are recited to them, they say: "This is nothing but a man [86] who would turn you away from that which your fathers used to worship." And they say: "This (Quran) is nothing but an invented lie." And the disbelievers say of the truth when it reaches them: "This is nothing but plain magic."

وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَمَآ اَرْسَلْنَآ اِلَيْهِمْ قَبْلَكَ
مِنْ نَّذِيْرٍ ﴿٤٤﴾

44. We have given them no scripture to study nor have We sent them before any warner.[87]

وَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۙ وَمَا بَلَغُوْا مِعْشَارَ
مَآ اٰتَيْنٰهُمْ فَكَذَّبُوْا رُسُلِيْ ۣ فَكَيْفَ كَانَ نَكِيْرِ ﴿٤٥﴾

45. Those who have gone before them (also) denied. These have not got even a tenth of what We gave to those, [88](yet) they denied My messenger. So then how (terrible) was My rejection (of them):[89]

قُلْ اِنَّمَآ اَعِظُكُمْ بِوَاحِدَةٍ ۚ اَنْ تَقُوْمُوْا لِلّٰهِ مَثْنٰى
وَفُرَادٰى ثُمَّ تَتَفَكَّرُوْا ۚ مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ ۭ
اِنْ هُوَ اِلَّا نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ ﴿٤٦﴾

46. Say: "I exhort you to one thing: that for , Allah's sake you stand up by twos and singly, and ponder: [90] there is no madness in your comrade.[91] He is nothing else than warner to you against a terrible punishment."

قُلْ مَا سَاَلْتُكُمْ مِّنْ اَجْرٍ فَهُوَ لَكُمْ ۭ اِنْ اَجْرِيَ اِلَّا عَلَي اللّٰهِ ۚ
وَهُوَ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ﴿٤٧﴾

47. Say: "Whatever recompense I have asked of you is for you only. [92] My reward is the concern of Allah only. He is a Witness to all things."

قُلْ اِنَّ رَبِّيْ يَقْذِفُ بِالْحَقِّ ۚ عَلَّامُ الْغُيُوْبِ ﴿٤٨﴾

48. Say: "Verily, my Lord hurls (reveals) the truth. (He is) the Knower of Things Hidden.[93]

قُلْ جَاۗءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيْدُ ﴿٤٩﴾

48. Say: "The Truth has come. Falsehood neither creates for the first time, nor will it create again.[94]"

86. That is: He is not a divine messenger.

87. That is: For the Bani Ismail (these Arabs) no divine scriptures were sent down, as the Torah and Injeel were revealed for the Bani Israil. This was an unlettered nation, and no prophet after Prophet Ismail was sent among them. Therefore, after a very long time, the Prophet who has been sent to them and the Book which has been revealed to him for their benefit, must be appreciated by them that Allah has made such an arrangement for their right guidance, and what an elevated position Allah wants to give them. But these people instead of appreciating the Prophet and the Book, declare them to be false and magic.

88. Refers to those nations of past who had great might and power, and enjoyed plentiful resources of livelihood, e.g. the community of A'd, the community of Firaun, etc. Compared to them the Quraish had neither that might and power nor those resources. They had neither any army, nor their civilization was progressive or developed. Nor did they have plentiful economic resources.

89. When those powerful nations could not escape the divine punishment on account of their denying the Messengers, then how can the present deniers escape punishment after denying the Last Prophet? Therefore, on the basis of whatever power and wealth that these have to deny the Prophet is to invite adverse consequences for themselves.

90. Man is Mostly influenced by his environment and the opinion of the society around him, and does not take the trouble to find out what is the truth and what is falsehood. In this ayah it is suggested that people should reflect in pairs whether what the Prophet teaches is ravings of a mad man or it contains provision for intellectual and visionary consumption. they should discuss this point seriously among themselves and reach the correct conclusion. They should also individually give a thought to this matter and try to ponder what is the nature of the case. If this method is adopted seriously, then it would not be difficult to reach the correct solution. Allah will definitely guide them, for those who are in search of truth, Allah reveals the truth to them.

91. The clean character of the Prophet, Sallal Lahu Alaihi Wa Sallam, and this full of wisdom Quran are the proof of this clear fact that he was not at all afflicted by any mental disease, but that his wisdom and intellect had reached the zenith of perfection.

92. It means that I have not asked for any recompense from you. Whatever I have asked of you is this that you should accept this guidance which your Lord has revealed and accepting which is in your own interest. I am totally disinterested and am only trying to serve you.

93. Whatever my Lord reveals to me is truth and why it should not be the truth when the knowledge of all things hidden is possessed by Him. Who can be more knowledgeable than Him to know what is right and what is wrong, what is true and what is false.

94. That is: This fact has clearly come to your notice that Tawheed is the truth. As for the falsehood, that is your deities, then they have neither the power to create anything, nor to revive, anybody. Then how can they become gods and worthy of worship?

For further explanation, see Surah Yunus, Note No.61

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ
فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

50. Say: "If I am In error, the loss is surely mine;[95] and if I am rightly guided, it is because of that which my Lord has revealed to me. [96] Verily , He is Hearer, Near at hand.[97]"

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ
وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾

51. If you could only see when they are seized with terror! They will not be able to escape and will be seized from near at hand.[98]

وَّقَالُوٓا۟ ءَامَنَّا بِهِۦ ۖ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ
مِن مَّكَانٍۢ بَعِيدٍ ﴿٥٢﴾

52. (At that time) they will say: "We believe in it.[99]" But how can they reach (faith) from a distant place. [100]

وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ
مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾

53. When they at first denied it. They aim at the unseen from a distant. [101]

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ
إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾

54. And an obstruction is set between them and their desire, as was done [102] for the people of their kind in the past. Verily they were in perplexing hopeless doubt.[103]

95. During debates certain presumptions have to be made, so that the addressee may reflect rising above his prejudice. Here the words. If I am in error have been spoken merely as a presumption.

96. That is: My being rightly guided is on account of the favour of my Lord, and His favour is that He sent down His revelations to me and opened up the path of right guidance for me.

97. The big reason for man's misguidance is that he thinks that Allah is far away from him, and then he seeks support here and there. If he would believe that Allah is near at hand and hears every thing, then he would establish his relationship with Him, and would consider Him to be his Helper.

98. Here one more scene of the Day of Resurrection is being presented. Today the deniers, oppose the truth very comfortably, but on the Day of Resurrection they will be in a state of terror, and will be trying to escape, but will not be able to run away, because the angles will be nearby and they will seize them. What a scene of their helplessness !

99. That is: They believed in the truth which Allah revealed to His messenger.

100. That is: The time for accepting faith has passed away. The work which was to be done in the world, how can it be done in the Hereafter? The world is the testing ground, and the Hereafter is the place to receive the reward or punishment. When man, reached the Hereafter, the world receded into distance, and after drifting away so far off from the place of test, there is no possibility of accepting faith.

101. In the world they had the opportunity to accept faith, but they indulged in nonsensical talk and lost that opportunity.

102. That is: between them and their desire that they should be sent again in the world obstructions will be placed, that is this desire of theirs will never be fulfilled, and the same had been the fate of those nations who had lived earlier than them.

103. God, Hereafter and Prophet being in doubt about these three can result only in dissatisfaction and restlessness, and the mind may be in constant anguish.

SURAH FATIR

35. SURAH FATIR (THE CREATOR)

NAME : In the very first ayah the word 'Fatir' (Creator) occurs which gives the Surah its name.

TIME OF REVELATION : It is Makkcan and from the topics it can be surmised that it was revealed in the middle Makkan period.

CENTRAL THEME: Making Allah's creativity as the basis of His being the one and only God, the prophethood and the Hereafter have been presented as the manifestation of His creativity.

ORDER OF THE VERSES: Ayah Nos. 1 to 8 are the preliminary ayah, in which Allah's creativity and over lordship have been clearly stated and the attention of the people is invited to accept the message of monotheism, prophethood and the Hereafter, as if in these verses the summary of the whole Surah has been presented.

In Ayah Nos. 9 to 18 there is detailed instruction about Tawheed and the Hereafter and the negation of polytheism.

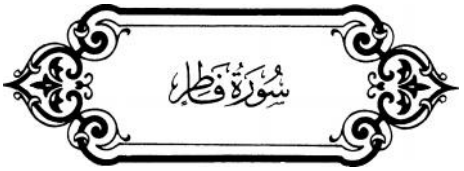
Ayah Nos. 19 to 26 deal with the prophethood and the adverse consequence of those who do not believe in the prophethood of the divine messenger has been described.

In Ayah Nos. 27 to 38 it is clarified that the recognition of Allah which is gained through His signs and the knowledge which is received through the divine Book are such that open the path of right guidance, which ensures eternal success, and the result of indifference to this recognition and knowledge is kufr, denial, disbelief, which brings in eternal destruction.

Ayah Nos. 39 to 45 give a warning to those who indulge in polytheism:

35. Surah Fatir
(The Creator)

Ayah : 45



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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Praise be to Allah, Creator [1] of the heavens and the earth, who makes angels messengers [2] having wings two, three and four.[3] He multiplies [4] in creation what He will. Verily, Allah is able to do all things.**

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا
اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ يَزِيْدُ فِي الْخَلْقِ مَا يَشَآءُ اِنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ①

2. **The (gate of) mercy which Allah opens for mankind, none can withhold it, and that which He withholds, none can release thereafter.[5] He is the Mighty, the Wise.**

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ ۙ
فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ②

3. **O People! Remember Allah's favours on you. Is there any creator other than Allah who provides for you from the heaven and the earth? There is no god except Him.[6] Where then are you turned? [7]**

يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ۭ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ
يَرْزُقُكُمْ مِّنَ السَّمَاۗءِ وَالْاَرْضِ ۭ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ③

4. **If they deny you (O Prophet!), messengers before you were also denied. To Allah all things shall return.[8]**

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ۭ وَاِلَى اللّٰهِ تُرْجَعُ
الْاُمُوْرُ ④

5. **O People! Verily, the promise of Allah is true.[9] So let not the life of the world deceive you[10], and let not that big deceiver [11] deceive you with regard to Allah.**

يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ
الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ⑤

6. **Satan is your enemy, so treat him, as an enemy.[12] He only summons his faction so that it may become people of the Fire. [13]**

اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ۭ اِنَّمَا يَدْعُوْا حِزْبَهٗ لِيَكُوْنُوْا
مِنْ اَصْحٰبِ السَّعِيْرِ ⑥

1. Allah's being the Creator of the heavens and the earth is an incontrovertible reality, and when He is the Creator, then He alone is worthy of being praised and thanked. 'Therefore, only His praises be sung and only He may be thanked. And this is the origin and reality of Tawheed, and it cuts at the root of polytheism.

It is also included in the sense of the ayah that Allah can only be praised for creating this universe, because it is beautiful and attractive and it is a manifestation of the fact that its Creator is the Possessor of great excellence. The present day atheists say that there is no creator of the universe, but this statement of theirs is without any proof and quite senseless. If it were to come into existence without a creator, then there would have been no changes in it, nor there have been any creatures in it, but we observe that changes take place in the matter and we also believe that the present development of the universe has gone through various stages of evolution, and we also know that the existence of man on the earth manifested much later. The question is: how did man, who is a very high kind of creature and who rules over the land and the sea, come to exist on the earth suddenly? Does this universe have in itself the attributes of intellect, knowledge, will and method? These questions have their answers in the negative, because it does not conform to our observation, nor is there any reasonable argument in its favour. Therefore the denial of the existence of the Creator is the denial of the most open, clear and bright reality.

2. Angels are sent as messengers to the prophets (peace be upon them), who convey to them Allah's revelation. Apart from this in what way the work of sending messages is taken from them and to which creatures they are sent is known to Allah only.

3. Wings are the symbols of power of flight. The more wings an angel has, the more powerful it is in its flight. In a hadith the Prophet has said that the Archangel Jibril has six hundred wings. By stating that the angels have more than one wings, the Quran has added to our knowledge, otherwise we had no other source to know it.

4. It is not so that once what He had created, His work is over and he has nothing to create. He goes on adding to His creation, as can be seen from the continuous increase in the human population, and its noble example will be the next world which will appear after this world is wound up.

5. This reality has been expressed by the Prophet in the language of prayer thus:

اَللّٰهُمَّ لَا مَانِعَ لِمَااَعْطَيْتَ وَلَامُعْطِيَ لِمَامَنَعْتَ وَلَايَنْفَعُ ذَاالْجَدِّ مِنْكَ الْجَدُّ.

"O Allah! whatever You give, there is none to stop it, and whatever you withhold, there is none to give it, and no riches of a wealthy man can benefit him against Allah's will. -(Muslim-Kitabus Salat).

6. That is: Whoever is the Provider, he is worthy of being worshipped. Those who are not providers, how can they be gods?

7. That is: Where you are being misled turning away from Allah? It means that Satan is enticing you and turning you away from Allah, so act intelligently and do not be misled by Satan.

8. Therefore, this dispute of yours will also be decided on the Day of Judgment in the court of Allah, and at that time you will realise what a big crime you had committed by denying the messenger of Allah.

9. Means the promise of the Day of Resurrection and the Hereafter.

10. The apparent attraction of the world is such that it turns away man's attention from the Hereafter and makes him a worshipper of the material pleasures. This is a great deception and the people have been warned to be wary of that. Even today when man's intellect has passed many stages of progress, man is regularly being deceived by the charms and attractions of the material world. Accordingly, a majority of people of the world are not prepared to care for the next world in preference to this world.

11. By big deceiver is meant Satan, who is continually deceiving men by his promptings concerning Allah.

12. To consider Satan as a friend is the greatest idiocy. It is necessary to consider him an enemy and to be wary of his tricks.

Quran has alerted man that mischievous elements are present to influence him from outside, who although are not discernible, they are doing their nefarious work. These are satans, from whose evils man should always be wary.

13. Those who make friends with Satan, they enter his group, and he lead his group to the path of Hell. His purpose is only to mislead men, so that they may be sent to Hell.

7. Those who disbelieve, theirs will be a severe punishment, and those who believe and perform good acts, theirs will be forgiveness and great reward.

اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۬ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ ۝٧

8. Is he the evil of whose deeds is made fairseeming to him and he sees it good, (like the person who is rightly guided? [14]) Verily Allah leaves in error whom He will and guides Whom He pleases. So (O Prophet!) let not your soul dissolve in sighs in grief for them[15]. Allah is aware of what they do.

اَفَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ؕ فَاِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ۫ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرٰتٍ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَصْنَعُوْنَ ۝٨

9. And it is Allah who sends the winds and they raise the clouds; then We lead them to a dead land and revive there with the earth after its death. Such is the Resurrection.[16]

وَاللّٰهُ الَّذِيْٓ اَرْسَلَ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَسُقْنٰهُ اِلٰى بَلَدٍ مَّيِّتٍ فَاَحْيَيْنَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ كَذٰلِكَ النُّشُوْرُ ۝٩

10. Whoever seeks power and honour, (let him know that) all power and honour belong to Allah.[17] To Him ascend good words and He exalts pious deeds.[18] And those who plot evil, for them is severe punishment, and their plotting will come to nothing.[19]

مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ؕ اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ ؕ وَالَّذِيْنَ يَمْكُرُوْنَ السَّيِّاٰتِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَمَكْرُ اُولٰٓئِكَ هُوَ يَبُوْرُ ۝١٠

11. Allah created you from dust [20], then from spermdrop.[21] Then He made you pairs (male and female). No female conceives and is delivered without His knowledge. And no one grows old who grows old [22], nor has his life cut short, but it is recorded in a Book. Verily, this is easy for Allah.[23]

وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ اَزْوَاجًا ؕ وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَّلَا يُنْقَصُ مِنْ عُمُرِهٖٓ اِلَّا فِيْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝١١

12. The two seas are not alike. The one is fresh, sweet and pleasant to drink from, while the other is salt and bitter. And from both you eat fresh meat [24] and derive the ornaments that you wears.[25] And you see the ships plough their course through them so that you may seek His bounty [26] and give thank.

وَمَا يَسْتَوِي الْبَحْرٰنِ ۖ هٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ وَهٰذَا مِلْحٌ اُجَاجٌ ؕ وَمِنْ كُلٍّ تَاْكُلُوْنَ لَحْمًا طَرِيًّا وَّتَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَتَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝١٢

14. It is a psychological fact that when a man performs an evil act thinking it to be good, it is not possible for him to give up its practice until he realizes that it is evil. And Allah's rule of misguidance is this that a person to whom his evil acts appear to be fair, for him the path of right guidance is closed, and he is abandoned to wander in misguidance.

15. When they persist in their evil acts and do not want to come out of the darkness of their misguidance, then how long will you grieve for them. Leave them to their condition.

For further explanation, please see Surah Kahf, Note No.7.

16. As after the rains vegetables grow out of the earth, and seeing the greenery it is felt that the dead earth has been revived, similarly on the Day of Resurrection when the second bugle will be sounded then all the dead people will come out of earth.

17. That is: To give power and honour is in the hands of Allah.

18. By good words is meant the sacred kalimah : **LA ILAHA ILLALLAH**, which is the kalimah of monotheism. By its ascending to Allah is meant that it is the means of closeness to Allah, and by exalting the pious deeds means that Allah bestows the blessing of His acceptance on such acts. Here the idea is to show that power and honour are not with the other beings, nor can they be achieved by worshipping them, but that they belong to Allah and they can be achieved by faith and righteous deeds.

19. Those who are striving utmost to oppose the truth and for that purpose are plotting various conspiracies will ultimately face defeat. When the time for results will come, all their plans will turn to dust.

20. The creation of mankind had begun with dust. Adam was created from dust.

21. Then Adam's descendants were born from the lowly fluid, man's seed of life-germ or sperm.

22. To increase or reduce anyone's age is within the power of Allah alone, and in this connection His decisions are recorded in a Book. It means that the increasing or reducing of anyone's age nobody other than Allah has any power.

23. To fix the ages of countless persons and to get them recorded in a Book is not at all difficult for Allah.

24. That is: You obtain fish from the sweet water rivers as also from the salt water seas.

25. Like pearls and other precious stones, and from some rivers diamonds, and gold are also obtained from the river basins. Particles of gold are found in the sands obtained from some rivers. The Encyclopedia clarifies that-

> " Alluvial deposits of native gold found in or along streams were the principal sources of the metal for ancient civilization of the middle East.
>
> "The alluvial deposit mined by placer methods are the gold-bearing sands and the gravel that have been deposited by rapidly moving streams and other rivers at places where they widen or for some other reason lose speed."
>
> -(The New Encyclopedia Britannica Vol. 8 page 237)

And about diamonds this clarification is found in the Encyclopedia of Science and Technology:

"But a significant amount (of diamonds) comes from individual operations from stream-bed deposits in Sierra Leone, Ghana and the Union of South Africa."

-(Me Grow-Hill Encyclopedia of Science and Technology, New York Vol. 4, page 164.)

For further explanation, please see Surah Nahl, Note No. 24.

26. That is: Seek Allah's bounty by undertaking commercial voyages, as facilities for the sea travel is Allah's bounty.

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ ۚ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ ۖ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ۭ
وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ ۝۱۳

13. He causes the night to pass into the day [27] and the day into the night. He has subdued the sun and the moon into service, each running to an appointed term. [28] Such is Allah, your Lord. His is the sovereignty, [29] and those whom you invoke beside Him do not own so much as the thin membrane on a date-stone.[30]

اِنْ تَدْعُوْهُمْ لَا يَسْمَعُوْا دُعَاۗءَكُمْ ۚ وَلَوْ سَمِعُوْا مَا اسْتَجَابُوْا
لَكُمْ ۭ وَيَوْمَ الْقِيٰمَةِ يَكْفُرُوْنَ بِشِرْكِكُمْ ۭ وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيْرٍ ۝۱۴

14. If you pray to them, they cannot hear you, and even if they hear you, they cannot answer you. On the Day of Resurrection they will reject your associating others with Allah.[31] None can inform you like Him who is Aware.[32]

يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَاۗءُ اِلَى اللّٰهِ ۚ وَاللّٰهُ هُوَ الْغَنِيُّ
الْحَمِيْدُ ۝۱۵

15. O mankind! You are needy in relation to Allah. Allah is Free of All wants, Worthy of Praise.

اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ۝۱۶

16. If He will, He can finish you, and bring some new creation [33] (in your place).

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ۝۱۷

17. That is not hard thing for Allah.

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۭ وَاِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا
لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى ۭ اِنَّمَا تُنْذِرُ
الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَاَقَامُوا الصَّلٰوةَ ۭ
وَمَنْ تَزَكّٰى فَاِنَّمَا يَتَزَكّٰى لِنَفْسِهٖ ۭ وَاِلَى اللّٰهِ الْمَصِيْرُ ۝۱۸

18. No burdened (soul) shall bear another's burden. [34] And if a burdened soul cries for help, nothing of its burden will be carried even by a relative. (O Prophet !) You can warn only those who fear their Lord even without seeing Him, and establish salat ; [35] and he that purifies himself, does so for the good of his own soul.[36] And to Allah all things will return.

وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۝۱۹ۙ

19. The blind and the seeing are not alike[37],

وَلَا الظُّلُمٰتُ وَلَا النُّوْرُ ۝۲۰ۙ

20. Nor are the darkness and the light[38],

27. For explanation, please see Surah Al-e-Imran Note No.39.

28. For explanation, please see Surah Ra'd Note No.8.

29. That is: His rule covers the whole of the universe, including man, and only His commands are enforced in the universe.

30. The word used is 'Qitmir' which means the thin membrane found on the date-stone, i.e. they do not have even the lightest power.

31. On the Day of Resurrection those who will reject the contention of the polytheists will be those angels and pious persons who used to be invoked by them for help and relief. About them it is stated that in the first place they do not hear the invocation of their followers, and even if they hear it, they are unable to answer them. The spirits of the pious people are lying in the world of Barzakh and they are unable to hear anything from this world, and any view to the contrary is false.

It is not necessary that the meaning of this ayah be restricted to the refutation of idolatry only, for in its wider sense it means that it also refutes saint-worship and grave-worship, therefore, those Muslims who shout the slogans of 'O Ali, help!' and 'O Ghaus! (Abdul Qadir Jilani) help! 'are guilty of committing polytheism openly. The question of these pious persons coming to their help is a remote thing, they do not even hear their slogans and call for help. And it is worth contemplating that when these holy men did not hear the invocation of every caller during their lifetime, nor was it in their power to relieve their callers for help, then from where this power has been gained by them after their death?

32. That is: The information about the next world which is Unseen can be given only by a being who is Aware of everything, and such an Aware being is Allah alone, and there is none other than Him who can give you this information. Therefore, the information about the Unseen which Allah is supplying you through His Book and His messenger should be believed unhesitatingly, ignoring those talks which are given as more guesses and conjectures.

33. Do not think that to keep you going on the earth there is some interest of Allah's. He is free of want, and anybody may praise Him or not, He is worthy of Praises. If He pleases, He can destroy the entire mankind and can bring into existence a new kind of creatures.

34. That is: Carrier of burden of sins on the Day of Resurrection.

For explanation, please see Surah Bani Israil, Note No.18, and Surah Ankaboot Note No.18.

35. Only those people take benefit of your informing them who are afraid of Allah and establish salat, which is a manifestation of fear of Allah.

36. That is: The benefit of adopting the purity of belief and practice can be achieved only by those who will have these attributes in them. And Quran demands of his addressees that first of all they should adopt the purity of belief and practice.

From the ayah it has also become clear that fear of Allah and establishment of salat put a man on the path of achieving purity ,and then it becomes easy for such a man to lead a clean and pure life.

37. When the blind and the seeing person are not alike, then how can the person with insight and knowledge be like a person who has no insight or the ability to recognise the truth? And when these two kinds of people cannot be alike in their acts, then how can their fate be the same or alike?

38. When the darkness and the light are not alike or equal, then how can the darkness of ignorance be alike or equal to the light of knowledge?

وَلَا الظِّلُّ وَلَا الْحَرُوْرُ ﴿٢١﴾

21. Nor are the shade and heat (alike).[39]

وَمَا يَسْتَوِي الْاَحْيَآءُ وَلَا الْاَمْوَاتُ ؕ اِنَّ اللّٰهَ يُسْمِعُ مَنْ يَّشَآءُ ۚ وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ﴿٢٢﴾

22. And the living and the dead are not alike. [40] Verily, Allah makes whom He will to hear.[41] You cannot make those who are in the graves to hear you.[42]

اِنْ اَنْتَ اِلَّا نَذِيْرٌ ﴿٢٣﴾

23. You are but a warner.

اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ؕ وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ﴿٢٤﴾

24. Verily We have sent you with the truth, a bearer of glad tidings and a warner. And there is no community but a warner has passed among them. [43]

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَبِالزُّبُرِ وَبِالْكِتٰبِ الْمُنِيْرِ ﴿٢٥﴾

25. If they deny you, those before them also denied (their messengers). Their messengers had come to them with clear proofs, and with the Scriptures and the light-giving Book.[44]

ثُمَّ اَخَذْتُ الَّذِيْنَ كَفَرُوْا فَكَيْفَ كَانَ نَكِيْرِ ﴿٢٦﴾

26. Then I seized those who disbelieved. And how terrible was My rejection (punishment).

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا اَلْوَانُهَا ؕ وَمِنَ الْجِبَالِ جُدَدٌۢ بِيْضٌ وَّحُمْرٌ مُّخْتَلِفٌ اَلْوَانُهَا وَغَرَابِيْبُ سُوْدٌ ﴿٢٧﴾

27. Do you not see that Allah causes water to fall from the sky, [45] and We produce there with fruits of different colours; and in the mountains there are streaks[46] of various shades of red and white, and jet black.

وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْاَنْعَامِ مُخْتَلِفٌ اَلْوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ﴿٢٨﴾

28. And in like manner men, beasts and cattle are of different colours [47]. In fact only those of His slaves who have knowledge fear Allah[48]. Verily, Allah is Mighty, Forgiving[49].

اِنَّ الَّذِيْنَ يَتْلُوْنَ كِتٰبَ اللّٰهِ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً يَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ﴿٢٩﴾

29. Verily, those who recite the Book of Allah [50], and establish salat [51], and spend, (in charity) of what We have bestowed on them, secretly and openly[52], they look forward to a trade in which there cannot be any loss [53],

39. When the shade and the heat of the sun cannot be alike, then how can the shade of virtue and the heat of sin be alike? From the standpoint of effect there is essentially a difference between the two.

40. When a living person is not like a dead person, then how can a person who gets fresh life from the divine revelation can be like a person who kills his conscience by depriving himself of the benefit of the divine revelation? And when they are not alike, then their fate and their end should also be different. Such a situation demands that the Lord of mankind should establish a court of justice to decide whom to reward and whom to punish.

41. That is: Only those people listen to and accept the truth who are rightly guided by Allah, and He does not guide those whose hearts (conscience) become dead.

42. That is: O Prophet! When you cannot make the dead persons hear, in the same way you cannot make those persons hear whose hearts have become dead. It means that people with dead conscience cannot be impressed by your advice. For acceptance of advice it is necessary that the conscience should be alive and the consciousness should be awake.

Although here the mention of the dead per sons not being able to hear anything in their graves has been made as an example, but it is a fact, which is a clear proof of the point that no one can make the buried persons hear anything, even a prophet cannot make them hear. Therefore, in view of the fact that they are unable to hear, it is foolish to try to invoke them. This ayah cuts at the root of the grave-worship.

For further explanation please see Surah Naml, Note No.118.

43. Allah has made such an arrangement for the guidance of mankind that He has not left any nation to wander in darkness, but has sent a messenger for every nation for guidance. This messenger has warned his nation about the consequence of Allah's disobedience and coming of the Doomsday. Quran has mentioned the names of a few nations with the names of the messengers sent to those nations. But about those nations whose mention is not made in the Quran, we have no means to know who were the messengers that were sent among them, therefore, we cannot say with certainty that certain persons of those nations were the divine messengers. Quran has mentioned the fire-worshipping nation of Iran, but not the name of the messenger sent to that nation, therefore, we have no right to say that zorthostra was a divine messenger. Similarly we cannot say with certainly that certain persons belonging to the Hindu nation were the divine messengers. Some one can be declared a prophet or a divine messenger on the basis of definite knowledge only, and not on the basis of conjecture or guess work, for this matter belongs to the realm of belief, and beliefs basis should be clear proof. Besides, it is also necessary to enter into this discussion, because Prophet Muhammad, Sallal Lahu Alaihi Wa Sallam, has been sent as a divine messenger and warner to all the nations of the world, and the divine Book revealed to him is present for guidance. Moreover, his ummah (followers) have been created with the specific responsibility of spreading his message to the every nook and cranny of the world, so that the people be invited to the religion of truth.

44. They had brought such arguments that were clear proofs of their prophethood. Among them were some who were given scriptures, like Prophet Ibrahim, and some who were given Books like prophets Moosa and Eesa. Scriptures are brief and Books are in detail.

45. Water from the sky means water from above.

46. There are streaks of white as of marble, and of red stone as hills of red stones are found in Rajasthan. Jama Masjid and Lal Quila of Delhi are built from red stones.

47. This difference in colours shows Allah's extreme power that whatever He has created, He has presented various samples so that seeing them man's mind may turn towards Allah. If this universe were Godless, then there would not have been such variations and beauty in it, and if His power were limited, then there would not have been such diversities in creation.

48. Learned or people with knowledge means those who have recognition of Allah. They realise how great He is, and from that very concept they shiver. When they look around themselves, they see His signs spread out all over the globe, and

having the right knowledge of His attributes, they fear Him. This is the right knowledge. The more a man progresses in this knowledge, the more he fears Allah. It is this fear of Allah which breathes the spirit of faith and righteous practice. As against this a person who has no recognition of Allah, he is an absolute ignoramus, though he may be an expert in worldly knowledge and academics.

49. Hints at the fact that those slaves who would adopt the life with fear of Allah, He will forgive their guilt's even of severe nature.

50. For the explanation of reciting please see Surah Ankaboot, Note No.83.

51. Establishing salat does not merely mean making external arrangement for offering prayers but that it is to be offered with regularity and in a correct way. This Surah is Makkan and in Makkah the emphasis was on the establishment of the internal aspect of the salat, because there were less opportunities for establishing prayer externally. However, when these opportunities were there in Madina, mosques were built there and arrangements for Azan (Call) and jamaat (congregation) were made.

In the dictionary establishment of salat (Iqamah) is shown to mean permanence and safeguarding.

In the Lisan-ul- Arab it is stated:

وَاَقَامَ الشَیٔ اِذَا مَہُ مِن قولِہ تعالیٰ وَیُقِیۡمُونَ الصَّلوٰۃَ (ج ۱۲ صفحہ ۴۹۸)

"To establish a thing means to arrange it permanently and to safeguard it."

(Vol. 12, page 498).

And in the Mufarridat-i-Raghib it is stated:

یُقِیۡمُوۡنَ الصَّلوٰۃ ای یُدِیۡمُونَ فِعۡلَھَاوَیُحَافِظُونَ عَلَیۡھَا۔ (ص ۴۲۸)

"Establish salat means that they do this act permanently and they safeguard it." (page 428).

It has become clear that in establishing prayer the basic importance is of performing it permanently and in correct way.

52. It is better to spend secretly for the sake of Allah, but wherever necessary one can spend openly also.

53. That is: They hope to get gains in the next world by spending in the way of Allah.

Then We gave the Book as inheritance to those of Our slaves whom We have chosen. Some of them wrong their souls, some follow a middle course, and some, by Allah's leave, vie with each other in virtuous acts. That is the great favour ! ***(AL-Quran)***

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِّن فَضْلِهِ ۚ
إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

30. That He may pay them their full recompense and increase it by His grace. Verily, He is Forgiving and Appreciative [54].

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

31. And (O Prophet !) the Book that We have revealed to you is the Truth [55], confirming those which were revealed before [56]. Indeed, Allah is Aware and Observer of His slaves [57].

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ
فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۚ وَمِنْهُم مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌ
بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

32. Then We gave the Book as inheritance to those of Our slaves whom We have chosen. Some of them wrong their souls, some follow a middle course, and some, by Allah's leave, vie with each other in virtuous acts [58]. That is the great favour ! [59]

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن
ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

33. Gardens of Eden! They will enter them, [60] where they will be decked with bracelets of gold and pearls and arrayed in silk [61].

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا
لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

34. They will say: "Praise be to Allah, who has removed all sorrow from us [62]. Verily, our Lord is Forgiving, Appreciative,[63]

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ ۖ لَا يَمَسُّنَا فِيهَا
نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

35. Who, by His grace, has admitted us in the mansion of eternity, where toil does not touch us, nor can weariness affect us [64]."

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ ۖ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا
وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي
كُلَّ كَفُورٍ ﴿٣٦﴾

36. And those who disbelieve [65], for them is fire of Hell; it will not completely affect them so that they can die [66], nor will its torments be lightened for them. Thus every thankless person will be repaid.[67]

54. Allah is appreciative, therefore, whatever is spent with sincerity for His sake will be appreciated by Him, and whatever sacrifices will be offered in His way will also be appreciated by Him.

55. That is: This Book is nothing but Truth. There is no mixture of falsehood with it, therefore, following it is following the truth.

56. Means the Torah and Injeel. Quran confirms them in the sense that Quran confirms that initially they were revealed by God, and that their teaching is the same as that of the Quran. And it also confirms that the prophecies that have been made in these two divine Books about the coming Prophet pertain to the Arabian Prophet, Muhammad, Sallal Lahu Alaihi Wa Sallam. In other words by his prophethood the prophecies of the Torah and Injeel are confirmed, and this is the proof of the genuineness of these Books.

It may be noted that Quran confirms the original Torah and Injeel, and not of the modifications and alterations made therein by the Jews and the Christians.

57. Therefore, He will now see what His slaves do with this Book of Truth.

58. By revealing this Book to the Prophet his ummah has been made the inheritors of this Book. By the Book is meant the Quran, and by inheritors is meant its holders or followers. Chosen from His slaves means the Muslim Ummah, who has been chosen to give witness to the truth of the Religion of Truth:

وَكَذٰلِکَ جَعَلْنَا کُمْ اُمَّةً وَّسَطًا لِّتَکُونوا شُهَدَاءَ عَلَی النَّاسِ ۔ (البقرہ۔۱۴۳)

"And thus We have made you 'Ummat-e-Vasat' (a balanced community) so that you may be witness to all the communities of the world..."-(Surah Bagarah - 143)

هُوَاجْتَبَاکُمْ (حج۔۷۸)

"He has chosen you "-(Surah AL-Hajj - 78).

This choosing or selection is as a group, and this group has been chosen so that the Book may be given to it, and that it is its holder. Although this honour has been bestowed on this group, but the condition of the individual members of this group is quite different. There are some in this group who are treading the wrong path and are doing wrong to their own souls. They have neither appreciated this Book, nor did they recognise the honour bestowed on them as members of the Muslim Ummah. Such persons are called by Quran as 'Zalim' wrongdoers. Therefore, in reality they are not worthy of this honour that has been bestowed on the Muslim Ummah. In this community there are other kinds of persons also who are following the middle course. It means those people who have faith and perform virtuous acts. In Surah Maidah, Ayah No. 66, the people following the middle course are shown to be those who are not evil persons or doing evil acts. And in the Muslim Ummah the third kind of people are those who vie with one another in performing virtuous acts and they are very active in serving their religion. These are of higher rank than the common righteous people and are people of top rank.

59. That is: To be the holder or follower of the Divine Book is a thing of very good fortune, and those who are lucky enough to be so endowed, on them a great favour of Allah has been bestowed.

60. The eternal gardens of Paradise: this reward, as is clear from the tenor of the speech and from other explanations of Quran is for the latter two groups- righteous and the first rankers. As for the first group, it deserves to be punished on the basis of its belief and acts, which has been clarified by Quran at other places e.g. To kill a Muslim willfully attracts punishment of Hell, as stated in "Surah Nisa, ayah No.92. Similarly, the punishment for disobeying Allah and His messenger makes one liable to be punished in Hell.

وَمَنْ یَعْصِ اللّٰهَ وَرَسُولَه وَیَتَعَدَّ حُدُوْدَهٗ یُدْخِلْهُ نَارًا خَالِدًا فِیْهَا وَلَهٗ عَذَابٌ مُّهِیْنٌ (نساء۔۱۴)

" And whoever who disobeys Allah and His messenger, and transgresses His limits, He will cast him in the Fire, wherein he will abide and shall have a humiliating punishment."

(Surah An-Nisa 14)

Besides among those who do wrong to their souls can also be those who are evil doers and hypocrites. Therefore, the glad tidings about the Paradise which Quran is giving here cannot be

said to pertain to them, but various commentators have wrongfully included these wrong-doing (zalim) People among those who will be benefited by this glad tidings. The reward of Paradise mentioned here, almost in the same words it is stated in Surah Hajj, and with this clarification that this is the reward for those who believed and did good acts:

اِنَّ اللّٰهَ يُدۡخِلُ الَّذِيۡنَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجۡرِىۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ يُحَلَّوۡنَ فِيۡهَا مِنۡ اَسَاوِرَ مِنۡ ذَهَبٍ وَّلُؤۡلُؤًا وَّلِبَاسُهُمۡ فِيۡهَا حَرِيۡرٌ۔ (حٰمٓ۔۲۳)

"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 raiment's will be of silk." -(Al-Hajj: 23).

And those hadith, which are presented in support of this contention that the wrong-doing group is also included in the groups of people for Whom the glad tidings of Paradise has been given, are not authentic, e.g. Tirmizi's hadith of Abu Khudri two of its narrators are most unreliable, i.e. their names are not even mentioned as the source of this hadith. It has been considered sufficient to state that it was heard from the person from Thaqif and that it was narrated by a man from Kananah.

-(Tirmizi Abwabut Tafseer. Tafseer Surah Malaikah).(Fatir)

It is obvious that when the narrator is not known, how can the narrative be considered authentic? Similarly the hadith narrated by Ahmed bin Hanbal from Abu Durda, one of the narrators of this hadith is Ishaq bin Eesa and the second narrator is Ali bin Abdullah Al-Azdi, and about both these Two Hafiz Ibn Hajr has testified that they are truthful, but commit errors in narrating hadith. -(Taqreebut Tahzeeb, pages 37, 373).

It may be noted that at present there is a majority of people in the ummah who are evil-doers and inactive, and also there is no dearth of hypocrites. To declare them or to consider them worthy of Paradise merely on the basis of their being a part of the Muslim Ummah is to leave them to their present condition that they may continue to live in their life of sinning. We do not know whom out of them Allah will forgive and when He will do it, therefore, we should not talk in such a way as to give a chance to the wrong doing people to feel satisfied and contented.

61. for explanation, please see Surah Hajj Note No.35.

62. Sorrow means sorrow of every kind. The life in Paradise will be completely free from sorrow, and will be a life of perfect happiness. Man's nature demands such a life, but this demand will not be met in this world, but in Paradise. If man realizes this reality then all his sorrows will be over.

63. Hints at the fact that all our guilt's have been forgiven by our Lord and He has appreciated and rewarded us for our good acts.

64. That is: Our Lord has arranged our stay in such mansions which are eternal abode, and we will stay there for ever. Then the characteristic of this house (Paradise) is that here it would not be necessary to work or put in any labour, nor any tiredness or fatigue will be felt.

When a man does any work, he feels tired. But the ambience of Paradise will be much superior and excellent than that of the world, and it would not be necessary for the residents to do any work for getting anything in Paradise. Therefore, there will be no weariness there.

65. Means particularly those people who refused to accept Quran to be a revealed Book from Allah.

66. That is: Death is not going to finish their troubles. They will always be in trouble and pain.

67. Such a severe punishment will be in accordance with Allah's Law of Justice, in which grateful people are rewarded with the Garden of Eden, Eternal Paradise, and the ungrateful people are punished by being thrown into eternal Hell.

A person, who inflicts injuries to his own eyes, does not get his eyes again. Similarly a person who spurns Allah's blessings, his being deprived of eternal bliss and bounties, is a logical fate.

It is He who has made you (Khalifa) authoritative in the earth. So he who disbelieves, his disbelief will be on his own head. Their disbelief increases for the disbelievers in their Lord's sight nothing but abhorrence. Their disbelief increases for the disbelievers nothing but loss. ***(Al-Quran)***

وَهُمْ يَصْطَرِخُونَ فِيهَا ۚ رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

37. **There they will cry out: "Our Lord! Take us out from here. We will do then good, and not as we have done [68]. " (He will answer): "Did We not grant you a life long enough for him having a desire to reflect, to reflect therein [69]? And the warner did come to you[70]; taste then the torment. The wrong-doers have no helpers."**

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

38. **Verily Allah is the knower of the Unseen of the heavens and the earth. Verily, He is Aware of the secrets of men's breasts.**

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۚ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

39. **It is He who has made you (Khalifa)[71] authoritative in the earth. So he who disbelieves, his disbelief will be on his own head[72]. Their disbelief increases for the disbelievers in their Lord's sight nothing but abhorrence. Their disbelief increases for the disbelievers nothing but loss.**

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۚ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ ۚ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

40. **Say: "Have you seen your god-partners whom you invoke beside Allah? Show me what thing they have created of the earth, or have they a share in the heavens? Or have We given them a book from which they derive a clear proof? Nay, the evildoers promise" one another only to deceive[73]."**

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

41. **It is Allah who keeps the heavens and the earth from deviating[74], and if they were to deviate there is none that would keep them in position after Him[75]. Verily, He is Forbearing, Forgiving [76].**

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

42. **They solemnly swore by Allah that if a warner came to them, they would accept the guidance more readily than any other community[77]. Yet when a warner came to them, it aroused in them nothing but repugnance.**

68. How heart rending is this scene of the Hell which has been presented here, in which the disbelievers are crying, shouting and feeling helpless. It has been shown so that those who deny Quran should see their painful fate. It is not unlikely that this glimpse may prompt them to reform themselves.

69. Means that age in which a man becomes able to distinguish between truth and falsehood and to learn lessons from the events taking place around him. At another place Quran has termed the age of youth as the age of understanding and thinking.

حَتّٰى يَبۡلُغَ اَشُدَّهٗ۔ (بنی اسرائیل۔ ۳۴)

(**Hatta Yablugha Ashud-dahu.** Bani Israil - 34). Whoever reaches the age of understanding and thinking on him this responsibility falls that he should act carefully while deciding the stance he should take in connection with his future life and he should take a lesson from whatever points of divine reminders come to his knowledge.

70. That is: In addition there came to you from Allah a messenger who conveyed to you Allah's message convincingly.

71. Khalifa means man with power, with authority. Its explanation is given in Note No.95, Surah Noor. It may be noted that in Quran no where man has been termed as Allah's Khalifa or deputy, but what is stated, is that Allah has made him Khalifa, which means that he is a creature with power, strength, authority, and this power, authority, etc., are created by Allah, they are a trust from Allah. No part of Divine authority is available to him, nor is he a substitute for Allah. A misunderstanding can be created by saying that man is Allah's deputy or Allah's khalifa. Therefore, the translation of Khalifa as powerful or with authority is more appropriate and correct, that Allah has made man a creature with power on earth.

72. That is: Whoever will refuse to accept this reality that Allah has made him a creature of authority, and will consider himself independent against this reality, then his position will be that of a rebel and a major guilty person and the responsibility for all this will be on his own head.

73. That is : Have you any documentary proof or logical argument In support of treating those whom you Invoke as partners of God? If yes, then tell us what thing have they created in this earth, or what share have they in the creation of the heavens. If they have no share in the creation of the earth and the heavens, then how can they be gods? If in support of more than one god there is no intellectual or logical argument with you, then have you any divine scripture, in which this has been mentioned? If it is not so, (and it is a fact that there is no intellectual proof or documentary evidence in support of various gods)then their belief is baseless and nothing else. And for remaining attached to this baseless and false belief, you give false hopes to one another, and that it is going to make them finally prosperous is nothing but deceiving one another.

The polytheists of Arabia had no divine book with them, about which they could claim that they had a divine book But the polytheists of India have an ancient religious book, Ved, in which a concept of various deities is found: But Ved do not themselves claim to be divine scripture, nor is there any evidence available of them being a revelation from God, so much so that it is also not known as to who is the author of these books, or who first presented them.

About the Vedas C. Kunhan Raja writes:

"In most of the religions, the person who had the revelation, had that revelation imparted by a God, and there may be religions where he received that revelation through personal effort without a God. Even within the scheme of the rituals of the vedas, there is no such original Teacher of the religion and there are no dogmas for belief."

(The Quintessence of the Rigveda P.6).

Therefore, the concept of various deities and gods found in the Vedas cannot be presented as a proof.

74. That is. They should remain in the same position in which they were first established or created, the earth should not roll over or the skies should not fall down.

75. If Allah loosens His grip or grasp of the heavens and the earth, there is no one who can keep them in their present position. It means that the earth and the skies are as they are because

Allah has kept them so. If He does not want to keep them as such, there is none who can keep them in their position.

76. Hints at the point that the talk of the disbelievers is such that it is likely to attract Allah's wrath and the equilibrium of the earth and the heavens may go helter skelter. But Allah is tolerant, that is why His wrath does not take its toll immediately, and He grants reprieve and He also forgives Therefore, He grants reprieve even to the disbelievers that they should seek His forgiveness and mend their ways.

77. Before the advent of the Prophet, Sallal Lahu Alaihi Wa Sallam the polytheists of Makkah used to see the Jews and the Christians and say that if any prophet came to them, they would show them that they would be better guided and more virtuous than them.

Have they not traveled in the land and seen the fate of those who went before them, (nations) far mightier than they. There is nothing in the heaven and the earth beyond the power of Allah. He is All-Knowing and Mighty. ***(Al-Quran)***

43. Behaving arrogantly and plotting evil. But evil recoils on those that plot evil.[78] Do they expect to be treated except like the ancient people[79]? No change will you find in Allah's tradition, nor will you find Allah's tradition prone to be averted [80].

اِسْتِكْبَارًا فِي الْاَرْضِ وَمَكْرَ السَّيِّئِ ۭ وَلَا يَحِيْقُ الْمَكْرُ
السَّيِّئُ اِلَّا بِاَهْلِهٖ ۭ فَهَلْ يَنْظُرُوْنَ اِلَّا سُنَّتَ الْاَوَّلِيْنَ ۚ
فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَلَنْ تَجِدَ لِسُنَّتِ
اللّٰهِ تَحْوِيْلًا ﴿٤٣﴾

44. Have they not traveled in the land and seen the fate of those who went before them, (nations) far mightier than they. There is nothing in the heaven and the earth beyond the power of Allah. He is All-Knowing and Mighty.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ وَكَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً ۭ وَمَا
كَانَ اللّٰهُ لِيُعْجِزَهٗ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ۭ
اِنَّهٗ كَانَ عَلِيْمًا قَدِيْرًا ﴿٤٤﴾

45. If Allah were to punish men for what they did, then He could not leave a living creature on the surface of the earth. But He reprieves them to an appointed term, and when their turn comes, then Allah will see His slaves (for final reckoning)[81].

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰي
ظَهْرِهَا مِنْ دَاۗبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى
اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَاۗءَ اَجَلُهُمْ فَاِنَّ اللّٰهَ
كَانَ بِعِبَادِهٖ بَصِيْرًا ﴿٤٥﴾

78. The conspiracies hatched against the true religion and the messenger of Allah will recoil on the plotters themselves, and the world has seen how the plots and schemes against the Arabian Prophet, Muhammad, Sallal Lahu Alaihi Wa Sallam, failed miserably. This was their fate in this world. In the next world they will get the most horrifying treatment.

79. Do they want that the adverse consequence of the ancient nations which lived before them should also be theirs on account of their refusing to accept their messengers?

80. The tradition, the rule of Allah, is that He destroys the people who deny His messengers, in this world, and it is an inevitable tradition. No concession is given to any nation in the matter of enforcing this tradition. Every denying nation had met this fate. Therefore, the fate of the nation who will deny the Prophet of the Quran will be the same. There cannot be any change in this tradition of Allah, nor can the punishment that follows the enforcement of this tradition be averted.

For further explanation, please see Surah Bani Israil, Note No. 107

81. This is the answer to the doubt of the deniers that if they were misguided then why they are not being punished. It is said that if Allah were to punish people immediately on their sins, then the human race would have been destroyed, for there is no man who has not committed any sin during his life time But Allah gives a chance to every one to reform, so much so that He gives reprieve even to the misguided nations, so that they may reform themselves. When this time of reprieve would be over, then the time of decision for judgment will come, then Allah will see what His slaves have done, and what treatment should be given to them. There is a great warning for the misguided and the evil doing people that they should not think that Allah will not ever seize them.

SURAH YASEEN

36. SURAH YASEEN

Name: The surah begins with two letters, Ya and Seen, and therefore it is named Yaseen.

Time of Revelation: From the topics it is surmised that it might have been revealed in the last part of the middle Meccan period, and it is also felt that it might have been revealed after the Surah Fatir, for in that surah the mention of the warner (Nazeer) was made in the outline, while in this surah it is done with more detailed clarification.

Central Theme: To warn against the consequence of the Hereafter in such a way that the negligent people may wake up, and they may worry about their future and their salvation. The Prophet has been sent for performing this very duty.

Order of the Verses: In Ayat Nos. 1 to 12 the testimony of Quran is given on the coming of the Prophet and it has been clarified that the Prophet has been sent to warn the negligent people.

In Ayat Nos. 13 to 32 the example of a township has been presented which shows that the township was destroyed because it had rejected its messenger from Allah.

Ayat Nos. 33 to 50 guide to the sign of monotheism and provide answers to the objections of the deniers.

In Ayat Nos. 51 to 65, the scenes of the Day of Resurrection have been presented in such a way that the reader feels that the day of Resurrection has actually occurred and he is witnessing it.

Ayat Nos. 66 to 68 carry a warning to the deniers.

In Ayat Nos. 69 to 83 answers are given to the doubts of the deniers about monotheism, prophethood, and the life in the Hereafter.

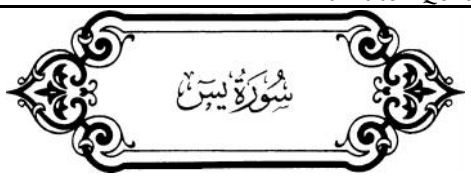
Narratives About Importance: About the importance and greatness of this surah, Tirmizi has quoted this hadith from Anas (R) that the Messenger of Allah stated that Yaseen is the heart of Quran. Along with this it is also stated that this hadith is 'hasan, gharib', and one of its narrators is Haroon Abu Mohammad, who is unreliable.

(See Tirmizi, Abwab-i-Fazailul Quran).

The other hadith is of Abu Dawood, in which he has quoted a hadith narrated by Maqil bin Yasar that the Messenger of Allah had stated: "Read Yaseen on those who are dying." -(Abu Dawood -Kitabul Janaiz).

This narrative has been stated by Abu Uthman who has done this through the agency of his father to Maqil bin Yasar. But Imam Zahbi writes about Abu Uthman that neither his father is known nor he. (See Meezanul E'tidal Vol.4 page 550). Narratives of this theme have been quoted in Musnad Ahmed and other books of hadith, but from the viewpoint of sources they cannot be relied upon, therefore, they cannot be considered as the sayings of the Messenger of Allah. And it is also not proved that the companions of the Prophet used to read this surah at the time of the dying moments of anybody.

36 .SURAH YASEEN



Ayah: 83

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يٰسٓ ﴿١﴾

1. Ya seen.[1]

وَالْقُرْاٰنِ الْحَكِيْمِ ﴿٢﴾

2. By the Quran full of wisdom.

اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿٣﴾

3. Verily, you are of those sent (as messengers).[2]

عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤﴾

4. On a straight path,[3]

تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ﴿٥﴾

5. A dispatch from the above (revelation) of the Mighty, the Merciful. [4]

لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ﴿٦﴾

6. So that you may warn a people whose forefathers were not warned, and therefore, they are heedless. [5]

لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿٧﴾

7. Already Our word has proved true in the case of most of them,[6] that is why they do not believe.

اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ﴿٨﴾

8. Verily, We have put round their necks shackles reaching to their chins, so that their heads are forced up.[7]

وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ﴿٩﴾

9. And We have set a barrier before them and a barrier behind them, and (thus) have covered them, so that they do not see.[8]

1. Some commentators have stated the meaning of Yaseen to be 'O Man! 'and according to some it stands for the Prophet, Sallal Lahu Alaihi Wa Sallam. But these are neither proved by the dictionary nor by the hadith.

Separate alphabetical letters, as we have stated, refer to some important topics of the surahs (See Surah Baqarah Note No.1 and Surah Yunus Note No.1). In this Surah, Ya hints at the words 'Ya hasratan alal ibadah' (Alas, for the slaves! Ayah No.30). And Seen points to the words 'Salamun Qaulam mir Rabbi Raheem' (In the Paradise for them there would be the greeting of their Merciful Lord, Peace! -ayah No.58). In other words in this surah there is an expression of sorrow on the condition of those slaves who do not believe in the truth of the Prophet, but ridicule him, and on the other hand there is glad tidings for the believers that their Merciful Lord will greet them with Salaam.

2. In Arabic on such occasions oath signifies witness or testimony, that is the thing which is used as the medium of oath, it is presented as an argument and proof. Here also Quran which is full of wisdom is being presented as a proof of the prophethood of Muhammad, Sallal Lahu Alaihi Wa Sallam.

Whosoever studies Quran with an open mind will definitely feel that :-

Firstly the level of knowledge in Quran is very high. It makes great addition to the knowledge of man, and solves for him the mysteries of the universe and unveils the realities about the human life.

Secondly it takes man to unimagined heights and grants it sublimity.

Thirdly it stimulates the capabilities of thinking and contemplation and sharpens the intellect.

Fourthly its teaching are very exalted and quiet in harmony with the human nature.

Fifthly it establishes the balance of justice and teaches to be just even with the enemies.

Sixthly it presents the lost pages of history in which there is a great moral for humanity and it informs about what is going to happen in the future.

Seventhly it grants purity to man's outward appearance and his innerself and breathes such a spirit in him that he tastes the reality of life.

Suchwise words which totally change a man's life and take him to the pinnacle of progress must necessarily be the divine revelation. And when it is a divine revelation, then naturally its presenter must be a messenger from Allah. In short, Quran's being a Book of wisdom to the extent of being a miracle is an open proof of the fact that the unlettered person who presented it was a messenger from Allah. And it is such a proof which will last till the last day of the world, so that people of every age may accept him as the true messenger of Allah.

3. Straight path means that path which straightway takes to Allah and that is the path of Tawheed,(monotheism), which is Islam.

In the Surah Fatiha slaves' prayer sought for the straight path of guidance, it is this very straight path on which the Prophet, Sallal Lahu Alaihi Wa Sallam, walked.

4. That is: The Being who revealed this Quran is Mighty and also Merciful. To refer to these two attributes is to clarify that Quran is the decree of that Being whose power covers everything, therefore, rejecting it or not caring for it is not an ordinary thing, but it will be a very great disobedience, which would call for His severe punishment; and if you accept His decree then you can deserve to receive His mercy.

5. Means Arabs that is Bani Ismail, among whom after Ismail there was no prophet and no warner. The time of Prophets Ibrahim and Ismail is about two thousand years before the Christian Era. Prophet Muhammad (S.A.W.) declared his prophethood in 610 Christian Era, i.e. there was a prophet among the Arabs after about two and a half thousand years. No prophet was sent in Arabia for a very long time because Prophets Ibrahim and Ismail had left very deep marks in Makkah by building the House of Ka'ba and by introducing the system of salat and the Hajj pilgrimage, and what was necessary for a small and uncultured society, commands of Shariah, which were there in the form of the Sunnah of Ibrahim. And the arrangements for reminder and reorientation could be made through Prophet, Shuaib (Peace be upon him) who lived in the north Arabia and especially through Prophets Moosa and Eesa (Peace be upon them.) That is, their

followers settled in the nearby townships, and the teachings of religion was reaching them all right. Therefore, it will not be correct to think that for such a very long time they were in darkness and no arrangement was made for them for getting guidance. Here actually what is proposed to convey to the Arabs is that when after such a long time a prophet is coming to them, they should appreciate and pay due respects to him that Allah has bestowed His great favours on them, arranged for them awakening from their sleep of negligence, and the light of guidance which had become dim, He had arranged to brighten. But they are not appreciating the Prophet, as if they do not need a messenger from Allah nor do they need any guidance.

6. Means Allah's words, when He had addressed Iblees and had said:

لَاَمْلَئَنَّ جَهَنَّمَ مِنْکَ وَمِمَّنْ تَبِعَکَ مِنْهُمْ اَجْمَعِیْنَ ۔ (ص۔۸۵)

"With you and with those who will follow you, I will fill in, with all these, the Hell"
-(Surah Saad -85)

It means that many of these people had chosen to follow Satan and thus made themselves liable to go to Hell. Here particularly are meant those polytheists of Makkah to whom the message of Allah had been convincingly conveyed. Inspite of these many of them did not accept faith and died in the state of disbelief or were destroyed in battle. In Makkah there were very few people who embraced Islam sooner or later.

7. By shackles are meant the blind following of the customs of their forefathers. When they chose to wear these shackles round their necks, then Allah's law of misguidance allowed them to do so. These shackles reached their chins, so their heads were forced up, i.e. in their ignorance and misguidance they were so proud that they did not want to bow down before Allah. Thus it has become clear that in the matter of belief and religion, blind following of the customs of forefathers creates pride and vanity in men and it makes them transgressors. It is the duty of every individual that he should seek truth and should use his intelligence in a proper way.

8. This is the picture of those misguided people to whom the signs that would lead to truth spread over all around them are not visible, and it is not visible because between them and the truth there is the wall of prejudice. Similarly they do not learn any lesson from the terrible end of the past nations, because there is also a wall between them. The curtains of prejudice are lying so heavily on their eyes that they are unable to see the truth.

❍ ❍ ❍ ❍ ❍ ❍

They replied: "But you are only men like us. The Merciful has revealed nothing. You are surely lying." They said: "Our Lord knows that we have been sent to you as messengers," "And our duty is to convey the message plainly."*(AL-Quran)*

وَسَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ﴿١٠﴾

10. It is alike for them whether you warn them or do not warn them, for they will not believe.[9]

اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ بِالْغَيْبِ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّاَجْرٍ كَرِيْمٍ ﴿١١﴾

11. You can warn only him who follows the Reminder and fears the Merciful, though he cannot see Him.[10] To him give the news of forgiveness and a rich reward.

اِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَنَكْتُبُ مَا قَدَّمُوْا وَاٰثَارَهُمْ ؕ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ﴿١٢﴾

12. It is We who will bring back the dead to life,[11] and We record what they send before them and the marks that they leave behind. And all things We have noted in a clear book.[12]

وَاضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ﴿١٣﴾

13. Relate for them an example of the people of the township when to them came messenger (from Allah);[13]

اِذْ اَرْسَلْنَآ اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْٓا اِنَّآ اِلَيْكُمْ مُّرْسَلُوْنَ ﴿١٤﴾

14. When We sent to them two messengers, and they denied them both, then We reinforced, them with a third (messenger), and they all said to them: "Verily, we have been sent to you as Allah's messengers."[14]

قَالُوْا مَآ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۙ وَمَآ اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ ۙ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ ﴿١٥﴾

15. They replied: 'But you are only men like us. The Merciful has revealed nothing. You are surely lying."[15]

قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ ﴿١٦﴾

16. They said: "Our Lord knows that we have been sent to you as messengers,"[16]

وَمَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿١٧﴾

17. "And our duty is to convey the message plainly."[17]

قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ﴿١٨﴾

18. The people said: "We forebode evil from you.[18] If you desist not, we will stone you and a painful punishment will be inflicted on you at our hands."

9. Such obstinate people will not at all take any heed of the warnings of the Prophet.

10. Only such people will be ready to take heed of the warnings of the Prophet who would like to listen to the admonition and advice of the Prophet and would be afraid of the greatness of the Merciful Lord. For the explanation of fearing Allah without seeing Him, see Surah Anbiya, Note No. 68

11. On the Day of Resurrection all the dead people will be revived so that they may account for what they did in this world and may get their reward or punishment according to their nature of deeds.

12. That is: We are not only recording what they did, but We are also recording what impressions they have left behind. Allah has made arrangements to prepare such a record of every individual as to what he did in this world and what impressions and influences he has left behind, so that on the Day of Judgment he should see what was his account, good or bad, whether he had left good impressions or bad, and whether he had reaped good harvest or bad.

In those days this statement of Quran appeared to be strange that how such a record could be prepared, but today when video and audio cassette recorders, and computers and CD and DVD storage devices for recording and storing data and voice, and movies have been invented, it is not difficult to believe in this statement, and Allah has power over everything and knows everything.

"Ma qaddamu" whatever they have sent ahead, means whatever they did in the world will come before them, for explanation See Surah Infitar Note No.5

13. In these ayat a historical event has been presented, so that the deniers of the Prophet may take a lesson from it. Only those parts of the event are related which are useful for providing a moral. Which was this township? Who were the messengers who were sent there? And when did this event take place? All these questions are not answered by Quran, and probably the reason for this is that this event might have taken place at a very ancient time, even before Prophet Ibrahim's age, and since its historical marks were obliterated, the necessity of providing relevant names was not felt.

Many commentators have taken this township to be Antioch, which was Syrian city near the border of Turkey. It was a big commercial city. They (the commentators) have taken the companions of Christ to be the messengers who worked for the propagation of religion in Antioch. But Allama Ibn Katheer has rejected such a presumption for various reasons (See Tafseer Ibn Katheer, Vol.3, page 569). We feel that these ayaat do not apply to Antioch and the missionaries of that place:

First of all Antioch is not that township which was destroyed out of existence by any divine punishment, when further on Quran states that this township was ultimately destroyed by the divine punishment (Ayah No.29). According to Bible's statement Christian missionaries were exceedingly successful in Antioch (See Bible's book Acts Chapter 11).

Secondly the three men about whom Quran says that they were sent to the township were Allah's messengers (Ayat Nos. 14, 16), when Prophet Eesa's disciples and companions cannot be considered Allah's messengers according to Quranic terminology. As stated by Quran they were Prophet Eesa's companions and assistants (Surah Saf Ayah No.14).

Thirdly, the objection of the township's people that they were people like them and Allah (Merciful) has not revealed anything (Ayah No. 15) could only be said about the prophets, who said that they had received revelations from God. The companions of Prophet Eesa had gone to Antioch as missionaries, and when a missionary does not claim to be messenger from Allah nobody can raise the objection that he is a man like them. The author of 'Tadabbur-e-Quran' has given a different opinion, stating that the township is Egypt, and the two messengers are Prophets Moosa and Haroon, and the third person who is said to have been sent for reinforcing their strength is from Firaun's court who had embraced the faith. But this opinion is not correct because Quran says that all the three persons were messengers. (Ayah No.16). And interpretation given by him of the ayah is rather far fetched. Besides there is also no proof that Egypt was destroyed by a terrific sound,

therefore, in the ayah No.29 the punishment cannot be taken to mean the same one which visited Egypt. In short, by the clarifications of Quran this opinion is refuted. According to us, as we have stated above, it is better to be satisfied with the broad points of the outlines as given by the Quran, instead of unleashing our imagination and stating what is not stated by Quran.

14. It may be noted that the third person was also a messenger from Allah, and all these three were divine messengers, therefore, it is not correct to consider them Prophet Eesa's envoys or messengers. The necessity of sending three messengers in one township is probably to complete all the requirements of fully convincing the people or conveying the message to the people concerned convincingly, and the world should see that when the people become obstinate even three messengers cannot bring them to the right path.

15. These were the objections which the people of Makkah were also raising in the case of the Last Prophet, Sallal Lahu Alaihi Wa Sallam.

16. That is: If you are not prepared to accept me as a Divine messenger in the light of these arguments, then let it be so; now we call Allah as our witness and state that we are His messenger.

17. Our duty is merely to convey Allah's message to the people, after this it is their responsibility. It is not his responsibility that the Prophet should compel them to accept faith.

It may be noted that whatever is stated here is in connection with those who had not embraced Islam. From this it is not correct to conclude that the responsibility of the Prophet in connection with people of Faith is not more than mere conveying the message. Prophet Moosa had to fulfill a number of responsibilities in connection with Bani Israil, Prophet Dawood was given the responsibility of Khilafat (government), Prophet Sulaiman, having established a government performed the duties of dispensing justice; and the Arabian Prophet, Sallal Lahu Alaihi Wa Sallam, imparted moral teaching and training, teachings of the Book and the wisdom and also gave judgments in court cases. Besides, he did full justice to his responsibilities as a fighter in the cause of Islam. In short he provided explanation and clarification of the whole religion by means of his words and deeds, which is necessary to be followed by the people of faith.

18. It appears that Allah had subjected them to the suffering of starvation or some other trouble so that they might turn towards Allah, but they declared their Prophet to be a man of ill omen.

And from the far side of the township came a man running, He said: "O my people! Follow the messengers, "Follow those who ask of you no recompense, and who are rightly guided."*(AL-Quran)*

قَالُوْا طَآىِٕرُكُمْ مَّعَكُمْ ؕ اَىِٕنْ ذُكِّرْتُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿۱۹﴾

19. The messenger replied: "The evil you forebode can come only from yourselves.[19] Is this (punishment) because you have been admonished?[20] Nay, but you are a people who have crossed the limites."[21]

وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ۙ﴿۲۰﴾

20. And from the far side of the township came a man running,[22] He said: "O my people! Follow the messengers,[23]

اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ﴿۲۱﴾

21. "Follow those who ask of you no recompense, and who are rightly guided."[24]

وَمَا لِيَ لَآ اَعْبُدُ الَّذِيْ فَطَرَنِيْ وَاِلَيْهِ تُرْجَعُوْنَ ﴿۲۲﴾

22. Why should I not worship Him who has created [25] me and to whom you all shall be returned? [26]

ءَاَتَّخِذُ مِنْ دُوْنِهٖۤ اٰلِهَةً اِنْ يُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّيْ شَفَاعَتُهُمْ شَيْـًٔا وَّلَا يُنْقِذُوْنِ ۚ﴿۲۳﴾

23. Should I take (other) gods in place of Him? If it is the will of the Merciful to afflict me, their intercession will avail me nothing, nor will they save me.[27]

اِنِّيْۤ اِذًا لَّفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۴﴾

24. Then truly I should be in error manifest.

اِنِّيْۤ اٰمَنْتُ بِرَبِّكُمْ فَاسْمَعُوْنِ ؕ﴿۲۵﴾

25. Verily, I have believed in your Lord,[28] so hear me! [29]

قِيْلَ ادْخُلِ الْجَنَّةَ ؕ قَالَ يٰلَيْتَ قَوْمِيْ يَعْلَمُوْنَ ۙ﴿۲۶﴾

26. It was said (to him): "Enter Paradise." And he exclaimed: "Would that my people know.

بِمَا غَفَرَ لِيْ رَبِّيْ وَجَعَلَنِيْ مِنَ الْمُكْرَمِيْنَ ﴿۲۷﴾

27. That my Lord has pardoned me and made me of the honoured ones. [30]

وَمَاۤ اَنْزَلْنَا عَلٰى قَوْمِهٖ مِنْۢ بَعْدِهٖ مِنْ جُنْدٍ مِّنَ السَّمَآءِ وَمَا كُنَّا مُنْزِلِيْنَ ﴿۲۸﴾

28. After him [31], We did not send any army from heaven against his people, nor do We ever send.

19. That is: Ill omen does not exist outside, but it is inside you. The result of bad acts is bad, and you cannot declare others responsible for your own evil acts.

20. That is: What crime have we committed that we are being given such a punishment? Is the work of giving admonition and advice a crime?

21. You have thrown by the wayside all the demands of justice, fairplay and morality and are bent on mischief and corruption.

22. That is: In this whole township only one person came out to be a man of faith, otherwise the whole nation had rejected the message of the Prophet. This person was at the far side of the city and when he heard the message of the prophets, he came running at the place where there was a clash the between the people and the prophets.

23. Reaching the people of the township he declared the call of the truth, and invited his people to follow the messengers of Allah. Faith created such a spirit in him that in no time he became a missionary of truth and a mujahid.

24. Prophets according to their character are without any interest and are honest guides, and they are rightly guided and invite people to the straight path of right guidance.

25. That is: Worship is the due of the Creator, then why should I not worship my Creator?

26. In these words, this person expressed his belief in the Hereafter, and also warned his community that ultimately they all have to appear before Allah, then why should they not worry about their end and the life in the Hereafter.

27. On this occasion the mention of Allah, the Merciful, by him expresses his heart-felt attachment to Allah and also this acknowledgment that He is very kind and gracious. What is the use of neglecting such a kind God and worshipping other deities in whose power there is nothing. If God, Merciful, wills to hurt or afflict someone, then their intercession will not be of any avail nor would they be able to save anyone from any hurt or affliction. Then what is the significance of these *Wasilas* and means.

28. That is: Allah who is the real Lord of all of you.

29. That is: After accepting faith, the advice that I am giving you to follow the messengers should be accepted by you.

30. From the style of the wordings it appears that the plain talk of this man of faith was unpleasant for them and they killed him. He had proved the strength of his faith, and proving himself to be really a brave man, became a martyr in the path of Allah. Immediately the glad tidings of Paradise was given to him.

According to the clarifications of Quran, the People of faith will enter Paradise with the physical bodies only on the Day of Resurrection. However, before this the virtuous spirits are shown great favours in the world of Barzakh, and the martyrs get a special kind of life and also receive provision (food) (Surah Baqarah Ayah 154, and Surah Aal-e-Imran Ayah 169). This man of faith expressed his delight on reaching the world of Barzakh, stating that his Lord has pardoned him and included him in the group of his favoured and honoured slaves, and expressed the wish: would that his community had known that and would have accepted faith. Allah conveyed this desire of this man of faith to the people reading Quran, and now it is up to them to survey their acts in the light of this information.

This ayah is the proof of the fact that after death spirits go to the world of Barzakh, which has been termed as grave in the hadith. There they are treated according to their acts. As for the question, how is punishment or reward given before the Day of Resurrection'? The fact is that on the Day of Resurrection man will be raised with his physical body and after taking an account of his deeds, his account will be settled and whatever is his due will be given him fully. But before the Day of Resurrection, only a part of punishment or reward is given, and that too to the spirit. And there is nothing so strange in this, for in the world also the problem of reward and punishment confronts us.Those disbelieving nations who were destroyed by Allah before the Day of Resurrection, also received a part of the punishment before the Day of Resurrection.

31. That is: After the departure of this man of faith from the world.

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾

29. It was only one Shout, and verily, they were extinct.[32]

يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾

30. Alas for the slaves! Never came a messenger to them, but they mocked him![33]

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

31. Have they not seen[34] how many generations We destroyed before them, and they will never return to them.[35]

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

32. And verily all, without exception, will be brought before Us.[36]

وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ ۖ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

33. The dead-earth is a big sign to them. We gave it life,[37] and from it brought forth grain so that they eat thereof.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

34. And We have provided therein gardens of date-palm and grapes and We have caused water springs to gush from there,

لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

35. So that they may eat its fruit; and it was not the work of their hands. Will they not then, give thanks?[38]

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

36. Immaculate is He who created pairs of all the things,[39] which the earth grows,[40] and of their own kind,[41] and of which they have no knowledge.[42]

وَآيَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾

37. A sign for them is the night. We draw out from it the day, and they are in darkness.[43]

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

38. The sun proceeding to its resting place; [44] that is the decree of the Mighty One, All-Knowing.[45]

32. Allah had not to make any special efforts to destroy this nation that a big army was required to be sent down to exterminate it, nor was Allah ever required in the past to make any special effort to destroy any nation before this, because the slightest hint from Allah suffices to destroy any nation, however big it may be. So only a loud sound was sufficient to finish this nation. Possibly it might have been the sound of the thunderbolt, or of the earthquake or volcano or some other terribly frightening sound. God alone knows what actually happened. Any way, one terrible sound finished the entire nation in such a way that there only remained their ashes.

33. And this is not a case of the past. Even today there are many persons who become casual when the topics of prophethood and the Hereafter are broached before them and they make it a butt of their jokes. But a time will come when they will be sorry for what they did.

Regrets on the condition of the slaves means that the condition of the slaves has reached such a nadir of depravity that there is nothing left for them except regret.

34. Have they not seen, this idiom is used in the Arabic to say: have they not contemplated. In Urdu also such a use is common.

35. That is: A nation which was destroyed once, did not return to the world second time. It is a fact which cannot be denied.

It also negates the theory of transmigration of soul.

36. That is: These nations have been wiped out from the world, but their spirits exist in the world of Barzakh, and on the Day of Resurrection they will be raised with their physical bodies, and they will be placed before Allah for accounting for their deeds. This is not limited to these nations only, but to every individual, everyone will be answerable to Allah on the day of Resurrection for his or her deeds.

37. Giving life to the dead-earth means that the dry land which was lying dry and unproductive became crop-yielding and green after it received the life-giving rainwater. It is a matter of observation for everybody that after the rains the dry land produces crops. Is it not the proof that there is a hand behind this process, the hand of a great and mighty Being, and does it not lead us to think that such a Being has the power to revive the dead men also?

38. Crop and fruit, etc. are food for the humans and none of these things are created by men. Man sows the seeds created by Allah, which finally produce the crops and the fruits. Thus man only does the farming or gardening, and Allah it is who produces the plants, trees and the crops and the fruits, etc. But how strange it is that inspite of taking benefit of the blessings and bounties created by Allah man does not become grateful to Allah.

Mention of dates and grapes has been made because the land in which the Quran was revealed had around it trees and creepers of these two fruits, and besides they were very tasty and also full of food values.

39. To be in pairs is the characteristic of the created living beings, for the members are similar and also complementary. But the Creator cannot be presumed to be like the creatures, for He is free from all defects, therefore, there is none equal to Him. He is quite unique.

40. In the vegetable world pairs are found in different forms. Some are fruit-bearing and others do not bear any fruits. Some products are of two parts as commonly observed, like gram, pulses, seeds of different kinds, almonds, cashew nuts, pistachio, etc. Their two parts can be easily separated. Some plants are such as have pollens are having male and female characteristics only:

> "Most forest trees in fact, have separate flowers for each sex (some for pollen others for ovules) but have both types of flowers on every tree." -(Hugh Johnsons.-Ency. of Trees London, p.15).

And they bear fruit after a process of fertilization, splitting the seed and dividing it into two parts. According to Botany this Fragmentation is the process of reproduction (See Encyclopedia Britannica, under the heading 'Reproductive System, Plant cells). And modern Science has discovered that plants have cells and every cell has pairs of chromosomes (Please keep in view Note No.13 of Surah Ra'd too).

41. That is: Male and Female.

42. That is: Allah has created the opposite sex of everything, but there are quite a few things about which man does not know what is the nature of their opposite sexes. About inanimate things

nobody knew that they had opposite sexes, but the modern science has discovered that every Atom consist of a nucleus, and the nucleus is Made up of neutron and protons. Protons are the Positive Charged particles. Revolving around the nucleus are electrons which have the Negative charge. Mc. Grow Hill Ency. of Science and Technology, New York, Vol. 1 P. 844).

Although the realities presented by the Quran are not dependent for their authenticity on the academic discoveries, for they are presented by an All- Knowing and All Aware Being, in which there is no possibility of any error, but from the discoveries of the modern science the truthfulness of Quran becomes more forceful.

43. That is: When we draw away the white sheet of the day, then only darkness remains. It means that the light of day is a great favour and blessing of Allah for mankind. If man may contemplate over this phenomenon which occurs daily, then it is very likely that a belief in the one and only God will develop in his mind and he will become thankful to Him who has provided such blessings for him.

44. That is: The sun is moving, and it is moving towards its abode or resting place. It means that whatever path has been appointed for it, it is moving or proceeding or running along that path only and it is moving towards its ultimate destination. Its ultimate destination is the mansion of the Doomsday, where its movement will stop.

In Bukhari this explanation of the ayah is quoted from the Prophet, Sallal Lahu Alaihi Wa Sallam, that when the sun sets it goes below the divine Arsh for offering sajdah (Bukhari-Kitabut Tafseer). Here a metaphor is used to turn the minds towards religion, the idea is to explain that when the sun, after providing daylight, disappears from sight, it remains under the power of Allah only, obeying the divine law which has been fixed or appointed for it. It shows that the sun is bowing before Allah or is obedient to Allah. Those people who do not look at the matter in the right perspective or in the right context, they go after literal meaning of the words and start unnecessary discussions and on account of lack of understanding deny the hadith.

So far as the modern science is concerned it accepts that the sun is moving, according to which the sun completes its rotation in 27 day:

"The sun is a slow rotator,... period of rotation is 26.9 days." -(The New Ency. Britannica Vol. 17, p. 799 and 801).

So far as the Orbital rotation of the sun is concerned, till now nothing definite has been discovered. However scientists estimate that it moves with the system at the rate of 250 kilometers per second:

"Earth's sun moves with the system at a speed of about 250 kilometers (160 miles) per second." -(The New Ency. Britannica Vol. 17, P.833 15th, Edn.).

These explanations of science conform with the statement of the Quran to the extent that the sun is moving, but the explanations of science have an element of conjecture in them, and therefore, a question arises that if the sun moves on its orbit, then there must be some increase or decrease in the distance between the sun and the earth. However it is possible that the sun is moving with the whole solar system, and this possibility appears to be in accordance with the statement of Quran, for Quran clearly states that the sun is moving towards its resting place. And the statement of Quran is the expression of reality. But it is another matter that our knowledge and understanding are not so far-reaching as to be able to fully grasp the nature of the whole matter.

45. This movement of the sun is not an accidental thing. It is the planning of a great Being. This plan is so strong that the sun cannot deviate from it to the extent of even a hair. If the sun were to be a deity, as some polytheists think, then it would not have been bound to a fixed programe; and if it had been created as an accident, as the atheists think, then it would not have moved with this regularity and unfailing punctuality. Then why this regular system of the sun does not create a belief in man's heart that all this is going on under a well planned system, and this planning is by a Being who is the Mightiest and the Most Powerful?

And as regards moon, We have appointed for it mansions till it becomes as an old dry palm-branch. It is not (possible) for the sun to overtake the moon, nor can the night outpace the day. They move each in an orbit. ***(AL-Quran)***

39. And as regards moon, We have appointed for it mansions till it becomes as an old dry palm-branch. [46]

وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ ﴿٣٩﴾

40. It is not (possible) for the sun to overtake the moon, nor can the night outpace the day. They move each in an orbit. [47]

لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ؕ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٤٠﴾

41. And a big sign for them is that We carried their offspring in the laden Ark. [48]

وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ﴿٤١﴾

42. And We have created for them similar (vessels) in which they sail.[49]

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ﴿٤٢﴾

43. And if We will, We drown them, and there is no help for them, nor can they be saved; [50]

وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَلَا هُمْ يُنْقَذُوْنَ ﴿٤٣﴾

44. Unless by mercy from Us and as comfort for a while.

اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ﴿٤٤﴾

45. And when it is said to them: "Have fear of that which is before you and that which is behind you,[51] so that mercy be shown to you" (they do not heed).

وَاِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٤٥﴾

46. There comes to them no sign of their Lord's signs, but they turn away from it.

وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿٤٦﴾

47. And when it is said to them: "Spend (in charity) from what Allah has provided you," those who disbelieve say to those who believe: "Shall we feed them whom Allah, if He willed, would feed? [52] You are in error manifest."

وَاِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا اَنُطْعِمُ مَنْ لَّوْ يَشَآءُ اللّٰهُ اَطْعَمَهٗٓ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٤٧﴾

46. The moon completes its rotation in a month. Its form changes daily. From the new moon it become full moon, and then diminishing it comes back to the original shape of the new moon, as if it is a dried old branch of a palm tree, shrivelled and curved. These phases of the moon are the result of the orbital motion, that is why its movement has been termed as a journey in the mansions, as if the moon completes one phase of the journey daily, manifesting its changing forms and completes its rotation.

47. The sun cannot come out of its orbit and enter the moon's orbit nor can the night appear in day time. The circle or the orbit which has been appointed for everyone, they have to move in that only (For further explanation, please see Surah Anbia Note No.42).

48. This refers to Prophet Nooh's Boat (Noah's Ark) which carried all people of faith and their domestic animals, and sailed safely through the deluge which destroyed the entire human population.

فَاَنْجَيْنَاهُ وَمَنْ مَعَهٗ فِى الْفُلْكِ الْمَشْحُونِ ۔(شعراء:۱۱۹)

"Then We saved him and those who were with him in the laden Ark."

-(Surah Ash-Shua'ra -119).

Those who sailed in the Ark were the total savings of the human race, and later on from their offspring's this world was re-populated. If Allah had not saved them, then there would have not been any trace of man on the surface of the earth. This important historic event is the manifest sign of the fact that it is Allah who safely saw the Ark through this storm and it is His mercy that saved the human race.

49. The first boat that was built of Prophet Nooh, which he had built according to Allah's guidance. After this people made other boats, and the modern huge ships are derived from these models which man had built as guided by Allah in the beginning. Therefore, these boats and ships, though are the handiwork of men, in reality they are vessels created by Allah.

50. That is: Why do these people not contemplate that when they are sailing by the boats, if Allah were pleased to drown them, none would be able to come to their help, nor can they be saved by anyone else.

In the ayah the word' Sarikh ' is used, which means 'coming to help.' The word 'Ghauth' has also the same meaning. This ayah openly declares that there is none 'Ghauth' besides Allah nor there is anyone who can help the boat to cross the stormy seas. Therefore, it is wrong of the polytheists to think that their deities are able to come to their help, so also it is wrong of the Muslims to consider that their 'peers' and saints are their 'Ghauth' (helpers), and it is polytheistic thinking.

51. What is before you means the punishment in the world, and what is behind you means the punishment which will be given in the Hereafter. It means that you should have fear that the divine punishment may not overtake you from before and behind.

52. In this ayah the condition of those disbelievers is mentioned whose love for wealth had reached the stage of stone-heartedness. They felt no compassion for the condition of the poor. And when the people of faith used to say to them to spend for the poor they used to ridicule them and say that those whom Allah did not feed, how could they feed such people, and that is why they are needy and poor.

The unreasonableness of this argument of theirs is quite obvious. Therefore, it has not been answered. Human nature prompts men to feed the hungry, and it is natural for feelings of sympathy to be created in human hearts seeing people in difficulties. Moreover, there is also a test for man whether he fulfills this demand of the religion and nature or not. But senseless people instead of realising their wrong attitude, raise objections against Allah and His religion.

وَيَقُولُونَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٨﴾

48. And they say: "When will this promise (of Doomsday) be fulfilled,[53] if you are truthful'?

مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً تَاْخُذُهُمْ وَهُمْ يَخِصِّمُوْنَ ﴿٤٩﴾

49. They are just waiting for a terrible shout which will overtake [54] them while they are disputing.

فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً وَّلَآ اِلٰٓى اَهْلِهِمْ يَرْجِعُوْنَ ﴿٥٠﴾

50. Then they will neither be able to make a will, nor can they return to their own people.[55]

وَنُفِخَ فِى الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ ﴿٥١﴾

51. And the trumpet will be blown, and suddenly from their graves they rush forth to their Lord,[56]

قَالُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ۜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ ﴿٥٢﴾

52. Crying: "Woe to us! Who has roused us from our sleeping place?[57] This is what Rahman (Merciful) had promised, and the messengers spoke truth."[58]

اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٥٣﴾

53. It is but one Shout and they all will be gathered before Us.[59]

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَّلَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٤﴾

54. This day no soul will suffer the least injustice. You will be requited according to your deeds.[60]

اِنَّ اَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِىْ شُغُلٍ فٰكِهُوْنَ ﴿٥٥﴾

55. Verily, this day the people of Paradise will be happily engaged,[61]

هُمْ وَاَزْوَاجُهُمْ فِىْ ظِلٰلٍ عَلَى الْاَرَآئِكِ مُتَّكِـُٔوْنَ ﴿٥٦﴾

56. They and their wives, in shades, will be on thrones reclining ; [62]

لَهُمْ فِيْهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُوْنَ ﴿٥٧﴾

57. They will have fruits and all that they call for.[63]

53. Means the promise of the Day of Resurrection.

54. That is: They want to see their own adverse fate. The Doomsday about which they are being informed will occur in the form of a terrible Shout and it will occur at such a time when the people will be unaware and will be indulging in disputing whether the Doomsday will occur or not.

It is learnt that the discussion about the Doomsday will go on and the deniers will go on denying it till the Doomsday will occur with its terrific consequences, and will end the discussion and disputes once and for all.

55. That is: The Doomsday will come so suddenly that people will not get any reprieve. They will get no time to make a will or no leave to go back home. Wherever they may be they will crumple there only.

56. That is: When the second Trumpet of the Day of Resurrection will be sounded, all the dead persons will come out of their graves (from the earth), and will proceed to the place where they have to appear for accountability of their deeds. Allah will not require much time for reviving such a great number of humans.

57. The people who are today denying the life after death, when they will be roused from their graves, they will be wonderstruck and regretful as to in which world they have come and in what condition they are.

'Marqad' the word used here means sleeping-place. Before the second trumpet of the Day of Resurrection is sounded, in the last stage of the world of 'Barzakh', their spirits will be in a state of slumber, and on the sounding of the second trumpet they will wake up and rise with their physical bodies. Therefore, they will be wondering as to who has woken them up.

It does not negate the punishment in the world of Barzakh (in the graves), because their state of slumber will be during the last stage of the world of Barzakh.

58. This reply, as is clear from its spirit, will be given by the people of faith. They will remind these deniers that the promise of revival which the Merciful Lord had made is now being fulfilled and the information of the Day of Resurrection which the divine messengers had given was absolutely true, and this day is the proof of their truthfulness. The event of the people of faith giving a reply to the deniers has been mentioned in Surah Room:

وَقَالَ الَّذِيْنَ اُوتُوا الْعِلْمَ وَالْاِيْمَانَ لَقَدْ لَبِثْتُمْ فِى كِتَابِ اللّٰهِ اِلٰى يَوْمِ الْبَعْثِ فَهٰذَا يَوْمُ الْبَعْثِ وَلٰكِنَّكُمْ كُنْتُمْ لَاتَعْلَمُونَ ۔ (سورۂ روم:۵۶)

"And those to whom knowledge and faith are given will say: 'The truth is,you have tarried by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but you used not to know."

-(Surah Room -56).

59. At another place this terrifying sound has been termed as a reproaching shout:

فَاِنَّمَاهِىَ زَجْرَةٌ وَاحِدَةٌ۔ (نازعات:۱۳)

"It will only be a reproaching shout."-(Naziat-13)

That is: The second trumpet of the Day of Resurrection will be a terrible shout, which will be a reproachful shout, signifying an order to rise and appear before the Master for accounting for their deeds.

60. When all the dead humans will be raised, then it will be declared that this is the Day of Judgment and every person will get the fruit of his or her act.

61. On the Day of Judgment people who had been performing good deeds will be awarded Paradise, where they will have all sorts of pleasing and entertaining things for them.

62. This is just a glimpse of the luxurious and kingly life of Paradise. In Paradise there will not be a life of bachelorhood, but conjugal life, which is a life of peace and comfort. There will be no discomforting heat of the sun, but an invigorating cool atmosphere and pleasant shadowy environment. For sitting people will be provided royal thrones with all the necessary comforts.

63. For food all kinds of fruits will be available, and what ever people will ask for according to their taste. Everything will be provided.

سَلٰمٌ ۚ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿٥٨﴾

58. The word of greeting from the Merciful Lord for them will be 'Peace' (Salam).[64]

وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ﴿٥٩﴾

59. "And Stand aside, O you Guilty! this day.[65]

اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۙ﴿٦٠﴾

60. "Did I not enjoin you, O you children of Adam! not to worship Satan. Verily he is your open enemy.[66]

وَّاَنِ اعْبُدُوْنِيْ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

61. "And that you should obey Me. This is the straight path.[67]

وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ۭ اَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ ﴿٦٢﴾

62. "Yet he has led many of you astray.[68] Had you no sense?[69]

هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿٦٣﴾

63. "This is the Hell which you were promised.

اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٦٤﴾

64. "Burn therein this day for your unbelief."

اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٦٥﴾

65. This day will seal their mouths. Their hands will speak to Us, and their feet will testify to what they have been earning.[70]

وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى يُبْصِرُوْنَ ﴿٦٦﴾

66. Had We willed, We could have put out their eyes and let them proceed towards the way, but how would they see?[71]

وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰي مَكَانَتِهِمْ فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ﴿٦٧﴾

67. Had We willed, We could have distorted them where they were, then they would neither go forward nor turn back.[72]

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۭ اَفَلَا يَعْقِلُوْنَ ﴿٦٨﴾

68. He whom We bring to old age, We reverse him in Creation. Then do they not understand ?[73]

64. Greeting of Salam (Peace) will be the means of their honour and also of their satisfaction, for it is a guarantee of the fact that they will always be secure and safe.

65. In the world believers and disbelievers mix up with one another on the basis of their race, country, nationality, etc. but on the Day of Resurrection they will be completely differentiated. On that day humans will be divided on the basis of their belief and deeds. Therefore, the disbelievers will be told to segregate from the believers as they have nothing to do with them, even if they are of their kith and kin. They have to separate from them and go to their (disbelievers,) ultimate destination (Hell).

66. All humans are the children of Prophet Adam. What transpired between Adam and Satan held a lesson for them that they should not follow the dictates of Satan. Their nature also prompted them to keep away from evil, and through the Prophets (peace be upon them) Allah had enjoined upon them not to follow Satan, as he was an open enemy to mankind.

'Do not worship Satan' means not to obey Satan. In obeying Satan man places the reins of his self in the hands of Satan and follows his orders. In other words man puts the yoke of Satan's obedience around his neck, and his obedience takes the place of Allah's obedience. Thus man becomes the slave of Satan instead of a slave of Allah. For this reason his obedience is termed as his worship. It is similar to the saying in the hadith where the wealth-loving person has been termed as the slave of dirham and dinar:

تَعِسَ عَبْدُالدِّيْنَارِ وَالدِرْهِمْ

"May the slave of Dirham and Dinar be dead."

And it has been explained in another hadith in this way:

اِنْ اُعْطِیَ رَضِیَ وَاِن لَمْ یُعْطَ لَمْ یَرْض۔

(بخاری کتاب الرقاق)

"If he is given he is happy and if not given, he is unhappy" -(Bukhari Kitabur Riqaq).

That is: On getting money he is happy with God, and not getting it he is displeased with God, such an attitude is not Allah's worship but the worship of dinar and dirham or wealth. In this hadith also he has been termed as the slave of dirham and dinar because of his deep heart-felt relationship with wealth, that is: a relationship which takes the place of Allah's relationship and man is totally absorbed in it.

The reason why Satan's obedience is termed as his worship is that man at his bidding only worships beings other than Allah, therefore, in reality it is the worship of Satan only.

Allama Aloosi has offered a very apt explanation of this :

> "By Satan's obedience is meant Satan's worship. The things about which he creates doubts in their minds, and which he presents to them in an attractive way this has been termed as worship, so that distance from him and his hatred may be increased. And also for this reason that it is opposed to Allah's worship, and it may also mean worship of beings other than Allah. It has been said to be related to Satan, because he orders it and he makes it seem beautiful to the eye. Therefore, terming worship is on account of this." - (Roohul Ma'ani, part 13, p.40).

It may be noted that by terming obedience as worship, the two words are not meant to be one and the same thing, and that there is no difference between them. To think so is to reduce the dignity of the worship of God and is like suggesting a lower place to it in religion than it actually has. The prominent difference between obedience and worship is this :

1. Worship is a special feature of the human nature, which is a manifestation of feelings of belief, love, and conditions of humility and concentration, while obedience is related to will and action.

2. The foremost manifestation of belief and faith is worship and after that comes obedience, that is obeying the orders.

3. In worship a special condition of the heart is needed, while for obedience it is sufficient if the intention is right.

4. Although in the sense of worship obedience is also included, for worship is also done in obedience of the order. Inspite of this worship has one sphere and obedience has another sphere. Jurists have fixed separate spheres for worship and

obedience.

5. Worship is reserved for Allah only, and in this are demanded humility, concentration, fear of Allah in the heart, sense of being Allah's slave, giving up sinning and remembering God, while through obedience are demanded acts like fulfillment of the rights of the fellow beings, reform of the society and establishment of social justice.

6. Worship, as commanded, is to be only for Allah, while obedience is for the Prophet also, as per the command, and also of the Muslim ruler. This makes quite clear the difference between worship and obedience.

7. Obeying non-Shariah commands and rules under compulsion can be an excuse, but compulsion is not an excuse for the worship of any other being than Allah, except that there is a danger to life and temporarily one has to adopt such a posture out-Wardly only.

8. In the matter of manner and methods of worship there is no room for reason and 'inventiveness' (Ijtihad), they are followed and adopted as they are, and as they were fixed by the divine revelation. But the commands that have been given in connection with obedience divine revelation itself has given their reasons and necessities.Therefore, in new circumstances and to meet new problems they are made applicable keeping in view the necessity with the help of invented methods (Ijtihad).

9. A Muslim can fall a prey to the deceit of Satan temporarily and commit a sin, but this act of his is not termed as worship of Satan, but constant obedience of Satan has been termed as worship of Satan.

10. Obedience to Allah is related to the point as to what commands Allah has given, but worship is that inner feeling of man which naturally spurts out.

67. The worship of a single God has been termed as the straight path, for this path directly leads to Allah. This is the destination of success. And the name of this path is Islam.

68. That is: Inspite of this divine emphasis a large number of people have followed Satan, and on his bidding have made other beings as their deities.

Thus they have lost the path of guidance and they have become transgressors.

69. Allah had not given you power of reasoning to keep it unused and suspended, and not to use it in matters pertaining to God and religion; it was given so that it could be used for providing the right answers to the most important questions arising out of matters pertaining to God and religion. If man does not follow his desires and passions, and uses the thinking faculty, then he will get the same answer to these questions that there is only one God of this universe and He alone is worthy of worship. But the condition of many people is that they follow their desire and remain attached to their ancestral religion, regardless of the fact that they have to worship thousands of deities, and even if they are required to bow before bricks and stones. The unreasonableness of these acts is manifest. When they refused to proceed on this path in the light of reason, then their artificial gods appeared to them to be true.

Quran invites mankind to contemplate over the question of God and religion in the light of their reason and to take help from the prophetic guidance.

It may be noted that atheism is not reasonable, but it is also as unreasonable as accepting innumerable gods.

70. On the Day of Resurrection the disbelievers will have to pass through various stages. One stage will come when their tongue will not speak according to their wish, and their parts, hand and feet, etc., will speak for them and will testify what they were doing.

71. That is: Why are they not afraid of Allah that as an example if He removed their eyes, what would be their condition. Will they be able to proceed towards the path? When there will be no eyes, how will they see? There can be various ways of removing the eyes: Allah may cause them to meet with an accident and they may lose their eyesight.And it is also likely that Divine punishment causing blindness may seize them as the eyesight of persons attacking Prophet Loot's house (Lot) was removed. If man

ponders over the point that his Creator and Master, if He wills, can take away his faculties and energies at any time, then he would tremble with fear. And when he would tremble with His fear, he would follow His path which is the path of Taqwa, path of God's fear.

72. That is : One form of Allah's punishment can be that at the time when disbelievers are walking their faces may be disfigured, not only that but even their bodies may be totally distorted, then it would not be possible for them either to proceed further or to return to their homes. They would crumple wherever they may be on the roads. This form of the divine punishment could be of natural catastrophe, in which people's dead bodies are found in such conditions that their hands and feet are missing while faces are disfigured. In modern times tragic accidents of motor cars, trains and air planes are taking place almost every day and providing sufficient material for the people to learn a lesson. But is there anyone who will fear God on learning of these tragedies?

73. For further explanation please see Surah Nahl, Note No.104.

Here it may be noted that the God who diminishes the energy and faculties of man in old age can take away these faculties from men at any time at any stage. If man contemplates on his capabilities from this aspect then he cannot feel proud over his strength, capabilities or achievement, and he would bow before God.

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وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِيْ لَهٗ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ﴿۶۹﴾

69. We have not taught him (the Prophet) poetry, nor does it behave him. This is nothing less than a Reminder, and a clear Quran. [74]

لِّيُنْذِرَ مَنْ كَانَ حَيًّا وَّيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِيْنَ ﴿۷۰﴾

70. To warn the living, and the sentence may be justified on the disbelievers.[75]

اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ
اَيْدِيْنَاۤ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ﴿۷۱﴾

71. Do they not see how among the things Our hands have made We have created for them the cattle of which they are masters? [76]

وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَمِنْهَا يَاْكُلُوْنَ ﴿۷۲﴾

72. And We subjugated these to them so that they may ride on some and eat the flesh of others.

وَلَهُمْ فِيْهَا مَنَافِعُ وَمَشَارِبُ ؕ اَفَلَا يَشْكُرُوْنَ ﴿۷۳﴾

73. And for them there are (other) benefits[77] and drinks [78] from them. Will they not then give thanks?[79]

وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ﴿۷۴﴾

74. And they have taken (other) gods beside Allah in order that they may be helped.

لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ﴿۷۵﴾

75. They cannot help them, but they will be hauled up as their army.[80]

فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ﴿۷۶﴾

76. Let their speech not grieve you.[81] We know what they conceal and what they proclaim.

اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ
فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿۷۷﴾

77. Does man not realise that We created him from a drop of human seed? Yet he is an open disputer.[82]

وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ
خَلْقَهٗ ؕ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ﴿۷۸﴾

78. He invents similarities [83] for Us and forgets his own creation.[84] He says: "Who will give life to rotten bones?"

74. This is the refutation of this charge of the disbelievers that the Prophet is a poet and the Quran is a collection of verses. It states that We did not teach Our Prophet to compose poetry nor does anyone become a Prophet by writing poetry. These words are nothing but reminders and admonition and a plain book worthy of reading. In poetry there is rhyming and balancing, therefore, a poet in order to rhyme and balance his words brings in far off ideas and imaginative things. Instead of presenting any well-knit idea he presents scattered views and disparate thoughts. In other words the characteristic of poetry is mere imaginative writing. Therefore, it is very much below dignity for a prophet. Whatever a prophet says, it is solid, unchangeable and based on reality. For this reason Allah did not teach the Prophet, Sallal Lahu Alaihi Wa Sallam, to write poetry. The Quran which was revealed to the Prophet has no relation with poetry. Any person who has studied it can feel that there is no room for conjecture or imaginative statements. There has not been any balancing of words in this for merely rhyming, but this Book reminds man of his forgotten lesson, and it is out and out a counsel and such a clear word that everybody can understand it and can achieve guidance and piety.

75. That is: Those whose hearts are not dead but are living, they will accept the influence of the Prophet's warning that is being given through the Quran. As for those whose hearts are totally dead, they cannot take any benefit and advice from it. However for them Allah's message has been convincingly conveyed to them and on the Day of Judgment they will not be able to put up this excuse that they did not know about this adverse consequence.

76. It means that these cattle which man possesses are the creation of Allah only and not of any other being. From these cattle man derives immense benefit.

The meaning and sense of the ayah is fully clear, and it is not at all necessary to go into the discussion as to what is the reality of Allah's hands. It is sufficient for us to know that there is nothing like Him. Therefore, Allah's hands cannot be imagined to be on the lines of the hands of His creatures.

77. Benefits like hide (skin), wool, etc. and farm work with the oxen.

78. That is: Various kinds of milk from goats, cows and she-camels.

79. When these delectable things are provided by Allah, then it is obligatory that He should be given His due thanks, and these thanks will be acceptable only when He will be recognized as the only God and will be worshipped and obeyed sincerely.

80. That is : How will these deities of theirs help them, when the devotees will be hauled up before God as the army of their deities for the punishment. In the world they shouted slogans of their gods' victories, they made the idols of their deities and built their temples and harassed and quarreled with the worshippers of the One and Only God, so much so that they fought battles in support of their deities. Thus they lived as the army of their deities. Therefore, on the Day of Judgment they will be hauled up before Allah as the sena (army) of these deities.

81. These are the comforting words for the Prophet, Sallal Lahu Alaihi Wa Sallam, that when his opponents are not ready to accept his reasonable suggestions and points, then he need not grieve, for they will get what is coming to them, their due punishment.

82. Although man is created from a little drop of sperm, which is very lowly, yet he is so conceited with his greatness that he is not prepared to listen to the words of His Lord and standsup as an opponent. Had he contemplated his insignificance, he would have developed in himself a sense of worship for the Lord, and of humility and indebtedness, but he forgets his own reality and says such things which are contrary to truth, and to utter such words does not become man.

83. That is: Imagining Allah to be like other creatures, he says such things about Him which amount to there being defects and deficiencies in the being and attributes of Allah, when Allah is absolutely free of every kind of defect and deficiency.

84. That is: Thinks that Allah cannot revive dead humans, and he forgets about his own creation that Allah created him from a little drop of sperm (semen) and made him into a living human being. The Being who can do this, how can His power be limited?

79. Say : "He will give them life again who created them at the first time, and He has knowledge of every creation.[85]

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

80. "Who produced for you fire from the green tree, and from that you kindle (your fuel)."[86]

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾

81. Is He Who has created the heavens and the earth not able to create their like?[87] He surely is! for He is the All-Knowing, Great Creator.[88]

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

82. His command, When He intends, is only that He says: "Be"! and it is.[89]

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٨٢﴾

83. Immaculate is He in whose hands is the control of everything ! To Him you all will be returned.[90]

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

85. He knows fully well every minute detail about His creatures. He is also aware about the components of every creature and of every quality and attribute of every creature. Then is if difficult for him to create again all mankind?

86. In the ancient times when the matches and the lighter were not invented, branches of particular trees were used for kindling fire by rubbing them against each other. In those days in Arabia two kinds of trees were found which were known as 'Markh'; and A 'far'.One was supposed to be male other female. The well-known Arabic Dictionary, Lisanul Arab, gives the following clarification about them :

"These are Markh and A 'far, and both these trees have fire in them, which is not found in other trees. From their branches 'striking' or 'rubbing' pieces are made and by their friction fire is kindled. Azhari says that he has seen these trees in the desert."

-(Lisanul Arab Vol.4, page 589).

To produce fire from green trees is a great wonderful phenomenon, and it is also God's wonderful power that the wood that is used for burning also comes from the green trees. Water is also a compound of oxygen and hydrogen gases, and oxygen is highly inflammable. These discoveries of Science has presented to us various amazing examples of Allah's great power.

87. That is: To create human beings similar to those that were created on this earth.

88. He is not tired after creating such a huge number of humans, He has unimaginable power, and nothing is going to be reduced from the power house at His command. He has knowledge of everything and there is no likelihood of there being any mistake by Him.

89. For creating a thing, He has not to take any trouble or make any efforts, He has merely to desire or wish a thing and say 'Be' and instantly that thing comes into existence.

This is absolutely the most correct knowledge about Allah's creative power that Quran has given to mankind. After this there remains no room for those philosophical discussions in which the people of religions have engaged themselves.

90. This is the last ayah of this surah in which in a few words three important points have been stated, and they have been stated in such a way that they strike the right chords in our heart: First is this that Allah's being is free of every kind of defect and deficiency, secondly everything is under His control, and He rules over everything. In this universe all authority vests in Him. And thirdly this that ultimately everybody has to go back to appear before Him so that he may give an account of what good or evil he has done to get the reward or the punishment, as the case may be. Thus the topics of Tawheed (monotheism) and the Hereafter both have been collected in this ayah, and from these the topic of Prophethood automatically emerges. This is an obvious example of Quranic brevity and miracle of speech.

SURAH AS-SAFFAT

37. SURAH AS-SAFFAT

(THOSE RANGED IN RANKS).

Name: The Surah begins with the word As-Saffat (By the angels who are ranged in ranks). This gives the Surah its name.

Time of Revelation: From the arrangement of the ayat and the topics it is gathered that it might have been revealed in the middle of the Meccan period.

Central Theme: In this Surah light is thrown on the fact of Allah's being the only God from a different angle and in its support the testimony of the angels has been presented. And the reward for accepting this reality and the punishment for denying it have been presented in such a way that a glimpse of what is going to happen in the future can be seen today.

Order of the verses: In ayat Nos. 1 to 10, testimony of the angels has been presented in support of Allah's being the only God, and it has been clarified that satans cannot reach the angels, they have been kept away from their high place.

Verses Nos. 11 to 74 present the conditions of the next world. On the one hand adverse consequences for the worshippers of other deities has been presented, and on the other hand the happy end of Allah's worshippers is described.

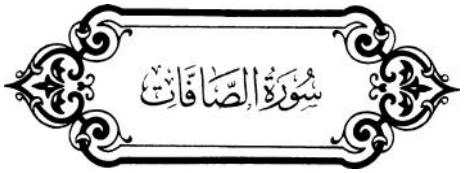
In Verses Nos. 75 to 148 there is a brief description of the various prophets (peace be upon them), who had to undergo all kinds of troubles for their presentation of the call of monotheism, and had offered great sacrifices in the path of religion. Allah blessed them with great rewards for their sacrifices

Ayat Nos.149 to 170 present the false beliefs of the polytheists, particularly about the angels, and refuting these the statement of the angels themselves is brought to notice.

Ayat Nos. 171 to 182 are the last verses of the Surah in which are given the glad tidings of Divine help for the Prophet and victory for Allah's army, that is the followers of the Prophet.

37. SURAH AS -SAFFAT

(THOSE RANGED IN RANKS).



Verses: 182

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالصّٰٓفّٰتِ صَفًّا ۙ﴿۱﴾

1. **By those who range themselves (angles) in ranks,[1]**

فَالزّٰجِرٰتِ زَجْرًا ۙ﴿۲﴾

2. **And by those who drive away (Evil) with reproof,[2]**

فَالتّٰلِيٰتِ ذِكْرًا ۙ﴿۳﴾

3. **And by those who recite the Divine Praise,[3]**

اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ؕ﴿۴﴾

4. **Verily, your God is one: [4]**

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ؕ﴿۵﴾

5. **Lord of the heavens and of the earth and all that is between them, and Lord of the easts. [5]**

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۙ﴿۶﴾

6. **We have adorned the heaven of the world with the ornaments of the stars,[6]**

وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۚ﴿۷﴾

7. **With security from every rebellious devil. [7]**

لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۖ﴿۸﴾

8. **They cannot listen to the Exalted Assembly and they are pelted from every side, [8]**

دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۙ﴿۹﴾

9. **Outcast,[9] and theirs is a perpetual punishment; [10]**

1. By ranged in ranks are meant angels as is clear from the ayah No.165 of this very surah, in which this statement of the angels has been quoted:

" And we are ranged in ranks (in the presence of Allah)"

And the swearing conveys the sense of evidence or testimony and this is a figure of speech in Arabic. On such occasions the meaning of oath is not the same as we understand it in our languages, that is to swear by someone who is great, such an oath is taken of Allah only.

In the ayat a glimpse of the heavenly court is presented. Standing of the angels, ranged in ranks, with humility is a testimony of the fact that for them only Allah is worthy of worship.

2. That is: Angels reproach and rebuke satans. They have nothing to do with this rebellious group, they only curse them.

3. That is: Angels, who are always busy with remembering Allah. With Zikr (remembering) there is a mention of reciting (tilawat) which indicates that for the angels certain words for recitation have been reserved, as some words like **Subhanallah**, **Alhamdulillah**, etc. have been reserved for us. These specific words for zikr, which have been taught by Allah only, have great importance.

Angels remember Allah with the words specifically taught them by Allah, therefore, it has been termed as recitation of zikr, and this recitation of Zikr is worship.

4. This is the thing for which the worship of the angels has been presented as testimony. It means that your God is only one, and it is He alone who is also the God of the angels in the heaven.

5. Things existing between the earth and the heavens are innumerable. Astronomers say that in the galaxy in which our earth is situated has crores of stars:

> "Our Galaxy is a vast system of 100 billion stars." -(The Cambridge Ency. of Astronomy, London, P. 313).

Who is the Creator and Master of such a vast universe and who rules over it? The only answer to this question on the academic level can be one, and that is: one God is the Creator and the Master of the entire universe and only His sovereignty rules over it.

And from the ayah it is also learnt that there is not only one East but there are many east's and it has become easier for man to understand this thing in the light of the modern Astronomy. As there are east and west on the earth on account of the rising and setting of the sun, similarly there are east and west on various planets. By terming Allah as the Lord of the easts, Quran has hinted at this reality that this universe is very vast, do not consider it limited to only one east, and that the master of this entire universe is only one, that is Allah.

6. The sky has been adorned with the stars in such a way that its beautiful appearance has become an attraction for the beholder, and provides an invitation to him to contemplate as to who is that master craftsman who has presented this beautiful sample of His art.

7. That is: When the rebellious satans fly towards the sky in order to bring the information from the heavens, they are unable to reach the heavens, as the sky has been made safe from their reach.

8.'Mala-e-A'la' means the heavenly court or the meeting of the angels. The satans cannot hear anything from this meeting. Therefore this view is wrong that satans carry the information from the heavens to the sooth-sayers, and because of this concept the disbelievers of Makkah nursed the doubt that the Prophet was a sooth-sayer. They used to say that the Prophet who was giving them the information of the next world was getting the information from satans, which contains falsehood also. In refutation of such a view it is stated here that satans cannot hear any information from the heavens, they have been kept away from it, and such an arrangement is made that if the satans try to cross the limit of flight fixed for them they receive beatings from every direction.

9. That is: Angels rebuke them, reproach them, and curse them,

10. In the Hereafter there is everlasting punishment for these satans.

10. Except him, who snatches something then gets pursued by shining flame.[11]

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

11. Ask them if they are a harder creation than those whom We have created?[12] Verily We have created them from sticky clay.[13]

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ﴿١١﴾

12. Nay, but you marvel, while they mock,[14]

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

13. And when they are reminded, they do not pay heed,

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾

14. And when they see a sign they mock at it.

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

15. And they say: "It is plain magic. [15]

وَقَالُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٥﴾

16. "What! When we are dead and turned to dust and bones, shall we be raised to life (again)?

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾

17. "And our forefathers too?"

أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾

18. Say: "Yes, and you will be disgraced."[16]

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

19. It will be only one shout, and they will suddenly see (the scene of the Doomsday).[17]

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

20. They will say: "Woe to us ! This is the Day of Requital."[18]

وَقَالُوا يَا وَيْلَنَا هَٰذَا يَوْمُ الدِّينِ ﴿٢٠﴾

21. This is the Day of Judgment which you used to deny.[19]

هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

11. The word 'Shahab' used here means flame, which refers to flames emanating from the stars. If any satan tries to fly beyond the stars to get the news from there, the flame from the stars chases it, that is: the flame hits it and the satan cannot go further.

For further explanation please see Surah Hijr Note No.16.

12. Humans, angels and jinns whom Allah has created was it more difficult to create them from non-existence or is it more difficult to create humans again? If the first thing was easy for Allah, then the second thing should be easier for Him. What is their answer to this? The word 'mun' in Arabic is used for creatures with intelligence, that is why we have translated it as 'whom' instead of 'which'.

13. Man was created from dust. The dust from which man was created had to pass through various stages. Quran has mentioned at different places its different stages and states. Here that state of dust is mentioned when it had become sticky after being mixed with water. From this dust man's structure was moulded.

14. That is: O Prophet! You marvel at Allah's miraculous craftsmanship that how He has presented these excellent samples of artistic creations, but the condition of these people is that they are ridiculing the might of Allah and they say that creating for the second time is not possible.

15. When an argument is presented to them which proves that the Arabic Prophet is a Messenger from Allah, they mock at it, and when they see its impact that it conquers the hearts of the people, they interpret it by saying that it is magic which is showing its effects. Thus neither counsel acts on them nor argument.

16. That is: You will be raised in such a state that your pride would have finished and you will find yourselves quite helpless.

17. On the Doomsday there will be a reproachful shout from Allah for His slaves: Get up and present yourselves before Me for answering about your misdeeds. As a result of this shout all dead humans will rise from the earth instantly, as if one shout will wake up all the humans who were sleeping, and will bring them in the ground of Hashr, where everybody will experience the happenings of Day of Judgment.

18. Seeing the scenes of Day of Judgment they will feel sorry for themselves. They will realise that they were denying the Day of Resurrection but in reality it did occur and they are now facing it and now they will receive their due punishment.

19. i.e. that time they will be told that you were not believing in the Day of judgment. Now have a look the same day has taken place.

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اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ وَمَا كَانُوْا يَعْبُدُوْنَ ﴿٢٢﴾

22. Gather together the wrongdoers and their mates and those whom they worshipped,

مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ ﴿٢٣﴾

23. Besides Allah, and lead them to the path to Hell ;[20]

وَقِفُوْهُمْ اِنَّهُمْ مَّسْئُوْلُوْنَ ﴿٢٤﴾

24. And stop them, they are to be questioned.[21]

مَا لَكُمْ لَا تَنَاصَرُوْنَ ﴿٢٥﴾

25. What has come over you that you do not help one another?[22]

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُوْنَ ﴿٢٦﴾

26. Nay, but this day they have become completely submissive.[23]

وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٧﴾

27. And some of them will get near to others, mutually questioning.[24]

قَالُوْٓا اِنَّكُمْ كُنْتُمْ تَاْتُوْنَنَا عَنِ الْيَمِيْنِ ﴿٢٨﴾

28. They will say: "Verily you used to come to us from the right hand side."[25]

قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُؤْمِنِيْنَ ﴿٢٩﴾

29. They will answer: "Nay , but you were not to be believers."

وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ ۚ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ ﴿٣٠﴾

30. "We had no power over you, you (yourselves) were wayward people.[26]

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ اِنَّا لَذَآئِقُوْنَ ﴿٣١﴾

31. "Now the word of Our Lord has been fulfilled concerning us .[27] verily, we will have to taste (our punishment).

فَاَغْوَيْنٰكُمْ اِنَّا كُنَّا غٰوِيْنَ ﴿٣٢﴾

32. "So we misled you, we ourselves were misled."[28]

فَاِنَّهُمْ يَوْمَئِذٍ فِى الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٣﴾

33. Thus on that day they will all share Our punishment.[29]

20. This will be a command to the angels to gather the wrongdoing leaders and guides, and also their companions and followers, and also those idols whom they used to worship beside Allah, and then to carry them to the Hell.

21. When they will reach near the Hell, Allah will command the angels to stop and let the wrong-doers be questioned before being thrown into the Hell. What they will be asked has been mentioned in the following ayah.

22. That is: In the world you were helpers of one another and had been displaying unity as a religious group; now what has happened to you that you are showing great disregard for one another, and do not help each other in such a difficult situation. They will not be able to answer this question, which will express their helplessness.

23. In the world they were disobedient to Allah, but today they have surrendered themselves to Allah. Now whatever command is given them they obey. Where is the pride of their freedom?

24. That is: They will blame one another, leaders will blame their followers and the public their leaders, religious guides will blame their followers, and the followers their guides, and satans will blame their disciples and the disciples their teachers.

25. In Arabic the idiom right hand side means the path of good. It means that we had come as your well wishers but actually you became our ill-wishers; you led us the green path and we were deceived by your glib talk and had to see this consequence.

26. They will reply to the misguiders that you were also not for accepting faith, if you were to accept faith, we had no power to prevent you from doing that; you yourselves are responsible for your own straying.

27. That is: His command that the followers of Satan will have to undergo the punishment in Hell.

28. They will admit that they were themselves misled, and when they were misled they could mislead their followers too, but why should the followers fall a prey to their misleading?

29. That is: Leaders, people and the religious guides and their followers were responsible for their own straying, therefore, they will all have to share the punishment.

The people are also not innocent: why did they follow the misguided leaders and the religious guides. Since they chose to go after them, they will have also to fall in the same pit in which they fell.

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إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

34. Verily thus We will deal with the guilty.[30]

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

35. They were such people that when it was said to them that there was no god except Allah, they became arrogant,

وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

36. And used to say: "Are we to renounce our gods for the sake of a mad poet?"[31]

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

37. Nay, but he has brought the Truth, and confirmed those who were sent before him.[32]

إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾

38. Verily (now) you will taste the painful punishment.

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾

39. You are not requited except for what you did,[33]

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾

40. Except the sincere slaves of Allah;[34]

أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾

41. For them there is fixed sustenance,[35]

فَوَاكِهُ ۖ وَهُم مُّكْرَمُونَ ﴿٤٢﴾

42. Fruits.[36] And they will be honoured,[37]

فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾

43. In the blissful Gardens,

عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٤﴾

44. On thrones, facing one another;[38]

يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾

45. A cup from the gushing fountain will be brought round to them,

بَيْضَاءَ لَذَّةٍ لِّلشَّارِبِينَ ﴿٤٦﴾

46. White, delicious to the drinkers,

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾

47. There will be no harm in it, nor will it affect the reason.[39]

30. Hints at the disbelievers of Makkah that they will also be punished as guilty persons in the Hell.

31. They used to call Allah's messenger as a mad poet.

32. The Prophet of the Quran had brought the Truth and his teachings were not different from the teachings of other prophets who had come earlier and there was no reason for them to deny it. He had even declared that these prophets were also true messengers. His teachings were also harmonious with their teachings. He had fulfilled all the conditions which were mentioned in the prophecies mentioned by these prophets.

33. No injustice will be done to you. You will be given just rewards or punishment for your deeds or misdeeds.

34. By special or sincere slaves are meant those slaves whom Allah had chosen for worship and devotion. No trick of Satan worked on them, and with Allah's guidance they were reserved for Allah's service only. Such people will be safe from any kind of punishment on the Day of Judgment. Not only this, but as is mentioned further, they will be blessed with invaluable rewards.

It should be noted that this promise of rewards has not been made for the so-called Muslims but for those who will in reality prove to be Allah's special slaves by virtue of their faith and acts.

35. They will not have to worry about their sustenance and provision therefore, but they will be contented that their provision is fixed and they will always be getting it.

36. Fruits has been mentioned here as an example, otherwise at other places other nice things have been mentioned. In the Paradise it will not be necessary to eat food to keep alive, for the people will get such bodies that will have no defects. Their eating and drinking will be for enjoyment only. That is why fruits have been specifically mentioned.

37. They will not get merely things to eat and drink, but they will also receive utmost respect and honour.

38. In the Paradise, there will be royal thrones for sitting, and the people of Paradise will be sitting opposite one another in such a way as if these meetings are for camaraderie and social get together.

39. The drink (wine) in the Paradise will be quite different from that of the world. It will neither cause any headache nor any other aches in the body, nor will it affect the function of the intellect. It will be free from every kind of defect, and will be pure, clean and most tasteful to drink. This drink of the Paradise has been termed as wine because it would give a kind of pleasure and taste compared to which any worldly wine is nothing. Although their names are common, but in their nature and effects there is a lot of difference between the two.

48. And with them will be those of modest gaze and lovely big eyes, [40]

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ﴿٤٨﴾

49. As if they are hidden eggs.[41]

كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ﴿٤٩﴾

50. Then they will turn towards one another and will inquire about (the welfare of) one another.

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٥٠﴾

51. One of them will say: "I had a friend,

قَالَ قَآئِلٌ مِّنْهُمْ اِنِّيْ كَانَ لِيْ قَرِيْنٌ ﴿٥١﴾

52. "Who used to say:" Are you one of those who confirm the Resurrection?[42]

يَّقُوْلُ ءَاِنَّكَ لَمِنَ الْمُصَدِّقِيْنَ ﴿٥٢﴾

53. "When we are dead and turned to dust and bones, shall we be brought to judgment?"

ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَدِيْنُوْنَ ﴿٥٣﴾

54. He will say: "Do you want to look down."[43]

قَالَ هَلْ اَنْتُمْ مُّطَّلِعُوْنَ ﴿٥٤﴾

55. He will look down and see his friend in the midst of the Hell.[44]

فَاطَّلَعَ فَرَاٰهُ فِيْ سَوَآءِ الْجَحِيْمِ ﴿٥٥﴾

56. He will say: (to him): "By Allah! You almost ruined me ! "

قَالَ تَاللّٰهِ اِنْ كِدْتَّ لَتُرْدِيْنِ ﴿٥٦﴾

57. " But for the grace of Allah I should surely have been of those brought up. [45]

وَلَوْلَا نِعْمَةُ رَبِّيْ لَكُنْتُ مِنَ الْمُحْضَرِيْنَ ﴿٥٧﴾

58. "Is it not that we shall not die [46]

اَفَمَا نَحْنُ بِمَيِّتِيْنَ ﴿٥٨﴾

59. "Except our first death,[47] and that we shall not be punished?"[48]

اِلَّا مَوْتَتَنَا الْاُوْلٰى وَمَا نَحْنُ بِمُعَذَّبِيْنَ ﴿٥٩﴾

60. Surely this is the supreme achievement .[49]

اِنَّ هٰذَا لَهُوَ الْفَوْزُ الْعَظِيْمُ ﴿٦٠﴾

40. That is: In their company will be such wives as would keep their gaze low on account of modesty. The word used here is' Een' which means having big eyes, which is a sign of beauty.

41. Their white complexion and their being hidden and secure has been likened to those eggs, which the birds hide under their wings. The Arab poets of the jahiliyah period like Umraul Qais used the simile of eggs for beautiful veiled virgins in the words 'baidhati khidri.'

42. That is: Do you also believe in the Doomsday and the life in the second world?

43. Before he would complete his sentence, Allah will ask him whether he would like to see him, and that if he wanted to have a glimpse of him, he could have it.

44. As soon as that person would look down into the Hell, he will observe his friend in the midst of Hell.

It is learnt that if the people of Paradise want to see the people of the Hell they would be able to see them easily. For this viewing it would not be necessary to provide binoculars, etc.

45. That man of Paradise will thank Allah that through His grace he was not tempted by his friend and like him was not thrown into the Hell. This event which will take place in the future has been narrated by Allah in order that everybody should be wary of his friend or comrade and if his friend is a denier of the Hereafter, he should not be misled by him.

46. Then this man of Paradise will address those present and ask whether it was not a fact they would have everlasting life in the Paradise and that they would never encounter death. Thus in this style of questioning he will express his own belief.

47. The death that came to us in the world was the last death.

48. Paradise is the everlasting reward of Allah, therefore, the question of any punishment and distress in the Paradise does not arise.

49. An achievement greater than this cannot even be imagined.

لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ ﴿٦١﴾

61. For such (achievement) let the activists strive.[50]

اَذٰلِكَ خَيْرٌ نُّزُلًا اَمْ شَجَرَةُ الزَّقُّوْمِ ﴿٦٢﴾

62. Is this a better hospitality or the Zaqqum tree?[51]

اِنَّا جَعَلْنٰهَا فِتْنَةً لِّلظّٰلِمِيْنَ ﴿٦٣﴾

63. We have made it a trial for the wrongdoers. [52]

اِنَّهَا شَجَرَةٌ تَخْرُجُ فِيْٓ اَصْلِ الْجَحِيْمِ ﴿٦٤﴾

64. Verily it is a tree that springs from the nethermost part of the Hell. [53]

طَلْعُهَا كَاَنَّهٗ رُءُوْسُ الشَّيٰطِيْنِ ﴿٦٥﴾

65. Its fruits are like devil's heads.[54]

فَاِنَّهُمْ لَاٰكِلُوْنَ مِنْهَا فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ﴿٦٦﴾

66. And verily they will eat from that and fill in their bellies. [55]

ثُمَّ اِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيْمٍ ﴿٦٧﴾

67. Then verily they will get boiling water for drinking. [56]

ثُمَّ اِنَّ مَرْجِعَهُمْ لَاِلَى الْجَحِيْمِ ﴿٦٨﴾

68. And afterwards their return will surely be to the (fire of) Hell. [57]

اِنَّهُمْ اَلْفَوْا اٰبَآءَهُمْ ضَآلِّيْنَ ﴿٦٩﴾

69. They found their fathers astray.

فَهُمْ عَلٰٓى اٰثٰرِهِمْ يُهْرَعُوْنَ ﴿٧٠﴾

70. And they are following their footsteps only. [58]

وَلَقَدْ ضَلَّ قَبْلَهُمْ اَكْثَرُ الْاَوَّلِيْنَ ﴿٧١﴾

71. And verily before them, most of the ancients had gone astray. [59]

وَلَقَدْ اَرْسَلْنَا فِيْهِمْ مُّنْذِرِيْنَ ﴿٧٢﴾

72. And verily We had sent among them warners !

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ﴿٧٣﴾

73. So see what was the fate of those who were warned,

50. The statement of the man of paradise is finished in the above lines. Now this is the encouragement from Allah for the people that they should try to achieve this triumph and try to win the Paradise by their faith and good deeds.

51. Zaqqum is the name of a tree which bears very repulsive and bitter fruits. This tree is found in the Tahama region of Arabia. The very bitter and poisonous fruit which will be available for eating in the Hell can be likened to the fruit of the Zaqqum tree.

52. The tree of Zaqqum is a means of trial for the wrongdoers. Ordinarily this very thought of such a tree should make them tremble, but instead they would ridicule the idea that there can grow a tree in the fire of the Hell.

53. It is not at all difficult for the might of Allah to have a tree grow in the Hell fire, and the clarification that has been given in these ayat about that helps in strengthening our belief and faith about its authenticity. The tree that grows in the nethermost regions of the Hell can well be imagined to be how devastating will be its effect and what a terrible punishment it would be to eat it !

54. People have not seen Satan, but his terrible concept is there in their minds. Taking help of this concept, the fruits of this tree have been likened to the heads of satans, which is very terrible. The fruits will be very ugly and terrible to look at.

55. When the people of Hell will feel hungry, they will have to feed on Zaqqum fruits, utterly bitter and repulsive. In reality these will be the fruits of their misdeeds to eat.

56. After eating fruits of the Zaqqum tree, they will get boiling water for drinking.

57. The Hell will be a very wide place. Its various regions will be reserved for various punishments. The 'guilty' will get the horrible food and drink in one part of the Hell and thereafter they will have to return to that part of the Hell which is known as 'Jahim' and which has great burning fire.

58. This statement is made in connection with the polytheists of Makkah, that is: inspite of the fact that their forefathers were misled and were astray, they followed their footsteps quickly and unhesitatingly. Following the customs of the forefathers is sort of a madness in which man does not use his intellect.

59. The reason for the straying of men is that they think that the religion and culture which are being followed from the ancient days are the right ones, and they want to remain attached to the same. Religious factions have sprung up because of this, although in the past too many people were astray. Neither they had the testimony of truth with them, nor do these people have it. The light of truth is gained by argument and convincing proof, and not by blind following.

74. Except the selected sincere slaves of Allah.[60]

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

75. And verily Nooh [61] invoked Us, and how Excellent were we the Hearer of his prayer ![62]

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

76. We delivered him and all his people from the great distress,[63]

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

77. And made his descendants the sole survivors,[64]

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

78. And We bestowed on him the praise of later generations:[65]

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

79. "Peace be on Nooh among the peoples of the world!" [66]

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

80. Verily thus do We reward the righteous.[67]

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

81. Verily he was one of Our believing slaves.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

82. Then We drowned the others.[68]

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

83. And verily among his followers was Ibrahim. [69]

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾

84. When he came to his Lord with a pure heart; [70]

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

85. When he said to his father and his people: "What is it that you worship?[71]

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

86. "Is it false gods besides Allah that you desire?[72]

أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

60. For explanation, please see Note No.34.

61. Here that portion of the history of Prophet Nooh is being presented which shows how Allah saved him from that suffering his community was subjecting him to, and finally delivered him from that punishment which struck his community at the end, and how Allah blessed him with His kind favours.

For details in connection with Prophet Nooh, please see Surah A'raf Note No.95.

62. Refers to that prayer which Prophet Nooh said after remaining for a long time with his community and delivering his message convincingly, and which is mentioned in Surah Qamar, Ayah No.10. Allah answered his prayer and the way in which He did it is a clear example of the fact that when His sincere slaves invoke Him, He not only hears them but also answers them in the best way. In this there is great comfort for the sufferers in the path of Truth.

63. By his 'Ahl' (people) are meant those who had accepted his faith, and by 'Karb-e-Azeem' is meant the great hardships which he had to suffer at the hands of his community and also the ultimate deluge which overtook his community.

64. The deluge had killed the entire human race, except those persons who were sailing in Prophet Nooh's Ark, and had believed in his religion. Most of them were the people of his household and subsequently through his progeny that were saved the human race was continued. Through Sam, Arab, Room etc. Semitic nations came into existence, through Haam Ethiopians and Egyptians, etc., and through Yafath came into being the nations of Turks, Mogul, and Gog, Magog, etc.(God knows best).

65. The reward which Prophet Nooh got from Allah in this world is what is stated in the above lines (ayah), that is the human race was continued through his progeny, and the second reward is that he is remembered by the later generations in good and kind words, especially those who believe in the Quran not only remember him with complimentary words but they repeat the splendid mention of his name in Quranic words, and they express their love and regard for him so lovingly.

66. This is the third reward that he got in this world, that he was blessed with Peace. His enemy could not do any harm to him. The great nations of the world pay him respects, that is Jews. Christians and Muslims remember him with affection, and the people of faith pray for him and send blessings of peace for him: Peace be on Nooh.

67. That is: Those whose deeds are righteous, they will get good rewards for their deeds by the grace of Allah.

68. Those who disbelieved were drowned.

For explanation, please see Surah A'raf Note No. 103.

69. That is: Ibrahim belonged to the same religion or the religious community as Prophet Nooh. What religion Prophet Ibrahim followed, Prophet Nooh followed the same religion, and he was a member of the same group that was the follower of the Prophet Nooh.

70. That is: Ibrahim presented himself before Allah in such a way that his heart was free from all dirt of polytheism and sins. He had kept his heart in the same healthy condition in which nature had given him. He had taken to worshipping his Lord, from adolescence only.

71. This happened at the time when he was blessed with prophethood. His father Azar was an idolater, and his community was also idolatrous, and Idolatry is the worst type of polytheism, open straying and a very serious guilt. Therefore, he began his dawah by delivering a very heavy blow to idolatry. He gave them an invitation for thinking whether what they were worshipping was really worthy of being worshipped?

72. Only Allah is the real God. Therefore, anybody or thing that will be made a deity will be a false and invented god.

87. "And what is your opinion of the Lord of Worlds?"[73]

فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿٨٧﴾

88. Then he cast a glance at the stars,[74]

فَنَظَرَ نَظْرَةً فِي النُّجُوْمِ ﴿٨٨﴾

89. And said: "I am sick."[75]

فَقَالَ اِنِّيْ سَقِيْمٌ ﴿٨٩﴾

90. So they turned away and went off.

فَتَوَلَّوْا عَنْهُ مُدْبِرِيْنَ ﴿٩٠﴾

91. He stealthily went to their gods and said to them: "Do you not eat?[76]

فَرَاغَ اِلٰٓى اٰلِهَتِهِمْ فَقَالَ اَلَا تَاْكُلُوْنَ ﴿٩١﴾

92. "Why is it that you do not speak?"[77]

مَا لَكُمْ لَا تَنْطِقُوْنَ ﴿٩٢﴾

93. Then he fell upon them, striking down with his right hand.[78]

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِيْنِ ﴿٩٣﴾

94. Then people came to him running.[79]

فَاَقْبَلُوْٓا اِلَيْهِ يَزِفُّوْنَ ﴿٩٤﴾

95. He said: "Do you worship what you yourselves carve. [80]

قَالَ اَتَعْبُدُوْنَ مَا تَنْحِتُوْنَ ﴿٩٥﴾

96. " When Allah has created you and also what you make?"[81]

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ ﴿٩٦﴾

97. They said among themselves: "Build for him a furnace (fire-house), fling him into the blazing flames."[82]

قَالُوا ابْنُوْا لَهٗ بُنْيَانًا فَاَلْقُوْهُ فِي الْجَحِيْمِ ﴿٩٧﴾

98. They schemed against him, but We made them the most humiliated.[83]

فَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَسْفَلِيْنَ ﴿٩٨﴾

99. And he said: "I am going to my Lord, He will guide me, [84]

وَقَالَ اِنِّيْ ذَاهِبٌ اِلٰى رَبِّيْ سَيَهْدِيْنِ ﴿٩٩﴾

100. "My Lord! Grant me a righteous son."[85]

رَبِّ هَبْ لِيْ مِنَ الصّٰلِحِيْنَ ﴿١٠٠﴾

73. Man believes in various deities on the false presumption that the Lord of the universe neither directly hears the prayers of his slaves and answers them, nor does He singly attend to the management of the affairs of the universe, nor is He singly worthy of worship. He has divided the godhood and therefore, others are also worthy of worship. This is absolutely an ill-advised concept of the Lord of the Worlds, Whoever adopts polytheism and idolatry he actually does not appreciate the worthiness of the Lord of the Worlds and turns away from Him. To bring home to them this very idea Ibrahim asked what was their opinion about the Lord of the Worlds?

74. It transpired at the time when people were about to go to some country fair outside the town. Night came and stars appeared in the sky. They also asked Prophet Ibrahim to go with them. He saw a good opportunity to give a good lesson to these star worshippers. First he cast a thoughtful glance at the stars and said to himself: "So these are their gods who are represented by their carved idols.! What attributes of godhood these stars have. How absolutely foolish of them !" Then he proffered an excuse for not going with them, which is mentioned ahead.

75. This excuse was put by Ibrahim because he was also not well, and going out in the night would have caused him more trouble. And also because he wanted to do his work in the absence of the people, since his work could be done in private only and silently. Therefore, he thought it sufficient to give the excuse of his illness without expressing what was his real motive. But a number or commentators have tried to interpret his excuse in strange ways. In their support they present a hadith which states that Ibrahim had made wrong statements three times, and this was one time when he stated that he was ill (Inni saqeemun)(Bukhari-Kitabul Anbia).We have discussed this hadith in detail in our Note No.80 of Surah Anbia, a summary of which is this that for reasons it cannot be considered as a correct or authentic hadith, and there is no reason that his excuse of illness should be considered wrong. It can be questioned only when his excuse is proved to be wrong, and when it is not proved, then what is stated in Quran is correct and true.

76. After the people went out of the city, Ibrahim got an opportunity to enter the temple and do his work. When he entered the temple, he saw that eatables things of various kinds were placed before the idols. He addressed the idols and asked them why they did not eat the food. This was a taunt meant for their worshippers who offer good and edible things before the idols.

77. This was the second taunt, that they make gods of those who are unable to speak.

78. The right hand is more powerful. Prophet Ibrahim hit the idols with full force, and broke them into smithereens. This event has been mentioned in detail in Surah Anbia. For details please see Surah Anbia, Note No.76.

79. That is: When people returned from the fair, they saw their idols broken into pieces, and since Prophet Ibrahim earlier told them that he would do something against them, as is mentioned in the Ayah No.57 of Surah Anbia, people went to him running to find out whether this damage was wrought by him.

80. The reply given to them by Prophet Ibrahim has been mentioned in Surah Anbia in detail. In these ayat a part of his reply has been presented.

To bring into spotlight the unreality of the idols, Prophet Ibrahim had raised this issue: What is the meaning of worshipping things carved with their own hands? None of these idols is a creator, for they themselves have made them, then how have they become worthy of worship?

81. Creator is Allah only, yours and also of the things like stone, clay, wood, etc., from which you carve out idols or deities. Therefore the fact of Allah's being the real God is absolutely clear, and to make deities of the things or idols carved by yourselves is absolutely foolish.

82. They had no reply to the question from Prophet Ibrahim, which were like proof and convincing arguments, and because of their religious prejudice they were not prepared to accept the truth. Therefore, they decided to throw Prophet Ibrahim into fire.

The reason for making a house for fire might have been that within the four walls the fire could be blazed to a very high degree and it would not allow Ibrahim to escape from the house, and it would be easier to catch him and bring him to the fire without the knowledge of his relatives of home and throw him into the fire.

83. They had conspired to throw Ibrahim into the fire, but as narrated in Surah Anbia, ayah No. 69, Allah cooled the fire for Ibrahim and he remained hale and hearty. Thus his enemies were made to taste defeat and they were disgraced.

84. Since the message of Allah was convincingly conveyed to the community, and the community was after his life, Prophet Ibrahim decided to migrate from the city. For details of migration see Surah Ankaboot, Note No.48.

85. Prophet Ibrahim had migrated from Iraq and had reached Syria (Palestine). There he prayed for righteous sons so that through them he might find support and the light of religion might spread everywhere.

Righteous children are a great blessing from Allah, and whenever prayer may be made to Allah for children, it should be for righteous children only.

And when he reached the age when He could run with him (Ibrahim), he said: "My son, I have seen in the dream that I am sacrificing you, so tell me what do you think?" He said:"O my father! Do what you have been commanded. Allah willing, you shall find me of the steadfast."*(AL-Quran)*

فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴿١٠١﴾

101. So We gave him the glad tidings of a gentle son. [86]

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِي الْمَنَامِ اَنِّيْٓ
اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى ؕ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ ؗ
سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾

102. And when he reached the age when He could run [87] with him (Ibrahim), he said: "My son, I have seen in the dream that I am sacrificing you,[88] so tell me what do you think?"[89] He said:"O my father! Do what you have been commanded. Allah willing, you shall find me of the steadfast."[90]

فَلَمَّآ اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ ﴿١٠٣﴾ ۚ

103. Then, when both of them submitted themselves [91] (to Allah) and he had flung him down upon his face,[92]

وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ ﴿١٠٤﴾ ۙ

104. We called out to him: "O Ibrahim![93]

قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٠٥﴾

105. "You have fulfilled the vision."[94] Verily thus We reward the righteous.[95]

اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ ﴿١٠٦﴾

106. Verily this was a clear test.[96]

وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ﴿١٠٧﴾

107. And We ransomed him with a great sacrifice.[97]

وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿١٠٨﴾ ۙ

108. And left for him (the praise) of the later generations.

سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ﴿١٠٩﴾

109. Peace be on Ibrahim!

كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١١٠﴾

110. Thus do We reward the righteous.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١١١﴾

111. Surely he was one of Our believing slaves.

وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿١١٢﴾

112. And We gave him the glad tidings of Ishaq a prophet of the righteous.[98]

86. That is: of Ismail's birth, who was the first son of Prophet Ibrahim. He was extremely tolerant and gentle, the proof of which can be seen in his offer to readily being sacrificed.

87. He became a support to his father that he walked with him and helped him in his work.

88 That is: I am sacrificing you for the sake of Allah. This was the dream of a prophet, in which there are unseen hints from Allah and which are totally free from all Satanic misgivings and doubts. Therefore, Prophet Ibrahim considered it a hint from Allah.

It may be noted that for anyone it is not proper to take any step on the basis of a dream which is not allowed by the Shariah, but since prophets are innocent beings, their dreams are also free from all falsehood. And there is also a specialty of the Prophets that if they commit any mistake in interpreting the dreams, Allah intervenes and rectifies the mistake on time.

89. Prophet Ibrahim asked the opinion of his son, because his son was to be sacrificed, and also because an idea and correct estimate of his patience and steadfastness could be made.

90. This was the reply of the son, whose every word was full of the feelings of faith and belief, sincerity and selflessness, patience and tolerance, courage and determination, humility and sacrifice. With this solid determination the use of the words 'Allah willing' reflects a high example of trust in Allah.

From the reply of the son it is learnt that he had not only reached the age of understanding, but also had become a person of sound intelligence.

91.'Aslama', i.e. both of them surrendered themselves to the will of Allah and were ready to obey His command unhesitatingly. It has thus become clear that the reality of Islam is to surrender oneself to Allah without any reservation, so much so that if the command is to stake one's life, one should not hesitate. Prophets Ibrahim and Ismail, by obeying such a command in which there was a great test for them, they reached the high peak of submission that is Islam.

92. That is: He made Ismail lie down on his stomach, probably the idea was that his face should not be before him while sacrificing.

93. That is: The knife was not even applied to his throat that Allah called him and stopped him from sacrificing his son.

94. Prophet Ibrahim had seen himself sacrificing his son in the dream, and he had not left anything undone in obeying this divine hint, and had made all arrangements for sacrificing his son. In this way he had shown unreserved obedience to Allah and thus fulfilled the vision. Now that the knife was to be applied to the throat, Allah stopped him, for the purpose was not to shed the blood of Ismail but only to see whether the father and the son pass through the test successfully or not. When they were successful in the test, Allah accepted their sacrifice even before it was actually offered. So there was no need to wield the knife. This was a mercy from Allah and also His appreciation.

95. Those who adopt virtue as their way of life, Allah helps them pass their tests successfully and with safety, and blesses them with honour and favour.

96. There is no doubt that it was a great trial. Ibrahim's trial in this sense whether he shows his readiness to sacrifice his dear and only child, and Ismail's trial in this sense whether he shows his readiness to be sacrificed in obedience to Allah.

97. That is: Allah presented a sheep in lieu of his life, that by sacrificing it a great tradition will be established. Accordingly among the rites of Hajj one important rite is sacrifice, which is offered by slaughtering camel, cow, ox, goat, sheep, any of these animals. Moreover, on the occasion of Eedul Azha Muslims all over the world offer sacrifices.

Prophet Ibrahim had offered the sacrifice of a sheep in lieu of the life of his son, which Allah had accepted as a great sacrifice. And this sacrifice is great because it has been established as a great tradition of Ibrahim. In the Bible in the Book Genesis, Chapter 22 there is a mention of sacrifice of a sheep.

This event of sacrifice had taken place on the hillock Marwah in Makkah, which is near the House of Ka'ba and where 'Sai' is done.

Relevant arguments are given below:

1. It was a unique sacrifice, for which the proper place would have been either Baitul Maqdis or Makkah. So far as Baitul Maqdis is concerned, the place was developed much after Prophet Ibrahim, by Prophets Dawood and Sulaiman (Peace be upon them). However in Makkah the House of Allah (Ka'ba) was built by Prophets Ibrahim and Ismail, therefore, this sacred land was the fittest place for this sacrifice.

2. The main place for the sacrifice is Baitullah (Surah Hajj:32), Therefore, sacrifice near it is sacrifice in a proper place.

3. In the Bible it is mentioned that Ibrahim was commanded to offer sacrifice in the country of 'Moriah', on a hillock. (See Genesis Chapter 22). Where is this country Moriah. The people of Bible have not been able to point out where it is. The commentator of the Bible writes:

> "The land of Moriah cannot be identified." -(The Interpreter' one volume commentary of the Bible p.18)

'Moriah' is in fact Marwah hillock, which is near Ka'ba in Makkah. On this hillock the event of Ismail's sacrifice had taken place. In the hadith it is stated that the Prophet has said about Marwah:

هٰذَاالْمَنْحَرُوَكُلُّ فِجَاجِ مَكَّةَ
وَطُرُقِهَامَنْحَر (مؤطا کتاب الحج)

> "This is the place of sacrifice, and all the big and small roads of Makkah are places for sacrifice." (Muatta, Kitabul Hajj).

In the hadith the mention of Mina as a place for sacrifices is on account of Shariah considerations. Firstly, Mina is situated adjacent to Makkah. Secondly on the occasion of Hajj it was necessary that the place for offering sacrifices should be wide because of the large number of the animals. For this reason sacrificing in Mina was made necessary by Shariah.

98. This ayah clarifies that the glad tidings about Ishaq was given to Prophet Ibrahim after the first son's birth and after the event of his sacrifice. Therefore, the son who was offered for sacrifice was Ismail only, but in the Bible Ishaq has been stated to be the one offered for sacrifice, which is a modification by the Jews. In support of Ismail being offered for sacrifice are those arguments which we have given above in Note No.97, and besides:

1. In the Bible it is stated that he was the only son of Ibrahim (Genesis, Chapter 22), and in Book Genesis, Chapter 16 it is stated that Sarah had no issue, and Ismail was born of Hajra:

> " And Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ish'mael. Abram was eighty-six years when Hagar bore Ish'mael to Abram".
>
> (Gen.16:15,16)

And it is also proved from the Bible that Ismail was older than Ishaq by 14 years (Genesis, Chapter 17). Therefore, the only son could be Ismail alone. But the Jews out of prejudice put the name of Ishaq in place of Ismail. This is their open distortion.

2. It is stated in the Bible that when 'Allah gave the glad tidings about Ishaq to Ibrahim, He said:

> "God said, 'No, but Sarah your wife shall bear you a son, and you shall call him name Isaac. I will establish my covenant for him as an everlasting covenant for his descendants after him."-(Gen. 17:19)

With the glad tidings of the birth of Ishaq this good news was also given that he will have children. Then how could the command of sacrificing Ishaq be given before his birth? It is also narrated in the Quran that when the glad tidings of the birth of Ishaq was given to Ibrahim's wife, the good news of the birth of Yaqub (Jacob) was also given to her:

فَبَشَّرْنَا هَابِاِسْحَاقَ وَمِنْ وَّرَاءِ
اِسْحَاقَ يَعْقُوْبَ (ھود:۷۱)

> "Then We gave her good tidings of Ishaq, and after Ishaq of Yaqub.",
>
> (Surah Hood -71).

3. If Prophet Ishaq were offered as a sacrifice, then this event would have been kept as a religious tradition among the Bani Israil, but the fact of there being no tradition of sacrifice in Bani Israil and there existing the tradition of sacrifice at the occasion of 'Eed Faseeh',

commemorating the exodus from Egypt is a clear proof that the son offered for sacrifice was Ismail and not Ishaq, for in the Hajj this tradition has been kept as a rite and also during Eedul Azha.

4. In the Quran two attributes of Prophet Ismail have been mentioned which are related to old his having been offered as a sacrifice: one is his being tolerant and submissive (Ayah No.101) and another of his being keeper of his promise (Surah Maryam Ayah No.54), while the attribute of Prophet Ishaq has been mentioned as 'man with knowledge' (Surah Hijr- 53).

Some commentators have copied certain narratives in support of Ishaq being offered as sacrifice on the basis of what the people of the Book stated, but as stated above the evidence quoted therein is not confirmed by Quran.

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وَبٰرَكْنَا عَلَيْهِ وَعَلٰٓى اِسْحٰقَ ۭ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ﴿١١٣﴾

113. And We blessed him and Ishaq. [99] And among their offsprings were some. Who performed good acts and some who clearly wronged their souls.[100]

وَلَقَدْ مَنَنَّا عَلٰي مُوْسٰى وَهٰرُوْنَ ﴿١١٤﴾

114. And verily We showed favour to Moosa and Haroon.

وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ﴿١١٥﴾

115. And saved them and their people from the great distress.[101]

وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ﴿١١٦﴾

116. And helped them, so they became victorious.[102]

وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ﴿١١٧﴾

117. And We gave them the clear Book.[103]

وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿١١٨﴾

118. And showed them the right path.[104]

وَتَرَكْنَا عَلَيْهِمَا فِي الْاٰخِرِيْنَ ﴿١١٩﴾

119. And We bestowed on them the praise of the later generations: [105]

سَلٰمٌ عَلٰي مُوْسٰى وَهٰرُوْنَ ﴿١٢٠﴾

120. 'Peace upon Moosa and Haroon.'[106]

اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٢١﴾

121. Verily, thus do We reward the righteous.

اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١٢٢﴾

122. Surely they were two of Our believing slaves.

وَاِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَ ﴿١٢٣﴾

123. And verily Ilyas [107] was one of the messengers.

اِذْ قَالَ لِقَوْمِهٖٓ اَلَا تَتَّقُوْنَ ﴿١٢٤﴾

124. When he said to his people: "Have you no fear of Allah?[108]

اَتَدْعُوْنَ بَعْلًا وَّتَذَرُوْنَ اَحْسَنَ الْخٰلِقِيْنَ ﴿١٢٥﴾

125. "Would you invoke Baal [109] and forsake the Most Gracious Creator?

99. That is: Showered blessings on both Ismail and Ishaq. Accordingly from both of them such races came into being which have very prominent place in the world. From Prophet Ismail Bani Ismail (Arabs) and from Prophet Ishaq Bani Israil (Jews).

100. That is: Whether it is Bani Ismail or Bani Israil, there are good and bad people in both the communities. There are those who have adopted righteous way of life and also those who have adopted the life of denial, disbelief, polytheism and are doing wrong to their own souls. It means that both the races are prominent because they descend from two great personages, but in the balance of Allah only one's good and righteous acts have weight and not the honour of birth.

101. That is: From those sufferings to Firaun was subjecting them.

102. Although Bani Israil were in minority in Egypt, and Firaun had made them a prey of his aggression and tyranny, they were people of faith and enjoyed the help from Allah and ultimately victory was theirs. Firaun was drowned along with his army and Bani Israil were delivered from his tyrannous rule. Thus this oppressed minority proved to be victorious against Firaun on account of its associating with the prophets.

103. Means the Torah, which was a clear and enlightening Book.

104. Straight path is Allah's religion, that is Islam whose prime characteristic is monotheism (Tawheed).

105. That is: Of Moosa and Haroon. The people of faith have regard for them and praise them as against Firaun who is cursed by everybody.

106. From Allah there is safety and Peace for Moosa and Haroon. This is a persuasion for the people of faith to send greetings of Peace on them: Peace be upon Moosa and Haroon.

107. The name of Prophet Ilyas in the Bible is Eliah (Elijah), and he was from the Bani Israil. His period is said to be before nine centuries before the Christian Era, Bible's Book, Kings 1, Chapter 18 which contains his story.

108. To what nation he was sent, Quran does not tell us. However he was sent, according to Bible, to one of the groups of Bani Israil that had adopted idolatry.

109. 'Baal' means master or chief, but for the community of Prophet Ilyas who had adopted Baal as their deity, its name Baal meant Lord.

126. "Allah is your Lord and also the Lord of your forefathers."[110]

اللّٰهَ رَبَّكُمْ وَرَبَّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿١٢٦﴾

127. But they denied him, so they will surely be hauled up (for punishment),[111]

فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ ﴿١٢٧﴾

128. Except Allah's selected slaves.[112]

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٢٨﴾

129. And We bestowed on him [113] the praise of the later generations.

وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ﴿١٢٩﴾

130. "Peace be upon Ilyasin!"[114]

سَلٰمٌ عَلٰٓى اِلْ يَاسِيْنَ ﴿١٣٠﴾

131. Verily, thus do We reward the righteous.

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿١٣١﴾

132. Surely he was one of Our believing slaves.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١٣٢﴾

133. And verily Loot [115] too was one of the (Divine) messengers.

وَاِنَّ لُوْطًا لَّمِنَ الْمُرْسَلِيْنَ ﴿١٣٣﴾

134. When We delivered him and his household,[116]

اِذْ نَجَّيْنٰهُ وَاَهْلَهٗٓ اَجْمَعِيْنَ ﴿١٣٤﴾

135. Except one old woman who was among those who stayed behind; [117]

اِلَّا عَجُوْزًا فِى الْغٰبِرِيْنَ ﴿١٣٥﴾

136. Then We destroyed the others.[118]

ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ﴿١٣٦﴾

137. And verily you pass by (the ruins of) their dwellings in the morning,

وَاِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ ﴿١٣٧﴾

138. And at night [119] time too. Do you not then use common sense?

وَبِالَّيْلِ ۗ اَفَلَا تَعْقِلُوْنَ ﴿١٣٨﴾

110. Prophet Ilyas tried to stop his community from worshipping idols, presenting this clear argument that it was foolish to adopt another deity, carved by their own hands, leaving aside Allah who is the best Creator.

111. The inescapable consequence of denying a prophet and persisting with idolatry is the punishment in the Hereafter. On the Day of Resurrection such people will be hauled up before Allah for punishment.

112. Those who believed in Allah to be the only God and worshipped Him, they will be kept away from such a punishment.

113. That is: of Ilyas.

114. Ilyasin and Ilyas are two different pronunciations of a single name like 'Tursina' and 'Tur Sinin'.

115. The story of Prophet Loot (Lot) has been narrated in a number of surahs. Here by making a passing reference to this event Quran has provided to the polytheists of Makkah an opportunity to take a lesson from it.

116. That is: Those kinsfolk or Prophet Loot who had embraced Islam were saved from the punishment.

117. This was Prophet Loot's wife who had not embraced Islam and had therefore remained behind, and was subjected to the punishment. For further explanation, please see Surah A'raf Note No.132.

118. Means all those, excepting Prophet Loot and those of his relatives who believed in him, that is, all disbelievers were destroyed.

119. The ruins of the settlements of the community of Prophet Loot existed on the coast of the Dead Sea, by which the people of Makkah used to pass while going to Syria and Palestine. In those days it was very difficult to travel in the desert in the scorching sun, therefore, people used to travel generally in the night or in the cool hours of the morning. The morning time has been mentioned because in the light of the morning observation of the ruins is easier and better. For further explanation please see Surah Hijr Note No.75

وَاِنَّ يُوْنُسَ لَمِنَ الْمُرْسَلِيْنَ ﴿١٣٩﴾

139. And verily Yunus [120] (Jonah) was one of the (Divine) messengers.

اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِ ﴿١٤٠﴾

140. When he fled to the laden ship,[121]

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَ ﴿١٤١﴾

141. Then (the people of the ship) drew lots, and he was of those rejected;[122]

فَالْتَقَمَهُ الْحُوْتُ وَهُوَ مُلِيْمٌ ﴿١٤٢﴾

142. And the fish swallowed him[123] when he was reproaching (himself [124]).

فَلَوْلَاۤ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ ﴿١٤٣﴾

143. And had he not been one of those who recite Allah's praises,[125]

لَلَبِثَ فِيْ بَطْنِهٖۤ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿١٤٤﴾

144. He would have stayed in its belly till the Day of Resurrection; [126]

فَنَبَذْنٰهُ بِالْعَرَآءِ وَهُوَ سَقِيْمٌ ﴿١٤٥﴾

145. Then We cast him on a deserted shore while he was sick.[127]

وَاَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍ ﴿١٤٦﴾

146. And We caused a creeping plant to grow over him.[128]

وَاَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ ﴿١٤٧﴾

147. And We sent him to a hundred thousand (people) rather more.[129]

فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ﴿١٤٨﴾

148. And they believed (in him), therefore, We gave them provisions for comfortable living for a while.[130]

فَاسْتَفْتِهِمْ اَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُوْنَ ﴿١٤٩﴾

149. Now ask them if your Lord has daughters while they have sons?[131]

اَمْ خَلَقْنَا الْمَلٰٓئِكَةَ اِنَاثًا وَّهُمْ شٰهِدُوْنَ ﴿١٥٠﴾

150. Or have We created angels females while they were present?[132]

اَلَاۤ اِنَّهُمْ مِّنْ اِفْكِهِمْ لَيَقُوْلُوْنَ ﴿١٥١﴾

151. Lo ! It is of their falsehood that they say:

120. For details of the Prophet Yunus's life please see Surah Yunus Note No.147 and Surah Anbia Notes Nos. 117 and 118.

121. Prophet Yunus was sent to the nation inhabiting the city of Nyneveh (Iraq) as Divine messenger. His period is said to be eight centuries before Christ. When he presented his Dawah, his nation rejected it. When he was disappointed with these people, he became upset and left the town in a huff, and probably decided to go to Palestine by sea. At the coast he found a laden boat about to sail and he boarded it with the intention of going to Yafa.

122. The ship or the boat on account of heavy weight perhaps became unsteady and the authorities decided to draw lots to lessen the weight by throwing the person drawn the lot into the sea. Perchance Prophet Yunus's name was drawn in the lots and he was thrown into the sea.

123. Allah created such conditions that a very big fish came and swallowed him. It might have been a whale or a shark.

124. 'Muleem' means one who reproaches. It means that when the fish swallowed him he was sorry for his error and he was reproaching himself.

125. As is narrated in Surah Anbia, ayah No. 87, Prophet Yunus recited Allah's praises in the belly of the fish and the words of these recitation were: (La Ilaha Illa Anta Subhanaka Inni Kuntu minaz-zalimeen – There is no god except You, Immaculate are you, verily I am the wrong-doer). From this recitation the path for his deliverance was thrown open.

It guides us to this important point that if a man is confronted with some difficulty, recitation of this auspicious 'tasbih' can be a means of his prayer being answered.

It may be noted that Prophet Yunus' being among the recites of Allah's praises does not mean that he recited this tasbih in the belly of the fish only, it means that he was one of the slaves of Allah who worship Him only and who sing His praises only. Having these attributes, he recited these auspicious words in time of his difficulty.

126. It was the auspiciousness of the words of Allah's praises that the fish threw him out, otherwise the belly of the fish would have remained his grave till the Doomsday. 'The words of the ayah are not clearly indicative that he would have remained alive in the belly of the fish till the Day of Resurrection, but they mean that he would have remained in the belly till that day. -And Allah only knows the mysteries of His own words.

127. And by the command of Allah the fish threw him on the bank of the sea. It was a desolate sea shore and Prophet Yunus had become very exhausted and weak.

128. Seeing his helplessness, Allah gave him support, and in that treeless land caused a gourd-tree to grow miraculously near him, which provided much needed shade for him. Thus he got the desired comfort and peace.

129. When his health was a little restored, Allah commanded him to go to the town whose population was over one lakh people, the city of Nyneveh, whose population was very large. There Prophet Yunus was sent for the second time for completing his mission of Dawah.

It has become clear that the error which was committed by Prophet Yunus was in connection with the duties of prophethood. He had not committed any sin willfully, but it was only a lapse, and that too in support of the truth. But in the sight of Allah it was an objectionable thing that he should have left the city where he was sent to convey Allah's message, without doing his duty and completing his task. Therefore, He subjected him to a very severe test. But as soon as he realised his error, he admitted his mistake and engaged himself in reciting praises of Allah. Allah delivered him from his suffering and helped him miraculously. From this it has also become clear that a prophet being innocent does not commit sin, but being a man he is liable to commit lapses, which Allah rectifies in good time. It is only Allah's being that does not commit any lapse. He is pure, innocent and without any blemishes.

130. When Prophet Yunus went to Nyneveh second time, his Dawah was accepted by the entire nation, and when they embraced Islam, Allah blessed them with His favour and gave them opportunities in the world to prosper.

This is the only example of the whole nation

accepting the prophetic message, which can be found in the prophetic world. It has been prominently presented in the ayah No.98 of Surah Yunus.

131. The polytheists used to believe that angels were the daughters of Allah. To imagine sons or daughters for Allah is the most senseless thing. To think that Allah had daughters and they did not like to have daughters was the most absurd thought. To bring into focus this absurdity they are being asked as to why they imagine daughters for Allah when they themselves do not like to have daughters? Why do you not feel any reluctance in suggesting for Allah what you yourselves do not like? This is a taunt which exposes the absurdity of their belief.

132. How do they know that the angels are females. Were they present and eye witnesses when the angels were created?

And they have imagined kinship between Him and the jinns, and the jinns know well that they will all be brought up before Him.*(AL-Quran)*

152. "Allah has begotten children". Surely they lie.

وَلَدَ اللّٰهُ ۙ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۵۲﴾

153. Did He choose daughters instead of sons?

اَصْطَفَى الْبَنٰتِ عَلَى الْبَنِيْنَ ﴿۱۵۳﴾

154. What is the matter with you? How do you Judge?

مَا لَكُمْ ۫ كَيْفَ تَحْكُمُوْنَ ﴿۱۵۴﴾

155. Do you not then reflect?[133]

اَفَلَا تَذَكَّرُوْنَ ﴿۱۵۵﴾

156. Or have you a clear cut proof!

اَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ﴿۱۵۶﴾

157. So present your book if you are truthful.[134]

فَاْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۵۷﴾

158. And they have imagined kinship between Him and the jinns, and the jinns know well that they will all be brought up before Him.[135]

وَجَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ؕ
وَلَقَدْ عَلِمَتِ الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ ﴿۱۵۸﴾

159. ------- Immaculate is Allah, above their impututions![136]-----

سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ﴿۱۵۹﴾

160. Except the selected slaves of Allah.[137]

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿۱۶۰﴾

161. So you and that which you worship,[138]

فَاِنَّكُمْ وَمَا تَعْبُدُوْنَ ﴿۱۶۱﴾

162. You cannot excite (anyone) against Him

مَاۤ اَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ ﴿۱۶۲﴾

163. Except him who is destined for Hell.[139]

اِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ ﴿۱۶۳﴾

164. (The revealing angel says:) There is no one of Us but has his appointed position.[140]

وَمَا مِنَّاۤ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ ﴿۱۶۴﴾

133. A thing which is utterly foolish, how do you attribute it to Allah? The misguidance in the matter of belief in Allah is on account of man's not using his common sense in the matter, and man accepts blindly whatever unreasonable thing is related to him. Quran takes great exception to this and says that in the matter of belief in God man should use his intellect and before attributing anything to him he should judge it in the balance of intellect. If the people of religions were to use their intelligence they could have avoided being misguided.

134. If you have any documentary proof, present it. Documentary proof means anything in the Divine scripture about God. There was no Divine scripture with the Arabs, nor does any Divine book has a mention of angels as females. This belief of the polytheists was based neither on any documentary evidence nor on any intelligent argument. It was merely an imaginary thing, attributed to Allah. The belief of the polytheists of India about goddesses is also false and imaginary, for in its support there is neither any intelligent argument nor any documentary evidence.

135. Some Arabian tribes had this belief about the jinns that they had some kinship with Allah. Refuting this it is stated here that the jinns (i.e. satan jinns) will be hauled up before Allah on the Day of Resurrection, and they also know of this fate, but these polytheists give them divine position.

136. This is a parenthetical sentence which refutes the belief of the polytheists.

137. It is related to the above ayah in which the hauling up of the jinns on the Day of Resurrection has been stated. This exception means that the selected and sincere slaves of Allah among the jinns will not be brought up before Allah for punishment. Among the jinns the majority is of the satan jinns, but there are also righteous and virtuous slaves of Allah.

138. The address is to the polytheists.

139. That is: You can mislead only those, and your idols too mislead only those, who have decided to take the path to the Hell. The sincere and selected slaves of Allah are not affected by this.

140. This is the statement of the angels, which Allah has quoted in the Quran. In the beginning of the Surah what was stated about the angels, the same statement is narrated here in their own words.

The angels said that their place is fixed, that is the duty which is to be performed by an angel, the same duty will continue to be performed by him in connection with the worship as well as in obeying other commands. It means that they are Allah's obedient slaves and whatever duty is entrusted to any one of them he is busy performing it.

From this statement of the angels this idea of the polytheists is refuted that they are the daughters of God and that they have some say in running the affairs of the world.

165. Verily We are those who range themselves in ranks.[141]

وَإِنَّا لَنَحْنُ الصَّآفُّونَ ﴿١٦٥﴾

166. Verily We are those who recite His praises.[142]

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

167. And indeed they used to say:[143]

وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

168. "Had we had an admonition (teachings) from the ancients,[144]

لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾

169. "We would have been selected slaves of Allah."[145]

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

170. But they disbelieved, so they will soon know.[146]

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

171. And Our word has gone long before for Our messengers,[147]

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

172. That verily they will be helped,[148]

إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾

173. And that verily Our armies will be victorious.[149]

وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

174. So turn away from them for a while,[150]

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

175. And watch,[151] for they will soon see.[152]

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾

176. Do they wish to hasten Our punishment?

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾

177. When it descends upon their courtyard, then it will be on evil morning for those who have been warned.[153]

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾

141. That is: We are those who stand in ranks, in worshipping Allah. Standing in ranks in worship is the attribute of the angels which is very much liked by Allah. For this reason Islam has laid down that in the salat during congregation worshippers should stand in ranks (rows) in straight lines, five times daily.

142. We are busy reciting praises of Allah. To recite Allah's praises or His immaculateness (tasbeeh) is a high ranking form of worship, in which angels are busy all the time. Here the statement of the angels is over.

143. That is: The polytheists of Makkah used to say this.

144. As the Jews and the Christians received Divine scriptures, if we would have also received such a divine book.

145. Their claim was that had they received any divine scripture they would have become sincere slaves of Allah, but when they got this Divine Book (Quran), they denied it.

146. That is: Very soon they will know what is in store for them or what will be their fate.

147. That is: This promise of Allah has been made to the Divine messengers long before.

148. Whatever trials and tribulations a Divine messenger has to pass through, Allah's help is only with him. Therefore, Rasool's say always gains the day, and only he gets the honour and triumph. His arguments win over the heart and mind, and when the show down between the Truth and Falsehood takes place, then the Truth which is always with the messenger comes out victorious.

149. Allah has termed people of faith who support the prophet as his army and said that ultimately this army will only be victorious. The history of prophets confirms this. The Bani Israil were successful in opposition to Firaun. In the case of other messengers also similar results were obtained, their opponents were destroyed and people of faith only were saved, and finally they came to power. This statement of the Quran proved to be true in the case of the Arabian Prophet, Sallal Lahu Alaihi Wa Sallam. The army of the people of faith ultimately triumphed and in the land of Arabia the rule of Islam was established.

150. That is: When they are bent on denying, leave them to their condition for some time.

151. That is: Wait for the consequences.

152. Very soon they will have to face their adverse fate. Accordingly soon after the series of the battles with Muslims began, the disbelievers were put to death by Muslims, to such an extent that they were totally destroyed.

153. The battle of Badr was also fought in the morning, when the swords of Muslims fell on the disbelievers like a divine punishment, and the victory of Makkah also took place in the morning, when the Prophet entered Makkah triumphantly with an army of ten thousand people, and he took the possession of Ka'ba and stayed in the Sacred Mosque (Masjid-e-Haram). From there he issued commands to arrest and or kill the disbelievers. Thus the divine punishment descended on the people of Makkah in the form of the swords of Muslims. And this morning proved to be very inauspicious for the disbelievers. Thus the statement of Quran proved to be true, word by word.

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178. So turn away from them for a while.

وَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿١٧٨﴾

179. And watch, for soon they will see.

وَّاَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ﴿١٧٩﴾

180. Immaculate is your Lord, the Lord of Majesty,[154] above what they attribute to Him.[155]

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ﴿١٨٠﴾

181. And peace be upon the Divine messengers. [156]

وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ﴿١٨١﴾

182. And praise be to Allah, the Lord of the Worlds.[157]

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٨٢﴾

154. **"Rabbul Izzat"** means Lord of Power, Victorious, and Exalted and also Lord of Majesty.

155. That is: Above all the defects, deficiencies and weaknesses which the polytheists attribute to him.

156. For all prophets there is security and peace with Allah. They are safe from every kind of trouble, and they are worthy of being praised by the people of faith and sending of good wishes and blessings for them. **Salamun Alal Mursaleen.** (peace be upon the Divine Messengers.)

157. Hints at the point that Allah is worthy of praises and thanks for the manner in which He helped His messengers and elevated their ranks according to the tests to which they were subjected. For the explanation of 'Hamd' (Praise) please see Surah Fatiha, Note No.2.

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SURAH SAAD

38. SURAH SAAD

NAME : The surah begins with the alphabetical letter 'Saad', which gives the surah its name.

TIME OF REVELATION: It was revealed in Makkah, and from the topics it is surmised that it might have been revealed eight to ten years after the declaration of the prophethood.

CENTRAL THEME : It is a reminder to turn towards Allah so that man may turn away from evil, and accordingly this aspect of the lives of the prophets has been made prominent.

ORDERS OF THE VERSES: Ayat Nos. 1 to 11 are preliminary verses, in which the aspect of Quran being a reminder has been made prominent, and people are warned that those who will not heed this warning will be confronted with adverse consequences.

In Verses Nos. 12 to 16 the fate of those nations has been briefly described who had denied their divine messengers.

Ayat Nos. 17 to 48 present those aspects of the lives of the Prophets (Peace be upon them) which are the best examples of turning towards Allah and turning away from evil.

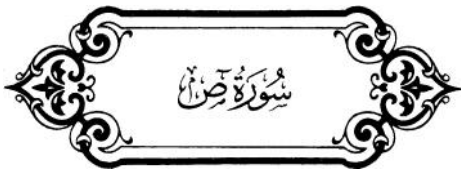
In Ayat Nos. 49 to 64, the final fates of those who fear Allah and also of those who are transgressors have been separately presented.

In Ayat Nos. 65 to 85 the position of the last Prophet, Sallal Lahu Alaihi Wa Sallam, as a warner has been clarified and the deniers are warned that they should realise that the fate of their pride and vanity will be the same as was that of the pride of Iblees.

Ayat Nos. 86 to 88 are the final ayat of the surah, in which the sincere personality of the Prophet, the Quranic teachings being full of good counsel and the essential occurring of the tidings given by Quran are hinted.

38. SURAH SAAD

Ayat : 88



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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

صٓ وَالْقُرْاٰنِ ذِي الذِّكْرِ ۝١

1. Saad.[1] By the Quran,[2] full of reminders (revealed by Allah).

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشِقَاقٍ ۝٢

2. Nay, but those who disbelieve are steeped in false pride and obstinacy.[3]

كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ
فَنَادَوْا وَّلَاتَ حِيْنَ مَنَاصٍ ۝٣

3. How many generations have We destroyed before them. They cried out when it was too late to escape.[4]

وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ وَقَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ
كَذَّابٌ ۝٤

4. And they marvel that a warner has come to them from amongst themselves; and the disbelievers say "This is a wizard, telling lies.

اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَيْءٌ عُجَابٌ ۝٥

5. "Has he made the gods into one God? This is indeed strange."[5]

وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا
لَشَيْءٌ يُّرَادُ ۝٦

6. Their leaders went about (saying): "Go and firmly adhere to your gods. Verily this is a designed thing.[6]

مَا سَمِعْنَا بِهٰذَا فِي الْمِلَّةِ الْاٰخِرَةِ ۚ اِنْ هٰذَآ اِلَّا
اخْتِلَاقٌ ۝٧

7. "We did not hear of this in former faith.[7] This is nothing but a false invention".

ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۭ بَلْ هُمْ فِيْ شَكٍّ مِّنْ
ذِكْرِيْ ۚ بَلْ لَّمَّا يَذُوْقُوْا عَذَابِ ۝٨

8. "Was the word of Allah revealed to him alone among us?"[8] Nay, but they are in doubt about My reminder; nay, but they have not yet tasted My punishment.[9]

1. This is an abbreviation a single letter of alphabet. For explanation, please see Surah Baqarah Note No.1, Surah Yunus Note No.1, and Surah Ankaboot, Note No.1.

In this Surah, Saad points to the word 'Saafinat' (horses) occurring in ayah No.31, it refers to Prophet Sulaiman's horses. Thus it is a significant word. These letters, wherever they have occurred in the beginning of the surahs, they have a bearing with them and are also harmonious from the viewpoint of their sound-effect; these letters therefore lend considerable effectiveness to the words of the surahs. These letters are so appropriate that any attempt to change them would affect its sound effects. For example: if in place of Saad, the letter 'Qaf' is used in the beginning of this Surah and in the other surah where Qaf occurs in the beginning, if Saad is used, the effects will be missing and they would sound very unimpressive. This proves that Quran is the miraculous word of Allah. Not a single word of the Quran can be interchanged or distorted. If somebody tries to drop the word Saad and begins reciting the surah without it, the gap or the missing word will be at once striking. It shows that these letters have not been used in the Quran aimlessly, but they express its miraculous nature.

2. An important characteristic of the Quran is that it is full of reminders. Reminder of the fact that Allah is the Lord of man, reminder of the fact that recompense of man's acts is a reality, that deniers of the prophets met with adverse consequences, and also of the fact that the teaching of all the divine scriptures taught worship of a single God and a life of righteousness. It also reminds man that Satan is the enemy of man, who should not be allowed to mislead by his deceiving talk.

These teachings and reminding of Quran is based on truth and rightness and has extreme effectiveness, and this quality of the Quran is the proof of its being the word of Allah.

3. Allah has revealed this Book full of reminders so that people may be reminded of what they have to do. But these deniers are not taking any lessons from it, because they are steeped in false pride and obduracy. On the one hand personal vanity prevents them from accepting the truth, on the other their prejudice does the same thing. Same is the case of the present day deniers of the Quran. Being aware of the rightness of the teachings of the Quran, they are unaffected by it because they consider that it would be beneath their dignity to accept its teachings. Religious prejudice also comes in the way of accepting a religion which is not the religion of their own group or land.

4. That is: The condition of the destroyed nations was such that in the beginning they did not care for what was conveyed to them by the messengers, but when the punishment descended, they started crying and appealing, but after the time for reprieve had expired, how could they be saved from punishment ?

5. That is: Declared all the gods false and only Allah as the real and one and only God. The polytheists wonder how God can be only one, there should be many gods, they should be at least three and at the most thousands, although the concept of many gods is an idea which the common sense cannot accept.

6. This is the picture of the leaders and nobles of the community getting away from the presence of the Prophet, asking their followers to go away from there and stick to their own false religion, for the present this man is propagating that there is one God, but his designs might be something more than that, perhaps he wants be become your leader .

7. That is: Our religion which is being followed from the days of our forefathers is the same polytheistic religion, from them we did not hear anything about a single god.

This was a false statement of the polytheists. The clear proof of monotheism was the House of Ka'ba, built by Prophets Ibrahim and Ismail, and the Quraish were from that very race, and before the declaration of the Arabian Prophet's prophethood, there were a few believers in one God in Makkah.

8. That is: If Allah had to reveal the Book, why did He choose this man from amongst them instead of big leaders of men?

9. This is Allah's statement that actually these, people are not ready to believe that a Reminder (Book) can be revealed by Allah and when they are in doubt even after clear evidence and arguments, then their doubt will be removed only when they will be subjected to divine punishment.

أَمْ عِنْدَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ الْعَزِيْزِ الْوَهَّابِ ﴿٩﴾

9. Or have they the treasures of mercy of your Lord, the Mighty, the Munificent One?[10]

أَمْ لَهُمْ مُّلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوْا فِي الْأَسْبَابِ ﴿١٠﴾

10. Or is theirs the Sovereignty of the heavens and the earth and what is between them? Then let them climb up to the sky by ropes! [11]

جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ مِّنَ الْأَحْزَابِ ﴿١١﴾

11. (Nothing but) a defeated army of the (disbelieving) factions is there.[12]

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّعَادٌ وَّفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾

12. Before them, the people of Nooh, and the tribe of A'd, and Firaun of the armies had denied (the messengers),

وَثَمُوْدُ وَقَوْمُ لُوْطٍ وَّأَصْحٰبُ لْئَيْكَةِ أُولٰٓئِكَ الْأَحْزَابُ ﴿١٣﴾

13. And the tribe of Thamud, and the people of Loot and the dwellers of Aikah [13] (Forest) also : these were the factions.

إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

14. Not one of them but did deny the messengers, so My punishment justly overtook them.

وَمَا يَنْظُرُ هٰٓؤُلَآءِ إِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾

15. These people wait for but one Shout, there will be no respite thereafter.[14]

وَقَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

16. They say: "Our Lord! Hasten on for us our fate before the Day of Reckoning."[15]

اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْأَيْدِ إِنَّهٗٓ أَوَّابٌ ﴿١٧﴾

17. Bear with what they say, and remember Our slave, Dawood, the mighty.[16] He was ever turning in repentance towords Allah. [17]

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

18. Verily We had subdued the mountains to sing the praises (of Allah) with him at nightfall and sunrise.[18]

10. This is the reply of their objection as to why this particular person was selected for prophethood from amongst them, stating: Are the treasures of Allah's mercy with them that Allah should select a person for the office of His messenger according to their advice. If it is not so, and Allah's treasures of mercy are with Him only, then what right they have to object to Allah's blessing anybody with making him as his messenger whom he pleases? He is Mighty, so His every decision is essentially enforced, and none dare interfere with it, And He is Munificent, therefore, He may select any of His slaves to bless him with His favours and prophethood.

11. If they have power and authority in the heaven, then why do not they climb up into the sky? Why do not they stop the revelation that comes to the Prophet from there? If these things are not within their power, and it is obvious that they are not, then what is the meaning of their pride and tall talk about Allah's grant of prophethood?

12. Today they are proud and vain against Allah's messenger, but very soon the time will come when the battle of truth and falsehood will take place, at that time the army of the deniers will be disgraced and will taste defeat at that very place. Accordingly at the time of Victory of Makkah the army of the disbelievers was totally disgraced that it could not even offer any resistance. Finally the prophecy of the Quran came to be true that the army of the disbelievers will be defeated, in the same manner in which other groups of disbeliever tasted defeat against other prophets.

13. Means the nation of Prophet Shuaib. For explanation see Surah Hijr, Note No.77.

14. 'Saihah' (terrific sound) means the second blowing of the bugle of the Doomsday, This terrific sound will be so loud that all dead persons will become alive and will rise to account before their Lord for their acts. After this shout or sound they will not be allowed any respite for anything but everyone will have to present himself or herself before Allah at once.

15. When the subject of the Day of Reckoning comes before the deniers, they become non-serious and say that whatever is their due punishment, it should be given them here in the world, why should they wait till the Day of Reckoning.

16. The personality of prophet Dawood (David) was very powerful. Physically also he was very powerful and strong, that is why he could defeat the strongest wrestler Jalot (Goliath) single-handed, (Surah Baqarah, Ayah No.251). His personality came into prominence after his achievements in this battle. Then for him iron was made soft, from which he used to make coats of arms. Thus he was very powerful even politically, as his government was very strong.

17. Turning towards Allah means to think about Him, to turn to Him in every matter, to repent before Him for one's mistakes, and to adopt the path of His worship and obedience.

By depicting these attributes of Prophet Dawood the idea is to clarify that the destroyed nations of A'd, Tahmud, and Firaun, etc., were made strong and powerful by Allah, but in their pride and vanity on account of power they rebelled against Allah, As against this the personality of Prophet Dawood was such that inspite of so much power, he turned towards Allah. If these people keep the ideal personality of Prophet Dawood before them, they will not feel proud of their strength but will turn to Allah.

18. For explanation please see Surah Anbia, Note No.106.

❑ ❑ ❑ ❑ ❑ ❑

وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾

19. And the birds too assembled [19] (singing praises). All were turning to Him. [20]

وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ﴿٢٠﴾

20. We made his kingdom strong [21] and gave him wisdom [22] and decisive speech. [23]

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾

21. And has the story of the litigants reached you, when they climbed the wall to enter the chamber?[24]

إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

22. When they burst in upon Dawood, he was afraid of them.[25] They said: "Have no fear, we are two litigants, one of whom has wronged the other Judge rightly between us, and do not be unjust; guide us to the right path.[26]

إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

23. "He is my brother, he has ninety-nine ewes and I have only one ewe; and he demanded it to be entrusted to him, and he has prevailed upon me in speech."[27]

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾ السجدة

24. Dawood said: "He has wronged you in demanding your ewe in addition to his ewes,[28] and verily many partners are unjust to one another ,[29] except such as believe and do good acts,[30] and they are few."[31] And Dawood realised that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.[32]

فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٢٥﴾

25. So We forgave him that; [33] and verily, he had access to Our presence and an excellent place to return.

19. When Prophet Dawood used to say hymns (tasbeeh) in his melodious voice, similar sounds used to emanate from the hills around him. And the birds also used to flock near him and sing with him. In this way a very enchanting atmosphere used to be created. This was the manifestation of a miracle from Allah in favour of Prophet Dawood.

20. That is: Not only Dawood, but the mountains and the birds also used to engage themselves in remembering and singing praises of Allah.

21. On entering the holy land (Palestine) the Bani Israil had to fight many battles continually, and gradually they went on conquering one region of Palestine after another, till Prophet Dawood was able to establish a strong kingdom, and its area became very wide.

22. That is: Understanding and intelligence.

23. He was granted the attribute of taking a firm and quick decision and giving judgment without delay. That is why there was an influencing effect in his speech and deciding the disputes brought before him. This characteristic was very prominent.

24. Here the story of those disputants or parties to a dispute is related who had entered his bed room unauthorisedly climbing over the wall.

The word 'Mehrab' used here means a private chamber which was reserved for worship. Possibly Prophet Dawood was busy praying when the litigants entered his chamber.

25. They went to Prophet Dawood at an odd hour, and seeing the door of his chamber closed, they jumped over the wall. By this odd entrance of theirs at the unusual hour, Prophet Dawood was frightened, wondering with what intention they might have come. His being frightened was quite natural.

26. The litigants reassured the prophet that their purpose was nothing but their desire that their dispute should be settled. Their way of talking was improper. They asked him not to be unjust to them, although he was a prophet and none could doubt his integrity.

27. One party presented his case that the opposite party was his brother and possesses ninety nine ewes, and he himself has only one ewe, and his brother is demanding that it should also be handed over to him. He does not approve of his proposal, but his brother gets the better of him in discussion and in a quarrel. Therefore he demanded that he should be given justice and judgment whether the demand of his brother was right.

It may be noted that the second party to the dispute did not demand that the first party should give it away to him but merely to hand it over in his care as is clear from the word 'akfilniha'. Possibly his intention might have been to finally usurp the ewe so that he may have the round figure of hundred ewes. But he presented his demand in such a way as if he wanted to take care of the one ewe with his ninety-nine ewes, as it would be easier, and since he was his brother he might have put up this demand forcefully. He argued that a single ewe was easier to be stolen and it would be difficult for his brother to keep it safely. But his brother understood that his intention was not good. He refused and his brother insisted and this dispute became a regular quarrel, so they approached the Prophet Dawood for justice.

28. Prophet Dawood must have heard the case of the other brother also, since it is not expected of a good judge to hear only one side of a dispute. But Quran has not quoted his statement, because by that statement the case of the other party was not being proved to be wrong, as the claim of the party concerned was not that the ewe belonged to him as has been made clear in the above note. He wanted the custody of the ewe for taking its care.

Prophet Dawood gave the judgment that the demand of the second party was absolutely wrong and amounts to the usurpation of this man's right. When the first party does not want to hand over his ewe to the second party, then to insist on it by the second party is not proper and he has no right to do so. This was the right judgment and quite reasonable.

29. Generally the excesses the partners commit against one another in that connection what is the legal position was observed by Prophet Dawood, which was a hint of the point that the demand to join the one ewe with his ninety-nine ewes was a trick of usurping that ewe.

30. The litigants had also requested Prophet Dawood to show them the right path. So while giving his judgment, Prophet Dawood gave them this guideline that a life of faith and righteousness only saves man from indulging in usurping rights of others.

31. That is: Such slaves of Allah as are sincere in their faith and righteous in their practical life are very few, and it is a fact that such persons had been very few in every age, for to develop good attributes in one's self is a very difficult task, and in the world things of high quality are few and far between. Diamonds and gems are rarely found but there is no dearth of stones. Similarly gold is not easily available, while other metals are easily found and in larger quantities. Therefore, whoever is guided by Allah, he becomes a true Momin and a man of righteous character.

32. Although the litigants had come to him at an odd hour and by the unusual way of jumping over the wall, and had also used rather impolite language, yet Prophet Dawood bore that with patience and with much fortitude, and gave his judgment most properly and in a just way. He also thought that this daring of the litigants was a trial for him from Allah. When an intelligent person is confronted with some difficulty, he at once remembers his own defects. Prophet Dawood also remembered his own mistake on this occasion. Accordingly he at once prayed to Allah to forgive him, bowing before Him and prostrated himself before Him, and turned to Him sincerely.

This was Prophet Dawood's ideal character that inspite of being a great ruler his sincerity of faith and fear of Allah was so great that he always used to check his own defects, and feeling sorry for his own mistake prayed for forgiveness from Allah always.

In his kingdom, the poor could get justice, and his style of ruling was just and righteous.

> "This is the ayat-e-sajdah, therefore, on reading or hearing it one must offer sajdah (prostrate himself before Allah), so that the reader or hearer may be moved sufficiently to turn to Allah, the Last Prophet's offering sajdah on this occasion is confirmed." -(Bukhari Abwabus Sujud ul Quran).

33. What was the mistake of Prophet Dawood this has not been explained by the Quran, but from the following ayah it is surmised that he might have committed some mistake in his duties of 'khilafat', (rule), of which he was reminded at this time. Quran has kept this mistake veiled, then where is the necessity for us to try to unveil it. The commentators who have tried to trace the mistake have explained it by attempting out of the way interpretations, and have ascribed such acts to Prophet Dawood as are below the dignity of a Divine messenger. The well known commentator, Ibn Jarir Tabari, had committed the sorrowful error of copying the absurd tale of the marriage of Uriah Hitti's wife to Prophet Dawood. May Allah forgive him. The tale of the marriage of Uriah Hittie's wife with Prophet Dawood is narrated in the Bible. (2-Samual- Chapter 11-12). It is full of false allegations and charges and so absurd that it cannot be copied by us. (God forbid!) Some narrators have taken this story with little modification and copied it. But various commentators have refuted this also. For example, Allama Razi has termed this story as very shameful and has rejected it. Allama Katheer writes :

> "On this occasion commentators have narrated a story whose major portion is extracted from Israili sources and there is no authentic hadith from the Last Prophet (Sallal Lahu Alaihi Wa Sallam) which may be considered reliable." - (Tafseer Ibn Katheer, Vol. 4, page 31).

And Maulana Hifzur Rehman, in his well researched book, "Qasasul Quran (Urdu) writes :

> "But it is a pity, a hundred thousand pities, that despite this holy declaration of Quran some commentators, taking this vulgar story of Uriah Hittie and his wife from the Torah and the Israili sources and quoted it in the commentary of the holy Quran, and provided to the Israili absurdities sanctity of Islamic narrative without any proof of authority. These simpleton elders did not at all think that these vulgar stories which they were quoting as the Israili traditions in the

commentaries of the Quran will be considered in coming years as the explanation and commentaries of the Quran and will be a means of mischief in the ummah, and will be a cause for its misguidance. And wonder of wonders that some of the old and new polemicists instead of outright rejecting and throwing away these vulgarities and false allegations, attempted to seek plausible vehicles for them. They over looked the reality that but for their uncalled for good wishes these interpretations of the vulgar narratives are as weak as the wall of sand and the web of a spider, and accepting it with any style or understanding, adversely affects the basic Islamic belief about the innocence of the prophets, and that the holy Quran is absolutely free from any such ideas, it considers this kind of narratives as false allegation of a grave kind, then how does a man get the right of relating this kind of vulgar traditions in the commentary of the holy Quran?" (Qasasul Quran Volume 2, page 179).

But it is amazing that the author of Tafheemul Quran has presented this story of the Bible after having refined it. He has interpreted it in this way:

'It seems that Prophet Dawood had come to know of the good attributes of this lady from some source, and an idea came to him that a lady of such qualities should be the queen of a country instead of being a wife of an ordinary officer. Being overwhelmed by this idea he requested her husband to divorce her. He did not consider it awkward because such a thing was not thought objectionable by the Bani Israil."

-(Tafheemul Quran, Vol.4, page 328).

This reasoning is also wrong and baseless. The point that Prophet Dawood thought of marrying another man's wife and he expressed his desire to that man that he should divorce her, is morally a very low thing and by ascribing such a thing to a prophet the office of prophethood is thrown into bad light, while the Prophet is on the highest peak of morality. And pray how did this thing came to be known that such a thought was generated in Prophet Dawood's mind? From the Shariah point of view also such a thing is objectionable that a person be asked to divorce his wife so that he may wed after the divorce. It would amount to effecting discord between a husband and his wife. How can such an act be allowed by the Shariah? Then how can a thing which is neither right morally nor is it lawful according to the Shariah can be ascribed to a prophet? The learned commentator and other commentators had to take the tortuous road in unsuccessfully trying to unveil the error of a prophet which Allah had kept under veil. May Allah forgive them and bless His Prophet, Dawood. (Peace be upon him) with His mercy and favours.

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ
بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ
الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا
يَوْمَ الْحِسَابِ ﴿۲۶﴾

26. (Allah said): 'O Dawood ! We have made you ruler [34] on the earth. So judge among men rightly and do not yield to lust, lest it should turn you away from Allah's path[35]. Those that stray from Allah's path shall be sternly punished, because they forget the Day of Reckoning."[36]

وَمَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ؕ ذٰلِكَ ظَنُّ
الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ﴿۲۷﴾

27. It was not in vain that We created the heavens and the earth and all that is between them.[37] That is the fancy of the disbelievers.[38]So woe to the disbelievers! (For them) is the Hellfire.

اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ
اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ﴿۲۸﴾

28. Shall We treat those who believe and perform good acts as those who spread corruption in the land; or shall We treat the pious as the wicked?[39]

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْٓا اٰيٰتِهٖ وَلِيَتَذَكَّرَ
اُولُوا الْاَلْبَابِ ﴿۲۹﴾

29. It is a Book that We have revealed to you (O Prophet!) full of blessing, so that they may ponder its revelations,[40] and that men of understanding may be reminded.[41]

وَوَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ﴿۳۰﴾

30. 'And We bestowed on Dawood Sulaiman,[42] an excellent slave [43] (of Allah) verily, ever turning to Allah! [44]

اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ﴿۳۱﴾

31. When one evening trained speedy horses [45] were presented to him,[46]

فَقَالَ اِنِّيْۤ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّيْ ۚ حَتّٰى
تَوَارَتْ بِالْحِجَابِ ﴿۳۲﴾

32. He said: "I love this property because of the remembrance of my Lord; [47] till they disappeared from the sight.[48]

رُدُّوْهَا عَلَيَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَالْاَعْنَاقِ ﴿۳۳﴾

33. (Then he commanded): "Bring them back to me."[49] Then he began passing his hand over their legs and necks.[50]

34. Here Khalifa means a man in power or ruler (Khalifa is the word used in the text). The gradual power which Bani Israil gained in the holy land shaped into a firm and strong government in the time of Prophet Dawood. It was a purely Islamic government, whose reins of power were in the hands of a prophet. This 'khilafat' (Islamic govt.) was different from that imperialism which is characterised by dictatorship and lust. (For further explanation of the word Khalifa, please see Surah Fatir, Note No.71).

35. After gaining power man does not fulfill the demands of justice and truth, but follows his own wishes and does whatever he likes, right or wrong, which results in misguidance. Therefore, Allah has emphatically directed that all the decisions of the state should be on the basis of truth and justice. This was constant directive to Bani Israil through Prophet Dawood that the power that has been given them should not be misused. And the same directive holds good for the Muslim ummah that after gaining power it should be used on the basis of truth and justice, which also means following the commands of the Shariah.

36. It has become clear that the thing which keep men on truth and justice is the belief in the accountability before Allah on the Day of Judgment. If this concept does not rule the heart then desire and lust take over man, and he starts taking wrong decisions. Thus the path of guidance is lost to him.

37. That is: There is a purpose and an objective for the creation of this world, and that is requital of man's acts, and for that purpose occurrence of Allah's court on the Day of Judgment is bound to take place.

38. Those who deny the signs of Allah which guide to the great purpose of the creation of this universe, they only think that there is no wise planning behind the creation, and that this universe has come into existence merely as an accident, or that it has been in existence for ever. Being deprived of the light of the Divine revelation they are unable to correctly explain the existence of this universe.

39. That is : Denial of the Hereafter and reward and punishment means that in Allah's sight the believing righteous persons and the wicked disbelievers are alike, and there is no difference between living a life with fear of Allah in heart and righteously, and a life of luxury and sinful pleasures with regard to their fates. Allah neither helps the oppressed nor does He punish the oppressor: but does common sense and human nature accepts this? Not at all. Neither common sense considers a man of good character like a man of evil character, nor does the human nature puts the oppressor and the oppressed on the same level. And this is an undeniable proof of the fact that the intimation of the reward and punishment which the Divine revelation gives men is absolutely true.

40. The meaning of Quran being a Book of blessing is that it is a source of virtue and spring of good and a fountain of benevolence. Its benefits are everlasting. Whoever will ponder over its revelations with a free mind and open heart, he will never be deprived of its benefits. The more deeply one contemplates over its ayat, the more benefits will accrue to him.

Inspite of the clear instruction of the Quran to think, ponder and contemplate over its revelations, a very large number of Muslims think that merely reciting it is sufficient, and it does not consider it necessary to understand its meaning and sense and ponder over it. The result is that their relationship with this Book has grown weak and they have deprived themselves of its benefits. Allama Shaukani has, emphasising on the understanding of Quran, written in his commentary:

"There is a proof in this ayah that Allah has revealed the Quran in order that its meaning may be pondered. It has not been revealed for merely recitation without understanding its meaning." - (Fathul Qadeer Vol.4 p.430).

41. Those who will use their intellect, they will get good counsel and remembrances from studying this Book, and the first objective of this Book is that people should get good advice from it. An ordinary person can also derive this benefit, provided he studies it with a clear mind.

42. That is: He gave Dawood a son like Sulaiman (Solomon). For further explanation, please see Surah Anbia Note No. 104, and Surah Naml Note No.21.

43. From this the wrong statements of Bible are automatically repudiated which presented Prophet Sulaiman in a bad light and which tarnished his character. When Allah has called him an excellent slave, then how can the things ascribed to him be right which are morally and practically below standard ?

44. That is: The attribute of turning towards Allah was present in his character to the highest degree. Please see the explanation in Note No.17 above.

45. The word used in the text is 'Saafinat', which is used for those horses which stand in such a way that their first leg is always raised and a little turned or twisted, that is, only one edge of its hoof is on the ground. Standing of the horses in this way signifies that they are ready to start running on the slightest hint. Since these horses were meant to be used in jihad, they were given this training. On this basis we have translated the word 'Saafinat' as trained horses.

46. The mention of evening suggests that these horses were about to go for jihad, since in the desert traveling used to be undertaken during the night time mostly, and the assault used to be launched in the early morning.**(Fal Mugheerati Subhan** - By (the horses) that raid at dawn – Surah A'diyat.3)

The ayah means that Prophet Sulaiman had very speedy, light-footed, trained horses, and at the evening when they were about to be sent for jihad they were presented before him.

This event is not mentioned in the Bible, but there is a mention of Prophet Sulaiman's horses in the Bible.

> "And Solomon gathered together chariots and horsemen; he had fourteen hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. And Solomon's import of horses was from Egypt and Ku'e at a price."(1-King10:26,28)

47. Prophet Sulaiman was very much pleased to see his horses which were war horses and were all trained. But he did not feel proud for owning them, instead he remembered Allah and said that my love of this property is not on account of its worldly grandeur, but it is for the remembrance of Allah that this power has been granted to me for carrying on jihad for His sake. That is, Prophet Sulaiman had his eyes on raising the word of Allah or spreading Allah's message and not on the external majesticity of his kingdom. This is the ideal character of Prophet Sulaiman which is a proof of his turning towards Allah and keeping away from evil. It means that after getting wealth and power, people indulge in vanity and pride, but Prophet Sulaiman who adopted an attitude that a sincere and devoted slave of Allah should adopt: it is turning towards Allah and always remembering Him.

Some commentators have taken the meaning of the phrase " An zikri Rabbi" as 'Made me neglect remembering my Lord', and in explaining this ayah have stated things which are not relevant to the sense of this ayah, nor with the grand aspect of his prophethood. Their explanation does not even reflect the purpose which is concealed in this event and which is related to the above statement. Allama Razi in his commentary has totally repudiated this explanation, and Maulana Maududi also has, in his Tafheemul Quran, refuted with strong arguments all the statements based on this interpretation.

The difference of opinion among the commentators is on account of fixing the meaning of the word 'An' (preposition). This word also means 'for this reason', as mentioned in the Arabic Dictionary, Lisanul Arab (Vol. 13, page 296). Besides, in the Quran, Surah Tauba, Ayah No.114, the word 'An' is used to mean 'for the reason':

وَمَا كَانَ اسْتِغْفَارُ اِبْرَاهِيمَ لِاَبِيهِ
اِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا اِيَّاهُ۔

> "The prayer of Ibrahim for the forgiveness of his father was only because of a promise he had made to him."

Similarly in Surah Hood, ayah No.53. For these reasons we have translated this ayah as: 'I love this property because of the remembrance of my Lord.'

48. That is: Prophet Sulaiman looked at the horses lovingly till the running started and they disappeared from his sight. "Hijab" means cover

or veil. It is possible that the horses might have gone behind some mountains and therefore went out of sight.

49. When the horses disappeared from sight, he commanded them to be brought back so that he might caress them by touching them. This thing might have come to his mind later on.

50. When the horses were brought back, Prophet Sulaiman patted them and passed his hand over their necks and legs lovingly. Since these were war horses and were about to be used for jihad, Prophet Sulaiman lovingly passed his hand over their necks and legs, the parts which are generally targeted by the enemy in battles. This act of his signified that he gave them in God's refuge.

❍ ❍ ❍ ❍ ❍ ❍

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿٣٤﴾

34. And verily We tried Sulaiman, and set upon his throne a (mere) body. Then he turned towards Allah.[51]

قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٣٥﴾

35. He said: "My Lord ! Forgive me, und bestow on me sovereignty such as shall not belong to any after me.[52] Surely, you are the Bestower."

فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً حَيْثُ اَصَابَ ﴿٣٦﴾

36. So We made the wind subservient to him, blowing softly by his command wherever he intended.[53]

وَالشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّغَوَّاصٍ ﴿٣٧﴾

37. And (We made subservient) satans,[54] every kind of builders [55] and divers.[56]

وَّاٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿٣٨﴾

38. And others that were tied in chains.[57]

هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

39. All this is Our gift without reckoning,[58] so bestow (on them) or withhold.[59]

وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿٤٠﴾

40. And for him with Us is nearness and an excellent end.[60]

وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ ﴿٤١﴾

41. And remember Our Slave Ayyub [61] (Job) when he called out to his Lord (saying): "Satan has afflicted me with suffering and pain"[62]

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ﴿٤٢﴾

42. (And We said to him): "Stamp your foot against the ground, here is cool water for bath and drinking."[63]

وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٤٣﴾

43. And We bestowed on him (again) his household and as many more with them,[64] a mercy from Us,[65] and a reminder to prudent men.[66]

51. Allah caused his prophets to pass through various trials so that they might avoid evil more and turn to Allah with greater devotion and may rise to still higher exalted positions. Allah subjected Prophet Sulaiman to pass through some special trial which is not specified but a hint is considered sufficient, for the purpose in view it is quite sufficient.

The apparent meaning of the ayah is that Allah had caused a body to be placed on Sulaiman's throne in an extraordinary way. This might have been a body of a person. When Prophet Sulaiman saw it, he might have been non plussed as to who this person was, sitting on his throne. But when he might have seen it from near, he would have been surprised to find it lifeless and might have wondered how it happened to be there. But since he was a man of awakened conscience he might have realised that it was his trial from Allah. And it is likely that this trial was taken because there might have been some lapse on his part in connection with his duties as a ruler, and that Allah wanted him to be warned for that. Therefore, he turned to Allah and prayed for his pardon. The purpose is to present this aspect of his high moral character. Inspite of being the ruler of a great kingdom, the condition of his humility was such that he used to pray for Allah's pardon for his lapses and used to turn to Allah with all sincerity of his heart.

We fail to understand the necessity of seeking other interpretation than this apparent sense of the ayah. But some commentators have narrated such absurd stories in its interpretation as are totally profane and vulgar and to ascribe them to Prophet Sulaiman shows their foolishness. It gives an idea as to how lowly the standard of a commentator like Tabari was in accepting such stories and narratives as reliable. Allama Ibn Katheer has termed them. 'Israilism' and said:

"In this connection, Ibn Jarir and Ibn Abi Hatim, etc. commentators have quoted lavishly from the past narrators, among which many, nay but all are extracted from Israili narratives, and in most of them improper quotations are found."

-(Al-badayah wan Nihayah, Vol.2, page 26).

And some commentators have considered the hadith quoted in Bukhari as the explanation of this ayah: in this Prophet Sulaiman is said to have forgotten to say Insha-Allah and a defective child was born to his wife, this hadith being full of improper things, and if, for the sake of argument, it is taken to be authentic, even then it cannot be said to be the explanation of this ayah, because there is no hint in it of the event referred to in this ayah. Abdul Wahab Najjar has declared this hadith unacceptable for valid reasons. -(Qasasul Quran, pages 329,331).

52. That is: Such a kingdom, which on account of its nature, should be peerless. Prophet Sulaiman's prayer was answered and wind and the jinns were made subservient to him, as mentioned in the following ayat. And it is a fact that in the world great kingdoms were established, but the characteristics and the distinctive features of Prophet Sulaiman's kingdom were his own, no other kingdom could boast of them.

Prophet Sulaiman had not asked for this kingdom for his own selfish ends, but he had prayed for it with the purest of his desires and feelings for raising the word of God and for showing the superiority of the Islamic state over all other non-Islamic states, and also for the reason that the greatness and the truth of Allah's messenger may be manifest to the whole world.

53. For explanation, please see Surah Anbia Note No.109 and Surah Saba Note No.23.

54. Refers to rebel jinns. For further explanation, please see Surah Anbia Note No.110, and Surah Naml Note No.25.

55. For explanation, please see Surah Saba Note No.27.

56. Such jinns that used to be in the prison of Prophet Sulaiman. Jinns are invisible creatures, and the chains to bind them must also be of a special kind.

58. Gift without reckoning does not mean that no account is to be rendered to Allah about it. The responsibilities which devolve on a

prophet in connection with his rule has been mentioned in the ayah No.16, therefore, there is no room for giving such a meaning to this ayah. It only means that this favour is limitless. At another place in Quran it is stated that Allah gives sustenance to whomsoever He likes without reckoning. (Surah Baqarah ayah No.212). In this ayah also without reckoning means plentiful, which is more than expected and estimated, and not a provision and sustenance about, which no reckoning will be taken in the Hereafter.

59. That is : Those of the jinns that have been given to you some of them may be freed as a favour on them or some may be detained for service.

60. Means Paradise.

61.For the events of the life of Prophet Ayyub (Job), please see Surah Anbia, Notes Nos. 111 to 113.

62. I am feeling painful for two reasons: one is on account of my illness and the other because of the separation from my family. These sufferings descended on me with the command of Allah only, for Allah alone is the giver of weal and woe. That is why Prophet Ayyub appealed to Allah to remove his sufferings, but these sufferings have been ascribed to have been received from Satan, because through his tricks Prophets Ayyub had to suffer them. What were these tricks, we do not know. It is likely that some tribes might have indulged in plundering etc., and in the disturbance the people of his household might have been separated from him. Then he might have fallen sick owing to this separation, and then the sickness might have taken a serious turn. And for this reason he might have declared Satan as the cause of all his troubles. However the exact knowledge of the true state of affairs is known to Allah.

Although Prophet Ayyub was seriously ill, and this sickness was a trial of his patience, yet it is not correct to think that he was suffering from a disease causing repulsion in others, like leprosy, etc. A prophet falls ill, but not in such a way that others cannot come near him, for that would affect his position as a prophet. It also affects his work of dawah, reform, training and his ability to give sermons, the work for which a prophet is sent in this world. In the Bible there is a scripture named Job which is a collection of prose and poetry, which relates a story with great exaggeration. From its topics it becomes quite clear that the events of Prophet Ayyub's life were in the manner of a fiction, and imaginary, the commentator of the Bible writes that it is not known who is the author of this scripture:

> "Despite our richer acquaintance with the background of Job the name of the author remains quite unknown to us." -(The Interpreters One-Vol. Commentary on the Bible, P. 239).

But the Muslim writers have taken these stories from the People of the Book and have quoted strange stories in the commentaries of Quran. Shaikh Muhammad bin Abu Shahbah has taken a very good survey of these unreliable stories in his book, 'Al Israiliyat wal Mauzuat Fi Kitabut Tafseer":

> "The fact is that the warp and woof of this story are very weak, and it cannot stand before criticism. It is supported neither by common sense nor by correct quotation. The disease from which Prophet Ayyub was suffering was not such as would create repulsion and hatred, but it was such a disease that its symptoms do not appear on the skin like rheumatism, arthritis, and diseases of bones, etc." -(p.281).

It is amazing that the author of "Tadabbur-e-Quran" has also relied on the Bible's book and quoted some improper things in connection with his disease.

63. Allah answered his prayer and told him the method of regaining health, which was: he had to strike his foot on the ground from where a spring of cold water would gush forth, he was to bathe in that water and also to drink it. Prophet Ayyub acted on this directive and regained his health, the gushing forth of a spring in this way was an extra ordinary manifestation from Allah for His prophet.

It gives us an idea that in some diseases bathing with cold water can cure certain diseases.

64. Allah caused certain events to take place which resulted in Prophet Ayyub's family coming back to him. Moreover there were some additions in the family and the number of his people doubled.

65. When Prophet Ayyub successfully went through the test, and presented a very high example of patience and steadfastness, then Allah blessed hire with His mercy and favours. He not only regained whatever he had lost, but also received much more than that.

66. For explanation, please see Surah Anbia, Note No.114.

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ؕ اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ﴿۴۴﴾

44. (And We said to him): "Take a bunch or twigs and strike with it, do not break your oath"[67]. We round him full of patience. What an excellent slave! Always turning to God.

وَاذْكُرْ عِبٰدَنَاۤ اِبْرٰهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ اُولِى الْاَيْدِىْ وَالْاَبْصَارِ ﴿۴۵﴾

45. And remember Ibrahim, Ishaq and Yaqoob, Our slaves, who were men of (righteous) [68] activity and vision.[69]

اِنَّاۤ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿۴۶﴾ ۚ

46. We had made them pure for the remembrance of that Home. [70]

وَاِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ ﴿۴۷﴾ ؕ

47. And verily they are with Us of the elect and excellent.

وَاذْكُرْ اِسْمٰعِيْلَ وَ الْيَسَعَ وَذَا الْكِفْلِ ؕ وَكُلٌّ مِّنَ الْاَخْيَارِ ﴿۴۸﴾ ؕ

48. And remember Ismail, Al-yasa[71] and DhulKifl: [72] all are of the excellent ones.

هٰذَا ذِكْرٌ ؕ وَاِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ ﴿۴۹﴾ ۬ۚ

49. This is a reminder.[73] And verily for the God fearing the best abode,

جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْاَبْوَابُ ﴿۵۰﴾ ۚ

50. The Everlasting Gardens whose gates are open for them,[74]

مُتَّكِـِٕيْنَ فِيْهَا يَدْعُوْنَ فِيْهَا بِفَاكِهَةٍ كَثِيْرَةٍ وَّشَرَابٍ ﴿۵۱﴾

51. Reclining therein, calling for abundant fruits and drinks.

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ اَتْرَابٌ ﴿۵۲﴾

52. And with them will be female companions of modest gaze [75] and aqual age.[76]

هٰذَا مَا تُوْعَدُوْنَ لِيَوْمِ الْحِسَابِ ﴿۵۳﴾

53. This is what you were being promised for the Day of Reckoning.

اِنَّ هٰذَا لَرِزْقُنَا مَا لَهٗ مِنْ نَّفَادٍ ﴿۵۴﴾ ۚ

54. Verily this is Our provision which will never finish. [77]

67. Quran has not clarified who was to be hit. Apparently it seems that there was someone who was an obstruction in the matter of Prophet Ayyub's patiently enduring his sufferings, and he was from amongst his own people. Possibly he might have been his slave, and he might have uttered some complaining words concerning Allah. Prophet Ayyub might have sworn that he, would whip him, but after his regaining health, the slave might have asked for his pardon, and during his illness he might have served him sincerely. Thus it had become a problem for Prophet Ayyub that in the changed circumstances it would have been improper to punish the slave. And if he does not do it, then he will have to break his oath. On this occasion Allah, with His mercy, provided the solution that he should beat him with a bunch of twigs. Thus the slave will not be hurt and the oath will also be fulfilled. In the special circumstances this was a concession, and convenient solution of the problem. From this it can be construed that if a shariah command cannot be acted upon, on account of some reasonable excuse, then at least its external appearance should be maintained, so that the sense of obeying the command should be there. But there is no proof for excuses in this, and in order to make lawful what is unlawful, the excuses which are proffered as 'shariah exceptions or exemptions' are very ugly forms of running away from shariah. In this connection a study of 'Kitabul Heel' of Bukhari will be quite useful. In this Imam Bukhari has very severely criticised the excuse seekers with the support of the hadith.

68. That is: They were righteously active. They utilised their strength in Allah's worship, obedience, dawah of His religion, teaching, remembrance and raising high His word.

69. They had vision, special insight. They looked at the events and the world around them not only with their physical eyes but also with the insight God had given them.

70. That home means the Hereafter. Prophets Ibrahim, Ishaq and Yaqoob (peace be upon them) were the bright stars of the firmament of the prophethood and they were specially appointed for reminding people about the Hereafter. They themselves were anxious about it and their mission was also to see that the people worried about their fate in the Hereafter, and made success in the Hereafter as their goal.

Reminding people about the Hereafter is very important and distinctive feature of the prophets' dawah. But in the modern times those who have set out to work for the Islamic Dawah do not seem to pay much attention to reminding people about the Hereafter.

71. Please see Surah An'am, Note No.148.

72. Please see Surah Anbia, Note No.116.

73. That is : The events of the life of these virtuous people were related with a view to reminding people about righteousness. The purpose was not to relate stories.

74. For the God-fearing the gates of the Paradise are open.

75. That is : Modest women who will keep their gaze downwards and will not look at anyone else except their husbands.

76. That is : All will be of the equal or the same age, that is young, however old they might have been in the world. In the Paradise neither men will be old nor women. Both will be equally young.

77. These blissful good things of the Paradise will be available to them always, they will never exhaust or finish.

هٰذَا ۭ وَاِنَّ لِلطّٰغِيْنَ لَشَرَّ مَاٰبٍ ۝۵۵

55. This (is for the God-fearing). And for the transgressors there will be the worst abode,[78]

جَهَنَّمَ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمِهَادُ ۝۵۶

56. Hell, where they will enter. An evil resting place!

هٰذَا ۙ فَلْيَذُوْقُوْهُ حَمِيْمٌ وَّغَسَّاقٌ ۝۵۷

57. This is for them, let them taste it: boiling water and cold pus,

وَاٰخَرُ مِنْ شَكْلِهٖٓ اَزْوَاجٌ ۝۵۸

58. And of other similar kind of things in pairs [79] (of extremes).

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۡ لَا مَرْحَبًۢا بِهِمْ ۭ اِنَّهُمْ صَالُوا النَّارِ ۝۵۹

59. Here is the army which will fall with you (in Hell). There is no welcome for them. Verily, they are to roast in fire.[80]

قَالُوْا بَلْ اَنْتُمْ ۡ لَا مَرْحَبًۢا بِكُمْ ۭ اَنْتُمْ قَدَّمْتُمُوْهُ لَنَا ۚ فَبِئْسَ الْقَرَارُ ۝۶۰

60. They will answer: "Nay, but there is no welcome for you (leaders) .It is you who brought this upon Us [81] (by your leadership). And it is an evil abode!"

قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ۝۶۱

61. They will say: "Our Lord! Whoever has brought this upon us, give a twofold punishment to them in Hell."[82]

وَقَالُوْا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْاَشْرَارِ ۝۶۲

62. And they will say: "What is the matter that we do not see (here) men whom we regarded wicked?[83]

اَتَّخَذْنٰهُمْ سِخْرِيًّا اَمْ زَاغَتْ عَنْهُمُ الْاَبْصَارُ ۝۶۳

63. "Whom we had taken as laughing stock, or have our eyes missed them?"[84]

اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ ۝۶۴

64. Verily, this is the very truth, the wrangling of the people of the Fire.[85]

قُلْ اِنَّمَآ اَنَا مُنْذِرٌ ۡ وَّمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝۶۵

65. Say: "Verily, I am only a warner, and there is no god, except Allah, the One, the Almighty [86](Qahhar),

78. In the above lines condition of those who feared Allah and spent their lives in His worship has been told. Now the condition of those people is being related who had turned away their faces from Allah and had adopted rebellious attitude. Thus both the sides of the fates in the Hereafter have been shown, so that every reader of Quran may think about the fate he would like to choose for himself.

79. That is: They will have to taste punishment of Similar kind. If man contemplates, the very thought of these punishment would make him shudder.

80. In these ayat a scene of those who enter the Hell has been presented. When the rebel leaders and religious misguides will reach near the Hell, they will look back to find that a large army of their followers is coming after them. The leaders will talk among themselves that this army will also fall with them into the hell. For them there is no greetings of welcome. For them there is only disgrace.

81. The followers, that is the people will say that the disgrace is for the leaders, for they have caused this fate to befall them. The people will put the blame of their going astray on their leaders.

82. Then they will appeal to their Lord to give twofold punishment to their leaders: one for the leaders' own transgression and the second punishment for misleading the people.

83. Refers to the people of Faith, whom the disbelievers regarded wicked, because according to them the call to accept religion of truth was the call to sectarianism, and they thought that the opposition to Idolatry and polytheistic beliefs was the cause of disruption in the society.

84. This is an expression of wonder by the disbelievers. Those whom we were ridiculing were virtuous or we were unable to see them. The people of the Hell will realise at that time that those whom they had considered wicked on account of their faith were not wicked, that is why they are not with them to undergo the same fate which was theirs.

85. That is: On the occasion of entering the Hell the dispute and altercation between the misguided leaders and their followers is absolutely true which will certainly take place, and Quran is informing the people in advance so that they may take heed and reform themselves.

86.'Qahhar' means Most Powerful, almighty, who has everything in His control, and nothing is out of His control or reach and His commands are enforced perforce on everybody and everything.

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ ﴿٦٦﴾

66. "Lord of the heavens and the earth and what is between them, the Mighty, the Pardoning."[87]

قُلْ هُوَ نَبَؤٌا عَظِيْمٌ ﴿٦٧﴾

67. Say: "It is a great tidings,[88]

اَنْتُمْ عَنْهُ مُعْرِضُوْنَ ﴿٦٨﴾

68. "From which you turn away ![89]

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَاِ الْاَعْلٰٓى اِذْ يَخْتَصِمُوْنَ ﴿٦٩﴾

69. "I had no knowledge of the Exalted Chiefs when they were disputing,[90]

اِنْ يُّوْحٰٓى اِلَيَّ اِلَّآ اَنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٧٠﴾

70. "It is revealed to me only that I may be a plain warner."[91]

اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌ بَشَرًا مِّنْ طِيْنٍ ﴿٧١﴾

71. When your Lord said to the angels: "Verily, I am about to create a man from clay,[92]

فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿٧٢﴾

72. "So when I have fashioned him, and breathed into him of My spirit,[93] prostrate yourselves before him."

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿٧٣﴾

73. So the angels fell down prostrate, every one of them,[94]

اِلَّآ اِبْلِيْسَ اِسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٧٤﴾

74. Except Iblees.[95] He was too proud and became of the infidels.[96]

قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ؕ
اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ﴿٧٥﴾

75. Allah said: "O Iblees! What prevented you from falling prostrate before that which I created with both My hands[97]? Have you become too proud or are you of the rebellious?"

قَالَ اَنَا خَيْرٌ مِّنْهُ ؕ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهٗ
مِنْ طِيْنٍ ﴿٧٦﴾

76. He said: "I am better than him. You created me of fire, while You created him of clay."[98]

87. This recognition of Allah that he is Almighty and the Master of the entire universe and Overpowering over all, creates in the heart His fear and awe, and this recognition of His attribute that He is pardoning and Forgiving prompts His slaves to pray to Him for forgiveness of their sins.

88. The news of the Doomsday is a great news, when all that is stated above will take place. This is the news of the greatest catastrophe, on hearing which people should at once be alarmed.

89. That is: Your condition is strange that even after hearing this tiding of the Doomsday also you are not moved, and you do not worry about your salvation.

90. Means that event which has been related further on. When Allah commanded the angels and Iblees to prostrate themselves before Adam, the angels were at once ready to obey. But Iblees did not like this command. Therefore, he began arguing with the angels and using his devil's logic. This event is of higher world, where Iblees was also ridiculing were present with the angels, and there was a dispute between them in the matter of prostrating themselves before Adam.

91. That is: The news of the higher celestial world, comes to me through the divine revelation, otherwise I was ignorant of these events, and I am in receipt of the revelation, so that I may inform the people.

92. For explanation, please see Surah Hijr, Note No.24.

93. For explanation, please see Surah Hijr, Note No.27.

94. This 'sajda' prostration before Adam was different from the sajda of worship; it was for the respect of Adam, for which the command was given by Allah. From this it does not accrue that the respectful bowing or prostrating oneself before the graves of the saints, etc., is lawful or proper, for Allah has not commanded either to prostrate oneself before the living pious people or the graves of the saints.

For further explanation, please see Surah Baqarah Note No.47.

95. For explanation, please see Surah Baqarah, Note No.48.

96. For explanation, Please see Surah Baqarah, Note No.49.

97. This statement of Allah that He has created Adam with both of his hands shows the grandeur of Adam's creation. It means that Adam is the distinguished creature of Allah, who has been given special capabilities and attributes, and he has been granted such greatness as if he is the master piece creation of Allah.

It is not necessary and proper to give any interpretation to the mention of Allah's two hands.

Whatever recognition about Himself Allah has given us, it should be accepted by us as it is. The method of the pious forefathers was to accept whatever was mentioned, without entering into any discussions, and the path of safety lies therein.

98. For explanation, please see Surah A'raf Note No.16.

77. Allah said: "Get out from here.[99] You are outcast.

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

78. "And verily My curse is on you until the Day of requital"[100]

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ﴿٧٨﴾

79. He said: "My Lord! Reprieve me till the Day when the people will be raised."

قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

80. Allah said: "You will be of the reprieved. [101]

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٨٠﴾

81. "Until the day of the time appointed." [102]

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

82. He said:"Your Majesty,[103] I will seduce them all,[104]

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

83. "Except Your those slaves whom You have chosen."[105]

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

84. Allah said: "The Truth is, and the Truth I speak, [106]

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

85. "That I shall fill Hell with you and such of them as follow you, all together."[107]

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

86. Say (O Prophet!): "I ask of you no recompense for this,[108] and I am not of pretenders, [109]

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

87. "It is nothing but a reminder for all peoples, [110]

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾

88. "And you will realise its truth after a while." [111]

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

99. For explanation, please see Surah A'raf Note No. 17

100. That is : Till the Doomsday there is curse of Allah on you, and the Doomsday will be the Day of Judgment. On that day you will get your due punishment.

101. For explanation, please see Surah A'raf, Note No.18

102. That is: Till the Day of judgment.

103. That is: I swear by Your Might or Your Greatness.

104. For explanation, please see Surah Hijr, Note No.36.

105. For explanation, please see Surah Hijr, Note No.37.

106. That is: Every statement of Allah is true, according to fact and a mirror of reality.

107. For explanation, please see Surah A'raf, Note No.22.

Here narration of this event is with a view to warning the deniers that they should not fall a prey to the seduction by Satan. He does not want that man should follow the right path of guidance, and the deniers should also remember that as Satan has become liable to get the Divine curse for manifesting pride, they will also become liable to get Divine curse for showing pride.

108. That is :This message of Allah based on the information from the Unseen which I am conveying to you for this I am not demanding any fee or recompense from you, nor is there any worldly motive behind it. I am serving you in performance of my duty as a messenger and quite selflessly for your own good.

109. My statements are quite clear, plain and selfless. I have not indulged in any artificial or pretentious act, and therefore, the intimation I am giving you is absolutely true and there is not even an iota of doubt about its truth.

110. This Quran has been revealed for all the nations of the world from Allah as a Reminder and a Counsel, therefore, you should reap its benefit without indulging in religious prejudice, group bias or national partiality.

111. That is: The reality of the information about the Unseen things which Quran is giving you, will soon be manifest to you: some will be revealed at the time of death, and the full reality will confront you at the time of the Day of Resurrection, which is going to occur soon.

SURAH AZ-ZUMAR

39. SURAH AZ-ZUMAR
(THE GROUPS)

NAME: In the ayah No. 71, there is a mention about disbelievers being driven towards the Hell in the form of 'zumar' i.e. in groups, and in the ayah No.73. there is also a mention of the God-fearing being taken to the Paradise in groups. This allusion to Zumar gives the Surah its name.

TIME OF REVELATION: The middle Meccan period.

CENTRAL THEME : Obedience and worship to be made pure and sincere for Allah only.

ORDER OF THE VERSES: In Verses Nos. 1 to 8 this basic teaching of Quran is presented with arguments that religion is purely for Allah only.

In Ayat Nos. 9 to 20 the difference between the two groups has been made clear: that the one group is the follower of the pure religion and worships Allah alone and the other group is the worshipper of other deities.

Ayat Nos. 21 to 35 describe the characteristics of those who accept the guidance of Quran and the reward they will get for that, and the adverse consequences of those who shun it.

Verses Nos. 36 to 52 present the teachings in such a way that Tawheed comes out prominently and it generates an urge to accept faith.

Ayat Nos. 53 to 63 invite the people who have strayed to return to the path of Allah.

Ayat Nos. 64 to 75 are the concluding verses of the Surah, in which it has been clarified that the stance of monotheism is a strong stance. It also presents a scene of the Day of Resurrection and the deniers and the God-fearing are shown being taken separately in groups to their separate destinations and their fate has been mentioned.

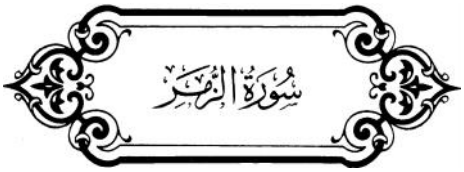
RECITATION OF THE SURAH BEFORE SLEEPING: Tirmizi has quoted Ayesha (R) to have narrated:

كَانَ النَّبِيُّ ﷺ لاَيَنَامُ حَتَّى يَقْرَاءَ بَنِى اسرائيل وَالزُّمَر ۔ (ترمذی ابواب فضائل القرآن)

"The Prophet, Sallal Lahu Alaihi Wa Sallam, did not sleep until he recited the Surah Bani Israil and Surah Zumar."

- (Tirmizi-Abwa-b-i-Fazailul Quran).

39. SURAH AZ - ZUMAR (THE GROUPS).



Ayat: 75

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **The revelation of this Book is from Allah,[1] the Mighty, the Wise.[2]**

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ①

2. **Verily, We have revealed this Book to you with truth,[3] so worship Allah, making religion (devotion and humility) pure for Him (only).[4]**

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ②

3. **Lo! pure religion (devotion) is for Allah alone.[5] And those who choose guardians beside Him (saying): "We worship them only that they may bring us near to Allah,"[6] verily, Allah will judge between them concerning that in which they differ.[7] Verily, Allah does not guide him, who is a liar, an ingrate.[8]**

اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ؕ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى اللّٰهِ زُلْفٰى ؕ اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ③

4. **If Allah had willed to choose a son, He would have chosen whom He please out of His creation. Immaculate[9] is He! He is Allah, the One, the Irresistible.[10]**

لَوْ اَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ ۙ سُبْحٰنَهٗ ؕ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ④

5. **He has created the heavens and the earth with truth.[11] He makes night to succeed day and He makes day to succeed night, and He made the sun and the moon obedient, each running for an appointed term.[12] Lo ! He is the Mighty, the Forgiver.[13]**

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ⑤

1.The revelation of this Book to the Prophet is from Allah only. No other person has anything to do with it, neither satan nor man. This is being revealed from the heavens and the Prophet is not its author. This is a very big claim of the Quran, which it has repeated off and on, so that people may not take it to be a common religious book like any other religious book. They should do well to fix it in their mind that this has descended down, revealed from the very presence of Allah, and on this account it has very distinctive character. And it is a fact that no other religious book, except Quran, prefers such a claim before the world with full certainty that its author is Allah, Ruler of the Universe.

2. Allah is Mighty (Aziz), so His plan is bound to be enforced, and His command is acted upon. And He is wise, therefore, His Book has also this wise character, which can very well be observed in this Book itself.

3.Revealed with truth means that it has brought the truth with it. Its teaching is absolute truth and there is no trace of falsehood in it, nor a single statement in it has been made aimlessly.

4. 'Making religion pure for Him', In this sentence the word religion has been used to connote devotion and humility, which is supported by the various Ayat of Quran in which it is mentioned that whenever polytheists are confronted with storm, etc., they invoke Allah, making religion pure for Him:

وَاِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُااللّٰهَمُخْلِصِيْنَ لَهُ الدِّيْنَ ۔(لقمان:۳۲)

"And if a wave envelops them like awnings they invoke Allah, making their faith pure for Him only." -(Luqman -32).

Here the meaning of the word 'Deen' (faith) used here can only be humility and devotion of the heart, and this is the reflection of the psychology of the polytheists when they face storm, etc. Therefore the meaning of the ayah is that you should worship Allah in such a way that your heart's devotion, humility and attention should be purely for Allah alone. Not the kind of worship in which the attention and devotion of the heart is somewhere else or for somebody else. Allah accepts only that worship which is offered with the sincerity of heart, with humility and full devotion, purely for Him. In other words there should be no mixture of hypocrisy in that worship nor should there be any of its part for any being other than Allah.

It may be noted that in the dictionary the meaning of 'Deen' is given as obedience, but by merely depending on the dictionary the all pervading meaning of the terminologies of Quran cannot be explained. It is necessary that in connection with these words the Quranic usage should also be kept in view and the meaning be fixed according to the reference to context.

5. That is: Such worship which is free of all kinds of polytheism, and is specific for Allah alone. And He alone is worthy of it, and in the meaning and sense of 'Deen' (worship), as has been made clear in the above note, that state of humility which is created in the heart the sense of one's being a slave of Allah is included.

6. The polytheists had made angels their guardians and protectors and they thought that if they worshipped them they would solve all their difficulties. They also thought that to gain nearness to Allah it is necessary to make angels their 'waseela', agents or means. And for making angels their agents they used to consider all that which was proper for Allah only proper for them also, e.g. they used to appeal to them, to pray for their needs, to invoke them in difficulties, etc., as all these things are included in worship. They used to explain it by saying that they worshipped angels because they wanted nearness of Allah., i.e. the worship of the angels is the means and 'waseela' of Allah's nearness. In this ayah their deceiving explanation has been declared false and wrong. For nearness of Allah it is not necessary to worship any other being than Allah. By the direct and fully sincere worship of the one and only Allah a man can gain His nearness.

The explanation which the polytheists offer for worshipping angels, the same is offered by the grave-worshippers for their devotion to the saints and peers. They say that they offer them

gifts and devotion (Nazr-o-niyaz) for the reason that through their 'waseela' (means) they reach God. If they had read these ayat of the Quran, they would not have fallen a prey to the deception of Satan.

7. That is: On the Day of Resurrection, Allah will deliver judgment and enforce it.

8. That is: Those who speak lies concerning Allah, and who conduct false religiosity in His name, and who after receiving His favours and gifts are grateful to others, are deprived of His guidance till they do not give up this wrong attitude of theirs.

9. The concept of Allah's having sons and daughters is absolutely false. Even if it is presumed that He wanted to have a son, then he would have chosen someone from His own creation, but in that case also the son would have remained His subject and slave, all His created beings are His subjects and all are His slaves. He could not be a part of God, for there is no part of God and nothing departs from His person. None is like Him. Allah has not chosen any of His creation as His son, because it is against the Grand Divine character of God, and it reflects weakness. Allah is above all weaknesses and defects. His grandeur is much more above than the necessity of having a son for Himself.

10. If God has children, then His sovereignty and godhood would also have been divided but godhood is indivisible. He is alone, and His control over all is firm and strong, therefore, no creature can be free from His control. Then what does the concept of His having children mean?

11. For explanation please see Surah An'am, Note No.124, and Surah Yunus Note No.15.

12. For explanation, please see Surah Ra'd Note No.8.

13. He is Mighty, therefore, you should be afraid of disobeying Him, and He is Forgiving, therefore, you should pray for forgiveness for sins to Him.

❍ ❍ ❍ ❍ ❍ ❍

And when some harm touches man, he prays to his Lord turning towards Him; then when He bestows on him His favour, he forgets that for which He had prayed before and sets up equals to Allah in order to lead men away from His path. Say (to such a person): "Enjoy your disbelief for a while, surely you are of the people of the Hell." ***(AL-Quran)***

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَاَنْزَلَ لَكُمْ
مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ ۚ يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ
بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ۭ لَآ اِلٰهَ اِلَّا
هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ۝۶

6. He created you from a single being, then from that being He created its mate.[14] and He created for you eight kinds of cattle in pairs.[15] He creates you in your mothers' wombs creation after creation,[16-17] in threefold darkness. Such is Allah, your Lord. His is the Soverignty. There is no god, but Him.[18] How then are you turned away?[19]

اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ ۚ وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ
وَاِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ ۭ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۭ ثُمَّ اِلٰى
رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۭ اِنَّهٗ
عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝۷

7. If you render no thank (to Him), then Allah is independent of you. And He is not pleased with thanklessness for His slaves. And if you are thankful, He is pleased with that for you.[20] No burdened soul will bear another's burden.[21] Then to your Lord is your return, so He will tell you what you used to do. [22] Verily, He knows what is in the breasts (of men).[23]

وَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَا رَبَّهٗ مُنِيْبًا اِلَيْهِ ثُمَّ اِذَا خَوَّلَهٗ
نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوْٓا اِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلّٰهِ
اَنْدَادًا لِّيُضِلَّ عَنْ سَبِيْلِهٖ ۭ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيْلًا ۣ
اِنَّكَ مِنْ اَصْحٰبِ النَّارِ ۝۸

8. And when some harm touches man, he prays to his Lord turning towards Him;[24] then when He bestows on him His favour, he forgets that for which He had prayed before [25] and sets up equals to Allah[26] in order to lead men away from His path.[27] Say (to such a person): "Enjoy your disbelief for a while, surely you are of the people of the Hell."[28]

اَمَّنْ هُوَ قَانِتٌ اٰنَاۗءَ الَّيْلِ سَاجِدًا وَّقَاۗىِٕمًا يَّحْذَرُ الْاٰخِرَةَ
وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ۭ قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ
وَالَّذِيْنَ لَا يَعْلَمُوْنَ ۭ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۝۹

9. Is he who worships devoutly during the hours of the night, prostrating himself and standing,[29] dreading the Hereafter, and hoping for the mercy of his Lord [30] (like a person who does not [31])? Say:[32] "Are those who know equal to those who do not know?[33] Only men of understanding receive admonition."[34]

14. In this ayat the word 'thumma' (then) signifies that you should then see the miracle of His might that from that one life He created its mate. For explanation please see Surah Nisa Note No.3 and Surah A'raf Note No.202.

15. Cattle means domestic animals like camel, cow, goat and sheep. Their pairs, male and female, totals to 8 kinds. For further explanation, please see Surah Nisa Note No.261.

For the creation of these animals, the word used here is 'Anzalna' (We sent down), which hints at the point that their creation was a blessing for mankind which was sent down from the heaven.

16. Three darknesses means three veils: abdomen, womb and the membrane with which the foetus is covered. It is a proof of the fact that man's Creator knows open and hidden, shining and dark things, i.e. everything, and the work of His creation takes place in the darkness, too.

17. That is: In these three veils the foetus is caused to pass through various stages of creation, and its form goes on changing. Just now it was a lump of flesh, and at this moment it has taken the form of a man.

18. All this happening which has been mentioned just now is the handiwork of Allah. In this work none other has to do anything, and it is the proof of the fact that He is your Lord and He is also the Ruler of the whole universe. After this, where does the question of anybody else's being god or deity arise ?

19. That is: Allah's being One and Only God is a glaring fact, which you observe daily, then what is it that turns you away from this reality ? This hint points at Satan who deceives man and deviates him from the path of monotheism to the quagmire of polytheism.

20. Unthankfulness, in reality, is disbelief. A person who takes benefit of Allah's favours and there does not generate in his heart a feeling of gratitude for that or he considers these favours or blessings as the gifts of some other being and offers presents and gifts to that being as nazro niyaz, then he is guilty of great ingratitude, which is out and out disbelief. By adopting the attitude of ingratitude, a man does not affect Allah in anyway, but he engenders the means of his own deprivation. Allah Himself is in no need of thanks or gratitude from His slaves, nor is Allah in any way benefited by their thanks, nor any harm comes to Him from their unthankfulness. This reality has been expressed in a 'hadith-e-Qudsi' in this way:

"Allah says: 'O My slaves ! If all your past and future men and jinns become equal to the most God-fearing man, then there would be no addition to My kingdom. And O My slaves! If all your past and future men and jinns become equal to the most evil man, then there would be nothing wanting in My kingdom." -(Muslim -Kitabul Bir)."

However, a person who adopts the attitude of thankfulness, he adopts the realistic attitude, and Allah likes such an attitude in His slaves. Therefore, there is Allah's pleasure for those who are grateful.

21. That is: Everybody has to carry the burden of his own sins. No person will take the burden of other person's sins on his own head. Therefore, every one should realize his own responsibility, and should not commit sin on being prompted by others.

22. On the Day of Resurrection, the entire record of every man's good and bad acts, will be placed before his eyes.

23. Allah knows the condition of everybody's heart, i.e. He knows what ideas are in their mind, and whether they have the feelings of gratitude or ingratitude for Allah, and feelings of faith or disbelief, love or hate for virtue.

24. That is: In difficulties and suffering, he invokes his Lord with heart-felt sincerity and prays to Him for relief.

25. When Allah relieves him of his difficulties and suffering, he forgets that he ever was in difficulties and to get relief he had prayed to his Lord. This is the example of his ingratitude.

26. Setting up equals to Allah means dealing with other beings as he would deal with Allah, for example, gifts and nazro niyaz, sacrifice and other rites of worship.

27. That is: He has himself strayed and is now misleading others to go astray.

28. The ultimate destination of such a person will be Hell.

According to this ayah, such a person who is

indulging in open polytheism, idolatry and disbelief, and he is not prepared to adopt monotheism as his faith, he should be warned that he is bound to go to Hell, So that the divine message may be convincingly conveyed to him.

29. 'Qanitun' here means to be active in worshipping, and to be busy in the hours of night in worship and prayer is the high quality of faith. From this it has also become clear that for a man who offers much salat in the night it is good for his virtuous high-ranking. There is no limit to the number of 'raka't'. In Surah Furqan also this quality has been made prominent:

وَالَّذِيْنَ يَبِيْتُون لِرَبِّهِمْ سُجَّدًاوَّقِيَامًا ۔(الفرقان:٦٤)

"And who spend their night (in worship of their Lord) prostrating themselves and standing." -(Al-Furqan-64).

30. That is: In the Hereafter he fears to account for his acts before his Lord, and also hopes to receive His mercy. Therefore he neither lives in wishful thinking and empty hopes, nor is he a prey to disappointment, but he keeps himself in balance.

31. This sentence, according to the Arabic figure of speech, and style of writing is understood, and not expressed, therefore, it has been given here in brackets. The question is: out of the two slaves, one is afraid of Him and also hopes to receive His mercy, and leaving aside his comfort busies himself in offering salat in the night, and the other slave is negligent of Allah, he does not care for offering prayers to Him, and he is also unthankful to Him; then can the two be equal or alike to one another in the matter of their character and their ultimate fate? If not, then how can you, being unthankful to Him, be under the wrong Impression that through some agency or 'waseela' you can attain His nearness?

32. That is: Ask these deniers.

33. Here knowledge means recognition of Allah, consciousness about the purpose of life, awareness of divine commands, and comprehension about the reward and punishment of the Hereafter. A person who has this knowledge, and another who does not have this knowledge, how can the two be equal or alike in their attributes and their ends? This realistic and basic knowledge which determines the direction of a man's life-attaining this is inevitable for everyone. Whoever, being careless of this knowledge whatever material knowledge they attain, live in the darknesses of ignorance, and are unaware of their adverse ends.

34. That is: For understanding these things it is necessary to use one's common sense and intelligence. By keeping the intellect locked up in a box these realities cannot be understood.

Say: "O My slaves who believe! fear your Lord. Those who do good acts in this world will receive a good reward. And Allah's earth is vast. Those who patiently persevere will be requited without measure." ***(AL-Quran)***

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَاَرْضُ اللّٰهِ وَاسِعَةٌ ؕ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

10. Say: "O My slaves who believe! fear your Lord. Those who do good acts in this world will receive a good reward. And Allah's earth is vast.[35] Those who patiently persevere will be requited without measure."[36]

قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ﴿١١﴾

11. Say: "Verily, I am commanded to worship Allah, making religion (obedience and devotion) pure for Him only."

وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ﴿١٢﴾

12. "And I am commanded to be the first of the Muslims[37](who surrender to Him)."

قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٣﴾

13. Say: "If I disobey my Lord, I fear the punishment of the Great [38] Day."

قُلِ اللّٰهَ اَعْبُدُ مُخْلِصًا لَّهٗ دِيْنِيْ ﴿١٤﴾

14. Say: "It is Allah I worship, making my religion (devotion and humility) pure for Him only.[39]"

فَاعْبُدُوْا مَا شِئْتُمْ مِّنْ دُوْنِهٖ ؕ قُلْ اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ﴿١٥﴾

15. "Then worship [40] what you will beside Him." Say: "The losers are those who lose themselves and their family people on the Day of Resurrection. Lo! That will be the manifest loss.[41]

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ؕ ذٰلِكَ يُخَوِّفُ اللّٰهُ بِهٖ عِبَادَهٗ ؕ يٰعِبَادِ فَاتَّقُوْنِ ﴿١٦﴾

16. "For them there will be layers of fire above them and beneath them also[42] will be layers (of fire). With this does Allah frighten His slaves [43]." O My slaves! So fear me. [44]

وَالَّذِيْنَ اجْتَنَبُوا الطَّاغُوْتَ اَنْ يَّعْبُدُوْهَا وَاَنَابُوْٓا اِلَى اللّٰهِ لَهُمُ الْبُشْرٰى ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾

17. And those who keep away from worshipping false gods [45] and turned to Allah, for them is glad tidings. So give glad tidings [46] to My slaves,

35. It is a hint at the fact that if disbelievers are obstructing Muslims from worshipping their only God and to live a life fearing Him, then in order to protect their religion and faith they can migrate to other countries. His land is not limited to anyone country. It is very vast. And for religion country can be left, but for country religion cannot be left.

It may be noted that in those days the way for migration was open, but in the present day if the migration from one country to the other presents difficulties, then the times have also changed considerably. In the olden days there was no freedom of belief and religion. In the event of giving up the religion of the tribe or the community one had to face violence, but in the present times everyone has the freedom of faith and religion legally, and on account of change of religion one has not to face violence essentially. Therefore, the necessity of migration does not arise or rarely arises, especially in secular states where freedom to propagate religion is also available.

36. By patient people is meant those who remain steadfast on the religion and those who bear the burden of the difficulties and sufferings of treading on the path of right guidance with equanimity. By reward without measure means reward without any limits, a reward whose magnitude cannot be estimated.

This is the significance of patience and Quran stresses its followers to develop such attributes, and narrates great significance of these attributes. But weak and invented hadith have narrated such big rewards for very small virtues that people busied themselves in performing those easy-going virtue, and become negligent of these attributes. It resulted in great imbalance in the matter of their belief and religion. It disturbed the balance established by Quran. This is the price the Muslim Ummah is paying for attaching itself to the weak and invented hadith instead of to the Quran.

37. That is: I have been commanded that anybody may or may not submit himself to Allah but I have to submit to Him first. Muslim means he who has accepted the religion of Allah, Islam and surrendered or submitted himself completely to Him.

38. Means the Day of Resurrection.

39. In the ayah No.8 the Prophet, Sallal Lahu Alaihi Wa Sallam, was given the command of performing pure and sincere worship of Allah. In this ayah the mention of its having been observed is made.

40. That is: If you do not want to worship Allah sincerely, then worship whomsoever you like, and be prepared for the adverse consequences.

41. The worldly benefits are temporary, and those who ignore the Hereafter and spend their lives obtaining those benefits are trading for a great losing deal, that is, they are trading for the temporary benefits of this world with the deprivation of the everlasting advantages. But such people are under a deception that they are leading a very successful life, and that they have not to face any loss after death. They lead their family folk also to live in the same way, and generally they also follow the same path. Therefore, on the Day of Resurrection their family people will also be ruined along with them.

42. Layers of fire will be from above and also from beneath. Thus they will be totally surrounded by fire.

43. That is: Frightens them from this fate.

44. If you do not want to be confronted with this fate, then avoid adopting the attitude of disobeying Allah.

45. The word 'Taghoot' used here has been explained by Imam Raghib, who is the imam of Quranic language, in this way:

والطاغوت عبارةعن كل متعد وكل معبود من دون الله .....سمي الساحروالكاهن والماردمن الجن والصارف عن طريق الخير طاغوتاً۔(مفردات راغب ص ۳۰۷)

"Taghoot means every person that goes out of his limits, and every other deity beside Allah …… magician, soothsayer, rebel jinn, and one who misleads from the path of righteousness is said to be Taghoot."

-(Mufarridat-e-Raghib, page 307)

For further explanation, please see Surah Nahl, Note No.55.

46. Good news is given to those who would turn to Allah, that they have saved themselves from worshipping others beside Allah.

الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ؕ اُولٰٓئِكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ ﴿١٨﴾

18. Those who listen to My word attentively, and follow its best meaning. These are they whom Allah has guided, and these are they who are endued with understanding.[47]

اَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ؕ اَفَاَنْتَ تُنْقِذُ مَنْ فِى النَّارِ ﴿١٩﴾

19. (Can anyone save) him, against whom the decree of punishment has been passed? Can you save him who has been destined to go to Hell?[48]

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ ۙ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ الْمِيْعَادَ ﴿٢٠﴾

20. But those who fear their Lord, for them are lofty mansions, with lofty mansions above them built (for them), beneath which rivers flow. It is Allah's promise. Allah never fails His promise.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهٗ يَنَابِيْعَ فِى الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا اَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا ؕ اِنَّ فِىْ ذٰلِكَ لَذِكْرٰى لِاُولِى الْاَلْبَابِ ﴿٢١﴾

21. Do you not see that Allah sends down water from the sky and causes it to penetrate and gather in springs beneath? He brings forth plants of many colours. Then they wither, and you see them turn yellow; then He makes them chaff. Verily, herein is a reminder [49] for men of understanding.

اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ ؕ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ؕ اُولٰٓئِكَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٢﴾

22. Is he whose bosom Allah has opened for Islam so that he receives light from his Lord (like him who wanders in darkness) [50] ? Then woe to them whose hearts are hardened [51] against remembrance of Allah! They are in manifest misguidance.

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِىَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِىْ بِهٖ مَنْ يَّشَآءُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٢٣﴾

23. Allah has sent down the best Word [52]: a Book uniform [53] (and its ayat) deserving repetition [54]; the skin of those who fears their Lord trembles (for fear)[55] of it; then their skins and hearts soften to Allah's remebrance.[56] It is Allah's guidance [57], He bestows it on whom He will. And whom Allah leaves in error will have none to guide him.

47. Wisdom lies in listening attentively to the word of Allah, and taking its best meaning and sense and following it. The path of guidance opens up for such people. And such people have been given the good news of success. As against this, those who do not listen to the word of God with attention, and leaving aside its best meaning and sense, give it some other meaning, they get involved in discussions, and prove themselves to be unwise. This results in their deprivation from right guidance.

This ayah provides us a guideline that if a word has more than one different meaning, then we must think that wherever that word has occurred in Quran which best meaning and sense it is expressing, for Allah's word can only be excellent in its meaning and sense.

48. That is: Kafir or disbeliever for whom the decision for punishment has been given, who can save him from punishment? Safety lies in people taking help of their intelligence and commonsense, and follow the word which Allah's Messenger is presenting before them.

49. Reminder of the fact that this world is not everlasting. It will not remain in blossom always, but one day it will succumb to autumn. Therefore, wisdom lies in not making the glamour of the world a centre of one's attention, and not falling prey to its attractions, but in making the Hereafter his goal and living a responsible life in the world, realizing that the real and everlasting blessings are of the next world only.

50. Opening the bosom means convincing the addressee. It signifies that whosoever is convinced about the truth of the Islamic faith, and by the guidance of Allah there is no doubt and misgiving in his heart about it, he gets the light of guidance and he traverses his life's journey by that light. Can such a person be like a person whose heart has become hard on account of prejudice and bigotry against Islam, and who is wandering in darknesses having been deprived of this light of guidance, who does not even recognise his Lord, nor does he know what is the purpose of his life nor is he conscious of his responsibilities, and what would be the effects and results of his acts. If these two different types of persons cannot be said to be equal and alike on account of their different characteristics and opposing attitudes, then how can their fate and ends be the same or alike?

51. Persistence with disbelief and sinning hardens hearts, and then they have no interest in the remembrance of Allah, nor does any sane counsel influences them in any way. They have lost the natural capability of accepting the truth. As water has no effect on the stony ground, similarly the remembrance of Allah has no effect on their stony hearts.

52. Quran is the best composition, for it has the internal and external beauty, it has the beauty of words and of meaning, in it the best thing has been stated in the best style. Its style is so effective that it creates tenderness in heart. Its recitation strengthens determination and belief in the heart, and its simplicity and fluency makes it easy for committing it to memory. The greatest merit of the Quran is that a believer does not get tired by reading it again and again.

In the hadith it is stated that the Prophet, Sallal Lahu Alaihi Wa Sallam stated that:

فَاِنَّ خَيْرَ الْحَدِيْثِ كِتَابُ اللهِ ۔ (ریاض الصالحین بروایۃ مسلم)

"The best word is the Book of Allah." — (Riyazus Saliheen with reference to Muslim).

Therefore, more and more arrangements for the study of this Book should be made, and it should be very well understood that no other book of this world can be its equal.

53. That is: This Word Allah has revealed in the form of such a book that all its parts are identical and well coordinated. Its topics are perfectly harmonious among themselves. The topics of this Book are multi-cornered. Inspite of all this there is no contradiction in its topics and statements, not is its one part un-related to its other part. From anywhere it may be read, the spirit of the saying will be one, and its beauty will be manifest everywhere.

54. An important characteristic of this Book is that its ayah are worth repeating. They may be recited any number of times, the reader does not get satisfied, he wants to recite them more and more, and his keenness to recite these verses increases further. These verses are recited in the salat repeatedly, and every time very pleasant

effects are created in the heart and mind.

55. When those who fear Allah recite or hear the Word of Allah, then by the concept of the grandeur and greatness of Allah they are seized by such a state that they feel a sort of trembling in their bodies. This is the great effect of the divine word which creates a fear of God in the heart, and it is this fear of God that makes a man righteous and pious. Fear or awe is created by mere recitation of Quran, but the state of trembling is created when the Quran is read with understanding its meaning and sense. People are frightened by the mention of Allah's punishment in the Quran and the condition of people receiving punishment for their transgression in it is such that it really creates a state of trembling. But how can this state be experienced by a person who does not read these ayah with understanding them? Contemplate: what great deprivation is caused by the disregard for understanding the meaning of Quran!

This point is clear from the ayah that the high quality of fear of God is a feeling of trembling (goose-flesh), and this is the desired state. As for the state of 'Wajd'(semi-conscious dance),it is out and out artificial and invention of the sufis. Quran is without its mention, as also the life of the Prophet. The companions of the Prophet, who were so much attached to the Quran, were also unaware of the state of 'Wajd'. About the recitation and hearing of Quran by the companions of the Prophet, Allama Ibn Katheer says:

> " They did not use to shout, nor did they in imitation used any artificial manner of manifesting some state, nay but they were so distinguished in consistency, peacefulness, good manners and fear of God that no other group of people could reach their high place."
>
> -(Tafseer Ibn Katheer, Vol. 4, P. 51).

56. In the Quran where there is a mention of Allah's being Great and Majestic, there His attributes of being Pardoner and Most Merciful have also been mentioned. Therefore, the state of trembling converts into a state of peace. When the reader comes across the beautiful or kind attributes of Allah, his heart becomes tender and he becomes hopeful towards Allah, and a state of peace takes possession of his body. With this peace and satisfaction, he turns to the remembrance of Allah and does so often. In other words a turning to remembrance of Allah is created by a relationship with Quran, and it continues to grow.

57. This effect of the Divine Word has been termed as guidance. Whoever is influenced by this effect, for him the path of right guidance has been opened up.

And We have given in this Quran all kinds of examples so that they may be reminded; ***(AL-Quran)***

أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾

24. Is he who will guard himself with his own face against the awful punishment of the Day of Judgment [58] (can be compared with the blessed believer)? And the wrongdoers will be told: "Taste the punishment [59] which you have been earning."

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

25. Those who have gone before them also denied (their messengers), so the punishment overtook them they knew not from where.

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾

26. So Allah made them taste disgrace [60] in the life of the world, but the punishment of the Hereafter will be much greater, if they but knew.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

27. And We have given in this Quran all kinds of examples [61] so that they may be reminded;

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

28. Arabic Quran,[62] containing no crookedness [63], so that they may fear Allah.

ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

29. Allah presents an example: there is a man (slave) who has many masters, quarrelling among themselves, and another man, who has only one master. Can these two be considered alike?[64] Praise be to Allah! But most of them know not.[65]

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾

30. Verily (O Prophet!) You will die, and verily, they will die.[66]

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

31. Then verily on the Day of Resurrection, before your Lord you will dispute.[67]

58. The disbeliever, to save himself from the onslaught of punishment on the Day of Resurrection, finding his hands tied in chains will try to make his face as his shield, but he will not be able to save himself from the punishment. In this ayah the helplessness of the disbeliever has been mentioned.

59. Every act of a man has its effect and its result. That is why acts have been termed as earning. On the Day of Judgment everyone will feel that whatever good or bad act he had done, it had been his earning, which he is receiving today.

60. Allah punishes disbelievers and evildoers in the world also. In this connection some people have some doubts as to how they can be punished before the Day of Judgment, which is fixed for reckoning and award of reward or punishment according to good or bad acts? The fact is that the question of giving punishment does not merely depend on reckoning of the good or bad acts. Such an arrangement is for the reason that before giving him the final punishment, Allah wants to convey to him convincingly His law of reward and punishment in the Hereafter, so that it should be made sufficiently clear to him that no injustice has been done to him, and whatever punishment he is getting is the fruit of whatever he has earned. But it does not mean that before the court of the Day of Judgment is held he would not get or the criminal will not get punishment. As Allah fully knows that they are disbelievers and guilty, He has been making them taste His punishment in the world itself, which is merely an instalment of their punishment. Similarly their souls are kept under punishment in the world of Barzakh, whose other name is grave. But without insight some people deny the punishment of the grave. They say: how can there be punishment before actual reckoning? For the refutation of their doubt this fact is sufficient that Allah subjects evildoers to punishment in this world also, and this instalment of punishment is received by them before any reckoning and accounting.

61. Giving examples does not merely mean quoting of similar things, but also means narration of those events in which there is lesson for the discerning eyes, e.g. describing the condition of those communities who were given punishment because of their transgression and disbelief.

62. For explanation please see Surah Yusuf. Note No.3.

63. For explanation please see Surah Kahf, Note No.1.

64. This example is of a monotheist and a polytheist. If a slave has many masters and there is a dispute among them, then what will be the condition of that slave? Out of so many whom will he serve and whom will he try to please? As against this if there is a slave who has only one master, then he will have to serve only that master and will have to please him alone. When the condition of these two cannot be alike, then for the person who holds the faith of several gods it would be necessary to worship everyone of them and to please everyone of them, which is a very worrying task, for it is not possible to please every god, especially ,when the imagined power is of various nature, i.e. if one is the goddess of war then another is the goddess of Peace, if one is a destroying god then the other is a creating one, if a goddess brings in sickness the other goddess brings in comfort, if one is a god of fire, then the other is the god of rain. Whom should a man worship and should try to please? In the polytheistic religion of India there are innumerable deities. The people of this religion may worship as many deities, but quite a few will still remain un-worshipped by them. They cannot worship all of them nor can they please all of them. Then how can they have internal peace and satisfaction? As against this for a believer in one God, he has to worship only one God and he has to become the seeker of His pleasure only. Therefore, he is spared the trouble of mental worries, and he gets help in concentration, internal peace and satisfaction.

65. That is: Worthy of praise is Allah alone, who is of blissful attributes, but many people do not know this clear fact, and have belief in other gods and sing their praises.

66. It means that after this clear-cut argument if people are not prepared to accept the message of monotheism presented by the Prophet, then let them go. Everyone has to die, then where will

they go after death? They will have to return to Allah only.

In the ayah, the Prophet is addressed and told that he is to die one day, which shows that even the personality of the prophet is not exempted from death. The Prophet was to die one day and subsequently he died, and death is the name of the separation of the spirit from the body. Therefore, the spirit did not remain in his body. However, in the world of Barzakh his spirit is alive and a very exalted type of life is available for his spirit. When about the martyrs the Quran says that they are alive and living, but others do not have the perception of their life, then a prophet whose rank is much higher then the martyrs, is undoubtedly living in the world of Barzakh. But this life cannot be considered on the line of the life in this world, nor can it be concluded that the Prophet is present everywhere and is seeing everything.

67. That is: On the Day of Resurrection, everyone will present his case before Allah. Monotheists will place their case against the polytheists and disbelievers and the polytheists and disbelievers will try to defend their cases unsuccessfully.

If you ask them who created the heavens and the earth, they will say: "Allah". Say: "Do you think then that if Allah be pleased to afflict me, would those you call beside Allah relieve me of my affliction, or that if He be pleased to show me mercy, would they withhold His mercy?" Say: "Allah is All-Sufficient for me. In Him trusting people put their trust."*(AL-Quran)*

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ بِالصِّدْقِ
اِذْ جَآءَهٗ ؕ اَلَيْسَ فِىْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿۳۲﴾

32. Who is a greater wrongdoers than the person who tells a lie about Allah[68] and denies the truth [69] when it comes to him? Is not the home of such disblievers in Hell?

وَالَّذِىْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖۤ اُولٰٓئِكَ
هُمُ الْمُتَّقُوْنَ ﴿۳۳﴾

33. And he who brought the truth [70], and he who believed in it [71] such are the God-fearing.[72]

لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ
جَزٰٓؤُا الْمُحْسِنِيْنَ ﴿۳۴﴾

34. They will have what they desire of their Lord's bounty. That is the reward of the righteous,[73]

لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِىْ عَمِلُوْا وَيَجْزِيَهُمْ
اَجْرَهُمْ بِاَحْسَنِ الَّذِىْ كَانُوْا يَعْمَلُوْنَ ﴿۳۵﴾

35. So that Allah may remit from them the worst of what they did, and pay them reward for the best they used to do[74].

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ
وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۶﴾

36. Is Allah not All-Sufficient for His slave? (Yet) they frighten you with those (gods) besides Him [75]. He whom Allah leaves in error, has none to guide him.

وَمَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ اللّٰهُ بِعَزِيْزٍ
ذِى انْتِقَامٍ ﴿۳۷﴾

37. But he whom Allah guides, none can lead astray[76]. Is not Allah Mighty, Capable of Retribution?[77]

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ
اللّٰهُ ؕ قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ
اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖۤ اَوْ اَرَادَنِىْ
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ قُلْ حَسْبِىَ اللّٰهُ ؕ
عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ﴿۳۸﴾

38. If you ask them who created the heavens and the earth, they will say: "Allah". Say: "Do you think then that if Allah be pleased to afflict me, would those you call beside Allah relieve me of my affliction, or that if He be pleased to show me mercy, would they withhold His mercy?"[78] Say: "Allah is All-Sufficient for me. In Him trusting people put their trust."

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌ ۚ فَسَوْفَ
تَعْلَمُوْنَ ﴿۳۹﴾

39. Say: "O My people! Act in your position, I am acting in mine. You will soon know

68. To say some thing concerning Allah which may not be true is accusing Allah of telling a lie, whether it may be about His Being or attributes or about His religion, for example saying that Allah has a son or daughters, or that all religions are equally liked by Him, or that He has granted all the powers to the saints who are also omnipresent and omniscient, and also hearers of people's invocation for help. In short, whatever falsehood may be invented concerning Allah it is an audacious act, and such a person is extremely wrong doing and most untruthful.

69. Truth here means Quran.

70. That is: Allah's messenger who brought Quran.

71. Means followers of the Messenger who believed the Quran and the Messenger to be true and accepted his message.

72. Faith, fear of God and good acts are such qualities as, when developed in a person, would help him gain his heart's desire from God, and whatever he would wish he would get. Such persons will not have any difficulty in obtaining anything. Therefore, their lives will be full of peace, satisfaction, comfort and happiness.

74. The reward for the righteous people has been mentioned. If such a person had committed any evil act, Allah will remit it, and appreciating his good acts will grant him the best of rewards. This point is a great hope of comfort for a person who is leading a virtuous life and evil acts are committed by him accidentally.

It should be noted that this promise is not for those Muslims who lead a life of sinning and evils.

The words of this ayah do not in anyway apply to those who are wicked and evil doers.

75. That is: They frighten you with the false deities made by them that they would cause you to suffer and that you would be in trouble. These are nothing but imaginary things, as there is nothing in anyone else's power. Nobody can harm any person, it is neither in the power of the idols nor in the power of gods and goddesses.

76. Man gets right guidance or misguidance according to the rule fixed by Allah for guidance and misguidance. It is not possible for anyone to rightly guide a misguided person, nor is it possible for anyone to misguide any rightly guided person. Satan may call a person to misguidance but he cannot force him to go astray.

77. Allah is Mighty, therefore, His commands are enforced without fail. He is also the giver of punishment, therefore, wherever truth and justice demand His law of punishment comes into action. It is a warning to the disbelievers and the polytheists that they should not think that Allah will not punish them for their disbelief, polytheism and transgression.

78. When you admit that the Creator of the heavens and the earth is Allah, and not any idol or some other deity, then the Being who can harm or benefit is also Allah. How can those whom you have made deities prevent His commands from being put into operation? When the Being who really benefits or harms is Allah, then how foolish it is to consider some other beings to be the ones to harm or benefit!

مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿٤٠﴾

40. "Who will receive a punishment that will disgrace and who will be overtaken by an everlasting punishment."

اِنَّاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَاۤ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿٤١﴾

41. Verily We have revealed to you the Book with truth for mankind.[79] So whoever will follow the right path will do so to his own advantage, and whoever goes astray will do so at his own peril.[80] You (O Prophet !) are not a warder over them.[81]

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْاُخْرٰۤى اِلٰۤى اَجَلٍ مُّسَمًّى ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٤٢﴾

42. Allah takes men's souls at the time of their death and also of those who do not die (yet) in their sleep.[82] He retains[83] that soul for which He has ordained death, and releases the others for an appointed term.[84] Verily there are signs in this for thinking men.[85]

اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَآءَ ۭ قُلْ اَوَلَوْ كَانُوْا لَا يَمْلِكُوْنَ شَيْـًٔا وَّلَا يَعْقِلُوْنَ ﴿٤٣﴾

43. Have they taken others as intercessors besides Allah? Say: "What ! Even though they have no power nor intelligence (will they intercede)?"[86]

قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ۭ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿٤٤﴾

44. Say: "Intercession is wholly in the power of Allah.[87] His the Sovereignty in the heavens and the earth. To Him you shall all be recalled."

وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۚ وَاِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖۤ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿٤٥﴾

45. When Allah alone is mentioned, the hearts of those who do not believe in the Heareafter shrink with aversion, and when others besides Him are mentioned they are filled with joy.[88]

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عٰلِمَ الْغَيْبِ وَالشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿٤٦﴾

46. Say:[89] "O Allah! Creator of the heavens and the earth! Knower of the invisible and the visible! You will judge between Your slaves concerning that in which they used to differ."[90]

79. That is: The revelation of this Book from Allah is true as also whatever is presented in it is true, word by word. And it has been revealed for the common good of mankind, that all people may receive right guidance from it.

80. The path towards which Quran is inviting is that which if not followed will lead anybody astray, and the consequence of it will have to be borne by him.

81. That is: You are not responsible for their acts.

82. The reality of death is the complete separation of the soul from the body. A state similar to this is found in the sleep, when the faculties of recognition and understanding are suspended. Therefore the state of slumber has been termed as the state of death.

وَهُوَالَّذِیْ یَتَوَفّٰکُمْ بِالَّیْلِ۔ (انعام:۶۰)

"It is He who takes your souls by night."
-(Surah An'am - 60).

In other words the disappearance of awareness is the disappearance of the soul of man. How does it disappear and where does it go, we are unaware about all this. However Quran informs us that Allah takes it in His possession, and this state of unawareness is like the state of death.

83. That is: Those whose death occurs in sleep, they are not brought to consciousness after their sleep, and it is a fact that quite a number of people die in sleep.

84. That is: Those about whose death the decision has not been taken are brought back to consciousness and they wake up. This return of consciousness is the return of the spirit, which is the manifestation of the miraculous might of Allah.

85. Signs of the perfection of Allah's might, of His power and supremacy over mankind, of His knowledge and mercy, and also of the fact that life and death are in His hands. And waking up after sleep is also a clear example of coming to life after death. But only those people benefit from these signs who can think and understand, who are contemplative. As for the unthinking people, they will keep on sleeping and they will come to their senses when they will have departed from this world.

86. Means idols, whose worship is explained by their worshippers as if they would intercede on their behalf before God, and would save them from suffering, etc., if they are pleased with their worship. They would also get for them salvation by their intercession. In other words their worship has the position of 'waseela' or means. To clarify to them their foolishness they are being asked: how can they intercede when they have no power to intercede nor do they have intelligence, thus being unable to hear anybody's invocation and interceding for him? How can these idols of clay and stone intercede for anybody!

87. Nobody has the power to save any person, from the punishment imposed by Allah. There is none who can open his mouth for saving anybody from His punishment in His presence without His permission. Where is the question of their being able to make God accept their intercession!

It is the wrong concept of intercession which causes a person to commit polytheism, and he becomes carefree concerning his salvation in the Hereafter. Quran has repeatedly explained that it is not proper to rely on intercession. Salvation depends on one's acts, Intercession will not be allowed without Allah's permission, and only those whom He will allow and when He will allow, will be able to intercede for those about whose being interceded He will like. For the polytheists there is no question of being interceded or receiving salvation, for polytheism is a sin unforgivable.

88. This is the mentality of those who believe in more than one god. They have no interest in Allah's remembrances. When the mention of oneness of God is made, they feel uncomfortable. But when the names of their invented partners of God is mentioned they are immensely pleased. Among Muslims also those, who have given the status of god to the saints and prophets, like to hear the slogans like "Ya Rasoolal-lah!" "Ya Ghauth!" But they do not like to hear that besides Allah there is none who is omnipotent and omnipresent and omniscient.

89. The addressee is the Prophet (S.A.W.) and through him the address is to the people of faith.

90. This is an expression of trust in Allah in the form of a prayer.

وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ
مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ سُوْٓءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ
وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ﴿۴۷﴾

47. If the wrongdoers had all (the wealth) that is in the earth, and as much besides, they would willingly offer it [91] on the Day of Resurrection to redeem themselves from the torment of the punishment; and there will appear to them from their Lord, that with which they had never reckoned.

وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ
يَسْتَهْزِءُوْنَ ﴿۴۸﴾

48. The evil of their acts will become manifest to them, and what they scoffed at will encompass them.[92]

فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ۫ ثُمَّ اِذَا خَوَّلْنٰهُ نِعْمَةً
مِّنَّا ۙ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ ؕ بَلْ هِيَ فِتْنَةٌ
وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۴۹﴾

49. When harm befalls man he invokes Us, and afterwards when We granted him a favour from Us, he says: "I obtained it only by dint of my knowledge."[93] Nay, but it is a test, yet most men do not know.[94]

قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَآ اَغْنٰى عَنْهُمْ
مَّا كَانُوْا يَكْسِبُوْنَ ﴿۵۰﴾

50. Those before them said the same, but what they earned did not profit them.[95]

فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ؕ وَالَّذِيْنَ ظَلَمُوْا مِنْ
هٰٓؤُلَآءِ سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۙ وَمَا هُمْ بِمُعْجِزِيْنَ ﴿۵۱﴾

51. And the adverse consequences of their earning overtook them. And the wrongdoers from these will be overtaken by the adverse consequences of their earning; they are not going to escape.

اَوَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۵۲﴾

52. Do they not know that Allah gives providence abundantly to whom He will, and sparingly to whom He will please? Verily therefore sings in this for those who believe.[96]

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا
مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ
اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۵۳﴾

53. (O Prophet !) Say: (Allah says:)" O My slaves [97]! who have committed excesses against your own selves,[98] do not despair of Allah's mercy, Allah will forgive all sins[99]. Verily, He is the Forgiving One, Merciful.

91. For explanation, please see Surah Maidah, Note No. 124.

92. That is; Punishment.

93. That is: with his own ability and cleverness, etc., though he should have said that it was through Allah's favour and mercy that he got whatever he got. But in the false pride of his ability he forgets his Obligor. If on the basis of man's ability, a man were to get the good things of life, then many qualified people might have been deprived and several persons like of those who have neither knowledge nor ability would not have got the wealth they have today.

94. Many people are unaware of the fact that good things of life are received by the grace of Allah only, and they are granted to test a person, to see if after getting them man acknowledges the favour of Allah and offers his thanks to Him or not.

95. Past nations also considered their progress to be the result of their abilities and scientific knowledge and were proud of that, but Allah's punishment overtook them on account of their misdeeds, these abilities and knowledge did not help them a bit.

96. For explanation please see Surah Room Note No.66.

97. 'O My slaves' refers to the slaves of Allah and not to the slaves of the messenger and it is also clear from the context, and also from other places in the Quran where Allah has addressed His slaves as My slaves. And it is so because it is the fundamental tenet of Islam that all men are the slaves of Allah and not of anybody else's. And what is the idea of taking the mankind to be the slaves of the messenger? But in the commentaries of the innovators (Bidati) such absurd things have been mentioned, and with great audacity that all Muslims are the slaves (Ibad) of the Prophet, when in none of the reliable Tafseer (commentaries) of Arabic this meaning has been taken.

In fact the style of Quran is of brevity, Therefore, it omits those words which clinch the subject (argument). But those who want to prove their innovations by Quran, they get entangled in the wordings. They are concerned with the shell and not with the pearl.

The meaning of Allah's saying is quite clear, and it is this that Allah addresses the Prophet and says that His sinful slaves should be intimated that those slaves of Allah who have committed excesses against their selves i.e. sinned, they should not get despaired from the mercy of Allah.

98. That is: have sinned.

99. This is a very hopeful message for the sinners. However major the sins may be, there is no reason to be hopeless of Allah's mercy. The gate of repentance is open and the opportunity for reform is there. If after repenting you correct your way of living, then Allah will forgive you all your sins which you might have committed. Therefore change your way of living and be worthy of Allah's mercy and forgiveness.

This sense of the ayah is in accordance with the meaning of the ayat coming hereafter, in which direction is given to turn to Allah, to be obedient to Him and to follow the Quran, and on not doing so warning of punishment is given.

Therefore from the context this ayah cannot mean that man may commit as many sins as he can, Allah will forgive them all. The purpose of the ayah is not to give license to the sinners to sin more, but it is to persuade them to turn to repentance and reform, particularly polytheists and disbelievers, whose lives are full of sins. Allama Ibn Katheer has explained it nicely:

> "This holy ayah invites disbelievers and all other sinners towards righteousness and repentance, and informs that Allah will forgive all sins of those who will repent for their sins and will turn away from them, however major they may be, even more than the foam of the sea. But it would not be correct to consider this ayah applicable to those who do not repent, because polytheism will not be forgiven without repentance." -(Tafseer Ibn Katheer-V.4.P.58)

وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ﴿٥٤﴾

54. "Turn to your Lord and surrender yourselves to Him, before His punishment comes to you, thereafter you will not be helped. [100]

وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٥٥﴾

55. "Follow the best of what is revealed to you from your Lord,[101] before His punishment overtakes you suddenly and you will be unaware,

اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ﴿٥٦﴾

56. "Lest any soul should say: 'Alas for my negligence concerning Allah! and I was among the scoffers!' [102]

اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ لَكُنْتُ مِنَ الْمُتَّقِيْنَ ﴿٥٧﴾

57. "Or should say: 'If Allah had guided me, I would have been one of the righteous.'[103]

اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِيْ كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ ﴿٥٨﴾

58. "Or when it sees the punishment, should say: 'Were there for me a return I would be of the righteous could I but live again, I would lead a righteous life.'[104]

بَلٰى قَدْ جَآءَتْكَ اٰيٰتِيْ فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِيْنَ ﴿٥٩﴾

59. "(But Allah will say:)"My revelations had certainly come to you, but you denied them. You were arrogant and one of the disbelievers."[105]

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ﴿٦٠﴾

60. And on the Day of Resurrection you will see those who uttered falsehood about Allah with their faces blackened[106]. Is not the home of the arrogant in Hell? [107]

وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۫ لَا يَمَسُّهُمُ السُّوْٓءُ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦١﴾

61. And Allah will deliver them[108] who feared Him because of their success (in the test); no harm will touch them, nor will they ever grieve.

100. From the topic of the ayah it appears that their foremost addressees were polytheists and disbelievers. They have been invited to embrace Islam after repenting (i.e. to be obedient to Allah).

101. Means Quran.

102. If you did not follow Quran, then you will have to be sorry on the Day of Resurrection. Whoever might have neglected his duty towards Allah, he will rue it and at that time he will realise that what an error it was to treat Islam and Quran as a joke.

103. Allah has arranged through Quran guidance of all mankind, so that nobody should say on the Day of Resurrection that if Allah had guided me, I would have become righteous.

104. After seeing the punishment, there will be no opportunity for test, and the desire for returning to the world will no be fulfilled. Therefore, everybody should realise his responsibility concerning Allah and should not hesitate in accepting the truth and following it.

105. On the Day of Resurrection the regretful people will be asked why they did not accept the guidance and why they did not turn righteous, when Allah's signs (revelations) had reached them; what prevented them from accepting it? They denied them and were arrogant and persisted with denial till the last minute. Therefore, they were responsible for their own acts and they will have to undergo the punishment.

106. Falsehood and that too concerning Allah, it takes away the glowing colour of the face, and on the Day of Resurrection the blackness of this sin will cause the face to become utterly black.

107. Those who instead of obeying the command of Allah insist on following their own desires, they are full of vanity and arrogance, and the home of such people is properly in the Hell, for justice and fairplay demand that the punishment for rebelling against Allah should be Hell only.

108.That is: On the day of Resurrection, He will save them from punishment.

اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۫ وَّهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿٦٢﴾

62. Allah is the Creator of all things, and of all things He is the Guardian.[109]

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٦٣﴾

63. His are the keys of the heavens and the earth.[110] And those that deny His revelation[111]—they will be the losers.

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا الْجٰهِلُوْنَ ﴿٦٤﴾

64. Say: "Do you bid me worship other than Allah. O ignorant men?" [112]

وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٦٥﴾

65. And verily it has been revealed to you and those who passed before you that if you ascribe a partner to Allah your deeds will come to nothing and you will be among the losers.[113]

بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِيْنَ ﴿٦٦﴾

66. Nay, but worship Allah and be among the thankful.[114]

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٧﴾

67. And they do not esteem Allah as He had the right to be esteemed [115]. On the Day of Resurrection the entire earth will be in His grasp and the heavens will fold up in His right hand.[116] Immaculate is He and High Exalted above all that they ascribe to Him as partner.[117]

وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ﴿٦٨﴾

68. And the Trumpet will be blown, and all who are in the heavens and the earth will fall down fainting, except those whom Allah wills.[118] Then it will be blown a second time, and suddenly they will be standing gazing.[119]

وَاَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَوُضِعَ الْكِتٰبُ وَجِايْٓءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ﴿٦٩﴾

69. The earth will shine with the light of its Lord [120], and the book (of records) will be laid open.[121] The prophets and the witnesses will be brought in,[122] and all will be judged with truth[123] (in fairness), and they will not be wronged.

109. That is: Allah has not left the world uncared for after creating it, but that He is guarding over each and every thing, He is keeping an eye on everyone.

110. He is the owner of the treasures of heavens and the earth, and only He has the right and power to use them as He likes. Besides Him there is none who can have any authority over these treasures, neither idols, nor deities nor saints.

111. By 'ayat' (revelations) is meant signs of monotheism, and also Allah's commands and Quran's verses.

112. This is a stiff answer to those ignorant people who even after getting clear arguments about monotheism insisted that the Prophet should worship their idols. On such fools soft words have no effect. Therefore, the wise policy of communication demanded that they should be strictly warned and the benefit of addressing them as ignorant would perhaps result in their getting a jolt and waking up.

113. The addressee is the Prophet, S.A.W., that Allah had revealed to him and also to the earlier prophets the same message that if they committed polytheism their deeds will go waste and they will be destroyed. Every prophet was emphatically told to shun 'shirk', which shows that polytheism is such a sin that no quarters would be given to the guilty of polytheism, "Even if he is a Prophet" This not mean that a prophet is also likely to indulge in polytheism, but it was stated to show that in the matter of polytheism Allah's law is indiscriminate.

114. It should be noted that only he call be grateful to Allah who worships Him. Idolaters and polytheists cannot be thankful to Him.

115. That is: They could not have the right concept of the greatness of Allah and they could not realise the significance of the High Exalted nature of His greatness.

116. This establishes the right concept of Allah's greatness. On the Day of Resurrection the earth's being in His grasp and the heavens folding up in His hand is the manifestation of His ability to do with them whatever He likes. When people will see this on the Day of Resurrection, they will have the correct estimate of Allah's greatness and power. Here the discussion as to what is meant by Allah's grasp and hands is useless. Without trying to interpret it, we should try to understand what is the main point to he understood, and the main point is quite clear. So far as our past elders were concerned they used to say that the main point is to inform the people of Allah's greatness and power. But they did not consider His grasp and hands as physical items, and they used to consider Allah above any physical form (Please see Tafseer Roohul Ma'ni part 24 P. 26).

In fact the problem of belief in the matter of Allah's attributes is very delicate, and scholars of later generation have made the problem very complicated by indulging in philosophical discussions. Therefore, the safe procedure is to follow the line of the elders of the past, and we should not try to interpret the words which were used for grasp and hands of Allah, and we should try to understand the main point of the wordings.

The purpose of the ayah is made further clear by this hadith which states:

> "The messenger of Allah read this ayah on the pulpit. He Was opening his fingers and closing them and was addressing his audience: Allah will take the earth and the heavens in His hands and will say: 'I am Allah, I am the king.' Abdullah bin Umar says that the pulpit (member) was shaking from the bottom so much so that he feared that the Prophet might fall from it." -(Muslim Kitab Sifatul Munafiqeen).

117. When the earth and the heavens are under the sovereignty of Allah, then where is the existence of other gods?

118. When the first trumpet will be sounded all the creatures of the earth and the heavens, having soul and intellect will be terribly frightened (as is stated in Ayah No.87, Surah Naml), and all will faint and fall down, and all humans that will be on the earth will die. From the unconsciousness of the Doomsday only those angels and beings with souls will be exempted whom the will of Allah will permit, and only Allah knows who are those beings who will be exempted from fainting on the occasion.

119. The condition of mankind after the sounding of the second trumpet is being stated. On the second sounding of the trumpet all humans will at once get up and will be gazing around them as to where they are.

120. The sun has already been made to disappear, therefore, there will be new arrangement for lighting in the ground of Hashr, and it will be that the whole earth will become bright with the light of Allah's being. It is difficult for us to ascertain in what way this light is related to Allah, for it will only be mere guesswork, which should be avoided. However it becomes quite clear that when the earth will shine in this light, then everything will be seen in its original condition, Nothing will be hidden and invisible. Man's sight will also be very powerful, and those realities which were unseen by eyes will now be seen by him.

121. That is: Allah's court will be held and the Book of records of the deeds of every person, which the angels had been preparing will be brought and kept open.

122. The prophets will attend the Court of Allah and will give witness that they had conveyed the message of Allah to His slaves and they had responded in such and such manner. By other witnesses means the sincere followers of the prophets who had conveyed the message of the true religion to the people; they will also give witness that they had also conveyed the message of Allah to the people.

123. That is: After the presentation of the record and the evidence of the witnesses judgment will be delivered in the case of each and every individual, and this judgment will be with truth and justice.

And those who fear their Lord will be led to the Paradise in groups, till when they reach it, and its gates will be opened, and its warders will say to them: "Peace be to you! You are good, so enter you (the Paradise), to dwell therein for ever." ***(AL-Quran)***

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ اَعْلَمُ بِمَا يَفْعَلُوْنَ ﴿٧٠﴾ ع

70. And each soul will be paid in full for what it did. And Allah knows what they do.

وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ زُمَرًا ؕ حَتّٰٓى اِذَا جَآءُوْهَا
فُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ رُسُلٌ
مِّنْكُمْ يَتْلُوْنَ عَلَيْكُمْ اٰيٰتِ رَبِّكُمْ وَيُنْذِرُوْنَكُمْ
لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا بَلٰى وَلٰكِنْ حَقَّتْ كَلِمَةُ
الْعَذَابِ عَلَى الْكٰفِرِيْنَ ﴿٧١﴾

71. And the disbelievers will be driven to the Hell in groups [124] till, when they reach it and its gates are opened,[125] and its warders will ask them: "Did there not come to you the messengers of your own reciting to you the revelations of your Lord and warning you of the meeting of this your Day?"[126] They will say: "Yes surely." But the word of punishment for disbelievers is fulfilled.[127]

قِيْلَ ادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى
الْمُتَكَبِّرِيْنَ ﴿٧٢﴾

72. It will be said to them: "Enter the gates of Hell and dwell therein for ever." What an evil dwelling place is for the arrogants![128]

وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا ؕ حَتّٰٓى اِذَا
جَآءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ ﴿٧٣﴾

73. And those who fear their Lord will be led to the Paradise in groups [129], till when they reach it, and its gates will be opened,[130] and its warders will say to them: "Peace be to you! You are good, so enter you (the Paradise), to dwell therein for ever."[131]

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ صَدَقَنَا وَعْدَهٗ وَاَوْرَثَنَا
الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ۚ فَنِعْمَ
اَجْرُ الْعٰمِلِيْنَ ﴿٧٤﴾

74. They will say: "Praise be to Allah,[132] who has made good to us His promise and given us the earth to inherit [133] that we may dwell in Paradise wherever we please."[134] What a blissful reward for the righteous! [135]

وَتَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُوْنَ بِحَمْدِ
رَبِّهِمْ ۚ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٧٥﴾ ع

75. And you will see the angels thronging round the Throne (Arsh) glorifying their Lord.[136] And they will be judged in fairness.[137]And it will be said: "Praise be to Allah, the Lord of the Worlds!"[138]

124. These are the last verses of the Surah, in which a scene of that time is presented when the Divine Court would have given its judgment, and when the disbelievers would be driven towards the Hell and the God-fearing towards the Paradise. Quran has presented this scene in such a way as if the picture of the Paradise and the Hell has been unveiled in the world. The state of belief which is created by this is such that a like picture is not possible to present with logical argument.

In view of the topic at the beginning of the Surah and at its end by disbelievers are meant for those people who declined to accept the message of monotheism and to worship sincerely Allah, who used to deny Quran and its messenger, who did not care for the fate in the Hereafter and persisted in their polytheism and idolatry.

125. Hell is a prison whose gates will be opened when the guilty will reach there.

126. The angels who will be manning the gates of the Hell, will ask these guilty people whether the Divine message had not reached them convincingly through His messengers, and whether they were not warned about the presence before Allah on that day. Why then did they persist in remaining disbelievers?

127. They will admit that they had received the divine message through Allah's messengers, but the punishment was destined for them. And therefore, they had been denying the true religion of God. They will blame their luck for it.

128. The punishment for those acting arrogant before Allah is Hell and that too for good. Hearing about this severe punishment also does not make any impression on them. Such people will come to their senses when they will actually see this punishment with their eyes.

129. The condition of the God-fearing men has been narrated as against that of the disbelievers and the arrogant people. It may be noted that those who fear their Lord, their attitude is quite different from that of the arrogant and proud people. They try to save themselves from every act of sin, while the arrogant people are not careful about sins.

When the God-fearing people will hear Divine Judgment, they will be led towards the Paradise. They will proceed in grand style in groups. In other words the procession of the God-fearing people will proceed in the company of the angels towards their destination of eternal bliss in great splendour. What a pleasant scene will it be!

130. The gates of the Paradise will be opened even before their reaching there to welcome them, as if the Paradise has been waiting for them.

131. The keepers or the warders of the Paradise will welcome them with open arms. They will greet them with the salutation of 'Peace' and will appreciate them by referring to their purity and goodness. They will ask them to enter the Paradise and to remain there for ever.

132. Those who enter the Paradise will have the words of Allah's praises on their lips and they will be thanking Allah for His bounty.

133. The earth means the earth of the Paradise and to inherit it means to own it or to be its master.

134. The Paradise will be very vast, therefore, there will be very many chances and Opportunities for them to go out for a walk and sight seeing outside their palaces.

135. About the Paradise there are many people under the wrong impression that it will be gained free of cost, but this ayah informs of this principle of reality that it will be given as a reward to people for their good and righteous deeds.

136. On the Day of Resurrection you will see with your physical eyes that the angels are engaged in worshipping Allah. They will be busy in forming a circle round the Divine Arsh and singing hymns and reciting His 'tasbeeh' What a soul-nourishing scene will that be!

137. That is: Judgment in the case of the entire human kind will have been declared, and this judgment will be on the basis of fairness and truth. Whoever will be deserving of whatever is his due according to his acts will get it in return. No injustice will be done to anybody.

138. That is: After declaration of the Judgment of everyone a voice will call: There is

Praise for the Lord of the Worlds, for real worthy of praises is Allah alone, and for this reason also that by establishing His court and giving judgments which were based on fairness and justice, And also beside on this occasion not only His grandeur as a Just Ruler became manifest, but his grandeur and majesticity also were seen. He holds attributes of perfect goodness. He holds all the best and perfect attributes.

40. SURAH AL-MUMIN
(THE BELIEVER)

NAME : In Ayah No.28 the tale of a believer is narrated, who had openly supported Prophet Moosa in the court of Firaun. This reference gives the Surah its name.

TIME OF REVELATION : It is a Meccan Surah. From its topics it appears that it might have been revealed immediately after the Surah Zumar.

CENTRAL THEME: In this Surah those persons have been criticized who have indulged in discussions against the oneness of Allah, and those who were opposing the Prophet.

ORDER OF THE VERSES : Verses Nos. 1 to 3 are the preliminary ayah in which recognition of the sender of this Book has been given.

Ayah Nos.4 to 6 intimate the adverse consequences of those who indulge in unnecessary discussions concerning the divine ayah.

In Verses Nos. 7 to 9 the glad tidings are given to the people of faith that for their salvation angels pray to Allah.

There are warning and advice for the disbelievers and the polytheists in ayah Nos. 10 to 22.

In ayah Nos. 23 to 46 the un-argumentative response of Firaun in reply to the message of Prophet Moosa is narrated, and in this connection the message of faith which this brave believer had delivered in the open court of Firaun with exemplary courage has also been presented, and the end of Firaun's followers has also been stated.

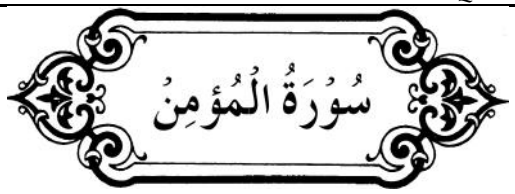
In Ayah Nos. 47 to 55 those people are warned who blindly follow big persons with power, and the people of faith have been encouraged not to take any notice of these people, but that they should go on doing their good work.

Ayah Nos. 56 to 85 present the argument in favour of monotheism in a nice way before those persons who indulge in unnecessary discussion and uncalled for quarrel in the matter of Allah's religion, and the adverse belief and polytheism is also presented.

40. SURAH AL-MUMIN

(THE BELIEVER).

Ayat: 85



In the name of Allah, Most Gracious, Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Ha. Meem.**[1]

حٰمٓ ۝١

2. **The revelation of this Book is from Allah, the Mighty, the All-Knowing.**[2]

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۝٢

3. **The forgiver of sin, the Accepter of repentance, the Stern in punishment, the Bountiful.**[3] **There is no god except Him. To Him is the final return.**

غَافِرِ الذَّنْۢبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِي الطَّوْلِ ؕ
لَآ اِلٰهَ اِلَّا هُوَ ؕ اِلَيْهِ الْمَصِيْرُ ۝٣

4. **None but those who disbelieve** [4] **dispute the revelations of Allah, so let not their going about in the land deceive you.** [5]

مَا يُجَادِلُ فِيْٓ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا يَغُرُرْكَ
تَقَلُّبُهُمْ فِي الْبِلَادِ ۝٤

5. **The people of Nooh** [6] **and the factions after them denied (their messengers) before these, and every nation wanted to seize their messenger,**[7] **arguing falsey to refute the truth. Then I seized them, and how stern was My punishment !**

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ الْاَحْزَابُ مِنْۢ بَعْدِهِمْ ۖ
وَهَمَّتْ كُلُّ اُمَّةٍۢ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَجٰدَلُوْا
بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ ۖ فَكَيْفَ
كَانَ عِقَابِ ۝٥

6. **Thus the word of your Lord, concerning those who disbelieved was fulfilled, that they are people of Fire.**[8]

وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ
اَصْحٰبُ النَّارِ ۝٦

7. **Those (angels) who bear the Arsh** [9] **(Throne) and all who are round about it, recite the praises of their**[10] **Lord and believe in Him** [11] **and ask forgiveness for those who believe, (saying):'O Lord! You compass all things in mercy and knowledge. Forgive those who repent and follow your way. Ward off from them the punishment of Hell.**[12]

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ
تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ۝٧

1."Ha" and "Meem" are two separate letters of the Arabic alphabet, which are called 'Huroof-e-Muqattia't'. Which have been explained in Surah Baqarah Note No.1 and Surah Yunus Note No.1.

The hint of 'Ha' and 'Meem' is at Allah's being, Hakim '(Wise), which is alluded to by the angels in their prayers, and which has been mentioned in the Surah's ayah No.7.The first letter of Hakim is 'Ha' and the last letter is 'Meem' as if these letters are the signs of Allah's recognition, and point to His attribute of 'Hikmat' (wisdom).

The six consecutive surahs after this surah also begin with the letters 'Ha' and' Meem " and in all these surahs is narrated His wisdom or His wise decisions.

2. When this Book has been revealed by a Being who is All-Knowing and when there is no limit to His knowledge, then whatever is stated in this Book must be essentially true and in accordance with realism, and it is a certain thing.

3.The purpose of mentioning these attributes to persuade the slaves to seek forgiveness of their sins from their Lord, who accepts repentance, and avoid indulging in acts of sins for which He gives stern punishment. And they should be hopeful of His favours and bounty, because He is Most Bountiful.

4. That is: those who have adopted a casual attitude instead of a reasonable one concerning Quran and are bent on denying its authenticity, they raise absurd objections against its ayah, and initiate undue discussions.

There is also no dearth of people who instead of trying to understand its teachings try to make it the target of their objections.

5. The Material resources available to the disbelievers and the successful efforts that they make to enjoy life should not mislead you to feel that they are Allah's favorites, and that He will not punish them for their denial and sins.

6. For explanation please see Surah A'raf Note No.95.

7. That is: Allah's help is always with His messenger, his enemy cannot harm him in any way, and they were unable to succeed in their conspiracies. Similarly in the case of this messenger also they will have to face defeat.

8. On account of their disbelief they will ultimate go to Hell.

9. Its nature and details are not known to us, and since this pertains to Unseen, we should believe in this without indulging into any kind of discussion.

10. The close angels are always engaged in singing praises of Allah. This should give an idea as to how important and grand is the worship of reciting Allah's tasbih and singing His praises. The more arrangements are made for it the more our hearts will turn towards Allah, provided that it is not merely a recitation from lips but the hearts are also harmonious with that.

11. Although many realities are known to them, like Allah's Arsh (Throne),etc., even then a number of realities concerning Allah's person is and attributes must be still unknown. Therefore, it is also necessary for them to have faith in Allah, and this ayah clarifies that they have faith in Allah.

12. What a blissfully honourable and fortunate are these facts that the angels pray for the people of faith with for their salvation near the Divine Arsh !

It may be noted that the angels do not pray for those who are Muslims merely in name, who are absorbed in sins and evil deeds, but as is clearly stated in the ayah that the angels pray for those who have repented for their sins and followed the path of Allah's religion, that is those who reformed themselves and followed the path of right guidance.

It needs also to be noted that here the mention is made of praying of the angels and not of their intercession, and this prayer is also for the group of faithful Muslims and not any particular individual The problem of intercession will arise on the Day of Judgment and it will be concerning individuals, and without Allah's permission none will be able to open his mouth before Allah.

رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِالَّتِیْ وَعَدْتَّهُمْ وَمَنْ صَلَحَ
مِنْ اٰبَآىِٕهِمْ وَ اَزْوَاجِهِمْ وَذُرِّیّٰتِهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِیْزُ
الْحَكِیْمُ ۙ﴿۸﴾

8. **'Our Lord! Admit them to the Gardens of Eden (Everlasting) which you have promised them, with such of their fathers and their wives and their descendents as are righteous.[13] Verily, You, only You, are the Mighty, the Wise.[14]**

وَقِهِمُ السَّیِّاٰتِ ؕ وَمَنْ تَقِ السَّیِّاٰتِ یَوْمَىِٕذٍ
فَقَدْ رَحِمْتَهٗ ؕ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ ﴿۹﴾

9. **'Protect them from evils. And he whom You will protect from evils on that day will surely earn Your mercy,[15] that is the supreme triumph!'**

اِنَّ الَّذِیْنَ كَفَرُوْا یُنَادَوْنَ لَمَقْتُ اللّٰهِ اَكْبَرُ مِنْ
مَّقْتِكُمْ اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَى الْاِیْمَانِ
فَتَكْفُرُوْنَ ﴿۱۰﴾

10. **Those who disbelieve will be informed by proclamation : 'Allah's abhorrence of you is greater than your abhorrence of yourselves, when you were called to faith, but did refuse'.[16]**

قَالُوْا رَبَّنَاۤ اَمَتَّنَا اثْنَتَیْنِ وَ اَحْیَیْتَنَا اثْنَتَیْنِ فَاعْتَرَفْنَا
بِذُنُوْبِنَا فَهَلْ اِلٰى خُرُوْجٍ مِّنْ سَبِیْلٍ ﴿۱۱﴾

11. **They will say: 'Our Lord! Twice You have made us die, and twice You have given us life.[17] We now confess our sins. Is there no way out of this?,**

ذٰلِكُمْ بِاَنَّهٗۤ اِذَا دُعِیَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ ۚ وَاِنْ یُّشْرَكْ بِهٖ
تُؤْمِنُوْا ؕ فَالْحُكْمُ لِلّٰهِ الْعَلِیِّ الْكَبِیْرِ ﴿۱۲﴾

12. **(It will be said to them:) 'This is (your plight) because when Allah only was invoked, you disbelieved, but when some partner was ascribed to Him you were believing.[18] Now the command (Judgment) rests with Allah, the Most High, the Supreme One.'**

هُوَ الَّذِیْ یُرِیْكُمْ اٰیٰتِهٖ وَیُنَزِّلُ لَكُمْ مِّنَ السَّمَآءِ رِزْقًا ؕ
وَمَا یَتَذَكَّرُ اِلَّا مَنْ یُّنِیْبُ ﴿۱۳﴾

13. **It is He [19] who shows you His signs and sends down for you sustenance from the sky. None takes heed except he who turns to Him.**

فَادْعُوا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿۱۴﴾

14. **So pray to Allah, making religion pure for Him (only),[20] however much the disbelievers may dislike it.[21]**

13. For explanation, please see Surah Ra'd, Note No.55.

The clarification that they should be righteous further shows that this prayer of the angels is for the righteous believers, which manifests their sincerity and love.

14. The mention of Allah's attributes is for the expression of the fact that the final judgment is in His hands only, and none of His decisions are without wisdom.

15. That is: Have mercy on them so that on the Day of Judgment they may not have to face the adverse consequences, and they may be safe from the sufferings of that day.

16. The disbelievers will hate themselves after entering the Hell for they would realise what a horrible blunder they have committed which has resulted in their receiving this punishment. At that time they would be reminded that in the world when they were invited to accept faith they refused, and at that time Allah's abhorrence of them was far greater than their hatred of themselves. When they committed a sin which has attracted Allah's wrath and His abhorrence. then let them face its consequences and suffer for ever.

17. Twice death refers to the death of the first body which is in the mother's womb at the time when there is no life in it. Since this body has no life in it. it is referred to as this body's death; and the second death is when the life is taken away from the body in the world. By twice life is meant the life of this world and the secondly the life of the next world after the Day of Resurrection, when the dead will rise from the graves. Surah Baqarah's ayah No. 28 explains the meaning of this ayah:

وَكُنتُمْ اَمْوَاتاً فَاَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ۔ (البقرہ:۲۸)

"You were without life and He gave you life, He will again cause you to die and will bring you to life again. And then to Him will you return."

It may be noted that here the mention is made of only the physical life and physical death. As for the mention of the world of 'Barzakh'(grave), then the life therein is concerned with the spirit, for the body is destroyed and disappears. Therefore, its nature is not like that of this life which is the result of combination of spirit and body, it is a particular type of spiritual life, in which the spirit is either subjected to punishment or it is let to remain in comfort. Therefore, in this ayah there is no argument for those who deny the punishment in the grave.

18. That is: You had no interest in the oneness of Allah. However you were very much interested in polytheism. This is the condition of the people of evil belief. If pure monotheism is presented before them, they will deny it, or they will pretend that they have not heard the message. But if a misguided person refers to their imagined partners of Allah, then they will at once express their respect and devotion.

19.In the above lines, the consequences of polytheism have been mentioned. Now invitation is being given to accept the message of monotheism.

20. That is: Become the slave of Allah only and invoke Him for removing your sufferings, and worship Him alone.

21. That is: In adopting pure monotheism the dislike of the disbelievers and polytheists should not prevent you. The deal is with Allah and we should fear Him alone.

رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوْحَ مِنْ اَمْرِهٖ
عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

15. Exalted [22] is the Lord of the Throne [23] (Arsh). He lets the Spirit (revelation) descend at His behest on those of His slaves whom He chooses,[24] so that He may warn people of the day of the meeting;

يَوْمَ هُمْ بَارِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ ؕ لِمَنِ
الْمُلْكُ الْيَوْمَ ؕ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

16. The Day when they will come forth [25] (from the graves), nothing of them being hidden from Allah. Whose is the sovereignty this day ? It is Allah's, the One, the Vanquisher.[26]

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ؕ لَا ظُلْمَ الْيَوْمَ ؕ اِنَّ اللّٰهَ
سَرِيْعُ الْحِسَابِ ﴿١٧﴾

17. This day each soul will be paid back what it has earned. Now wrong will be done this day. Verily, Allah is swift at reckoning.[27]

وَاَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ اِذِ الْقُلُوْبُ لَدَى الْحَنَاجِرِ كٰظِمِيْنَ ؕ
مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّلَا شَفِيْعٍ يُّطَاعُ ﴿١٨﴾

18. Warn them of the approaching Day,[28] when the hearts will be choking the throats, there will be no friends for the wrong-doers, nor any intercessors will be heard.[29]

يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ ﴿١٩﴾

19. He knows the misuse or the eyes [30] and that which the bosoms hide.[31]

وَاللّٰهُ يَقْضِيْ بِالْحَقِّ ؕ وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ
لَا يَقْضُوْنَ بِشَيْءٍ ؕ اِنَّ اللّٰهَ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٢٠﴾

20. Allah judges with truth, while those whom they invoke beside Him judge not at all.[32] Verily, Allah is the Hearer and the Seer.[33]

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ ؕ كَانُوْا هُمْ اَشَدَّ مِنْهُمْ قُوَّةً
وَّاٰثَارًا فِي الْاَرْضِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ وَمَا كَانَ
لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿٢١﴾

21. Have they not traveled in the land and seen the end of those who Have gone before them? They were mightier than these in power and (in the) traces (left behind them) in the earth.[34] Yet Allah seized them for their sins, and they had no protector from Allah.

22. His rank and His majesticity is most high, therefore, to consider Him on the lines of His creations or creatures is absolutely wrong and it is an unpardonable insult.

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

24. For the explanation of Spirit (Revelation), please see Surah Nahl Note No.3.

25. That is: They will come out of their graves.

26. In the world those who were given the trust of power they considered themselves the real owner of power, and were claiming that the sovereignty and the kingdom were their own; but on the Day of Judgment when this voice was raised as to whose sovereignty was it that day, then these claimants of sovereignty and government will be dead silent, for there will be no power and government with them on that day. All will be present before Allah as helpless slaves. On that occasion the cry will be raised that sovereignty that day is Allah's alone who is so mighty that all are helpless before Him.

On the Day of Judgment this reality will be clearly manifest that Allah is the real Ruler, but this reality can be seen by men with insight in this world also. That is why Islam demands that one and the only Allah should be accepted as the real Ruler of the world.

27. That is: Do not think that Allah will require some time to reckon the accounts of billions and trillions of the people. Allah is swift at reckoning the accounts. It is not correct to consider Allah on the lines of men. When He creates thousands of lives every day and takes lives of thousands of people daily, and gives sustenance and food to millions and billions of the people daily at the same time, then what is difficult for him to reckon the accounts of billions and trillions of the people. He can attend to limitless people at one and the same time and take their accounts separately at the same time.

28. The hour of the Doomsday is not far off. It will occur very soon.

29. This is the refutation of the false belief that so and so will intercede on their behalf, and their intercession will be certainly accepted. On the basis of this false belief people have become careless about the Hereafter.

30. The misappropriation or the misuse of the eyes is that man may willfully look at things which have been prohibited, for example to look surreptitiously at stranger women, or try to look at the private parts of others secretly, and to see obscene pictures, etc. If man is fearful of Allah, he will save his eyes from looking at things which are forbidden, because he knows that nothing is hidden from Allah, not even the surreptitious glancing of forbidden things.

31. That is: Condition of hearts, intentions, aspirations, desires, wishes, etc.

32. On the Day of Judgment which will be the day when all the judgments will be delivered there will be none besides Allah who will give judgment in the disputes among the people and about their deeds and misdeeds.

Christians believe that Christ will give judgment on the day of Judgment about the acts of the people (see Matthew 25:31 to 46). This is a false belief and this ayah of the Quran is sufficient to repudiate this false belief.

33. This is the argument in favour of this fact that when there is none except Allah who hears and sees everything, then there will be none capable of giving judgment except Allah.

34. That is: Signs or traces of the civilised progress. Points to the community of Thamud, Madyan, etc. whose signs of progress can be seen even today in the form of the ruins of their city.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ؕ اِنَّهٗ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿۲۲﴾

22. That was because their messengers had come to them with clear signs and they denied them, so Allah seized them. Verily, He is Strong, Severe in punishment.[35]

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿۲۳﴾

23. And verily We sent Moosa with Our signs and clear authority. [36]

اِلٰى فِرْعَوْنَ وَهَامٰنَ وَقَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ ﴿۲۴﴾

24. To Firaun, Haman[37] and Qaroon,[38] but they said: "He is a lying magician."

فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْٓا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَاسْتَحْيُوْا نِسَآءَهُمْ ؕ وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿۲۵﴾

25. And when he brought them the truth from ourself, they said: "Put to death the sons of those who uphold faith with him and spare their girls.[39] But futile was the plot of the disbelievers.[40]

وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿۲۶﴾

26. Firaun said: "Leave me to kill Moosa, then let him invoke his Lord. [41] I fear that he will change your religion,[42] and that he will cause mischief in the land."[43]

وَقَالَ مُوْسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿۲۷﴾

27. And Moosa said: "Verily I have taken refuge in my Lord and your Lord from (the evil of) every proud man who denies the Day of Reckoning.[44]

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗٓ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَاِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿۲۸﴾

28. And a believing man of Firaun's family, who concealed his faith,[45] said: "Would you kill a man because he says 'My Lord is Allah', and has brought you clear signs from your Lord '? If he is lying, his lie is upon him; and if he is truthful, a part at least of what he threatens will smite you.[46] Verily Allah does not guide one who is a transgressor, a liar. [47]

35. When this reality has come out in the open that Allah punishes the guilty nations in this world for their crimes, then how can it be correct to think that in the Hereafter there will be salvation for them ? And how can it be correct to presume that however serious crime a man may commit he will not be punished in the Hereafter?

36. For explanation, please see Surah Muminoon, Note No.44.

37. For details please see Surah Qasas Note No.11.

38. For details, please see Surah Qasas Note No.143.

39. Firaun had issued earlier also the command to kill the infant male children of Bani Israil in order to reduce the number of his Bani Israil subjects. The birth of Prophet Moosa had taken place in these circumstances. Again when Firaun felt that there was a danger for him in the message of Prophet Moosa, he issued that order again by which the sons of Bani Israil were to be killed, so that this minority might be suppressed and their number should also fall. This was a severe and prejudiced step taken by Firaun. (For further explanation, please see Surah A'raf. Note No.181).

40.This plot of Firaun also could not succeed. Bani Israil were made to suffer without doubt, but being people of faith and followers of the Prophet they gained Allah's support, and the people of Firaun were the ones who met with destruction.

41. This is what Firaun told his courtiers. He expressed his desire to kill Prophet Moosa and also taunted that Moosa might invoke his Lord. Thus Firaun tried to ridicule Moosa and his Lord. It gives an idea how proud and vain he had become!

42. Changing religion means change of faith and belief. Firaun's nation was the worshipper of the stars. They had made stars their gods and goddesses, instead of Allah, and they also used to worship Firaun, who used to claim that he was the reincarnation of the sun god. The message of Prophet Moosa was to believe in monotheism, prophethood, and the Hereafter, and to worship only Allah and to give oneself entirely to the obedience of Allah. This was Allah's religion, which he was presenting. But how could Firaun tolerate that his community may accept the religion presented by Moosa - Islam -, therefore, he provoked his community against Prophet Moosa.

General commentators have also taken the meaning of changing the religion as changing the belief and faith, and not changing the political system, and the author of Kashshaf has put up this argument from the Quran itself:

> "They worshipped Firaun and his idols, and the argument in its support is the statement from Allah: and to renounce you and your gods." -(Surah A'raf -127)
>
> (Kashshaf Vol. 3, page 433).

Therefore, the interpretation of the author of the Tafheemul Quran that here by 'religion' is meant the system of the government -(Tafheemul Quran Vol.4 page 405), is far fetched. (For further explanation, please see Surah A'raf Note No.180).

43. The message of Prophet Moosa was the message of reform. But Firaun accused him of this false charge that he wants to start disturbances in the land. He thought that the message of Prophet Moosa would create dissent in his community. If one group of men accepts his religion, and another group remains on its own religion, then in the hearts of both the groups sectarian feelings would be created, which would result in disturbances and disorder.

Today also the tendency of the modern godless governments are to think on these lines only. They are not prepared to tolerate any rising Islamic power. They suspect sectarianism in this, and consider it a danger to public order and peace. Even if this danger may be real, the responsibility of this will be on those who are ever ready to oppose the Islamic mission with evil schemes. If this logic of these governments is considered to be right, then there will be no chance of reform in the world. Then what should be done. Should the people be left to go to Hell, and should no efforts be made to save them?

44. Prophet Moosa sought Allah's refuge to protect him from the evil of the mischief makers, and he surrendered himself to Allah. This is the high example of trust in God.

45. There happened to be a man in the family of Firaun who had believed in Prophet Moosa's faith, having been influenced by his message. He had been concealing his faith. But when people talked of killing Prophet Moosa, his regard for his prophet and faith stirred and he openly sided with Prophet Moosa in the court of Firaun. He also manifestly presented the message of truth. He adopted such a method in presenting his point which should impress Firaun and his courtiers about its reasonableness .

It may be noted that Islam does not permit that one's faith be concealed. The very first pillar of Islam is to recite the kalima of witness, i.e. to give witness about the unity of Allah and the prophethood of Muhammad, S.A.W. This demands that the acceptance of faith should be expressed and manifested, and the person concerned should be one of the members of the Muslim society. However, if there is danger to life, then it is permitted that a person may hide his faith temporarily.

46. The purpose of what this Muslim said was to prevent Firaun from killing Prophet Moosa. In this connection he said a thing which could be easily understood by them, and it was that Prophet Moosa's being false in his claim of prophethood has not been proved, so he could not be punished. To kill a person on the basis of mere doubt is a very big and severe step and is improper. If it is presumed that he is lying, then the responsibility of the lie will be on his head, but if he is truthful, then consider what will be the result of their hasty step of killing him. They will be inviting the wrath of Allah and a part of that wrath will overtake them in the form of a very severe punishment, in this very life, about which Prophet Moosa has been warning them.

47. This is a hint at the deniers of Prophet Moosa, that those who dare to cross the natural and moral limits, and persist in their doubts in spite of the Divine Messenger's manifesting open signs from Allah, such people remain deprived of the blessing and right guidance from Allah.

"A Day when you will turn to flee, with none to protect you from Allah; and he whom Allah leaves in error, for him there is no guide.*(AL-Quran)*

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي الْاَرْضِ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ؕ قَالَ فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ﴿۲۹﴾

29. "O my people! Yours is the kingdom today, you being the masters in the land. But who would save us from the wrath of Allah should it reach us?[48]' Firaun said: "I do not show you except what I see, nor do I guide you except to the right path."[49]

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ ﴿۳۰﴾ ۙ

30. And he who believed [50] said: "O my people! Verily, I fear for you a fate like that of the factions (of old);

مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ؕ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ﴿۳۱﴾

31. "A plight like that of Nooh's people, and A'd and Thamud, and those after them,[51] and Allah does not intend to wrong His slaves.

وَيٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿۳۲﴾ ۙ

32. "And, O my people! Verily, I fear for a Day of Summoning.[52]

يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۳﴾

33. "A Day when you will turn to flee, with none to protect you from Allah;[53] and he whom Allah leaves in error, for him there is no guide.

وَلَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ؕ حَتّٰٓى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ﴿۳۴﴾ ۛ

34. "Before this Yusuf had come to you with clear signs, but you never ceased to doubt them; until when he died you said: Allah will not send any messenger after him.'[54] Thus Allah leaves in error who are transgressors, in-doubt."

الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ؕ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿۳۵﴾

35. Those who dispute Allah's revelations without any authority that has reached them,[55] (their conduct) is greatly abhorred [56] by Allah and those who believe. Thus Allah seals up the heart of every arrogant tyrunt.[57]

وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ﴿۳۶﴾ ۙ

36. And Firaun said: "O Haman! Build for me a tower that I may reach the paths,

48. That is: Do not be proud of power and kingdom. The punishment from Allah can overtake You, before which you will be totally helpless.

49. Firaun intervened and said that his opinion that Moosa be killed is a well thought out opinion and that they should have confidence in him that he was leading them rightly. Firaun intervened because he was afraid that the speech of that Muslim might influence his courtiers in favour of Prophet Moosa.

50. After the intervention of Firaun, the believing man continued his speech and talked further.

51. From this it becomes clear that the Divine punishment which be fell the communities of Nooh, A'd, Thamud, and also the punishment that overtook the communities of Prophet Loot and Shuaib were known to the people of that time as historical events.

52. The Day of Summoning or the Day of Cry means the Day of Resurrection, when on a single shout all the dead will rise from their graves. It is stated in Surah Qaf:

وَاسْتَمِعْ يَوْمَ يُنَادِالْمُنَادِ مِنْ مَّكَانٍ
قَرِيْبٍ يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّ۔"
ذٰلِکَ يَوْمُ الْخُرُوْجِ۔ (ق:۴۱،۴۲)

"And listen, the day when the crier will cry from a near place, the Day when the people will hear the dreadful sound with truth, that day will be the day of emerging (from the graves)."

-(Surah Qaf: 41 -42).

"Yaum-at-Tanad" means the day when all people will be called to rise and present themselves before Allah for accounting for their acts.

53. Seeing the horrifying scene of the Doomsday the guilty will try to run helter skelter, but they will be caught by the angels and there will be none to save them from the punishment of Allah.

54. In the character and teachings of Prophet Yusuf as the interpretations of dreams by him, there were clear signs of his being a messenger from Allah, but the Pharaohs and their people were in doubt about that, till he departed from this world and they did not realise that they did not appreciate him; and when they did not appreciate him they thought that Allah would not send another messenger for them; but Allah sent Prophet Moosa to give them a chance to reform, therefore, they should appreciate him, but they are thinking of killing him!

55. That is: A proof which might have reached them through any divine revelation, meaning thereby either the teaching of a Prophet or the writing in a divine Book. There is no such argument with them which they can present to rebut revelation or the ayah of the Quran. They are starting discussions on the basis of mere guesses and conjecture.

56. Those who start such discussions and dispute are not only abhorred by Allah but people of faith also hate them.

This is the praise-worthy attribute of the people of faith. But there is no dearth of Muslims in the present times who themselves take objection to some teachings of the Quran and start baseless discussions.

57. 'Mutakabbir' means he who thinks himself to be greater than Allah, and 'Jabbar' means he who forces others to follow his dictates and tyrannizes them. Such people generally lose the natural capacity of accepting the truth, however clear and unambiguous it may appear before them. This happens according to the rule laid down by Allah concerning straying, and this has been termed as sealing the hearts.

أَسْبَابَ السَّمٰوٰتِ فَأَطَّلِعَ إِلٰى إِلٰهِ مُوسٰى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْءُ عَمَلِهٖ وَصُدَّ عَنِ السَّبِيْلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

37. "The paths of the heavens, and may look upon the God of Moosa,[58] though verily I think him a liar." And thus the foul deed of Firaun was made to seem fair to him, and he was debarred from the (right) path.[59] And the plot of Firaun ended but in ruin.[60]

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ أَهْدِكُمْ سَبِيْلَ الرَّشَادِ ﴿٣٨﴾

38. And he who believed said: "O my people![61] Follow me, I am showing you the path of right guidance.

يٰقَوْمِ إِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۖ وَإِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

39. "O my people! verily, this life of the world is but a passing comfort, and verily, the Hereafter, that is the enduring home.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثٰى وَهُوَ مُؤْمِنٌ فَأُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

40. "Whosoever does an evil deed, he will be repaid the like thereof, and whosoever does a righteous deed, whether male or female, and a believer, such people will enter the Paradise, where they will be given nourishment without measure."

وَيٰقَوْمِ مَا لِيْٓ أَدْعُوْكُمْ إِلَى النَّجٰوةِ وَتَدْعُوْنَنِيْٓ إِلَى النَّارِ ﴿٤١﴾

41. "And O my people! how is it that I invite you to salvation and you invite me to the Fire?[62]

تَدْعُوْنَنِيْ لِأَكْفُرَ بِاللّٰهِ وَأُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۖ وَأَنَا أَدْعُوْكُمْ إِلَى الْعَزِيْزِ الْغَفَّارِ ﴿٤٢﴾

42. "You invite me to deny Allah and set up with Him partners, of whom I have no knowledge (of their being partners)[63] while I invite you to the Mighty, the Forgiver.[64]

لَا جَرَمَ أَنَّمَا تَدْعُوْنَنِيْٓ إِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى اللّٰهِ وَأَنَّ الْمُسْرِفِيْنَ هُمْ أَصْحٰبُ النَّارِ ﴿٤٣﴾

43. "Indeed he whom you call me to invoke is not worthy either in this world nor in the Hereafter,[65] and our return will be to Allah and the transgressor [66] will be the people of the Fire.

58. Thus Firaun ridiculed Prophet Moosa's message, and insulted his Lord, by which his pride and arrogance were manifested clearly.

It is not correct to think that Firaun had actually ordered Haman to construct a high-rise building or tower from where he could have a glimpse of Prophet Moosa's God. When there were very high mountains, where was the necessity of building any high rise edifices ? Every word of Firaun's speech smacks or sarcasm and taunt.

59. That is: His evil deed became fair to him on account of his wrong interpretation, Man's nature does not get ready to act in an evil manner unless man provides the ground for it by false arguments, and then the evil act becomes fair in his eyes.

And then he is deceived by Satan. Then Satan builds such ideological obstructions that it is not possible for him to come to the right path.

60. 'That is: Those were the shenanigans and tricks of Firaun which he was using against Prophet Moosa, but nothing worked for him and in the end they became the active causes of his destruction.

61. The believing man did not rest merely with expressing the truth in the court of Firaun, but he also came out before the people of his community and presented the message of truth to them.

62. How simple and appealing to heart was the message of this believing man. In his soulful voice he presented the message of the Hereafter before his community and told them that every person should first try to make provision for his own salvation in the next world.

63. That is: When there is none in my knowledge as a partner of Allah, do you want me to accept it without any proof?

From this statement of the man who was a believer, it appears that the nation of Firaun was polytheistic and used to worship false gods and goddesses.

64. That is: I call upon you to accept that God who is the Greatest Being and who has everyone under His control; and He is also so kind to His slaves that if they give up their evil acts, He will forgive them and accept their repentance.

65. That is: It is futile to invoke the imagined partners of Allah for relieving you of your distress, for they neither hear your invocation nor can they relieve you of your troubles. Nor will they be able to recommend you for salvation in the Hereafter.

66. This has been explained in Note No.47

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فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ۭ وَاُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ ۭ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ﴿٤٤﴾

44. "So you will remember what I say to you.[67] I entrust my affair to Allah. [68] Verily Allah is Seer of His slaves."

فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَحَاقَ بِاٰلِ فِرْعَوْنَ سُوْۗءُ الْعَذَابِ ﴿٤٥﴾

45. So Allah saved [69] him from the evils which they plotted and a dreadful punishment encompassed Firaun's people.[70]

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا ۚ وَيَوْمَ تَقُوْمُ السَّاعَةُ ۣ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ﴿٤٦﴾

46. The Fire; they are exposed to it morning and evening; and on the Doomsday (it will be said): "Let the people of Firaun be subjected to stern punishment."[71]

وَاِذْ يَتَحَاۗجُّوْنَ فِي النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ ﴿٤٧﴾

47. And when they will be wrangling in the Hell, the weak ones will say to the proud: We have been your followers, will you now ward off from us a part of our punishment?"

قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُلٌّ فِيْهَآ ۙ اِنَّ اللّٰهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾

48. Those who were proud, will say: 'All of us are now in Hell. Surely, Allah has already given His judgment about His slaves.'[72]

وَقَالَ الَّذِيْنَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوْا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

49. And those in the Fire will say to the guards of Hell: 'Pray to your Lord to relieve our punishment for one day.

قَالُوْٓا اَوَلَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ ۭ قَالُوْا بَلٰى ۭ قَالُوْا فَادْعُوْا ۚ وَمَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿٥٠﴾

50. They will say: "Did not your messengers come to you with clear arguments?" They will say: "Yes." They will say: "Then you pray."[73] But vain shall be the prayers of the disbelievers.[74]

اِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُوْمُ الْاَشْهَادُ ﴿٥١﴾

51. Verily We help [75] Our messengers, and those who believe, in the life of the world, and will help them on the Day the witnesses will rise (to testily).[76]

67. That is: On the Day of Resurrection you will feel sorry as to why you did not listen to the gentleman who was inviting you to believe in Allah and to save yourselves from the punishment in the Hereafter.

Whoever would not heed the advice of the missionaries of truth will remember on the Day of Judgment that such and such a person was inviting them to accept the message of truth but they did not listen to his advice.

68. If Firaun wants to punish me for my truthfulness or if the community wants to subject me hardships, I do not care, I have put my trust in Allah. He will help me reach my destiny: success.

69. These tyrants could not do any harm to him. He had surrendered himself to Allah, who kept him safe from the evils of these wrong-doers.

Generally in presenting message of truth dangers seem to beset the path of the missionary, but if he is not afraid of these dangers and presents the message of truth putting his trust in Allah, then the dangers appear to be false, and only those troubles confront him which were decreed by Allah.

70. That is: When the time of the appearance of the result came, Firaun and his people were encompassed by the Divine punishment and the people of faith were completely saved from it.

71. In this ayah two punishments have been mentioned for the people of Firaun: one is that which they receive morning and evening and the second which they will receive in the Hereafter. The first punishment is being given to their spirits in the world of Barzakh, and that is the punishment of fire. As for the second punishment, it is the punishment in the second world when they will be revived and they will be tasting it with their bodies and spirits. This punishment will be much more severe than that of the world of Barzakh.

By morning and evening are meant the morning and evening of the world of Barzakh, and idiomatically morning and evening are used to connote permanently. For example in Surah Maryam in the ayah No.62, it is stated that the people of Paradise will get, their food morning and evening. The words 'Aal-e-Firaun' include Firaun, his wrongdoing family, which were ruling Egypt, his army and his followers.

From this verse and other ayah of the Quran it is clearly proved that in the world of Barzakh the spirits of disbelievers receive punishment, as can be seen in the Surah Anfal:

وَلَوْ تَرٰٓى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَاَدْبَارَهُمْ وَ ذُوْقُوْا عَذَابَ الْحَرِيْقِ۔ (انفال۔۵۰)

"And if you could only see when the angels take the souls of disbelievers, smiting their faces and their backs, and (saying): "Taste the punishment of burning!"' -(Surah Al-Anfal -50).

We do not see any signs of punishment on the bodies of the dead. It is this state which has been termed as the punishment of the grave in the hadith. But indulging in the wordy discussion people deny the punishment of the grave and say that it is not proved by Quran, although the punishment in the world of Barzakh is proved from Quran. And in the hadith it has been termed as the punishment of the grave because by looking at the grave man's mind at once can turn to the world of Barzakh, and psychologically grave is a place which inspires serious thinking.

The punishment of the grave does not mean that the body which has been interred into the grave is subjected to punishment because the physical body decays and mixes with the dust, and those who are drowned in the rivers or the sea, their bodies are eaten by the fishes, and they have no graves.The army of Firaun was also drowned in the ocean and the graves of them have also not taken place. But Quran says that they receive punishment morning and evening. Similarly the dead whose graves are not made and they are cremated, will they escape the punishment of the grave ? The answer to all these questions is that the punishment is inflicted on the souls and not on the dead bodies, and this happens in the world of Barzakh, whether a person's grave is made

or not. A hadith says:

عَنْ اِبْنِ عُمَرَ قَالَ قَالَ النَّبِیُّ ﷺ اِذَامَاتَ الرَّجُلُ عُرِضَ عَلَیْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِیِّ اِنْ کَانَ مِنْ اَهْلِ الْجَنَّةِ فَا لْجَنَّةُ وَاِنْ کَانَ مِنْ اَهْلِ النَّارِ فالنَّارِ۔ قَالَ ثُمَّ یُقَالُ هٰذا مَقْعَدُکَ الَّذِیْ تُبْعَثُ اِلَیْهِ یَوْمَ الْقِیَامَةِ۔ (مسلم کتاب التوبہ، بخاری کتاب الزہد)

"Ibn Umar narrates that the Prophet, Sallal Lahu Alaihi Wa Sallam, stated: 'When a man dies, he is shown his final destination morning and evening; if he is of the Paradise, he is shown a glimpse of the paradise, and if he is of the Hell he is shown a glimpse of the Hell; and then he is told that his final destination in the Hereafter is that." -(Muslim. Kitabut Taubah, Bukhari Kitabuz zuhd).

And in various traditions this prayer of the Prophet has been narrated:

وَاَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ ۔ (بخاری کتاب الدعوات)

"I seek refuge in you from the punishment of the grave." -(Bukhari Kitabud Dawat).

Allama Ibn Katheer, explaining the said ayat, states: "Their souls are exposed to fire morning and evening, and this act continues till the Day of Resurrection. Then when the Day of Judgment will occur, their souls will enter the Hellfire with their bodies. That is why it is said:

یَوْمَ تَقُوْمُ السَّاعَةُ اَدْخِلُوا آلَ فِرْعَوْنَ اَشَدَّ الْعَذَاب۔ (تفسیر ابن کثیر ج ۴ ص ۸۱)

"such punishment as will be more severe in being painful and greater in penalty. And this ayah is a great basis for the argument which the Sunnis present in support of their claim of there being punishment in the grave." -(Tafseer Ibn Katheer Vol.4 p.81).

It is not correct to think that the statement of the ayah that the people of Firaun will be shown the Fire does not necessarily mean that it is not punishment. If that be true then what is the sense in subjecting them to this act morning and evening? Supposing that they are presented merely before the fire and are not made to burn in the fire, even then they will be suffering from this torture and that will also be a form of punishment, although according to the meaning of the Arabic idiom presenting before the fire means burning in the fire. Accordingly the author of Kashshaf has given the same meaning for it:

وعرضهم علیها احراقهم بها ۔یقال عرض الامام الاسارٰی علی السیف اذا قتلهم۔ (تفسیر کشاف ج ۳ ص ۴۳۰)

"Exposure to fire or presenting before the fire means burning in fire. It is said that Imam had exposed the prisoners to the sword (or presented them before the sword), when he had subjected them to death (by being beheaded)"

(Tafseer Kashshaf Vol.3Page 430).

As for the question: Why the punishment before the reckoning, it has been answered in Surah Zumar note No.60. On this occasion that note should also be kept in view.

72. By the proud is meant those religious chiefs and leaders who were astray themselves and were also misleading others in the matter of beliefs, and acts. And by the weak people are meant those persons who were under their influence and were their followers. These people will quarrel with their leaders and religious chiefs in the Hell and would say that they were put in the Hell for following them, and that they should at least remove a part of their punishment to give them some relief. The proud people will reply that they themselves were receiving punishment, how could they reduce their punishment, and Allah has already given His judgment and subjected them to internal punishment. Thus they will express their helplessness. Quran is placing before the world this helplessness in this life itself, so that everyone should realise his own responsibility and may not go after the stray and misguided religious leaders.

73. In the Hell the disbelievers will receive punishment continuously without break. There will not be a single moment when they will be able to take a breath of satisfaction. Therefore, they will request the angels, who will be working as guards of the Hell, to pray to Allah to reduce their punishment at least by one day. But they will receive a hopeless answer. They will give the excuse that the Divine messengers had ingly conveyed to them the message of Allah, but they still persisted to disbelieve, and no recommendation can be made in support of the disbelievers, therefore, they should themselves pray to God.

74. That is: Whatever prayer these disbelievers may make to Allah, it will not be answered.

75. Allah always helps His messengers and the people of faith in opposition to the disbelievers. A clear example of this is the escape of Prophets Moosa and Haroon and Bani Israil from Firaun and safely crossing the sea, when Firaun and his army were drowned in it. Allah's help had been appearing in varied forms for the Divine messengers and the people of faith. Prophets Nooh, Hood and Saleh and other prophets (peace be upon all of them)and many people of faith were saved from the Divine punishment, which descended upon their communities on account of their disbelief, and which destroyed them. After that power was attained by the people of faith. Similarly Allah's help had appeared in the form of sword also. Accordingly Prophet Dawood defeated Jaloot (Goliath) and gained victory over his disbelieving community. Prophet Sulaiman was victorious against quite a number of disbelieving nations, and he was the ruler of a kingdom, which had no parallel in the world. In this ayah the glad tidings of the Divine help which is hidden, became evident after a few years in the Battle of Badr, and a further proof of it was supplied in the victory of Makkah, till finally the whole of Arabia was brought under the Muslim rule.

There should be no misunderstanding in the case of Prophet Eesa (Jesus). It was Allah's help only which helped him to come out safely from the grip of the enemy and his being lifted to the heaven. All the schemes of the enemies were unsuccessful. Although his followers had a long history of trials and tribulations, his message continued to spread. The power of his enemy, Jews, was broken by Allah through the agency of Romans and ultimately power was gained by the followers of Prophet Eesa.

76. That is: When the Day of Resurrection will occur, Allah will hold His court and the messengers of Allah will stand up to give witness, at that time Allah's help, at its best, will be for the support of the messengers and the people of faith; and their stand will be declared right and they will come out successful in that court.

52. The day when no excuse will help the evildoers;[77] and theirs is the curse, and theirs the ill abode.

يَوْمَ لَا يَنْفَعُ الظّٰلِمِيْنَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ الدَّارِ ﴿٥٢﴾

53. And verily We gave Moosa the guidance, and We caused the Bani Israil to inherit the Book! [78]

وَلَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَاَوْرَثْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ ﴿٥٣﴾

54. A guidance and a reminder for men of understanding.

هُدًى وَّذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٥٤﴾

55. So have patience, Allah's promise is true. And ask forgiveness for your fault,[79] and recite His praise (tasbih) morning and evening.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ﴿٥٥﴾

56. Verily, those who dispute concerning the revelations of Allah without any authority having come to them, there is nothing in their breasts except pride (of their own greatness), which they will never attain.[80] So take refuge in Allah.[81] Verily, He, only He, is the Hearer, the Seer.

اِنَّ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۙ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ ۚ فَاسْتَعِذْ بِاللّٰهِ ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٥٦﴾

57. Surely the creation of the heaven and the earth is greater than the creation of mankind, but most men do not know.[82]

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٥٧﴾

58. The blind and the seeing are not alike,[83] nor are those that believe and do good acts and the evildoer. Little do you think !

وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۙ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْۗءُ ۭ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿٥٨﴾

59. Verily, the Hour of Doomsday is sure to come, yet most men do not believe.

اِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿٥٩﴾

60. And your Lord has said: "Pray to Me and I will hear your prayer. Verily those who scorn worship,[84] they will enter Hell, disgraced.

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۭ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ﴿٦٠﴾

77. By wrong doers is meant disbelieves who had deviated from truth and justice and were doing wrong to their own selves. No excuse from them will be entertained, as Allah's message was convincingly conveyed to them.

78. That is: Made them inheritors of the Torah.

79. The Divine messenger is also a slave of Allah. And it is appropriate to his position that he should consider himself negligent and seek pardon of his Lord, irrespective of the fact whether his negligence or defects are known to him or not. It increases a sense of obedience to the Lord and the slave becomes more deserving of His mercy. Therefore, the prophet, S.A.W. was directed to seek Allah's forgiveness for negligence and through him these instructions are given to the people of faith.

A prophet does not commit a sin knowingly. He presents the best model of good conduct for the people by his own virtuous acts. Trust-worthiness, truth, God's fear and purity of character are the essential characteristics of prophethood, which in Islamic terminology is called the 'Ismat-e-Anbiya'(innocence of prophet). But sometimes in performing their prophetic duties slight errors are committed by them, which are at once pointed out by the divine revelations, and they are instantly warned. A few such errors or acts of forgetfulness were committed by the Prophet, S.A.W., for which the Quran has unambiguously informed him. Besides these if any other errors were committed by him, then it is not known to us and this is a matter between him and his Lord, and there is no need to indulge into any discussion about them, as it will be fruitless.

Some commentators have interpreted the directive for seeking forgiveness for sins as a command meant only for the ummah, given through the Prophet. But this interpretation is not correct because in the Surah Muhammad the Prophet, Sallal Lahu Alaihi Wa Sallam, has been directed to seek forgiveness for his own and believers' sins:

وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ۔(محمد:۱۹)

"And seek forgiveness for your own sins and for the sins of men and women of faith." - (Muhammad: 19)

80. When a command of his Lord comes to him, man, being a slave, should unhesitatingly obey the command, but those who are proud indulge in unnecessary discussions, but they cannot attain that greatness for which they feel so proud. Very soon they experience disgrace.

81. That is: You should seek refuge from the evil of such people in Allah.

82.That is: He who has created the heavens and the earth, for such a Being creating man is not a difficult task, creation of the sky and the earth is far more difficult. But many people do not know this evident thing.

In modern times, Science has made wonderful discoveries about the universe. In view of these discoveries, it is difficult to estimate the vastness of the universe, because in the milky way we see innumerable stars, and there are quite a number of such milky ways located at a distance of limitless light years from our universe. So for the Being who has created such a vast universe and fixed it in a firm system, nothing is difficult. He can revive the dead persons, and He can re-create the universe.

83. Blind is he who cannot see the reality, and the seer is he who sees the reality. How can the condition of the two be alike and same ?

84. 'Dua' (prayer) means to invoke, to call, to pray and to request. Here all these meanings are meant. Allah alone should be invoked, and prayer should also be made to Him, because only He can answer the prayer or the call and meet our needs.

This ayah further clarifies that this invocation and prayer is worship, therefore, these acts should be reserved for Allah only. And if any other person is invoked or called in this way or prayed to in this manner, then it would amount to his worship of that person, and would be a deviation from the worship of Allah. In the hadith it is stated that the Prophet, S.A.W., has on the basis of this ayah termed 'Dua'(prayer, invocation) as worship:

اَلدُّعَاهُوَالْعِبَادَةُ

"Dua (Invocation): it is worship."
(Tirmizi .Kitabut Tafseer).

Therefore, our lips should utter words like 'O Allah', 'O Lord', 'O Rahman' or 'O Rahim'. There is no dearth of Muslims in the present times who are found uttering 'O Ali', 'O Ghauth' (Abdul Qadir Jilani), 'O Khwaja'. They indulge in polytheism.

For further explanation, see Surah Baqarah Note Nos. 247, 248.

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It is He who created you from dust, then from a life germ, and then a clot of blood, then brings you forth as a child, then (lets you) reach manhood, and then grow into old age, though some of you die before so that you may reach an appointed term, and so that you may understand. ***(AL-Quran)***

61. It is Allah who made for you the night to rest in and the day full of light.[85] Allah is bountiful to men, but most men do not give thanks.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ﴿۶۱﴾

62. Such is Allah, your Lord,[86] Creator of all things. There is no god but Him. How then can you turn away from Him?[87]

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَیْءٍ ۫ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ﴿۶۲﴾

63. Thus are they made to turn away who deny the revelations of Allah.[88]

كَذٰلِكَ یُؤْفَكُ الَّذِیْنَ كَانُوْا بِاٰیٰتِ اللّٰهِ یَجْحَدُوْنَ ﴿۶۳﴾

64. It is Allah who has made for you the earth as a dwelling place [89] and the sky for a canopy.[90] He has shaped you and has given you comely shapes,[91] and has provided you with good things.[92] Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّیِّبٰتِ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ﴿۶۴﴾

65. He is the Living One.[93] There is no god but Him, So pray to Him, making religion pure for Him (alone). Praise be to Allah, the Lord of the Worlds!

هُوَ الْحَیُّ لَاۤ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ ؕ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۶۵﴾

66. Say: "I am forbidden to worship those whom you invoke besides Allah, since there have come to me clear proofs from my Lord, and I am commanded to surrender to the Lord of the Worlds."[94]

قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِیَ الْبَیِّنٰتُ مِنْ رَّبِّیْ ۫ وَاُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِیْنَ ﴿۶۶﴾

67. It is He who created you from dust,[95] then from a life germ,[96] and then a clot of blood,[97] then brings you forth as a child, [98] then (lets you) reach manhood, and then grow into old age,[99] though some of you die before [100] so that you may reach an appointed term,[101] and so that you may understand.[102]

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ یُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْۤا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُیُوْخًا ۚ وَمِنْكُمْ مَّنْ یُّتَوَفّٰى مِنْ قَبْلُ وَلِتَبْلُغُوْۤا اَجَلًا مُّسَمًّى وَّلَعَلَّكُمْ تَعْقِلُوْنَ ﴿۶۷﴾

68. It is He who gives life and death. When He decides a thing, He merely says: "Be" and it is.

هُوَ الَّذِیْ یُحْیٖ وَیُمِیْتُ ۚ فَاِذَا قَضٰۤى اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ كُنْ فَیَكُوْنُ ﴿۶۸﴾

85. So that in the light of the day efforts to earn the livelihood may be made.

86. He, who has made this arrangement for your nourishment, is your Master.

87. That is: He who is the Master and the Creator, He alone is worthy of worship, but you are influenced by satan and deny such an obvious reality.

88. Means the past disbelieving communities and nations.

89. That is: He made the earth such that it could not be destabilized or disturbed, so that you could walk on it conveniently and live comfortably.

90. In connection with the heavens, please see Surah Inshiqaq Note No.1.

91. Man was given the best shape and form compared to other living creatures.

92. What filthy things are available for the animals to eat, and some animals live in filth only, but man gets such clean, pure and good things to eat. What a big favour of Allah is for mankind!

93. That is: He it is who is ever living and will ever live. As for His creatures, they will live as long as He has willed.

94. To surrender to Allah means to determine to live in total obedience to Allah and to strive for His pleasure only. A person who takes such a decision after due consideration, he worships Allah and only Allah, for when Allah has forbidden him to worship any other being, then how can he indulge in such a dangerous and evil work ? Obedience to Allah and worship of any other being than Allah cannot go together.

95. For explanation please see Surah Hajj Note No.7.

96. For explanation please see Surah Hajj Note No.8.

97. For explanation please see Surah Hajj Note No.9.

98. For explanation please see Surah Hajj Note No.13.

99. For explanation please see Surah Hajj Notes Nos. 14 and 16.

100. That is: Some one before youth and some one before the old age.

101. That is: The limit of age which is fixed for him, he should reach up to that limit. In other words a man dies only when he completes the time allotted to him for living, by Allah.

102. You are made to pass through these stages of creation and thereafter of the childhood, youth and old age, so that you may reflect and ponder and with the help of your intelligence may recognize your Lord.

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اَلَمْ تَرَ اِلَى الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ ؕ اَنّٰى يُصْرَفُوْنَ ۙ﴿۶۹﴾

69. Did you not see those who dispute [103] concerning the revelations of Allah, how they are turning away?[104]

الَّذِيْنَ كَذَّبُوْا بِالْكِتٰبِ وَبِمَآ اَرْسَلْنَا بِهٖ رُسُلَنَا ۚ فَسَوْفَ يَعْلَمُوْنَ ۙ﴿۷۰﴾

70. Those who denied the Book and the message with which We sent Our messengers [105] Soon they will know.[106]

اِذِ الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ وَالسَّلٰسِلُ ۚ يُسْحَبُوْنَ ۙ﴿۷۱﴾

71. When [107] shackles (yoke) will be round their necks, and also chains (with which) they will be dragged.

فِي الْحَمِيْمِ ۙ ثُمَّ فِي النَّارِ يُسْجَرُوْنَ ۚ﴿۷۲﴾

72. Through boiling water; and then they will be thrown into the Fire.

ثُمَّ قِيْلَ لَهُمْ اَيْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ۙ﴿۷۳﴾

73. They will then be asked: "Where are those whom you set up as gods.

مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا بَلْ لَّمْ نَكُنْ نَّدْعُوْا مِنْ قَبْلُ شَيْـًٔا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ الْكٰفِرِيْنَ ﴿۷۴﴾

74. "Besides Allah?" They will reply: "They have failed us. We used not to pray to any thing before.[108] Thus Allah will let the disbelievers go astray.[109]

ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُوْنَ ۚ﴿۷۵﴾

75. This is because you exulted in the earth without right,[110] and because you led wanton life.

اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿۷۶﴾

76. Enter the gates of Hell and stay therein for ever. Evil is the home of the arrogant!

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ فَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُوْنَ ﴿۷۷﴾

77. So Have patience, (O Prophet !). Allah's promise is true; [111] whether We let you witness a part of that (punishment) with which We promise them or cause you to die before it is fulfilled, to Us they will all return.[112]

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ ؕ وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ فَاِذَا جَآءَ اَمْرُ اللّٰهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُوْنَ ﴿۷۸﴾

78. (O Prophet !) We had sent other messengers before you; of some We have already narrated the chronicle to you, of others We have told you nothing.[113] It was not for any messenger to bring a sing (miracle)except by Allah's leave.[114] When Allah's commandment [115] comes, the judgment will be delivered; and the followers of venity will be lost.

103. They raise undue objections and initiate unnecessary discussions concerning Allah's revelations.

104. That is: They are completely under the magic spell of Satan. He has turned them away from the right path and is making them go astray.

105. Those teachings which the Divine messengers had brought with them.

106. That is: That time is not far off when they will realise that what they had denied was the very truth.

107. Means the Doomsday.

108. That is: Those whose names we were reciting and whom we were invoking for relieving us of our troubles had no godly existence. Then they will become nonplussed and will deny that they were not invoking these false gods. Thus they will express total unconcern with their gods.

109. That is: Will let them go astray having been perplexed.

110. Such a severe punishment is being given to you because when such good things of life were available to you in the world by the grace of God, instead of giving Him thanks you exulted and felt proud, and opposed truth, although you should have bowed down before Him.

111. That is: Allah's promise that the nation which will deny the Divine messenger will ultimately be destroyed.

112. For explanation please see Surah Yunus Note No.75.

It may be noted that a large number of members of the Prophet's nation gradually accepted his faith, and for this reason no punishment of this kind descended on it, as was done in the case of the past nations, but the disbelievers in Arabia were made to bite the dust at the sword wielding hands of the Muslims.

113. In the Quran the names of the Prophets which have been mentioned clearly are: Adam, Nooh, Hood, Saleh, Idris, Ibrahim, Loot, Ismail, Ishaq, Yaqoob, Yusuf, Ayoob, Shuaib, Moosa, Haroon, Yunus, Dawood, Sulaiman, Ilyas, Al-yasa,Dhul-Kifl, Zakaria, Yahya, Eesa, Muhammad (Peace be upon them all). Of these prophets, many of them are Rasool (messengers). Compared to a prophet, a Rasool has a speciality. He is sent to a nation or community with a message, while a prophet receives revelations but is assigned some specific work, for example Prophet Adam was a prophet, whose task was to guide his own children, for at that time no nation was brought into existence to whom he could be sent as a messenger. Similarly Khidhr, whose name is not given in the Quran, but hadith mentions it had the specific prophetic task of lifting the veil from certain mysteries in the world for another prophet. It may be borne in mind that every messenger is a prophet, but every prophet is not a messenger as is understood in the Islamic terminology.

Mostly Quran has mentioned the names of those prophets who had their own histories, and for conveying the message convincingly narration of their cases only would have been useful. But Quran clarifies that besides them also other prophets were sent, who came in different countries in different times. It is necessary to have faith in all these prophets. As for their number, no specific number has been mentioned in the Quran nor in any authentic hadith. In those traditions in which the number of the prophets has been mentioned, they have not satisfied the searching investigation for authenticity. The well known hadith in this connection is reported to have been narrated by Abu Zar (R), which Ibn Mardaviyah has reported in his Tafseer, that the Prophet, S.A.W., has stated that there were in all one lakh twenty-four thousand prophets, out of which three hundred and thirteen were messengers (Rasool). But one of the narrators of this hadith is Ibrahim bin Hasham, about whom well known critics have expressed their doubts, and Ibn Jozi has listed it among the invented traditions.

(See Tafseer Ibn Katheer Vol.1. page 586).

114. Here ayah (sign) means miracle, and to work a miracle or perform a miracle is not within the power of a prophet. When Allah's wisdom demands, He causes some miracle to be performed by a prophet.

115. Here commandment means the final decree or judgment.

79. It is Allah who has provided you with cattele, that you may ride on some and eat of the flesh of others,

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَنْعَامَ لِتَرْكَبُوْا مِنْهَا وَمِنْهَا تَاْكُلُوْنَ ﴿۷۹﴾

80. And there are (many) benefits [116] for you from them, and (they have been created) so that you may satisfy through them a desire in your heart.[117] And upon the boats you are borne.[118]

وَلَكُمْ فِیْهَا مَنَافِعُ وَ لِتَبْلُغُوْا عَلَیْهَا حَاجَةً فِیْ صُدُوْرِكُمْ وَعَلَیْهَا وَعَلَى الْفُلْكِ تُحْمَلُوْنَ ﴿۸۰﴾

81. And He is showing you His signs. So which of His signs will you deny ?[119]

وَیُرِیْكُمْ اٰیٰتِهٖ فَاَیَّ اٰیٰتِ اللّٰهِ تُنْكِرُوْنَ ﴿۸۱﴾

82. Have they not travelled in the land and seen what were the consequences for those who have gone before them?[120] They were more ! numerous than these and greaterin power, and in monuments lefts behind; yet all that they earned was of no use to them.

اَفَلَمْ یَسِیْرُوْا فِی الْاَرْضِ فَیَنْظُرُوْا كَیْفَ كَانَ عَاقِبَةُ الَّذِیْنَ مِنْ قَبْلِهِمْ كَانُوْۤا اَكْثَرَ مِنْهُمْ وَ اَشَدَّ قُوَّةً وَّ اٰثَارًا فِی الْاَرْضِ فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا یَكْسِبُوْنَ ﴿۸۲﴾

83. When their messengers brought them clear signs they exulted in the knowledge they possessed.[121] And that punishment at which they mocked encompassed them.

فَلَمَّا جَآءَتْهُمْ رُسُلُهُمْ بِالْبَیِّنٰتِ فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ ﴿۸۳﴾

84. Then when they saw Our punishment, they said: "We believe in Allah, His oneness and reject (all) that we used to associate with Him."[122]

فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْۤا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَكَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِیْنَ ﴿۸۴﴾

85. But the faith that they professed when they saw our punishment,[123] then that could not be or use to them. This is Allah's tradition which was in force for His slaves. And then the disbelievers were lost (destroyed).

فَلَمْ یَكُ یَنْفَعُهُمْ اِیْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا ؕ سُنَّتَ اللّٰهِ الَّتِیْ قَدْ خَلَتْ فِیْ عِبَادِهٖ ۚ وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ ﴿۸۵﴾

116. For example from these cattle you get milk, butter, and their skin, wool and bones are used for other purposes.

117. That is: So that you may use them for carrying your burdens, and this is such an important need that you can yourself feel its importance. And it is a fact that before the machines came into use the cattle were used for carrying burdens and transportation. The work of tilling the fields and irrigation are also taken from the cattle.

118. That is: You are being borne by the cattle as well as by the boats.

119. That is: Are not these cattle, that are so useful to you, and these boats which carry you on the watery surface, signs of the fact that they are the provision for your nourishment and growth made by Allah. Seeing these clear signs of His being the Lord, how can you deny His being the real Lord of the worlds and the one and only Master?

120. Hints at those destroyed nations whose history and ruins can be seen and moral lessons derived from them.

121. That is: The defective knowledge of religion that they had, and the smattering of information about the worldly subjects and technology that they possessed, went to their head and they became vain. They did not appreciate the real knowledge which was gained from the revelation from God and the instruction about which was being given by the messenger of the time.

The present times are known to be the times of science and technology, and today's man considers the modern knowledge and technology as the answer to all his problems, and is proud on account of them, even this worldly knowledge does not throw light on those realities which are revealed by the prophetic knowledge. The knowledge which is considered as a symbol of progress cannot reach beyond the boundaries of this world. This knowledge does not tell us what is the purpose of this life, nor does it inform us as to what happens to man after he is dead. Nor does it satisfy the spiritual needs of man. If this sense is awakened in man, he will proceed to seek that knowledge which solves all these problems and he will become an appreciator and respecter of the Quran, which is the treasure of knowledge and information.

122. When Allah's punishment came, they forgot their idols, gods and goddesses. At that time they admitted Allah to be the only Being worthy of worship and the Lord, and rejected His associated partners invented by them.

123. After seeing the punishment the respite to act is terminated and the time for test is over. At that time accepting faith is useless. Only that faith or belief is genuine which is held before seeing the punishment or before the death.

SURAH HA MEEM AS-SAJDAH

41. SURAH HA MEEM AS-SAJDAH

NAME: This surah begins with separate letters Ha Meem, and in the Ayah No.37 the command is to go in prostration before Allah only. This allusion gives the Surah its name.

TIME OF REVELATION: The topics elicit that it might have been revealed during the middle Meccan period.

CENTRAL THEME: To warn the deniers of the Quran and to give glad tidings to believers in it.

ORDER OF THE VERSES: Emphasis is laid in Ayat Nos.1 to 8 that the value of Quran should be appreciated.

In Ayat Nos. 9 to 18 deniers have been invited to ponder and have been informed about the punishment that will come as a result of denial.

Ayat Nos. 19 to 25 relate the fate of Allah's enemies awaiting them on the Day of Judgment.

Warning of Hell is given to those Who indulge in disrespectful disturbances against Quran.

In Verses Nos. 30 to 36 glad tidings of Paradise is given to those who stuck to their faith inspite of this opposition and disturbances of the disbelievers. They are also directed to forgive the opponents in their path of carrying out Allah's mission.

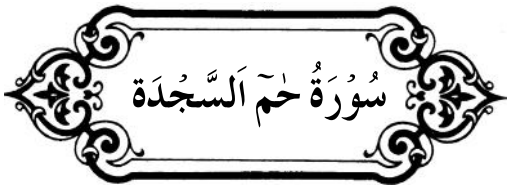
In Ayah Nos. 37 to 40 clear signs are given of Allah's being the only God and His ability to revive the dead.

Ayah Nos. 41 to 46 show what kind of great Book is Quran and how the deniers are dealing with it and what results will follow from it.

Man's polytheistic attitude and his being a denier of the Doomsday come for criticism.

Ayah Nos.52 to 54 are the concluding ayat of the Surah, in which doubts of the deniers of Quran are removed and a prophecy is made that very soon the signs of its truth will be manifested in Universe and in their own selves.

41 . SURAH HA MEEM AS-SAJDAH



Ayah : 54

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

1. **Ha Meem.[1]**

حٰمٓ ﴿١﴾

2. **This is a revelation from the Most Gracious, the Most Merciful.[2]**

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ﴿٢﴾

3. **A Book whose verses are well expounded,[3] an Arabic Quran [4] for people who have knowledge. [5]**

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ﴿٣﴾

4. **Good tidings and a warning.[6] But most of them turn away, so they do not hear.**

بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ﴿٤﴾

5. **And they say: "Our hearts are under veils from that to which you invite us. And in our ears there is deafness. And between us and you there is a veil. Do (your work), verily we will do ours."[7]**

وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ﴿٥﴾

6. **Say : "I am only a man like you. It is revealed to me that your God in one God,[8] so take the straight path to him[9] and to seek His forgiveness.[10] And woe to the polytheists,**

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ﴿٦﴾

7. **"Who do not give Zakat,[11] and who deny the Hereafter.**

الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿٧﴾

8. **"Verily, for those who believe and do good acts, is an enduring reward."[12]**

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿٨﴾

1. Explanation about these separate letters has been give in Surah Momin Note No.1.

In this Surah Allah 's attribute of being wise has been mentioned in the ayah No.42, to which these letters point.

2. Allah in whose shade of mercy man is nourishing and who blesses His sincere slaves with His special favours and mercies has, as a mark of His mercy, revealed this Book. Therefore, this Book is a mercy, beginning to end.

3. For explanation please see Surah Hood Note No.3.

4. The first addressees of the Quran were Arabs, therefore, it was revealed in Arabic. For other nations Quran is a message indirectly. It does not mean that because it is in Arabic it is a message for Arabs only and it does not affect others. The language of emperors of the Roman and Iranian empires was not Arabic but to them the message of Quran was conveyed indirectly. And these days translations of the Quran in different languages are being published by the Muslim Ummah. So there is no chance for anybody to say that Quran is in the Arabic and therefore, it cannot be a message for the non-Arabs.

5. It does not mean that only learned people and scholars can derive benefit from this Book, but it means that those who are not ignorant in the matter of religion and god, but make knowledge as their basis for these matters, for them this Book opens up the path of guidance and they derive benefit from it.

6. This Book gives glad tidings of everlasting triumph to those who believe and follow the right guidance, and informs its deniers of the permanent punishment waiting for them.

7. This answer of the disbelievers expresses their obduracy and pride. When a man adopts this attitude concerning Quran, then he is not provided the guidance to hear and understand.

8. If you do not want to believe, then it is up to you, but my stand should be clear to you that I have neither claimed to be god, nor an angel. I am a mortal like you. But the distinction that God has given me is that He sends down His revelations to me, so that I may convey His message to you, and the foremost point of this message is that your god is only one God, and only He is worthy of being worshipped.

9. That is: Worship Him only with sincerity. Live as His obedient slave. You should hope to achieve your desires with His favour only and always seek His pleasure.

10. That is: The wrong conduct that you had adopted uptil now, and the sins that you have been committing, for them you seek Allah's forgiveness.

11. A great crime of the polytheists is that they do not pay Zakat, which is a very important pillar of Islam, and in the past shariahs also it was considered a very important compulsory act of worship. Prophet Ismail, the Arabs are whose progeny, had given them an emphatic command to pay zakat (See Surah Maryam, ayah No.55).

It may be noted that acting on the commands of the Shariah is compulsory for all, whether believers or disbelievers, however acceptance of that act by Allah depends on the performer to be a Muslim (believer). Without faith, the greatest virtuous act has no value in the eyes of Allah. On the disbelievers' and polytheists' disobeying the Shariah commands the severity of their crimes increases and they become liable for very harsh punishment. Zakat is also a form of worship like sacrifice; besides it is also the due of the needy and the poor, which Allah has fixed in people's properties. This due and right of the poor and needy was well known and recognized in the past Shariahs, and in the early Meccan period the shariah commands which were given it was stressed to clearly show that it was a fixed due and right.

وَالَّذِيْنَ فِيْ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ۔
لِّلسَّآئِلِ وَالْمَحْرُوْمِ ۔(معارج۔۲۴،۲۵)

"In whose properties rights are reserved of those who beg and also of the deprived." -(Ma'arij 24,25).

Subsequently when in Madina when a regular system of zakat came to be fixed then detailed commands were given.

12. That is: The continuity of their reward will never end, they will get it for ever.

قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ۭ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ۝۹

9. Say:"Do you indeed disbelieve in Him who created the earth in two days ? And do you set up equals with Him? He is the Lord of the Worlds."[13]

وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ۭ سَوَاۗءً لِّلسَّاۗىِٕلِيْنَ ۝۱۰

10. He set upon the earth firm mountains rising high above it. He pronounced His blessing upon it and measured therein sustenance[14] in four days,[15] alike for those who ask.[16]

ثُمَّ اسْتَوٰٓى اِلَى السَّمَاۗءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ۭ قَالَتَآ اَتَيْنَا طَاۗىِٕعِيْنَ ۝۱۱

11. Then He turned to the sky, which was smoke,[17] to it and to the earth he said: "Come both of you willingly or unwillingly. "They answered:" We come willingly."[18]

فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَاَوْحٰى فِيْ كُلِّ سَمَاۗءٍ اَمْرَهَا ۭ وَزَيَّنَّا السَّمَاۗءَ الدُّنْيَا بِمَصَابِيْحَ ڰ وَحِفْظًا ۭ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝۱۲

12. Then He ordained the seven heavens in two days,[19] and sent revelation to each heaven assigning it its task;[20] and We decked [21] the lowest heaven with lamps and made it secure.[22] This is the planning of the Mighty One, the All-knowing.[23]

فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ ۝۱۳ ۭ

13. So if they turn away, say: "I give you warning of a thunderbolt like that which overtook Thamud and A'd. [24]

اِذْ جَاۗءَتْهُمُ الرُّسُلُ مِنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ۭ قَالُوْا لَوْ شَاۗءَ رَبُّنَا لَاَنْزَلَ مَلٰۗىِٕكَةً فَاِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ۝۱۴

14. "When their messengers came to them from before them and behind them,[25] saying:"Worship none but Allah." They said: "Had our Lord willed, He surely would have sent down angels, so verily we reject the message with which you have come."

فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ۭ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ قُوَّةً ۭ وَكَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ۝۱۵

15. As for A'd, they behaved arrogantly in the land without right, and they said: "Who is mightier'[26] than us in power?" Could they not see that Allah who had created them was mightier than them in power (Yet) they denied Our revelations.

13. By day is meant that period of time which is known to Allah only. (For further explanation please see Surah A'raf Note No.82). The meaning appears to be that the earth was created in two rounds, one round in the creation of its matter and arranging its order possibly and second round for its layer formation and taking a definite shape. Anyway the idea is to clarify here that the earth has a beginning and it was not there from the beginning, nor did it come into existence on its own. It was created by none other being than Allah, Lord of the Worlds, who created it under a well planned scheme. Creating it in two rounds shows that it was a very wise plan, which resulted in the matter taking final shape gradually till finally it assumed the shape of the earthen globe. To refuse to accept the Being who has created this world and to consider others His equal, though they have no part in creating this earth, is most unwise and wrong.

On this occasion it should be noted that Quran is not a book of Geology nor of Astronomy, nor does it profess to teach Physical Sciences. But it is a book of Guidance and for guidance whatever little portion of a particular science was required to be referred to Quran did that according to its needs. It may be the question of the beginning of the universe or its end, Quran has thrown light on that from this aspect only. Therefore, the concerning ayah should be studied from that angle only. In the present day those who are influenced by the modern scientific discoveries try to present Quranic ayah in support of the scientific theories, though however far-fetched arguments they have to offer. Then this reality should also not be ignored that collecting a heap of information under an ayah the aspect of guidance and admonition of the ayah moves away from the reader's view, and the mind remains entangled in the information only. In this age of the predominance of the material sciences those who are presenting the message of Quran should employ utmost caution in this connection.

14. In the earth Allah has placed such blessings that they meet all the necessities of human civilised life. In the earth there are unending treasures of metals and other important chemicals that man is mining them for centuries and their stock is still unending for centuries to come. The things on which human life depends are available in the earth in abundance. Accordingly springs of water are found every where, and different varieties of vegetables and corns are produced out of the earth almost throughout the world. If one corn is thrown, the earth returns hundreds of corns. If a small sapling is planted, the earth turns it into a huge tree, and presents its gift in the form of fruits. This provision for living for man and this treasure of goodness have been provided by whom, if not by Allah ? This main question is for the man to ponder upon and on its right answer depends his guidance.

15. That is: In two days the earth was created and in two days the mountains were placed on the earth and the work of creating its capability to produce food was completed. In this way in four days that is four rounds the work of creating the earth was completed.

16. These blessings of the earth were not created for any particular human group, their utility is general. This is to meet the needs of man's nature. Air, water and all kinds of farm produce are provision for all mankind. And it is a fact that every one takes benefit of these things. But the Being who has provided these things to meet the needs of man, is forgotten by most men.

17. The matter of the sky and the earth was created at one time only, as is clear from the Ayah No.30 of Surah Anbia, but the earth was created first, and the sky afterwards. When the earth was created the sky was in the form of smoke, Smoke suggests hot gases. Possibly it is the same thing, gaseous matter.

18. The earth and the sky are matter, but it would not be correct to think that they are devoid of any kind of consciousness. "We do not know the nature of their consciousness, but from the mysteries and secrets of the universe from which the Quran has lifted the veil, it has added to our knowledge that every thing of the universe recognizes its Creator, who is also its Lord. it listens to His commands and obeys them, and it busies itself in singing the hymns in His praises. It also becomes clear from this ayah that the earth and the heavens do not obey His commands unwillingly being helpless, but they do it most

willingly. It is also a hint that man should obey the commands of Allah willingly and with pleasure.

19. The reach of our sight is up to the sky of the world only, but it would not be correct to think that the universe is limited to the extent of the reach of our sight. Quran states that there are skies above the sky that we see. The primary matter which was created for the sky was used for creating seven skies. Allah only knows what is there in these seven heavens. However in the space of this earth innumerable heavenly bodies that are observed prove that these things also exist.

20. That is: It has been revealed to them what Divine rules they have to follow and what directives of Allah they have to obey.

21.Stars present a beautiful picture of the sky, and they invite the observers to reflect upon what masterly attributes are possessed by the Being who has created such beautiful and adorable scene.

22. Stars provide protection to the heavens from this point that the flames of their bodies (shooting stars) prevent satans from flying up to the heavens (see Surah Hijr, Ayat No.18, Note No.16) and from other aspects also which are not known to us. It is possible that by the law of gravitation of the stars the desired security might have been provided. (Allah knows best).

23.That is: This universe has not come into existence without a purpose or a plan nor is it running without a purpose or a plan. Behind its creation a well thought out plan of a Great Being is active. 'This plan is a wise scheme and a purposeful system, which has an objective. This plan can be understood in the light of the Divine revelation only, and that is Quran.

24. That is: If these polytheists refuse to accept these realities and deny to believe in monotheism, then inform them of the punishment that is waiting for them.

25. The coming of the Divine messengers from before and behind means that they presented the Divine message from every angle and every aspect before their communities, and they tried to explain the call of truth to them in every possible way.

26. The pride of the abundance of their material resources and their economic progress had been so much that they even forgot Allah. If they could have realised that there was a Great Being watching their every act then they would have feared Allah and would not have fallen a prey to their pride and vanity.

And we delivered those who believed and had been fearing Allah. ***(AL-Quran)***

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

16. So we let loose on them a raging wind in ill-omened days,[27-28] that we might make them taste the punishment of disgrace in the life of the world. And verily the punishment of the Hereafter will be more shameful, and they will not be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

17. And as for Thamud, We gave them guidance, but they preferred blindness to the guidance,[29] so the bolt of the punishment of humiliation overtook them because of what they had earned.[30]

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

18. And we delivered those who believed and had been fearing Allah.

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

19. On the Day when Allah's enemies will be gathered together, to Fire they will be driven group wise-,[31]

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

20. Till, when they will reach it,[32] their ears and their eyes and their skins will testify against them as to what they used to do.[33]

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

21. And they will say to their skins: "Why did you testify against us'?" They will reply: " Allah, who gives speech to all things,[34] has given us speech, and He created you for the first time [35] and to Him you shall all return.[36]

وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾

22. "And you had no fear that your ears and your eyes and your skins will testify against you, and you surmised that Allah did not know much of what you did.

وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ ﴿٢٣﴾

23. "It is this presumption of yours concerning your Lord that has ruined you, and you find yourselves among the lost."[37]

27. Ill-omened days means those days when the punishment overtook them for their denial and they were destroyed. It does not mean that those days were ill-omened in themselves. lf it were so, then the people of faith would have also been affected by it, but they were quite safe. The idea of certain days being ill-omened *per se* is superstitious, and in Islam no day by itself is ill-omened. However, the day on which a person is punished on account of his own evil acts, then that particular day will be considered an ill-omened day for that person only, because on that day he hold to meet the adverse consequences.

28. Very speedy winds which destroyed everything.

29. That is: Thamud were explained the path of guidance, but they did not follow it and closed their eyes and wandered like blind men.

30. For details of the punishment which over took the community of Thamud, please see Surah A'raf, Notes Nos. 123, and 124.

31. That is: They will be gathered in different groups in accordance with the seriousness of their crimes.

32. That is: Will reach near the Hell.

33. Their eyes and the ears will testify as to which acts of sin they committed. To close the eyes from seeing Allah's signs and to plug the ears from hearing the good advice are great crimes. Seeing what is forbidden and hearing what is prohibited are acts of open sinning. Therefore, the sins which were committed by using the ears and that eyes will be testified by these organs on the Day of Judgment. Not only this, every part and hair of the body will give witness to say how it was used in the acts of sinning.

It is learnt that the skin of man's body is very sensitive, like a tape which will record this act of man and on the Day of Judgment this tape will relay whatever it has recorded as a testimony. (For further explanation, please see Surah Yasin, Note No.70).

34. On the Day of Resurrection a reality will be manifest is, that the things which seem dumb and totally without the power of Speech, in the world, will be able to speak. The earth will relate its events. (Surah Zilzal) And man's parts and organs will speak out so that the evidence concerning man's acts in the world be fully provided.

For the man of present day this concept that man's skin will speak out and will bear witness to his crimes is not at all surprising, for he can prepare a film of any event with the help of the video cassette.

35. From here the statement of Allah begins again.

36. You had refused to believe that you would one day be hauled up before Allah, but now you are seeing that He who had once created you for the first time, to Him you are now returning.

37. To think while committing a sin that it will remain hidden from Allah is tantamount to total disbelief (kufr). No act of sin can remain hidden from the sight of Allah, nor can He remain unaware of any act. But when a man wants to commit a sin, he tries to deceive himself by thinking that the said sin will remain unknown to Allah. And when this idea takes root in his heart (mind), he goes on committing sin after sin, and ultimately falls into the pit of destruction.

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَّهُمْ ۖ وَإِنْ يَسْتَعْتِبُوا فَمَا هُم مِّنَ الْمُعْتَبِينَ ﴿٢٤﴾

24. Now if they have patience, the Fire will still be their home, and if they seek pardon, they will not be granted it.[38]

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾

25. And we had assigned them companions who made what was before them and behind them seem fair to them.[38A] And true was the word [39] which was applicable to the generations of jinn and men who have gone before them. They were bound to be destroyed.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

26. Those who disbelieve say: "Pay no heed to this Quran, make disturbing noises during its reading, so that you may gain the upper hand." [40]

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

27. We will cause those who disbelieve to taste the severest punishment, and we will pay them back for the worst work that they did.

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ ۖ لَهُمْ فِيهَا دَارُ الْخُلْدِ ۖ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾

28. That is the requital of Allah's enemies:[41] the Fire, Therein is their perennial home, because they had denied Our revelations.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

29. And those who disbelieve will say: "Our Lord! Show us the jinn and men who led us stray. We will trample them under our feet so that they may be among the lowest."[42]

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

30. Verily those [43] who say: "Our Lord is Allah", and stick to this right path[44], the angels descend upon them (saying) "Fear not, nor grieve, and rejoice in the tidings of the Paradise which you were promised.[45]

38. That is: In anyway they will have to live in the Hell for ever, regardless of the fact whether they would be able to bear it or not. There is no chance of any forgiveness for them.

38.(A) Means bad companions. When man is not guided by his intellect and conscience, and follows his carnal desires, then Satan becomes his companion, and people who are astray become his friends, guides and philosophers. They influence his thinking so effectively that false beliefs and theories and obscene and unlawful conduct appear to them fair and attractive.

By before and behind is meant what had happened in the past and what is going to happen in the future. These bad companions show that the world that whatever evil acts they did in the past were beautiful and that their future is also very bright, their past was ideal and their future is worth looking forward to. And it is a fact that a number of nations today take pride in their ancient culture, even though their culture is the worst example of ignorance, lewdness and superstition. Similarly they see their bright future in their material progress, but the reality is nothing more than a mirage.

39.The decree or the word of Allah is:

لَاَ مْـلَـئَـنَّ جَهـنَّـمَ مِـنْکَ وَ مِـمَّـنْ
تَبِعَکَ مِنْهُمْ اَجمَعِیْنَ ۔ (ص:۸۵)

"I will fill in the Hell with you (Satan) and with those who will follow you, with all." (Surah Saad Ayah : 85)

40. When the disbelievers saw that the Quran is going on winning the hearts of the listeners, and they have no answer to its arguments, they stooped to creating disturbances. Their leaders told them that when the Quran may be recited they should not hear it, but they should make so much noise that its reading may not be heard. But it was the truth, and however hard they tried to suppress it, it went on increasing its influence, and today it is being read, day and right, so abundantly that there is no book in the world that can claim to equal it.

41. It has become clear that to obstruct the spread of Quran is the work of only those people who are the enemies of Allah.

42. When the disbelievers will enter the Hell, they will realise that the astray jinn and leaders and guides led them astray. They were misguided by their mischief. They will be extremely resentful and will request God to show them their leaders so that they may trample them under their feet.

In the world the disbelievers express complete devotion for their misguiding religious guides, and follow them blindly, but after going into Hell they will curse them and will like to trample them under their feet.

43. In the above ayah the condition of the disbelievers was described, now the condition of the believers is being mentioned.

44. The meaning of saying Allah to be one's Lord is to admit that Allah alone is one's Creator, Nourishes, Master, Deity, Ruler, and Guide. A person who admits this reality with full consciousness admits this position of his own self that he is His creature, His nourished one, His subject, and His slave. To worship Him is his job, and also to follow His commands and to obey His directions.

And to stick to this stance and to be firm on it means to follow it till the last breath, and to adopt righteousness in one's personal practical life. In the following ayah the good tidings about the Paradise is for people who adopt this line. At various places Quran has given glad tidings about Paradise to those persons who believe in Allah's religion and act righteously. In this ayah also those who said Our Lord is Allah refers to Islamic faith and sticking firm to it means righteous acts. But stress is laid on special aspects in accordance with the demands of the occasion. The statement in the hadith that

مَا مِنْ عبد قَالَ لَااِلٰهَ اِلَّااللّٰهُ ثُمَّ مَاتَ عَلیٰ
ذٰلِکَ اِلَّا دَخَلَ الْجَنَّةَ۔ (مسلم کتاب الایمان)

" A slave who says La Ilaha Illallahu and dies on that, he will enter the Paradise," (Muslim, Kitabul Iman) signifies the same sense, and calls for all the requirements. But those who believe in formal religiosity they consider mere lip service as sufficient, and are under this wrong

impression that mere recitation of kalimah is sufficient for them gain entrance into the Paradise; and that they will be to quite safe from the Hell.

Imam Razi in explaining the ayah: those who say Our Lord is Allah, writes :

اِنَّ الَّذِيۡنَ قَالُوۡا رَبُّنَا اللّٰهُ

"It does not mean saying merely by the words of mouth only, for them the word "istiqamat" (sticking firmly) has no meaning, but by subsequently saying with "istiqamat" means that they say it with full belief, faith recognition. -(Tafseer Kabir, Vol.27, Page 121).

Imam Razi has further explained that the companions of the Prophet had regarded 'Istiqamat' as good and righteous acts.

45. Sending down of the angels for giving glad tidings of Paradise can be for the people of faith only who had adopted righteousness in their life till their death. In the world a man is put to trial for the whole of his life, and the result about success or failure comes out when the time for the examination gets over, therefore, when the righteous people of faith are about to breathe their last, the angels give them good tidings of the Paradise.

On seeing the angels of death, man must be getting very much frightened and terror stricken, but to virtuous Momin the angels at that very moment give comfort that there is no reason for him to grieve or fear, for his future is very bright and there cannot be any sadness for him for leaving the world, because he is reaching his desired destination. Rejoice that we have brought a life invigorating good news of Paradise for you!

In this ayah the glimpse of the last moment of passing away that has been shown is very soul nourishing !

And who is better in speech than a person who invites others to (the path of) Allah, and acts righteously and says: "I am one of Muslims."
(Al-Quran)

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

31. "We were your friends in the life of the world and are in the Hereafter.[46] There you will have all that your souls desire and all that you will ask for.[47]

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾

32. "A hospitable gift from the Forgiving, the Merciful."[48]

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

33. And who is better in speech than a person who invites others to (the path of) Allah, and acts righteously and says: "I am one of Muslims."[49]

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

34. Good and evil cannot be alike. Repel evil in the best way with good,[50] then he, between whom and you, is enmity will become your dearest friend.[51]

وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

35. But none is guided to it except those who have patience, and none is guided to this (understanding) except who are fortunate.[52]

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

36. And if an attempt to tempt you is made by Satan, seek Allah's refuge. He hears all and knows all.[53]

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

37. Among His signs are the night and the day, and the sun and the moon.[54] Do not prostrate yourselves before the sun or the moon, prostrate yourselves before Allah, who created them both, if it is Him that you truly worship.[55]

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾ السجدة

38. If they are too proud, (let them remember that) those (angels) who are in your Lord's presence, recite His praises (tasbih) night and day and tire not.[56]

46. While taking away the life of the people of faith, the angels introduce themselves in this way that they were their friends in the earthly life also though they could not see them, and in the Hereafter also they are their friends, therefore, they need not get frightened, they should be comforted that they are among friends only.

In the world the friends of the people of faith who are virtuous are angels, while the friends of disbelievers and evil doers are satans. The friendship of angels with the people of faith is a great means of auspiciousness and blessing. They pray for them for Allah's mercy, besides they also with Allah's permission help them in encouraging them in delicate moments of stress when due to pressure there is a chance of faltering or taking a wrong step, so that they may remain firm and uncompromising. (See Surah Anfal, ayah No.12, Note No.19). And in the hadith it is stated that whoever is appointed as a Qazi (justice) of the Shariah court, without himself seeking the post, Allah sends an angel to guide him to the right path (decision). (Tirmizi, Abwabul Ahkam). It is also stated in a hadith that angels gather round the persons remembering and eulogizing Allah (Tirmizi Abwabud Dawat).

And in the Hereafter angels will greet the people of faith with salutation of peace, they will speak to them in person, and in the Paradise they will get their companionship.

47. From this distinctive characteristic of the Paradise its grandeur can be imagined. Whoever gets this desired pearl, he gets all his desires fulfilled. It is natural for a man to seek whatever his heart desires, and when he gets it he feels satisfied. But there is none in the world who has all his desires fulfilled. Even if a man has lots of money or is the ruler of a very large kingdom, even then it is not possible that all his desires be satisfied and all his wishes be fulfilled. Sometimes sickness troubles him, and sometimes he is affected by the sorrow of some dear one's death, and sometimes there is the danger of an impending war. It is therefore confirmed that this world is not a place where a man may get all his desires and wishes fulfilled. If it were so, then this world would have been a Paradise, but Allah has arranged this human demand to be satisfied in the Hereafter, that is in the Paradise where every wish, desire and craving will be satisfied.

It is a natural urge in man that he should wish that every desire of his may be fulfilled, which means that it has an inner desire to have a desire for the paradise, which is a proof of the fact that the desire for the Paradise promised by the Quran to the people of faith is in man's heart, in his nature, therefore the deniers' sarcasm that paradise is merely imaginary is nothing but ignorance. If they ponder over the demand of their own nature and view the Paradise in the light of Quran, they will realise their mistake.

It may be noted that those who will go to Paradise will be people of virtuous attributes and of clean ideas. Therefore, there will be no existence there of any evil thing, evil ideas and playful absurdities. There will not only be provision for satisfying the taste of palate and mouth, but there will also be provision for the pleasure of the spirit, spiritual satisfaction.

48. That is: the people of faith will be presented these blissful things with such respect and honour as if they are the royal guests, for entertaining whom the royal board has been laid, and this Paradise will be a manifest of Allah's attribute of forgiveness and mercy.

The sweetness and the pleasure accompanying this concept of the Paradise is such that it can be imagined by only those who know the taste of faith and enjoy it.

49. The description of those who accepted the faith and have stuck to it through thick and thin is being continued, that they do not get frightened from the confrontation of the truth and falsehood, but they invite people to come to the path of Allah openly, they themselves act righteously and publicly declare the fact of their being Muslim.

In the world many people invite people of other religions to their own faith, and conduct movements under the materialistic and world-loving concepts. But compared to the mission that calls people to Allah all these movements and missions are unrealistic and without any

substance. The call towards Allah, that is towards Islam, is the best invitation that one can give, and there cannot be anything better than this. Therefore, most fortunate are those people who have set forth after reforming themselves and their own characters to call people towards the religion of Allah and those who do not indulge in merely doing lip service but actually reform others as well as themselves, and besides they also declare openly the fact of their being Muslim.

It has thus become clear that the fact of one's being a Muslim should not be concealed, it is wrong to do so. It should be expressed off and on, so that its permanent feature be realised, and others may be attracted towards Islam. But in the modern times, many Muslims do not like to show that they hold this faith, either for material advantages or being under the influence of the western civilization. As a result neither from their names, nor from their clothing's nor from their talks any trace of their being Muslims can be found. If they really think that Islam is a true religion, then why do not they have the moral courage to show themselves to be Muslims and why they should make themselves suspect in the eyes of others.

50. Good and evil are not alike from the viewpoint of their influence and their impact. A person who sets forth to invite people towards Allah and to reform them, he should realise that virtue is the means of removing evil, and that those who treat him badly should be treated with kindness and well. Abuses should not be answered with abuses, but with prayers, for filth cannot be removed by filth, but with clean water.

51. The best examples of these can be found in the lives of the prophets and pious people. How did Prophet Yusuf win over those who had treated him badly ? Behind the dawah of the Prophet, Sallal Lahu Alaihi wa Sallam, was his great moral strength, which turned enemies who were thirsty for his blood into his dearest friends.

52. The task of removing evil with goodness is very trying. Allah gives guidance for this to only those who have patience and forbearance. They are really fortunate because their goal is the Hereafter and their guarantee of success is Allah's pleasure.

53. Satan can excite you to get influenced by the evil talk of the opponents, but you should guard against this and seek Allah's refuge on such occasions. He will keep you safe from the mischief of Satan and from every evil. He is All-Hearing, therefore, He will hear your prayer, He is All-Knowing, so He knows who wants to be saved. There is also a general aspect of this ayah, which is referred to in a hadith, and it is this: When a man may find himself in a state of anger, he should recite:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

" (I seek Allah's refuge from rejected satan - Bukhari, Kitabul Adab)."

54. Now attention is being invited to the fact that the signs of monotheism are spread out all over in the universe.This night, this day, the sun and the moon are providing proof of the existence of the one God, His perfect might, His overall superiority, and the fact of His being the Lord of the universe. Out of these there is none which provides any proof of itself being the god.

55. That is: Worthy of sajdah (worship) is the Creator and not the created one; the sun, the moon and the stars are all powerless created ones, therefore, to prostrate oneself before them is a meaningless thing. And whoever does so, he associates the created one in the rights and dues of the Creator, and this is the greatest injustice.

In the ancient days there were many worshippers of the sun. And in the modern times also there are many. Even in our country there is no dearth of persons bowing down before the sun, and this is absolute ignorance and way wardness.

Sajdah or prostrating oneself is the best form of worship, and it is therefore, reserved for Allah only. That is why it is said that if you worship Him truly, then prostrate yourselves before Him only. There is none beside Him before whom offering sajdah can be proper, because all are created by Him, whether it may be sun, the moon or any person.

This ayah is quite definite and absolute about sajdah being unlawful, haram for any

created being or thing, therefore, there is no propriety, no ground for lawfulness for offering sajdah at the graves of the saints, elders, pious people and the religious leaders.

As for the sajdah of respect (etiquette), which is not offered as a manifestation of worship but as an expression of respect, then the perfect and complete Shariah of Islam does not allow it. If offering sajdah to any pious personality were proper and lawful, then which personality would have been more worthy of such a respect than the personality of the Prophet, Sallal Lahu Alaihi wa Sallam, but he has prevented anybody from offering any sajdah before him. (Tirmizi, Abwabun Nikah).

Therefore, Prophet's companions never offered any sajdah of respect to him, nor they ever bowed before him.

It may be noted that the divine command to angels to prostrate themselves before Prophet Adam was of quite a different nature. It was neither a form of worship, nor an expression of respect. It was a special command, behind which there was some great purpose, which is not known to us.

(For explanation, please see Surah Baqarah, Note No.47).

This ayah is the ayah of Sajdah, therefore, on reciting it the reader should offer a sajdah.

56. If these polytheists feel proud against the divine command that they should prostrate themselves before Allah only, let them ignore it and prepare their abode in the Hell. It will not take away anything from the grandeur of Allah. His grandeur is such that there are always angels in His presence, singing His hymns, reciting His praises continuously, and this task does not tire them at all. As man does not get tired of breathing, similarly angels do not get tired of reciting tasbih.

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وَمِنْ اٰيٰتِهٖۤ اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً فَاِذَاۤ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ ؕ اِنَّ الَّذِيْۤ اَحْيَاهَا لَمُحْىِ الْمَوْتٰى ؕ اِنَّهٗ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿۳۹﴾

39. And among His Signs is that you see the earth dry, but when we send down water on it, it stirs and swells. Surely who gives it life will restore the dead to life.[57] Allah has power over all things.

اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْۤ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ؕ اَفَمَنْ يُّلْقٰى فِى النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِىْۤ اٰمِنًا يَوْمَ الْقِيٰمَةِ ؕ اِعْمَلُوْا مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۴۰﴾

40. Verily those who distrot [58] Our revelations are not hidden from Us.[59] Is he who is hurled into the Fire better or who comes secure on the Day of Resurrection ? Do what you will,[60] He is watching all over your actions.

اِنَّ الَّذِيْنَ كَفَرُوْا بِالذِّكْرِ لَمَّا جَآءَهُمْ ۚ وَاِنَّهٗ لَكِتٰبٌ عَزِيْزٌ ﴿۴۱﴾

41. Verily, those who denied the Reminder when it come to them, (they do not realise that) surely it is a Great Book,[61]

لَّا يَاْتِيْهِ الْبَاطِلُ مِنْۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ ؕ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ ﴿۴۲﴾

42. Falsehood cannot get into it from before it or from behind it.[62] It is a revelation from the Wise, the praiseworthy.

مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ لِلرُّسُلِ مِنْ قَبْلِكَ ؕ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ وَّذُوْ عِقَابٍ اَلِيْمٍ ﴿۴۳﴾

43. (O Prophet !) Nothing is said to you that has not been said to the messengers before you.[63] Verily, your Lord is Forgiving, and Stern in punishment.

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِىٌّ وَّعَرَبِىٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِىْۤ اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿۴۴﴾

44. Had We revealed the Quran in a foreign tongue, they would have surely said :'its verses are not expounded! a foreign tongue, when the addressee is Arabian!'[64] Say: "For those who believe it is a guidance and a healing; [65] and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them.[66] As is they are called from afar."[67]

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ؕ وَاِنَّهُمْ لَفِىْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿۴۵﴾

45. We gave the Book to Moosa, but differences were created concerning it.[68] And had it not been for a word that had already gone forth from your Lord, their differences would have been settled;[69] but verily they are in hopeless doubt concerning it! [70]

57. This is an argument in support of revival on the Day of Resurrection. For explanation, please see Surah Room, Note No.83.

58. Distorting the ayah of Allah means to give them different meanings, to turn the direction of their sense to something quite the opposite, to create doubts about their meanings, and to level charges against them.

59. Allah knows the condition of their hearts, secrets in their hearts and minds.

60. This is a warning that if you are not prepared to listen to the advice then do whatever you like, you will be responsible for your own destruction.

61. That is: The deniers of this Book considered it to be an unimportant book and did not give it its due respect, although it is not an ordinary book. It is a great book, which by its effective arguments, realistic narration, impressive wordings, its appeal to the finer tastes, brings a sea change in the life of man. And in a short while the world saw that it captivated a number of nations and planted its banner of victory over a number of countries.

62. The meaning of the falsehood not getting into this Book from before is that satan, jinn or man is not able to effect any literal change in it. It will be a safe and secure book, word by word, till the Doomsday. And the meaning of falsehood getting into it from behind it is that the order of this Book is such that it does not brook any outside change in its meanings. However much people may try to make a deviation in the meaning of its ayah, they are quite clear in their sense and meaning. They cannot succeed. No efforts to make any distortion in its words or meanings and to add false beliefs and theories is possible by backdoor methods, because every ayah is very clear and unchangeable.

63. As the past prophets were called magicians and mad men, similarly the Arabian prophet is also being called by similar names.

64. This is an answer to the disbelievers' objection as to why Quran was revealed in the Arabic language, and why not in any non-Arabic language, as the Torah was revealed in the 'Ibrani' (Hebrew?) language. The answer says that if it were revealed in any other language then they would have objected as to why it was not revealed in their own language, so that they could understand its meaning. It is a strange thing that the language is non-Arabic while the addressee is Arabian! It means that those who do not want to accept, have every thing to object to.

The ayah also hints at the point that the Arabic language is quite suitable for conveying the divine revelation. Those who know Arabic know that this language has distinctive characteristics, viz. it is a systematic language, its noun, verb, subject and object are moulded in a special framework. Its 'Nahvi' combinations are very well regulated. Most of its words point to their root words, which helps in understanding their real meaning. It has great ability to express realities and subtleties, therefore, it has full capability of conveying the nuances of the divine revelations and their depths. It can express words of comprehensive meanings and effective points. For memorizing it is the most suitable language. Therefore, for the conveying of the divine revelation the correct language was chosen, exactly like the selection of the holy land of Mecca for sending down the last Prophet.

65. For explanation, please see Surah Yunus Note No.88.

66. Those who deny to believe in the Quran, they become deaf to hear the counsel of the Quran and become blind to see the guidance provided by it. For the sickness of ignorance from which they are suffering, Quran is the only healing balm for them. But when they are not prepared to get healed, then ignorance will show its effects and will destroy them.

67. That is: their condition is similar to the condition of people who can't hear someone calling them from a distance place, whose voice cannot be heard by them. The voice of Quran is the voice that appeals to the heart, but this voice they cannot hear.

68. The Divine Book, Torah, which was revealed to Prophet Moosa, was a book of guidance, but later on the scholars of Bani Israil who were more concerned with material benefits than the religious virtues, created lots of differences and disputes concerning that

book of guidance. They started with wrong interpretation of the meanings of the words and ended with actual distortion of the actual words of the Torah. Then they removed portions dealing with remembrances of God, reward and punishment from the original Torah, and added something from their own imagination, e.g. they added their own innovations, insignificant details of jurisprudence, and entered historical events true or false, from their own memory, so much so that they included the stories and things which projected the characters of the prophets in an objectionable light. These very things are referred to in this ayah.

69. These acts of Bani Israil deserved to be punished in this world itself, but Allah has fixed the Day of Judgment for deciding all the religious disputes. On that day the Divine Court will give a final judgment on all these disputes.

70. The amendments that the scholars of Bani Israil have made in the Torah have put the Bani Israil in doubt of the authenticity of their own divine scripture, and they do not know what was the real matter and how much of what they have is reliable. They are unable to decide what to believe and what not to believe.

Whoever does good, does it for his own soul, and whoever commits evil, does so at his own peril. Your Lord is not at all unjust to His slaves. ***(Al-Quran)***

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ
بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٤٦﴾

46. Whoever does good, does it for his own soul, and whoever commits evil, does so at his own peril.[71] Your Lord is not at all unjust to His slaves.

اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۗ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ مِّنْ
اَكْمَامِهَا وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ۗ وَيَوْمَ
يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ ۙ قَالُوْٓا اٰذَنّٰكَ ۙ مَا مِنَّا مِنْ شَهِيْدٍ ﴿٤٧﴾

47. To Him is referred the knowledge of the Hour of Doom.[72] No fruit comes forth from its sheath, no female conceives or is delivered, but with His knowledge.[73] On the day when He will call to them: "Where are now My partners[74]? they will say: We confess to You not one of us is a witness (for them).'[75]

وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ قَبْلُ وَظَنُّوْا مَا لَهُمْ مِّنْ
مَّحِيْصٍ ﴿٤٨﴾

48. And those whom they used to invoke before will disappear from them,[76] and they will realise that they have no place of refuge,

لَا يَسْـَٔمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ ۖ وَاِنْ مَّسَّهُ الشَّرُّ
فَيَـُٔوْسٌ قَنُوْطٌ ﴿٤٩﴾

49. Man does not tire of praying for good results, but when evil befalls him, he loses hope.[77]

وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ
هٰذَا لِيْ ۙ وَمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ رُّجِعْتُ اِلٰى
رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى ۚ فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا بِمَا
عَمِلُوْا وَلَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ﴿٥٠﴾

50. And verily if We give him a taste of some mercy from Us after some affliction that has touched him, he will say: This is my own. I do not think the Hour of Doom will ever come. And even if I return to my Lord, He will surely reward me well.'[78] Verily We will tell those who disbelieve what they did, and visit upon them stern punishment.

وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ ۚ وَاِذَا
مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ﴿٥١﴾

51. When We show favour to man, he turns away and holds aloof, and when evil befalls him, he is lengthy in prayer.[79]

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهٖ مَنْ
اَضَلُّ مِمَّنْ هُوَ فِيْ شِقَاقٍ بَعِيْدٍ ﴿٥٢﴾

52. Say: 'Did you think that if this is from Allah and you deny it, then who can be more astray than one who has gone too far in opposition?'[80]

71. This and many other ayat of this kind present this axiomatic rule about reward and punishment that the reward for virtue or righteous act will be given to only that person who has performed that act, and that the punishment for an evil act will be given to only that person who had committed that act. It will not happen that one man's good act will be entered into the account of another person. Everybody is responsible for his own act, and according to that only he is to receive a reward or punishment.

For the recompense of the acts this is a very important guideline, which the Quran has clarified at various places. This guideline negates the customary practice among the Muslims concerning gifting of rewards for virtues to dead relatives, etc. If a person does a righteous act, then he gifts the reward for the said act to some of his relative by praying to Allah and thinks that he is adding to the dead man's fund of rewards by such acts. Under this concept elaborate arrangements are made for the recitation of Quran and rituals known as 'tija' and 'chehlum' are performed. Niyaz and Fatiha are arranged. 'Giarwheen sharif' is observed. Big festivities are held and hundreds of people are invited and delicious food is served, the rewards for all these acts is then by means of praying gifted to a particular dead saint or peer. Charity is also given in the name of the dead. Delicious food is eaten by the persons themselves and is shared by their friends and relatives. Schools, madressas and hospitals are established in the name of the dead persons and trusts are made in their names, so that by these good acts the rewards may be gifted to them. In short this concept of gifting rewards has added much unwanted material to the Islamic Shariah, therefore, it is necessary to take a critical stock of things. Here we will mention a few things briefly:

1.) In support of gifting rewards by others not even a single ayah of the Quran can be found, but there are many ayah in which the principle of acts and their recompense has been presented:

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ ۔ (آل عمران:۲۵)

"Everyone will be paid full what he has earned." -(Aal-i-Imran 25).

But by the method of gifting reward of the recompense of one person if transferred to the other, then how did he get the full reward of his act?

لَيْسَ لِلاِنْسَانِ اِلَّا مَا سَعٰى (النجم:۳۹)

"There is nothing for man except what he makes effort for." -(An-Najm :39)

But in the case of gifting the reward, a man gets the reward even if he has not done the good act.

2.) Reward is a prize from Allah which will be given on the Day of Judgment in exchange of the righteous acts, if those acts are acceptable by Allah, but those who believe in gifting of rewards they consider it as their right in advance and gift it to others as largesse, although we do not know definitely that on our certain acts Allah has taken a decision to reward them, and that reward has been credited to our accounts. Therefore, how can we take a decision that such and such reward be transferred to the accounts of other persons?

3.) Wages (recompense for the labour) and reward (recompense for goodness) are the prize for some acts from Allah, therefore, they are non-transferable. Nobody can send a parcel of his virtue or reward or evil act or punishment to any other person. As the consequence of an evil act cannot be transferred to any other person, similarly the reward of virtuous acts cannot be given or gifted to others.

4.) There is no hadith in which gifting of reward has been encouraged. And the hadith which are presented in support of gifting of rewards, from them gifting of reward cannot be proved. What can be proved by these hadith is mostly that if a man for whom Hajj had become compulsory (farz) dies before performing the Hajj or on account of old age cannot undertake the journey, then somebody from his near relatives can do so as his substitute. The sense of substitution is clear from the word 'un; the Prophet says:

حُجّی عَنْهَا ۔ (بخاری ابواب العمرہ)

"You perform the Hajj in his place" (Bukhari Abwabul Umrah).

In another hadith it is stated that a woman asked the Prophet at the time of his last Hajj:

يـا رسـولَ الـلّٰه اِنَّ فَرِيْضَةَ اللّٰهِ عَلىٰ عِبَادِهٖ فِى الـحَـجِّ اَدْرَكَـتْ اَبِىْ شِيْخاً كَبِيْرًا لَا يَسْتَطِيْعُ اَنْ يَسْتَـوِىَ عَـلَى الرَّاحِلَةِ فَهَلْ يَقْضِى عَنْهُ اِنْ اَحُجُّ عَنْهُ ؟ قَالَ نَعَمْ۔ (بخاری ابواب العمرۃ)

"O Messenger of Allah! The duty (farz) of Hajj which Allah has imposed on His slaves, has become due on my father too, but he has become too old and cannot sit straight even on the transporting animal, and if I perform the Hajj in his place, then will it be taken as performed by him ? The Prophet replied: 'Yes."' -(Bukhari. Abwabul Umrah).

It is obvious that it is substitution or deputation, and this deputation is in connection with performing the compulsory duty (fariza) of Hajj in a helpless condition, and it is a conditional permission. There is no argument in this for gifting the reward, because in the hadith it is not mentioned 'Perform the Hajj and gift the reward.' Nor did anybody ask whether he should perform the Hajj for somebody else or whether he should gift the reward for the Hajj to somebody else.

Concerning performing Hajj on deputation for other, Imam Malik opines that it should be performed only if the person concerned has said it to be performed after his or her death. If he or she had not said so in his or her will, then it should not be performed. (Fiqhus Sunnah, Vol.1 page 637). And this opinion appears to be correct, for in the case of will the intention of the deceased is also manifest and the expenses for the pilgrimage can also be made from his or her money left behind.

Other traditions which are presented in support of gifting the rewards are those in some of which the sense is conveyed that if the deceased has willed to do some good act, the heirs should do that work, because the deceased has the right to will one third of his property, and some traditions are not reliable because of their sources, and the tradition which goes against the axiomatic principle and rule of Quran cannot be considered as reliable and acceptable

5.) The method of gifting rewards was not practiced by the companions of the Prophet. Accordingly no Fatiha khwani was arranged for the martyrs of Uhud, nor was nazr o niyaz offered.

6.) It is also not correct to treat gifting of the rewards as prayer, because prayer is a request of a slave to Allah for the salvation of an other slave, and not a request for the transfer of rewards for some good acts. If prayer is considered as gifting of the rewards then 'bad dua' (prayer for evil consequences) will have to be considered as gifting of punishment, but none will accept it. For disbelievers prayer for their guidance is offered, is it then gifting of the rewards ? And dua or prayer is made for the living people also. Will then the gifting of rewards will be made for the living people?

7.) In a hadith the Prophet, Sallal Lahu Alaihi Wa Sallam, has stated:

اِذَا مـاتَ الْاِنْسانُ اِنْقَطَعَ عَنْهُ عَمَلُهٗ اِلَّا مِنْ ثَلَاثَـةٍ مِـنْ صَـدَقَـةٍ جَـارِيَةٍ اَوْ عِلْمٍ يُنْتَفَعُ بِهٖ وَوَلَدٍ صَالِحٍ يَدْعُوْلَهٗ ۔ (مسلم کتاب الوصیۃ)

"When a man dies, his acts are terminated, except for three things: one continuous charity, second knowledge from which people may benefit, and third virtuous children who may pray for him."-(Muslim, Kitabul Wasiyyah).

These three things are such that in them there is some share of the person concerned himself. Continuous charity is his own properly in the form of a trust (wakf), authoring of beneficial books and other academic service are also his own acts, from which people get benefits after his death also, and the praying for him of his virtuous children is the recompense of his teaching of religion to them and for giving them correct training. In this hadith there is no mention of gifting of the rewards. Had there been any reality in it, it would have been mentioned therein.

8.) Things which are concerned with matters

of worship are not open for conjecture or guessing and new methods (ijtihad) and since rewards, (thawab) is concerned with worship, therefore, the question of gifting rewards is not a matter for ijtihad.

On account of these reasons we think that in an act in which a man's own intention and efforts have no place, but which is an act of others, the rewards for that act cannot be gifted away to others. There is no proof in the Quran or Sunnah for gifting away of rewards to others, but in the modern times the practice of gifting rewards has introduced a number of innovations among Muslims. It is not understood from where they have received such a large fund of rewards that they have started distributing it to others, and particularly to those pious men and saints about whom they already know that they are men of Paradise. If they had any sense of responsibility then they would have taken care of their own salvation, and they would not have considered that their own virtuous acts have become surplus, and they would go on allotting some of them to others. For further argument on gifting rewards by others see Surah Najm note No.48

72. That is: The knowledge as to when the Doomsday will occur is with Allah only. There is none beside Him who knows this. Allah's messenger also cannot inform about the time when it will occur.

73. As the fruit comes out tearing its sheath which covers it, and as a pregnant woman delivers her child, similarly Doomsday will occur tearing the cover of the earth and will appear from the belly of this universe. As the knowledge of the fact as to when the fruit will come out and when the woman will conceive and deliver the child, is with Allah only, similarly the knowledge of the occurrence of the Doomsday is also with Allah and it will occur at its proper time.

74. That is: Where are those associates whom you had set up with Me in My godhood?

75. There is none amongst us who claims that there is anybody who is an associate of Allah in His affairs of godhood.

76. None of those whom they had set up as gods and goddesses and who they used to worship will come for their help. All will disappear, will get lost.

77. Generally man goes on requesting for more and more material comforts and favours from Allah, and is ever in demand for more and more luxuries and pleasures. He does not get weary praying for worldly benefits and wealth, but when harm comes to him or any affliction visits his household, then instead of praying sincerely and humbly to Allah and expecting relief only from Allah's help, he loses hope, and the symptoms of getting disheartened appear from his appearance.

78. The condition of man is strange that when Allah removes his troubles and provides him relief, he does not consider it Allah's favour and obligation, nor does he think it to be his test, but he thinks it to be a result of his own ability, deeming himself to be deserving of that relief and comfort. About the Day of Resurrection he thinks that it will not occur at all, and if it ever occurs his Lord will provide him with all the facilities and favours. Today there are many people under the wrong impression that when they have got all the comforts and pleasures in this world, they will also get the same pleasures and comforts in the Hereafter, if it at all occurs. They will be as satisfied in the Hereafter as they were in this world. But only one stroke of the Day of Resurrection will crush into smithereens their wrong impressions.

79. How disrespectful is man that when Allah, favours him, he does not turn to his Lord, but becomes unconcerned with Him in his acts. But he remembers God in difficulties and then he prays to Him humbly.

It may be noted that in these ayah various characters of man have been presented. Some people have one kind of character in relation to their Lord, while others have different kind of character, and yet other people have quite a different attitude.

80. That is: Do not oppose Quran to such an extent as if it were not feasible, that is, if it really is a Book from Allah, then its denial will be very costly for them, what argument would they put up before Allah for rejecting His word, and how stern would be the punishment that would await them. Therefore, wisdom demands that this matter should be thought over seriously.

سَنُرِيْهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ۭ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ۝۵۳

53. Soon We will show them Our signs in horizons and in their own souls, until it will be manifest to them that it is the Truth. [81] Does it not suffice that your Lord is the witness for everything?

اَلَآ اِنَّهُمْ فِيْ مِرْيَةٍ مِّنْ لِّقَاۗءِ رَبِّهِمْ ۭ اَلَآ اِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيْطٌ ۝۵۴ ع

55. Lo! They are still in doubt that they will ever meet their Lord. Surely Allah compasses everything.[82]

81. This is a great prophecy that Quran has presented that the signs of its authenticity and its truth will be manifest in the horizons-in the universe-and also in the souls of men. And it is a fact that very soon people or the deniers saw that the prophecy which Quran made of Allah's help in support of the messenger and his companions proved to be true. Islam achieved power and supremacy. People, who observed the people following the teachings of Quran, were compelled to concede that it is neither the word of a poet nor the talk of a mad man, nor magic. Nation after nation accepted Islam, and those who were confirmed disbelievers met adverse consequences in this world only. The meaning of this ayah is not limited to this extent only, its ramifications will appear till the end of world.

In the olden days, many things stated in the Quran looked strange to the people, but in the modern times man has discovered and invented so many new things that nothing has remained as strange. Quran had stated that man's acts will be measured or weighed. Apparently this looked strange, but in the modern times by inventing the heat measuring and earthquake measuring instruments man has provided the proof that the state or nature of things can also be measured. Quran has said that the record of acts of every person will be prepared, in which even the smallest detail will be registered. It was difficult for the man of the ancient times to believe in this, but in the present day the invention of the micro film has solved this problem. Quran had said that on the Day of Resurrection man's hands and feet and skins will speak out and give witness against him. But by the invention of the cinematography and the latest video audio recorders it appears to be possible.

Quran had said that the sun, the moon and the stars are not deities, but they are created by Allah and have been put on special duties. The superstitious people of old were not ready to accept this reality, but the discoveries of science showed their reality. Now man knows what matters are found in the sun, so much so that he has now learnt its degree of temperature, and how its heat reaches the earth; of what stuff the stars and planets are made, and why do they give out light. By seeking information about this, man has added to his knowledge, and by landing on the moon man has seen by his own physical eyes that it is also made of the stone and dust. He has brought this dust and stone to the earth so that other persons may also observe and add to their information. Are not these signs of Allah appearing in the horizons and does it not refute the polytheistic beliefs, and does it not provide the proof of Allah's perfect power and that He is the ruler of the whole universe?

Similarly the signs of Allah have manifested themselves in the souls of men also, which provide proofs of monotheism and the life in the Hereafter, Biology and Embryology have presented such discoveries that the people are wonder-struck. For example the existence of spermatozoa in the male semen and the existence of the female ovum and the meeting of the male and female sperm and ovum, and the creation of a new foetus which can be seen by microscope only, and then the presence of the parental characteristics in chromosomes, etc.,—- what a convincing proof of the creative power of the Creator of the universe! Seeing these wonderful creative processes so meticulously being performed, a belief in the life of the next world is created, about which Quran is informing us.

In this way every thing that Quran has been saying is being confirmed by scientific knowledge, and its truth is getting more and more obvious. Some of the prophecies are such as would take some time to be correctly interpreted, e.g. the attack of Gog Magog, (Surah Anbia, Verse No.96), "Dabbatul Ardh" (emergence of a strange animal from the earth that would talk to man (Surah Naml, Verse No.82), etc. These signs will be seen by the generations that will be born at the time when the Doomsday will be near.

82. Inspite of all these signs the condition of many people is such that even today they are in doubt that they will have one day to appear before their Lord to account for their acts. They think that they have been left free to do whatever they like in the world, although the Being who has given them birth is encompassing the whole universe. There is nothing outside His knowledge or His control, therefore, the appearance of His slaves before Him is certain and definite, they cannot escape it.

SURAH ASH-SHOORA

42. SURAH ASH-SHOORA
(THE COUNSEL)

NAME: In Ayah No.38 Shoora (Counsel) has been mentioned to be the method or the way of the people of faith. This reference gives the Surah its name.

TIME OF REVELATION: It is Meccan and from the topics it is surmised that it might have been revealed after the Surah Ha Meem Sajdah, that is during the middle of the Meccan period.

CENTRAL THEME: To know what is the truth concerning God and religion the only means is the divine revelation. The religion which this messenger is presenting through the Quran is the religion prescribed by Allah, about which Allah had sent down His revelation to him.

ORDER OF THE VERSES: Verses Nos. 1 to 12 are the preliminary ayah in which those points have been briefly presented which help in explaining the detailed topics of the ayat.

In ayah Nos. 13 to 20 it has been stated that it is the same religion about which revelations were sent down to the prophets (Peace be upon them). The Arabian Prophet (S.A.W.) has been directed, to stick on this religion only and invite people to this religion. Those who are involving themselves in discussion and debates, have no true arguments.

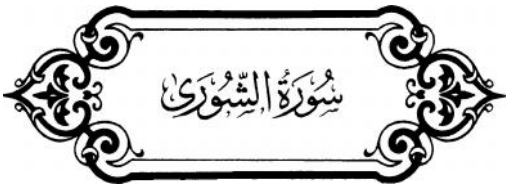
In ayah Nos. 21 to 35 those who have invented religions of their own and those who follow them are severely reproached, and glad tidings is given to those who have accepted the religion of Allah; and perform good acts, and some doubts of the deniers have also been removed.

Verses Nos. 36 to 43 mention those qualities of the acceptors of this religion which will help them pass off peacefully from this stage of struggle, and conflict and which is a guarantee of success.

In Ayah Nos. 44 to 50 the opponents are warned on their straying and they have been invited to respond to the call of their Lord.

Ayah Nos. 51 to 53 are the concluding ayah of the Surah, in which there is further clarification of the thing with which the surah had commenced, i.e. the Divine Revelation.

42. SURAH ASH-SHOORA (THE COUNSEL)



Ayah : 53

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

حٰمٓ ﴿١﴾

1. Ha, Meem.

عٓسٓقٓ ﴿٢﴾

2. Ain, Seen, Qaf. [1]

كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾

3. Thus Allah the Mighty, the Wise, send His revelation to you as He did to others before you.[2]

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴿٤﴾

4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Great.[3]

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلٰۗىِٕكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ ۭ اَلَآ اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥﴾

5. The heavens are about to tear asunder from above,[4] while the angels recite the praises of their Lord and ask forgiveness for those on the earth.[5] Lo! Allah is Forgiving, Merciful.[6]

وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَاۗءَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ ۡ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿٦﴾

6. As for those who take other protectors beside Him,[7] Allah Himself is watching over them,[8] you are not a guardian over them.[9]

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ ۭ فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ ﴿٧﴾

7. And (O Prophet !) thus We have revealed to you an Arabic Quran that you may warn the Mother City [10-11] (Makkah) and all around it; that you may forewarn them of the Day of Gathering which is sure to come:[12] a group will be in the Paradise [13] and another group in the blazing Hell.[14]

1. These are separate letters of alphabet. The advantage of starting a composition with such words is that it alerts the reader or the hearer and he pays attention to the main contents. (For further explanation, please see Surah Baqarah Note No.1).

In this Surah the hint of Ha Meem is at Allah's attribute of wisdom, which is mentioned in ayah Nos. 3 and 51. Similarly 'Ain' hints at Allah's attributes of being Supreme, Most High, and All-Knowing, which are mentioned in ayah Nos.3,4 and 50 respectively. 'Seen' is a pointer to the attribute of Allah's being the Hearer, mentioned in ayah No.11. And Qaf points to Allah's attribute of being Mighty and Powerful, mentioned in ayah Nos. 9 and 19.

2. "Wahi" (sending revelation) is the means of conveying messages which Allah adopts in the case of His messengers (prophets). Common people cannot grasp the meaning of this communication and therefore, those who are not realistic they are amused by this and they deny such a means of communication. Quran's being a revelation from Allah was also being looked upon with amazement, therefore, directing to have faith in it, it is being said that this means of communication is adopted by Allah in the case of this messenger as it was adopted in the case of other messengers, who had lived earlier. In the ayah the addressee is the Prophet, S.A.W., but the purpose is to explain this point to those who had their doubts about this means.

Even today's modern man is not prepared, on account of his prejudice in matters of God and religion, to accept the divine revelation as the most reliable means of knowledge, while man himself has sent a number of satellites in space, whose signals he receives, hears and understands their message.

3. High according to rank and great according to respect and honour.

4. That is: The sky was so much awe-struck by Allah's grandeur that it was near about to tear asunder by the pressure of the awe, and on the Doomsday it will really tear asunder.

5. By 'those on earth' is meant the people of faith living on earth as it is clearly stated in ayah No.7 in Surah Momin. Here the idea is to show that the angels living in heavens have a deep relationship with the people of faith living on earth, and in their sympathy they pray to Allah for forgiveness for them.

Whatever is stated in this ayah gives an idea of the grandeur of Allah and what magnificent splendour he has in the heavens!

6. That is: To forgive the sins and to grant salvation is the work of Allah alone. Angels can only pray. Therefore, we should pray for forgiveness of our sins to Allah only, beg for mercy to Him only. From this the Christian belief is automatically refuted that the Christ is the means of Salvation of his followers and that on the Day of Resurrection he will forgive the sins of the Christians.

7. For the explanation of 'Wali' (protector), see Surah Kahf Note No.128 and Surah A'raf. Note No.6.

8. When Allah is keeping a watch over their criminal attitude then He will surely catch and punish them.

9. That is: You are not responsible for their acts. It is not your job that you make them accept Allah's religion forcibly, but your job is merely to convey the message of Allah.

10. 'Ummul Qura' means the centre of colonies. Makkah was not only the centre of the Arabian region but it was also a centre from the viewpoint of religion.

11. Since the first addressees of the Quran were the people of Makkah and those living around that town, and their language was Arabic.

12. To inform the people of the coming of the Doomsday is the important purpose of the revelation of the Quran, therefore, the Prophet, Sallal Lahu Alaihi Wa Sallam, was directed to warn the people of the coming of this Day. This is the most important aspect of the Dawah of Quran, which the workers of the present Dawah mission should take note of.

13. That is: The group acting righteously after accepting faith.

14. That is: The group of the polytheists and disbelievers.

وَلَوْ شَآءَ اللّٰهُ لَجَعَلَهُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ يُّدْخِلُ مَنْ
يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَالظّٰلِمُوْنَ مَا لَهُمْ مِّنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝٨

8. **Had it been Allah's will, He could have made them one community,[15] but Allah brings whom He will into His mercy,[16] And the wrongdoers have no friend nor helper.**

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۚ فَاللّٰهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِ
الْمَوْتٰى ۫ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٩ ع

9. **Or have they taken other guardians besides Him?[17] But Allah, He (alone) is the Protecting Friend. He brings back the dead to life and has power over all things.**

وَمَا اخْتَلَفْتُمْ فِيْهِ مِنْ شَيْءٍ فَحُكْمُهٗۤ اِلَى اللّٰهِ ؕ ذٰلِكُمُ اللّٰهُ رَبِّيْ
عَلَيْهِ تَوَكَّلْتُ ۗ وَاِلَيْهِ اُنِيْبُ ۝١٠

10. **In whatever you differ, the decision thereof is with Allah.[18] Such is my Lord, in whom I put my trust, and to Him I turn.**

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا
وَّمِنَ الْاَنْعَامِ اَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ؕ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ
السَّمِيْعُ الْبَصِيْرُ ۝١١

11. **Creator of the heavens and the earth. He has made for you pairs of yourselves, and pairs of the cattle also, whereby He multiplies you.[19] Nothing is as His likeness;[20] and He hears all, sees all.**

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يَبْسُطُ الرِّزْقَ لِمَنْ
يَّشَآءُ وَيَقْدِرُ ؕ اِنَّهٗ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝١٢

12. **The keys of the heavens and the earth are will Him.[21] He gives abundantly whom He will, and sparingly to whom He pleases.[22] He has knowledge of all things.**

شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّالَّذِيْۤ اَوْحَيْنَاۤ
اِلَيْكَ وَمَا وَصَّيْنَا بِهٖۤ اِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسٰۤى اَنْ اَقِيْمُوا
الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ ؕ كَبُرَ عَلَى الْمُشْرِكِيْنَ مَا
تَدْعُوْهُمْ اِلَيْهِ ؕ اَللّٰهُ يَجْتَبِيْۤ اِلَيْهِ مَنْ يَّشَآءُ
وَيَهْدِيْۤ اِلَيْهِ مَنْ يُّنِيْبُ ۝١٣

13. **He has ordained for you the religion which He enjoined on Nooh, and that which we have revealed to you, and which We enjoined on Ibrahim, Moosa and Eeasa (saying) 'Establish this religion and be not divided therein.[23] Distasteful for the polytheists is that to which you call them.[24]Allah chooses for Himself whom He will, and guides to Himself him who trurns (to Him).[25]**

15. That is: Had Allah willed, He would have caused everyone to follow only one religion — Islam. No other religion had a chance to exist. But Allah's plan was to give everyone freedom and authority to select his own religion so that He may test whether a person uses his intelligence and common sense to be guided by the revelation from Allah through His messengers and His word or follows the invented religions of men. For further explanation, please see Surah Maidah Note No.159.

16. Whoever was guided by Allah to follow the religion of truth, he entered the domain of Allah's mercy, and this guidance is available to only those who are the sincere seekers of Allah's pleasure. Allah's will is according to His own wish and desire.

17. Here the hint is particularly at those who invented new faiths, and their followers and devotees made their inventors their guardians and masters, and they continued to be led astray by these misleading leaders.

18. This and other similar ayah clarify that in all disputed and dissenting cases the final decision rests with Allah, therefore, whatever matter Allah's religion has taken under its jurisdiction, no decision of any other authority can be acceptable in anyone of these matters, whether it may relate to belief or worship or matters social or cultural or political. In this ayah the over lordship and rule of Allah has been presented in an unambiguous way. Therefore, it becomes essential that.

Firstly the differences among the people in connection with the religion should be resolved by taking Allah's word - Quran – as the final authority.

Secondly in matters of lawful and unlawful things (Haram and Halal), Personal laws (nikah, divorce, maintenance etc.),and cultural activities (art, etc.) and social and political activities, they should turn to Allah's commands only. and they should not make any legislation which would go against the laws of Allah and the traditions of His messenger (Sunnah).

Thirdly nothing should be added to Allah's religion, nor any thing deducted or reduced from it. The innovations (bidat) which the different sects of Muslims have introduced should be rejected. And no importance should be given to the sayings of anyone against the commands of Allah and His messenger. Nor the yoke of following anybody should be put around their necks. Everything which has been commanded, by Allah should be accepted with an open mind, and also that which is proved to be confirmed by the traditions of the Prophet.

19. That is: on this very creation this blessing has been bestowed by Allah that its generations are increasing and spreading.

20. This fact that there is nothing like Allah is a very significant thing in the matter of belief. It means that Allah is unique in His Being and in His attributes, and there is none like Him. The creator cannot be imagined on the lines of the created, nor can He be likened to anything which is His creation. The main reason for the straying of the people of the religions is that they imagine their Creator and Lord on the lines of His creation and His slaves and then invent misleading philosophies. The polemics and the discussions in this connection that were raised among the Muslim scholars were the result of this deviation from the main principle. For the correctness of belief it is necessary that without falling into any philosophical discussions this simple reality be accepted unreservedly that there is nothing like Allah.

21. Its explanation has been given in note No.110 of Surah Zumar.

22. For explanation please see Surah Ra'd Note No.58.

23. To understand the correct meaning of this ayah it is necessary to keep in view the reference to context. The Surah had begun with the statement that the Quran was the same kind of revelation as was sent down to the other messengers before. It is not a unique thing, which is not known to man. Then recognition is provided of the Being from whom the revelation has come down, and in this connection the signs of monotheism have been brought to attention. In this context it is being clarified that the dawah of the religion which the Quran and this Prophet are presenting is the religion of monotheism, and this is the same religion which was the religion of all the great prophets of the world. Therefore,

follow sincerely this very religion and do not invent innovations in this religion, else there is likelihood of your losing the religion of truth, and your being divided among different disputing sects and groups.

Prophet Nooh was the first messenger who was sent to a human colony. The direction given by Allah to this, Prophet is to follow the same religion which He had sent down for the said Prophet and his followers. And the same religion had been sent down to all the great Prophets (Peace be upon all of them) --that is this religion. Islam, in its originality and reality is one, though shariahs are different, as stated in the Quran –

لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا۔ (مائدہ:۴۸)

"For each (group) of you We prescribed a Shariah and a clear cut way."---

(Surah Maidah: 48)

This difference of Shariahs is of minor nature and does not affect the principle. Among the principle of religion are included basic matters like monotheism, prophethood, Here after, worship and obedience of one Allah only, piety and fear of God, propagation of truth, justice, righteousness, etc., and Shariah is the form of Allah's obedience and its detail, which is the essence of religion. Although Shariah has also been taken to mean religion as in the ayah:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ (مائدہ:۳)

"To day have I perfected your religion for you..." (Surah Maidah:3) However, since here the common religion of the prophets has been presented the religion would here mean the principles of religion; but it would not be right to think that the shariah is totally different from religion, because we have shown above that in the principle of religion, Allah's worship and obedience are included, and its practical form and detailed execution is the system of Shariah. In the Quran the word 'Deen' (religion) has been used in its all-covering sense and also indicating a particular aspect:

وَاِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُاللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۔ (لقمان:۳۲)

" And when a wave enshrouds them like awnings, they cry to Allah, making their (deen) faith pure to Him only."

– (Luqman: 32).

In this ayah the word 'deen' has been used to mean humility and worship, for the polytheists' invoking Allah when confronted by storm is to express their humility before Allah and not for expressing their acceptance of His Shariah purely. Therefore, if in the ayah under discussion the word religion is used to mean the principle of religion in view of the context, therefore there is no reason to include the details of the Shariah into the meaning of this. General commentators have also taken this word 'deen' in this ayah to mean the principles of religion, Imam Razi writes:

"So it is necessary that religion should mean these matters which do not change on account of changes in the Shariah, and these are belief in Allah, in His prophets, angels, and His books and the Hereafter, and belief or faith requires that man should keep away from the (pleasures of) the world and should divert his attention to the Hereafter, should try to adopt good conduct and shun vulgarity and bad conduct."-,

(Tafseer Al Kabeer Vol.27, P.156).

Allama Zanhashri writes:

"Means establishing religion of Islam, which comprises of monotheism and Allah's worship, and belief in His prophets and Scriptures and the Day of Judgment, by establishing which a man becomes a Muslim. And does not mean the Shariahs which are based on the circumstances governing opportunities according to their requirements, as their environments and circumstances differ."

(Al Kashshaf -Vol.3, page 463).

Allama Alusi has also mentioned almost the same thing in his Tafseer (Please see Ruhul Ma'ani Vol.2, page 21)

Allama Ibn Katheer states:

"That is: the common element among these prophets is the worship of only one Allah, who has no partner, although their shariahs and their ways are different."

-(Tafseer Ibn Katheer Vol.4, page 109).

Maulana Ameen Ahsan Islahi writes:

"Allah's religion, from the beginning, is Islam, as is stated 'Verily the real religion

with Allah is only Islam.' The basis of this religion is on pure and complete monotheism. This very religion Allah gave to Prophet Nooh-nay but also to Prophet Adam, and this very religion was revealed to Prophet Muhammad, Sallal Lahu Alaihi Wa Sallam. Its beliefs and basics, from the beginning to the end, are one and the same. If there is a difference, it is in the small details of the Shariah, which Quran has termed as 'Shra' and minhaj"' –

(Tadabbur-e-Quran Vol.6 page 153).

But the author of Tafheemul Quran has severely criticised those people, who have not taken religion to mean the commands and the rules of the Shariah but have taken it to mean only matters of principle, which were common to all the prophets. The able commentator declaring this opinion to be dangerous, has written that:

"If it is not reformed or checked, then in future the matter would reach that difference between religion and the Shariah by the influence of which St. Paul had presented the theory or religion without Shariah and corrupted the community of the Messiah (Peace be upon him), because when Shariah is a different thing from religion and the command is only to establish religion and not the shariah, then Muslims like Christians, will consider the Shariah as unimportant and its establishment in itself a purposeless matter, and will be content with only mere beliefs and big morality principles as important things to be followed." -(Tafheemul Quran, Vol.4, page 484).

But this is clear misunderstanding, for no commentator has stated that the shariah is outside the religion and that Shariah is not considered as religion, nor has any commentator reduced the importance of the Shariah. The point is only this that various commentators do not think that in this ayah of Surah Shoora the commands and rules of the Shariah are included, and they do not mean to say that in the Quran the word 'Deen,' (religion) has never been used to mean the Shariah, or that wherever the word religion has occurred it does not include the meaning of shariah in it. There are many words in the Quran which have been used in some places in their limited meanings, and at other places in their wider meanings, for example the word 'Taghut' has been used to mean idol at some places and at other places it means satan, and still at other places it is used to mean astray leaders and rulers, and also to mean mischievous and rebellious people. So if a commentator, according to reference to context, takes Taghut to mean idol, then how does he become liable to be accused that he denies other meanings of the word Taghut?

In the ayah under discussion the word' 'Aqeemu' (establish) has been used with religion, which is derived from the word iqamah, meaning to do full justice to a thing:- (Mufradat-e-Raghib,P.439) Further on Imam Raghib has clarified that by Iqamat-e-salah it does not merely mean to offer salat, but to perform it with all the necessary requirements fully and in Surah Maidah, ayah No.68, Iqamah of Torah and Injeel means to establish their rights with full justice and completely.

In the Lisanul Arab it is stated that to establish something is to continue to do that thing for ever. In this very meaning is Allah's command that they establish salat. (Lisanul Arab Vol.12, p.498) And by establishing (Iqamah) means to keep it upright. Quran states:

وَاَنْ اَقِمْ وَجْهَکَ لِلدِّیْنِ حَنِیْفًا ۔ (یونس:۱۰۵)

"And set your attention to religion upright and do not be of the polytheists". (Surah Yunus -105)

وَاَقِیْمُوْا وُجُوْهَکُمْ عِنْدَ کُلِّ مَسْجِدٍ۔ (اعراف:۲۹)

" And set your faces upright towards him in every place of worship".

(Surah A'raf -29)

Therefore, the meaning of keeping the religion upright is to keep it straight, to follow it diligently and to take care to pay its dues or rights or demands. The right of religion is foremost with man's own person and thereafter with the others. Therefore, the thrust of the address is here with the individual's beliefs and acts and with his

own reform, because this is the very starting point, and it has the priority of place in religion. Allama Alusi has explained this point in this way:

"By establishing it means doing justice with its factors, and to guard it from any crookedness or deviation entering into it, and also to follow it constantly." -(Roohul Ma'ani, Vol.9, p.21).

Allama Shabbir Ahmed Usmani writes:

"That is: All the prophets and their Ummah were commanded that they should keep going the religion of Allah by their words and acts, and should not allow any difference or disputation in the original religion." -(Tafseer Maulana Shabbir Ahmed Usmani page 628)

Maulana Amin Ahsan states:

"By establishing or keep going means to accept or believe whatever of its things are to be accepted or believed with sincerity, whatever are to be performed, should be performed with honesty and truth. Moreover people be watched that they do not become negligent or turn away from it. And care should also be taken that the people of 'bidat' do not create obstructions."

(Tadabbur-e-Quran, Vol.6, page 153).

And what Allah has said that in this matter do not be divided, it means that to create divisions or dissent is contrary to establishing religion. It means that in the matter of Allah's religion, new methods and ways need not be found. Do not add anything from your own imagination nor deduct or reduce anything. Do not invent religions by yourselves, nor add anything from other religions. Do not introduce 'bidat' that you may deviate from the real religion, and settle into differing sects. Allah's religion is a clean water spring and only that is the water of everlasting life for mankind. Therefore, keep it always clean and pure from every kind of mixing. Whatever will be added to it will be only poison.

This is the simple and straight sense of establishing religion (iqamah), which is supported by the Arabic dictionary as well as the explanations of the general commentators. But the present day Islamic movements present the establishment of the religion in the form of a comprehensive terminology as an ideal programme, which affects the nature of religion as well as the nature of dawah. This ayah of Surah Shoora presents establishment of religion as a duty (Fariza) and not as an objective programme to be kept in view. Duty is the responsibility of the slave, which he has to willy nilly attend and fulfill, while objective and ideal are things which are to be achieved after efforts and attempts at reaching a set destination. Quran has presented success in the Hereafter as the objective or ideal, accordingly Meccan surahs try to direct our attention to the Hereafter and success therein, and in the surahs revealed in Madina these ideals have been presented as the desired goal.

Then considering establishment of religion as a comprehensive terminology, it is being explained and expounded in such a way that the requirements of religion which are concerned with the social or collective life come out prominently. The economic and establishment of the political system of Islam gets priority and the aspect of belief and worship which Quran has given prominence here remains un-emphasized, so much so that the words' Aqimuddin' are translated as 'Establish Islamic system of living,' and by establishing is supposed to mean to establish in the world, and emphasis is laid on the point that after gaining political power Islamic system of life be established, and its rules be enforced. Nothing of this in itself is wrong, because in the Quran all these things have been directed to be achieved, but everything has its place and occasion. This ayah of Surah Shoora is not the proper place for it or context for it, and therefore, to apply the social or collective demands of Islam on this occasion is out of place. The reliable commentaries of Arabic are free from such an interpretation of this ayah, but the minds have been influenced by the economic and political conflicts of the present day, and under this influence the Islamic movements are presenting religion in a new style, in which the plan to build the edifice is made before laying down the foundation.

In other words the thing which called for the

first priority did not get its deserved attention, and the thing which was of the later stage was given first priority and made the centre of attention. The result is that the religion which is established on the hearts comes under very little discussion, while the religion which is established on the earth becomes the main topic of discussion.

The character of the prophets (peace be upon them) whose names have been mentioned in this ayah should be kept in view while fixing the sense and meaning of the establishment of religion. Prophet Nooh spent his long life in inviting his nation to the right path. This invitation was to give up polytheism and idolatry and to accept monotheism. However, when the nation was subjected to divine punishment, and it was destroyed the people of faith gained power, Islam attained the position of a religion of a collective group. The second personality is prophet Ibrahim (peace be upon him). He also invited his idolatrous nation to give up false deities and to accept monotheism. And due to this very conflict of truth and falsehood, he had to migrate to another place from his native land. After the migration he settled his children in a free environment, so that only Allah's power be established on them, and they should work for the service of the religion of Allah. For this purpose he selected Palestine and Makkah. The third personality is that of Prophet Moosa (Peace be upon him). He presented the dawah of monotheism before Firaun and his nation, and directed Bani Israil, who were already Muslims, to follow the teachings of Islam with patience, till finally he left Egypt with his community. When in the valley of Mount Tur he was given the Shariah by Allah, then in that free atmosphere its commands were enforced on Bani Israil. The fourth personality was of Prophet Eesa (Peace be upon him). He was sent as a divine messenger to Bani Israil, who were being ruled by Romans. Since at that time the corruption among the Bani Israil had become a common thing, straying against the tenets of the Shariah had become rampant, and religion had merely become a formal matter, he brought into light the main reality about religion. He invited people to worship and obey Allah. A Muslim community already being there, he did not say that the rule of Caeser be overthrown and the Islamic system of rule be established. And the reason for not saying this was not that his religion had no concern with politics, and he was to fit them in the political system of the time, but because the Muslim society has become totally hollow, and the stage had not arrived when a political step could be taken, for in the Torah the political commands were already there which demanded power for Islam. The last personality is that of the Arabian Prophet, Sallal Lahu Alaihi wa Sallam. What he taught in Makkah for thirteen years was: giving up polytheism and idolatry and accepting monotheism, the life after death and prophethood as the real matters to be believed in. And the group of the people of faith which was formed was provided with the basic teachings of fear of God (Taqwa), so that the life of every individual may be reformed and brightened, until the time for migration came. He got the opportunity of establishing an independent Islamic state in Madina, and during this time those commands of the Shariah were revealed which deal with the supremacy of Islam and establishing its political system. Undoubtedly he successfully established and enforced Islam's political system and social order. But the question is: When the ayah of Surah Shoora 'Establish religion' was revealed, did he give the call to Muslims to establish the Islamic political system at that very time? Or whether he engaged himself in preparing the ground for that work? If he was preparing a suitable ground for the purpose, then in the present day also the same work can be done in the existing difficult times and conditions, that is in those conditions where Muslims do not have political power or administration or apparently the ways of achieving it may seem to be difficult. Therefore, whatever service that will be rendered in this connection will be the work for establishing religion. But the modern Islamic movements consider the work of establishing religion as a distinctive feature of theirs, they are not ready to consider the service of other individuals or organizations in the matter of dawah efforts as the work for establishing religion. This wrong

mentality has been created because they have interpreted this simple command of the Quran to establish religion to mean to establish the Islamic political system. By using it or such other terminologies frequently they have given it a special meaning, and then they began examining the work of others by this standard and found that only they are now the standard bearers of this work. They think that others are doing unimportant work of parts while they are doing the main work of serving the religion which has come to their lot.

It may be noted that the words 'Aqimuddin' (Establish religion) has occurred only at one place in the Quran, and that is in the Surah Shoora, that is this ayah. When Quran has rendered this command which is made in these words here in other words at other places also then why the wordings of Iqamat-e-Deen (establishing religion) terminology should be considered necessary for fixing it as the goal or the objective?

(Whatever the commentator of this work wrote before the Tafseer Dawatul Quran on the subject of Establishing religion-Iqamat-e-Deen, if it does not agree with what is explained by him here, he declares that he has changed that view and now holds the one expounded here in the above lines).

In order to remove misunderstanding, some points are being put forth by way of further clarification:-

1) SHARIAT is certainly included in the wider meaning of DEEN. But what is meant in this verse of Surah Shoora (under discussion) is only USOOL -E-DEEN (principles of religion), because, in this ayat the order of IQAAMAT-E- DEEN has been given while showing the uniformity (similarity) and unity of the DEEN of the Messengers (peace be upon them all). It is obvious that uniformity can only be in the principles of religion. The codes of conduct (Shariats) have been varying. Of course, the total obedience to ALLAH is always included in USOOL-E- DEEN and the practical pattern of such obedience is only the observance of SHARIAT.

Those who insist on including SHARIAT in the meaning of DEEN mentioned in this ayah, may agree that according to their explanation the meaning of this ayah would be "HE has fixed for you the same Shariat which HE had commanded to Nooh." Obviously, this meaning is not appropriate here in any way.

2) It is not necessary that, if a word has wider meaning, that wider meaning must be taken every-where. For example, IMAN (Faith/Belief) is included in the wider meaning of ISLAM. Yet, in ayah 14 of Surah Hujurat, the word ISLAM has been used in its primary meaning (that is, in the meaning of submission or accepting obedience). "The Bedouins say: We have believed. Tell them: You have not believed. Rather say: We have become Muslims (have accepted obedience). IMAN has not yet entered into your hearts."

It is thus clear that, here, the context has limited even the wider meaning of a word. Therefore, it is not correct to ignore the context and to go on sticking only to the wider meaning of a word everywhere. In that way, an aspect which the Quran intends to make prominent in the context gets suppressed.

24. The Prophet, Sallal Lahu Alaihi wa Sallam, was giving a call to the polytheists to accept monotheism, and this was very much disliked by them.

25. Allah's will is in keeping with His wisdom. A person who turns towards Him, Allah definitely makes arrangements to give guidance to him, and directs him to follow the straight path. Only those people are fortunate for being selected to take up this great work, who are lucky to accept the true religion and lead their lives in its light.

Therefore, call to this true religion and stick to it as you are commanded. Do not follow their desires, but say: 'I believe in the Book which Allah has revealed. I am commanded to exercise justice among you. Allah is our Lord and your Lord too. For us our own acts and for you yours; there is no argument between us. Allah will bring us all together and to Him have we to return.' ***(Al-Quran)***

وَمَا تَفَرَّقُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ اِلٰٓى اَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ؕ وَاِنَّ الَّذِيْنَ اُوْرِثُوا الْكِتٰبَ مِنْۢ بَعْدِهِمْ لَفِىْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿١٤﴾

14. And they become divided after the knowledge had reached them, through rivarly among themselves;[26] and had it not been for a word [27] that had gone forth from your Lord for an appointed term, a judgment would have been given in their matter.[28] And those who were made to inherit the Book after them are verily in hopeless doubt concerning it.[29]

فَلِذٰلِكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَآ اُمِرْتَ ۚ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ ۚ وَقُلْ اٰمَنْتُ بِمَآ اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ وَاُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ؕ اَللّٰهُ رَبُّنَا وَرَبُّكُمْ ؕ لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ؕ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ؕ اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَاِلَيْهِ الْمَصِيْرُ ﴿١٥﴾

15. Therefore, call to this true religion and stick to it as you are commanded.[30] Do not follow their desires,[31] but say: 'I believe in the Book which Allah has revealed.[32] I am commanded to exercise justice among you.[33] Allah is our Lord and your Lord too. For us our own acts and for you yours; there is no argument between us.[34] Allah will bring us all together and to Him have we to return.'

وَالَّذِيْنَ يُحَآجُّوْنَ فِى اللّٰهِ مِنْۢ بَعْدِ مَا اسْتُجِيْبَ لَهٗ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَّلَهُمْ عَذَابٌ شَدِيْدٌ ﴿١٦﴾

16. And those who dispute about Allah after He has been acknowledged,[35] their argument has no weight with their Lord,[36] and wrath is upon them and theirs will be an awful punishment.

اَللّٰهُ الَّذِىْٓ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ ؕ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ قَرِيْبٌ ﴿١٧﴾

17. It is Allah who has sent down the Book with truth, and the Balance.[37] How can you tell? The Hour of Doom may be fast approaching.[38]

يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا ۚ وَالَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا ۙ وَيَعْلَمُوْنَ اَنَّهَا الْحَقُّ ؕ اَلَآ اِنَّ الَّذِيْنَ يُمَارُوْنَ فِى السَّاعَةِ لَفِىْ ضَلٰلٍۢ بَعِيْدٍ ﴿١٨﴾

18. Those who do not believe in it [39] seek to hurry it on, while those who believe are fearful of it [40]and know that it is the truth. Those who dispute about the Hour are far astray.[41]

اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ وَهُوَ الْقَوِىُّ الْعَزِيْزُ ﴿١٩﴾

19. Allah is gracious to His slaves. He provides for whom He will. And He is the Strong, the Mighty.[42]

26. For explanation, please see Surah Baqarah Note No.309, Surah Aal-e-Imran, Note No.28, and Surah Ha Meem Sajdah, Note No.28.

27. That is: The command to give reprieve for doing good acts.

28. For explanation, please see Surah Ha Meem Sajdah Note No.69.

29. The people of the Book who received the divine scriptures, Torah and Injeel, etc. in legacy, were in doubt and confusion about them. They are not confident that in the existing books the things which are recorded and found at present are really the same which were there in the original books, and whether they were as they are now found. Now the only way of coming out of this doubt is to follow the Quran which is Allah's meticulously preserved word.

30. That is: When the people have formed their own separate religions and have divided themselves into different sects, then your task is to call them to join the religion of truth, and to stick to it yourself.

Here also this aspect of the establishing religion (Iqamah) is prominent that you should yourself adhere to the religion of truth and invite others to accept it.

31. That is: In the matter of religion, divine revelation is to be followed, and not of the desires of the people. When people introduced their own desires into religion, then various kinds of innovations (bidat) entered the religion, so much so that the very appearance of religion was changed, and new and strange religions came into being. The essential result of it was that people were divided into different sects.

32. The Divine Book is of such a majestic nature that it presents truth in a clear and unambiguous way.

33. That is: I may not be partial to any individual or any sect, nor should I speak a word which may be contrary to justice and fairness against any sect or individual. To speak what is just and fair is my duty.

34. That is: If after the arguments have been made clear, and you still persist to deny, then the discussion should be ended, and the matter be left to be decided in Allah's court. There this dispute will be finally settled.

35. When man's nature acknowledged the over lordship of Allah on His bidding. Before coming into this world the spirit of every person has acknowledged that one and only Allah is its Creator, and He is it real Lord. (Surah A'raf, ayah No.172 and Note No. 265)

36. To present arguments concerning Allah which are not in consonance with the human nature and which are against the voice of his conscience and heart, then it is false argumentation. And it is absurd to present bad logical argumentation concerning Allah.

37. Divine Balance is the Divine Book which establishes justice and fairplay among the people, and it is a means of setting up justice in human society. It contains such commands, principles, guidelines and rules, 'which, when put into practice, help in solving human problems so that the human society is ruled by a just and fair set of regulations. This balance fixes the real value of everything, showing which act has real significance and which one is worthless, and which things have priority in religion. This Balance weighs the mutual rights of the slaves of Allah so that there should be no injustice to anyone.

It may be noted that the word balance can be applied to the Shariah also, whose commands have been stated in the Quran and the hadith, for it is a just system.

38. Allah did not reveal the Book and the Balance that people may or may not accept it and follow it, but He has revealed it so that the result of believing in it or not may be different and distinct in the two cases. For this Allah has fixed the Day of Resurrection, and it should not surprise anyone if the Day may be near at hand.

39. They say that if the Doomsday is to come, why does it not come soon. In this way they ridicule the coming of the Doomsday.

40. To appear before Allah and to give account of their acts before Allah, they are fearful.

41. Denial of the Doomsday is open straying, and to indulge in dispute and discussion about it is going far in straying.

42. This is to remove the doubt that if the reality is what is stated above, then why does Allah provide bounties to the disbelievers? The answer is: Allah is kind to His slaves, so He gives provisions to disbelievers also. The question of

provision is dependent on His will. He may give provision whom He will. His will is always and unfailingly fulfilled. There is none to stop Him. If Allah were not kind to His slaves, then the disbelievers would have been deprived of food, etc. immediately on their committing any acts of absolutely disbelief. But He gives them reprieve to enable them to do good acts if they want, and so that they may realise how kind their Lord is for them, and they may yet return to Him.

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This is what Allah announces to believers who do good acts. (O Prophets !) Say: 'For this work I demand of you no recompense, except that it is the love of relatives (whose demand I am fulfilling), He that does a good deed, We add to its goodness for him, Allah is Forgiving and Very Appreciative.*(Al-Quran)*

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِيْ حَرْثِهٖ ۚ وَمَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۙ وَمَا لَهٗ فِي الْاٰخِرَةِ مِنْ نَّصِيْبٍ ﴿٢٠﴾

20. Whoever desires the harvest of the Hereafter, We give Him increase in the Harvest.[43] And whoever desires the harvest of the world, We give him thereof, and he has no portion in the Hereafter.[44]

اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ يَاْذَنْ بِهِ اللّٰهُ ۭ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ۭ وَاِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢١﴾

21. Or Have they partners (of Allah) who have made lawful to them in religion what Allah has not allowed?[45] Had the decisive word not been pronounced already, then their fate would have surely been settled (in this life).[46] The wrongdoers will be subjected to a very painful punishment.

تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ وَاقِعٌۢ بِهِمْ ۭ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ رَوْضٰتِ الْجَنّٰتِ ۚ لَهُمْ مَّا يَشَاۗءُوْنَ عِنْدَ رَبِّهِمْ ۭ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ﴿٢٢﴾

22. You will see the wrongdoers frightened at what they have earned, and it will befall them. But those that believed and did good acts will dwell in the meadows of the Gardens [47] (paradise) and will receive from their Lord all that they desire. Surely this is supreme boon.

ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۭ قُلْ لَّآ اَسْـَٔـلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ۭ وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا ۭ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ﴿٢٣﴾

23. This is what Allah announces to believers who do good acts. (O Prophets !) Say: 'For this work I demand of you no recompense, except that it is the love of relatives (whose demand I am fulfilling),[48] He that does a good deed, We add to its goodness for him, Allah is Forgiving and Very Appreciative.[49]

اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَي اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰي قَلْبِكَ ۭ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ۭ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٢٤﴾

24. Or do they say that he has framed a falsehood about Allah? But if Allah willed, He could seal your heart.[50] Allah wipes out the falsehood [51] and vindicates the truth by His words. Verily He is aware of what is hidden in the breasts (of men).[52]

وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا عَنِ السَّيِّاٰتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ ﴿٢٥﴾

25. And it is He who accepts the repentance from His slaves, and pardons [53] the evil deeds, and knows what you do.

43. Whoever will till the land for the Hereafter, and will water it, will find that Allah will nourish it and when he will go to the next world he will reap the harvest most happily in the Hereafter.

This ayah and quite a number of other ayah present the Hereafter as the goal, the objective and the purpose, therefore, it is not right to consider the Hereafter as only the motivating force for action.

44. A person who, instead of making the Hereafter as the goal, makes the world as his goal, he does not get all the material or carnal desires fulfilled, but Allah gives him as much as He wills in the world itself, but he has no portion in the Hereafter. He does not get any benefits in the next world, for he had not made the Hereafter as his goal, then he cannot aspire to get the bounties and blessings of the Hereafter, when he had not tilled the land for Hereafter, and not worked for it. How could then he reap the harvest in the Hereafter?

45. That is: Did they give the position of Allah's partners to their leaders and religious guides that they invented new religions for them, for which Allah had never given them permission. In this question very important realities are hidden:

One is this: Those religious guides who have invented new religions on their own, or those leaders who introduced new methods in religion unauthorisedly, or made their own rules against the rules made by Allah, they have considered themselves as partners in the authority and power of Allah, otherwise Allah had never given them permission to invent any religion for the people, or to introduce new religious methods, or to make Shariah according to their own whims, or to make any law that may be against the laws made by Allah or His Shariah.

Secondly those who follow their religious guides and leaders in the matter of religion, and act on the laws made by them as against the Divine laws and the Shariah, they have in reality given the position of Allah's partners, though they may or may not call them Allah's partners, for setting religious methods or to frame rules of life is the right of Allah only. To make others partners in this right is to treat them as partners of Allah.

Third, there is no justification for following any religion other than the religion sanctioned by Allah-----Islam. Therefore, anyone who follows any religion other then Islam will be considered a denier and disobedient.

Fourth, whatever things Allah's religion has taken in its sphere nobody has any right to invent or innovate any new method or system or regulation against that. Any person who does it, commits the crime of polytheism.

46. If for the ultimate judgment the Day of Judgment would not have been fixed, then this matter would have been settled in this world only.

47.'Rodhat' means gardens, i.e. beautiful and blossoming gardens of Paradise. For further explanation, please see Surah Room Note No.21.

48. This is the address of the Prophet, Sallal Lahu Alaihi Wa Sallam, to the Quraish, who had the closest relationship with him. It means: the message of Allah which I am conveying to you, for this I am not demanding any fees or any recompense, this I am doing because of my relationship with you and in consideration of it and it is your regard that makes me do it, so that You may accept it and save yourselves from the punishment of the Hellfire, and be deserving of the everlasting blessing.

In this ayah the word 'Illa' (except) which means but as it is used in the Surah Furqaan, ayah No.57:

قُلْ مَآاَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلَّامَنْ شَآءَ اَنْ يَّتَّخِذَاِلٰى رَبِّهٖ سَبِيْلاً۔ (الفرقان:۵۷)

"Say: I ask you of no recompense for this, except that he who will may take the right path to his Lord".

It is obvious that here anybody's taking the path to his Lord is not a recompense for the Prophet's dawah efforts. Similarly the relationship of the Quraish and their love is not the recompense of his mission, but it is for fulfilling its demands. A Divine Messenger performs the task of conveying Allah's message as his duty, and this duty is his only purpose in life, his work, the very basis of his prophethood. But the community or nation with which he has ancestral relationship, his regard or concern for it is stirred when he finds that his people are making

themselves liable for divine punishment by following the wrong path.

Some commentators have interpreted this ayah in this way "I do not demand any recompense from you except that I intend that you give at least some consideration for our relationship".

But this is below the dignity of a prophet that he should appeal to his people in the name of consideration for relationship. In the Quran every messenger has said these words to his people:

مَـااَسۡئَلُكُمۡ عَلَيۡهِ مِنۡ اَجۡرٍ اِنۡ اَجۡرِىَ
اِلَّاعَلٰى رَبِّ الۡعَالَمِيۡنَ۔ (شعراء:۱۰۹)

"For this I demand of you no recompense, my recompense is the concern of only the Lord of the Worlds".

(Surah Ash-Shu'ara -109)

And the Prophet, Sallal Lahu Alaihi Wa Sallam, was directed to

قُـلۡ مَـاسَـاَ لۡتُكُمۡ مِنۡ اَجۡرٍفَهُوَ لَكُمۡ
اِنۡ اَجۡرِىَ اِلَّاعَلَى اللّٰهِ۔ (سبا۔۴۷)

Say: 'If I had asked of you any recompense, it was for you only. My recompense is with Allah". (Surah Saba -47)

And one sect of Muslims tries to prove the Imamat (leadership) of Ali (R), in their exaggerated love for Ali, by this ayah of the Quran (regard for the relationship of kinsmen). They state that the relations of the Prophet here meant are Ali (R),Fatima (R), and Hasan (R) and Husain (R), and by the regard of the relations is said to mean the regard for these persons. It is worth noting that at the time when this Surah was revealed there was no Hasan (R) and no Husain (R),as they were not born till then, and most of the relatives of Prophet were polytheists. Therefore, it will not be right to take this meaning of this sentence, that I want that you should love my relations as a recompense for my missionary work. Whatever has been stated in the Quran about the selfless service of the Prophets (P.b.u.t.) and in accordance with the ayah referred to by us above, there is no room for taking this meaning of the ayah.

49. This is the appreciation from Allah of the slave's work, that when a slave advances towards him and does a virtuous act, He creates more beauty and goodness in that act. When the beauty of a man's palace is enhanced manifold by moonlight, then who can imagine the beauty of that man's virtue whose act is to beautified by Allah himself!

50. That is: the continuation of revelation which has been sent down to your heart is stopped. It is similar to what is stated in the Surah Bani Israil:

وَلَـوۡ شِـئۡـنَـا لَـنَـذۡ هَبَـنَّ بِـالَّذِىۡ
اَوۡحَيۡنَااِلَيۡكَ ۔ (بنی اسرائیل۔۸۶)

"If we pleased We could take away what We have revealed to you". (Surah Bani Israil-86).

And the purpose of saying this is to make it clear that it is the word of Allah which has come down to men by revelation, and if Allah pleased, He could take it away. In this the Prophet has no part, and therefore, the charge that the Prophet has authored the Quran is baseless.

51. Open your eyes and see whether with this Divine word the truth is being proved and confirmed or not. If the proof of the truth is being provided by it, and it is definitely proving the truth, then it is the undeniable proof of its having come from Allah.

52. It points to those people who in their hearts feel that this is the truthful word, but because of the prejudice and unlawful compromises they do not admit the truth. This attitude of theirs is against their own conscience. But Allah knows the secrets of men's hearts, and a day will come when He will show them how they had suppressed the voice of their conscience.

53. This is a persuasion for repentance that there is still a chance for the sinners to make amends, and repent before Allah. Whoever repents before Allah with sincerity, Allah does not turn him away, but accepts his repentance and pardons his sins.

Among His signs is the creation of the heavens and the earth, and the living things which He has dispersed over them.And He is able to gather them when He will.*(Al-Quran)*

وَيَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ؕ وَالْكٰفِرُوْنَ لَهُمْ عَذَابٌ شَدِيْدٌ ﴿٢٦﴾

26. He answers the prayers of those who believe and do good acts,[54] and gives them more of His bounty. And as for disbelievers, theirs will be a severe punishment.

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ؕ اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ﴿٢٧﴾

27. And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends it down in due measure [55] what He will. He is Informed of and observes His slaves.

وَهُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا قَنَطُوْا وَيَنْشُرُ رَحْمَتَهٗ ؕ وَهُوَ الْوَلِيُّ الْحَمِيْدُ ﴿٢٨﴾

28. And it is He who sends down rain [56] after they have despaired and spreads out His mercy. He is the Benefactor, Praiseworthy.[57]

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ وَهُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ قَدِيْرٌ ﴿٢٩﴾

29. Among His signs is the creation of the heavens and the earth,[58] and the living things which He has dispersed over them.[59] And He is able to gather them when He will.

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ؕ ﴿٣٠﴾

30. Whatever misfortune befalls you, it is because of your own doings.[60] And He forgives much.

وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ ۚ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٣١﴾

31. You are not beyond His reach on the earth, nor do you have any protector or helper besides Allah.[61]

وَمِنْ اٰيٰتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٣٢﴾ ؕ

32. And among His signs are the ships on the sea, like mountains.[62]

اِنْ يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣٣﴾ ۙ

33. If He will, He may calm down the wind so that they lie motionless upon it [63] ----verily there are signs in this for every patient and grateful person.[64]

54. That is: Accept faith, and act righteously, then Allah will definitely answer your prayers, for the prayers of the virtuous people are accepted and answered by Allah.

It may be noted that the prayers of the virtuous people are for salvation in the Hereafter and safety from the Hellfire, and Allah answers their prayers and grants them their wish.

55. In this ayah a great reality about the livelihood has been disclosed. In the world some people get provisions and comforts in abundance, while others get in measured quantity. Why is it that everybody does not get it in abundant quantity, to the extent that no one is required to depend on others. It was not at all difficult for Allah to do so, and it would not have caused any reduction in Allah's immeasurable treasures. But in the interest of the slaves themselves it was necessary that they should be provided livelihood in measured quantities, because plenty of provision makes men vain and proud, resulting in their rebelling against their Lord. It makes them indulge in tyranny in order to be superior to others. This would have caused great disturbances in human society. Many people who have received worldly good in abundance, their psychology and their attitude are such that it has caused much disturbances of peace, and tyranny and injustice have increased in human society.However this state of affairs is found only to a limited extent. But if the worldly goods were to be made available to every one in plenty, then excesses and tyranny would have increased manifold. Great disturbances would have occurred in the human society.

In the present age when the economic progress has resulted in common well-being of the people, disturbances, anarchy terrorism and blood-shedding have also increased proportionately. Every day that dawns brings new reports of horrifying events, and in the warfare such dangerous and deadly weapons are being used that shakes humanity to the core. Immeasurable wealth is being spent on inventing most dangerous chemical weapons for being used in warfare. From this it can be imagined if Allah were to give more wealth and money to the people, how much more destruction and tyranny would they wreak.

56. For explanation, please see Surah Room Note No.86.

57. All this is His doing, and He is worthy of being praised and being thanked. Besides him, there is no being who can have any control over the universe nor can it shower blessings on the slaves, that it can be said to be worthy of praises.

58. For explanation, please see Surah Baqarah ,Note No.196.

59. On the land animals are spread out, and in the air birds fly. These living beings are not even masters of their own lives. Then who is their Master and Lord? What else can be its answer except that it is He who has created them and who is spreading them all over the earth.

The wording of the ayah indicates that living beings are spread on the earth and in the heavens, which points to the fact that in the world of the heavens living beings are also existing.

60. In the ayah the address is to the disbelievers and disobedient persons. They are being told that it is your own doing that brings in trouble for you. A person who commits evil, for which he is subjected to one trouble or the other, and the society which commits evil as a whole is also subjected to some misfortune as a whole. The ayah explains this reality, that virtuous people have also to undergo some kind of misfortune, which is by way of testing them, but here this aspect is not under discussion.

61. That is: Allah can deprive you of your independence whenever He wills. And you can come under the grip of His punishment whenever He wants it. It is neither in your power that you may escape His punishment, nor have you any helper or protector who can save you from His grip.

62. That is: Big ships which stay in water like mountains.

63. In those days there were only ships with sails, which could not move in the sea without the help of the winds. And winds are made to blow by Allah only. If He stops the winds from blowing, then the movement of these ships would also stop. In modern times aeroplanes have been invented, where flying in the air depends on the condition of air and winds only. It is an open sign of the fact that the entire universe is under

the control and command of Allah, then what is the sense in considering some other being as the controller of the universe and invoking him for redressing your grievances or relieving you of your troubles ?

64. For explanation; please see Surah Luqman, Note No.53.

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So whatever you have been given is but a passing comfort for the life of the world, and that which Allah has is better and more enduring for those who believe and put their trust in their Lord.(Al-Quran)

34. Or may cause them to perish on account of what they have done --And may forgive much.

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾

35. And those who dispute Our revelations may know that they have no escape.

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾

36. So whatever you have been given is but a passing comfort for the life of the world, and that which Allah has is better and more enduring [65] for those who believe and put their trust in their Lord.[66]

فَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

37. And those who avoid major sins[67] and indecencies [68] and when angered forgive.[69]

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾

38. And those who respond to the call of their Lord,[70] and establish salat [71] and conduct their affair by mutual counsel,[72] And who spend (in charity) from what He has provided.[73]

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

39. And those who, when oppressed, defend themselves.[74]

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾

40. The recompense of evil is evil like that,[75] but whoever forgives and reforms, his wage is the affair of Allah. [76] Verily, He does not like the wrongdoers.[77]

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

41. And he who avenges himself after being wronged, there is no blame on him.[78]

وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾

42. The blame is on those who oppress mankind and indulge in wrongful rebellious acts on the earth.[79] For such there is painful punishment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

65. Whatever wealth, property and provisions man gets in this world are for the fleeting life of this world only. When he dies, he leaves behind everything here. Nothing of his property goes with him, that it may be of some use in the next world. Contrary to this, the blessings of the Hereafter are much more better than the blessings of this world, and are also everlasting. Now it is the choice of man whether he should choose the provisions which are temporary and of less value or the provisions that are really valuable and of permanent nature. If he selects the first kind of thing, the world will be considered to be his goal, and he will be ignoring the Hereafter in his ideas and practical life. But if he selects the other thing, then his thoughts will be ruled by the Hereafter and he will spend his life, making Hereafter the goal of his life in this world.

66. Here the attributes of those people are being mentioned who will be blessed with the bounties of the Hereafter. Their first attribute is that they put their faith in the things which the Quran invites them to do. Then it is the result of this faith that they have developed the attribute of trust in Allah, therefore, their confidence is not on the world of effects but on the Cause of the Effects, the One who rules the universe.

Trust in God is that where man does every thing in his power to achieve his goal, but he does not think that his efforts are everything or sufficient to do the needful; after his efforts he should leave the whole thing into the hands of Allah, believing whatever He wills will happen. And it is a fact that man's efforts become successful only when the will of God is favorable.

It may be noted in the conflict between Islam and disbelief that trust in God is very essential for the people of faith, and here with this thing in mind this attribute of theirs has been made prominent.

67. For the explanation of major sins, see Surah Nisa Note No.79.

68. For the explanation of indecencies, please see Surah An'am, Note No.277.

69. To be angry on being disturbed or hurt by others is quite natural but to forgive is the best attribute of a true faithful. This attribute prepares man to control his emotions, treat others kindly and to deal with justice and fairplay. To overcome anger is really a great achievement, but greater achievement is to forgive the offender. But those who do not fear God, they become uncontrollable in their anger and indulge in excesses and tyranny.

70. That is: They listen to the command of their Lord with utmost care and accept it. But contrary to this, the Muslims for name sake are not prepared to listen to it, nor are they interested in it.

71. That is: They observe this duty regularly and perform it with all the necessary care and requirements. They do it with the humility of their heart and with the dignity demanded by it. They also take care to observe all the conditions which the Shariah has prescribed.

Establishing prayers or salat is a comprehensive terminology, which includes offering salat in congregation and keeping the rows straight. A hadith lays down:

سَوُّوا صُفُوْفَكُمْ فَاِنَّ تَسْوِيَةَ الصُّفُوْفِ مِنْ اِقَامَةِ الصَّلٰوةِ۔ (بخاری کتاب الصلوٰۃ)

"Correct your rows (in salat),for straight rows is a part of the establishing prayers". (Bukhari, Kitabus Salat).

The other saying of the Prophet is:

صَلُّوْا كَمَا رَأَيْتُمُوْنِى اُصَلِّىْ۔

(بلوغ المرام بروایۃ البخاری)

"Perform salat as you see me performing it". -(Bulughul Maram, as referred to in Bukhari)

Therefore, the method of prayers which has been shown in the Divine Book and the traditions of the Prophet can be the only correct and right method, and only by that way the purpose of establishing of prayers can be achieved.

72.'Amr' means collective or social affairs, which demand some order and discipline. Therefore, those who are in-charge of the collective affairs of the people are called 'Ooliul Amr' or 'Sahib-e-Amr'. Here an important attribute of the people of faith has been mentioned that their affairs are decided by mutual consultation.

It is noteworthy that this Surah is Meccan, and during this period Muslims were not in a position to establish their political system. Inspite of this, directive is given that their affairs should be decided by mutual consultation, which meant that those collective affairs and social matters during the administrative control of disbelievers about which Muslims could take some steps, should do so by mutual consultation. This is a very important guideline for those Muslims who live in a non-Islamic country. They should organize some mutual consultative system on their community's level for taking decisions about their religious matters. So that the community may be rightly guided and represented and its decisions are accepted by the whole community.

In this ayah prominence given to the consultative arrangement, is a very big foundation of the Islamic political system. In other words among Muslims power will be controlled by those who will be elected by the Muslims for this work. Persons who want to follow their own counsel against the wishes of the general trend is an excessive act. This mutual consultation cuts at the root of dictatorship and imperialism, in which the ruler has all the power. Then the democracy of the modern age and the mutual consultation of Islam differ in this way that the present democracy is like a camel without its leading rope. It follows only its own decisions and laws, therefore, its decisions are against the truth, promoting evil, and based on excesses and tyranny. As against this, Islamic consultation follows the commands of Allah and the directives of His Messenger. It has no power to take any decision against the Shariah, or trespass the limits of the Shariah commands. It tackles problems in the light of the guidance given by the Quran and Sunnah, and takes decisions in their light only.

The decision of the Shoora can be said to be that on which there is a unanimous decision or there is majority in its favour. The ruler or Khalifa's opinion only cannot be said to be the decision of the Shoora, nor can the minority opinion of the Shoora be considered the decision of the Shoora, for in any matter the judgment of the superior will only prevail. And if the Amir or the ruler does not give due weight to the decision of the Shoora (majority) then the Shoora becomes ineffective.

For the Shoora, or consultation only those can be suitable who are God-fearing, capable of decision making and reliable. People of loose character, evil doers and superficially inclined ones will complicate the matters instead of solving them.

In the ayah Shoora is mentioned along with the salat. It is a hint at the point that democracy or consultation is the fruit of prayers, and that only that Shoora can be the means of goodness and auspiciousness which establishes salat. Those who do not offer prayers are not at all suitable for consultation or Shoora. On this occasion Ayah No. 159 Note No.91 of the Surah Aal-e-Imran

وَشَاوِرْهُمْ فِي الْأَمْرِ۔(آیت: ۱۵۹)

'Wa Shawirhum fil amre' (AyahNo. 159) it should be kept in view.

73. Means spending in the way of Allah or for the sake of Allah. It includes spending for Zakat, charity, alms, and for religious purposes. Please see Surah Baqarah, ayah No.262, Surah Anfal ayah No.60, and Surah Taubah, ayah No.33.

74. 'Intisar' means to defend and also to take revenge. Islam never taught that whatever wrong is being done to you, you should go on tolerating it meekly, and you have no right to take any retaliatory measures. This religion is a system of actions, and not a bundle of imaginary things and impracticable theories, therefore, it has no similarity with the philosophy of non-violence, nor with the Christian teaching that if anybody hits you on one cheek place the other cheek before him. It allows its followers to meet violence with violence and to overcome the enemy, but with this condition that the limit of justice and fairplay should not be crossed, as is clear from the ayah that follows. In fact, Islam has taken into consideration all kinds of conditions and circumstances, and has made concessions for all kinds of temperaments. Sometimes conditions demand that violence be met with violence, and so that the power of the tyrant be weakened. And some temperaments are such that they cannot

tolerate excesses and forgive the evil doers. Therefore, the teaching that Islam has imparted is based on a balanced view, therefore, it has not condemned taking of revenge, but at the same time persuaded its followers to have patience and to forgive.

The saying of Prophet Eesa (Jesus) which is people said to be recorded in the Bible as under:

> "You have heard that it was said, " An eye for an eye and a tooth for a tooth". But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as caused well". (Matt.5 : 38 to 41)

The objective of Prophet Eesa was not to cancel the command about taking revenge recorded in the Torah but that he wanted to advise his followers to have patience and keep a low profile because the conditions at that time were not in their favour for taking any revenge as they were in minority and were not in a position to take any retaliatory steps. Presenting of the other cheek was mentioned by him by way of an example that the Roman government will tyrannies them and they will not be in a position to pay them in the same coins, so they should be ready to undertake more punishment, having no means to defend themselves. This was a moral directive and not a Shariah rule, and the meaning of this directive was not what the Christians have understood by it. It is by" way of an example as has been clarified above, and in the Injeel of Lucas (Luke) this portion has been recorded in such a way that the phrase eye for an eye is not included in it. Prophet Eesa was not sent down to cancel the commands of the Torah, therefore, to impute any saying to him which amounts to canceling the command of the Torah cannot be accepted as true.

75. Only equivalent quantum of hurt or suffering can be given to somebody who has caused any hurt or suffering to you. And only equivalent compensation can be demanded from one who has caused you any damage. In your defence you cannot give up justice and fairplay. If somebody has broken a glass of another person, then it would be wrong for the other person to burn the other person's house.

76. Persuasion is for forgiving, negotiating for peace and understanding, and for making amends and reforming. And for this act Allah has promised to give reward.

77. There is a warning in this that if you cross the limit in taking revenge, then remember that it would be totally wrong, and Allah does not like wrong-doers.

78. That is: The oppressed has the right to take revenge of the oppression against the oppressor. Therefore, if any oppressed person takes revenge, in equal measure, from the oppressor, then there is no reason that the oppressed one should be condemned. No account of his action be taken.

79.That is: Reproachable and to be condemned are those people who act wrongly against and tyrannies mankind, and live as rebels against Allah, and spread disturbance in the society. Such people will have to account for their acts.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

43. And however, he who endures (the wrong) with patience and forgives, verily it is an act of great resolution.[80]

وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ وَّلِيٍّ مِّنْۢ بَعْدِهٖ ؕ وَتَرَى الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ يَقُوْلُوْنَ هَلْ اِلٰى مَرَدٍّ مِّنْ سَبِيْلٍ ﴿٤٤﴾

44. He whom Allah leaves in error, there is no protecting friend after him.[81] And you will see the wrong-doers when they will see the punishment saying:' Is there no way back?'[82]

وَتَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ مِنَ الذُّلِّ يَنْظُرُوْنَ مِنْ طَرْفٍ خَفِيٍّ ؕ وَقَالَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَآ اِنَّ الظّٰلِمِيْنَ فِيْ عَذَابٍ مُّقِيْمٍ ﴿٤٥﴾

45. And you will see them exposed (to the Fire), humbled by disgrace, and looking upon it with a stealthy glance.[83] And those who believe will say: 'Verily, the real losers are they who have lost themselves and their relatives on the Day of Resurrection.[84] Lo! Are not the wrong-doers in perpetual punishment?'[85]

وَمَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُوْنَهُمْ مِّنْ دُوْنِ اللّٰهِ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيْلٍ ﴿٤٦﴾

46. And they will have no protecting friend instead of Allah. He,whom Allah leaves in error, cannot find a way.

اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ؕ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ وَّمَا لَكُمْ مِّنْ نَّكِيْرٍ ﴿٤٧﴾

47. Respond to the call of your Lord before there comes to you a Day from Allah which cannot be averted.[86] You will have no refuge that Day, nor will you have power to avert the punishment.[87]

فَاِنْ اَعْرَضُوْا فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ؕ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ؕ وَاِنَّآ اِذَآ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ﴿٤٨﴾

48. But if they turn away, then (O Prophet !) We have not sent you to be their keeper.[88] Your only duty is to convey the message. When We give a man a taste of Our mercy, he exults therefore, but when some misfortune befalls through his own misdeeds, he becomes ungrateful.[89]

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ﴿٤٩﴾

49. To Allah belongs the sovereignty of the heavens and the earth. He creates what He will. He gives daughters to whom He will and sons to whom He pleases.

80. If some one has committed excess, then to keep patience, and to forgive and to let one's enemy go is an act of great moral courage. It is an attribute which makes a man's character strong and keeps his morale high. This is an act of great determination and courage and it bestows greatness on man.

81. That is: There is none who could guide him, divert his efforts through the right channel. He cannot have a protecting friend who would turn his efforts to bear the desired fruits.

82. Is there any way by which they could go to the world again and accept the true religion and become virtuous.

83. As a guilty person tries to avoid glancing at the punishment which is being awarded to him, similar will be the condition of those who will be condemned to go to Hell. They will try to avert direct glancing at the Hell. This is the picture of such guilty person's disgrace and helplessness.

84. On that Day the people of faith will openly say that the real loss was not anything lost in the world, but the losses suffered in the Hereafter. Therefore, those who had ignored the Hereafter, and those who were misguided by people, and had gone astray by following them, will suffer the perpetual loss.

85. That is: The permanent punishment in the Hereafter.

86. This manner of speech is very appealing to the mind. The dawah of the Quran is the dawah of your own Lord, therefore, you respond, hearken to the message of your Lord, and by accepting his dawah prepare for the deliverance of yourself in the Hereafter. The Day of Resurrection is definite to occur and none can avert it.

87. It will not be in their power to stop or avoid the punishment or to turn away the angels that would come to take them away.

88. The address is to the Prophet that he is not responsible for the acts of the people that he should force them to follow the right guidance.

89. For explanation, please see Surah Room, Notes Nos. 64,65.

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50. Or He gives them sons and daughters both and He Keeps barren whomsoever He will.Verily, He is All knowing, Mighty.[90]

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ۖ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

51. It is not the privilege of any mortal that Allah should speak to him except by revelation, or from behind a veil, or He sends a messenger (angel) to reveal what He will by His command.[91] Verily, He is Exalted, Wise.[92]

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيٌّ حَكِيمٌ ﴿٥١﴾

52. And thus We have revealed to you (O Prohpet !) a Spirit of Our command.[93] You did not know what the Book was and what the Faith.[94] But We have made it a light [95] by which We guide whom We will of Our slaves. And verily you do guide to a right path.[96]

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

53. The path of Allah to whom belongs whatever is in the heavens and whatever is in the earth. Lo! To Allah all things return.[97]

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

90. The ruler of the heavens and the earth is Allah only. He can create anything He likes, gives male offspring's to anyone He likes and females to whom He wills. If He wills He keeps others childless. He is ruling the universe with full knowledge and perfect power. Besides Him there is none who can give children to anyone.

From this if the belief of the polytheists that certain deities can give children is refuted, the belief of the ignorant Muslims is also negated that certain Peer or certain saints can grant children to those who pray to them. On account of this false belief women frequent Visit dargahs, and for the sake of child pledges are taken in the name of saints. Such a belief is totally false and this act is out and out polytheistic. But ignorant Muslims have joined this ugly patch to the clean rainment of Islam.

91. That is: No person on account of his inherent defects can bear to converse with Allah directly. His greatness and His majesticity are such that no human being can bear to have a glimpse of Allah. Accordingly on the request of Prophet Moosa when Allah had allowed His slightest glimpse to be seen, the mountain turned to ashes, and Prophet Moosa fainted. (see Surah A'raf, ayah No.143). Therefore, the mode of conveying His messages to His messengers had been different and of three kinds:

Allah may reveal to His messenger His message direct to his heart. 'Wahi' (Revelation) as has been made clear in Note No.2 above means to hint, or to make signs or to secretly talk to the addressee, and to inform him of His message, commands and directions. No other person is able to hear this talk. This unseen mode of conveying the message is known as 'Wahi' in the Quranic terminology.

The second mode is to speak to His Messenger directly but may not be seen by him. That is: the messenger may hear Allah's voice and may even speak to Him, but may not be able to see Him. This mode was adopted in the case of Prophet Moosa. Accordingly at the time of granting him the status of Prophethood, this mode was adopted by Allah. (Surah Taha ayah Nos. 11 and 12). At the time of giving him the Shariah also this mode was adopted.

The third mode is that an angel may be made the messenger who should take the message of Allah to the Prophet and communicate it to him secretly.

Out of the three, the first and the third modes were used in sending down revelation to the Arabian Prophet, Sallal Lahu Alaihi Wa Sallam. In the hadith both these modes have been mentioned in this way:

> "Ummul Mumineen, Ayesha (R) states that Harith bin Hasham asked: 'O Messenger of Allah! How does revelation come to you?' The Messenger of Allah said that sometimes he hears the sound of a ringing bell, and this form goes very hard on him. Then when he preserves that, that state ends. And sometimes an angel comes in his presence in the form of a man and talks to him and he then memorizes it. Ayesha (R) states that she had seen revelation being sent down to him during the severe wintry season. As soon as the revelation ends, sweat flows down his forehead." -(Bukhari Kitabul Wahi).

It may be noted that the manner of revelation coming down to the Prophets has been mentioned in the Torah, the Bible and the Psalms at many places. For example, in the Torah it is stated:

> "After these things the word of the LORD, came to Abram in a vision, (Gen. 15:1) When the LORD saw that he turned aside to see, God called to him out of the bush, 'Moses, Moses And he said, Here am I. (Exodus 3:4)
>
> Then the LORD said to Moses, 'Go in to Pharaoh, and say to him, "Thus says the LORD, the God of the Hebrews, 'Let my people go, that they may serve me. (Exodus 9:1)

In the Psalms it is stated:

> "Thy word is a lamp to my feet and a light to my path. (Psalms119:105)

In the Bible it is like this:

> "And Jesus, full of the Holy Spirit, returned from the Jordan, (Luke 4:1)
>
> "While the people pressed upon him to, hear the word of God, (Luke 5:1)

Thus the concept of the Divine word and Revelation (Wahi) which is held from the earlier days had been presented by the Quran with full clarification so that through it people may

believe in this means of knowledge. It may also be noted that there is a big difference between Revelation and Inspiration. Revelation is very clear and there is no doubt about its being sent down by Allah, and Quran is word by word revelation and Allah's Word, both from the viewpoint of words and meaning.

And so far as the Hindu religion is concerned, there is a vague concept of inspiration therein, which they term as 'Shruti' (Revelation).

92. Allah is Exalted (Ali), therefore, it is not the status of mortal man that he may talk with Him. And He is Wise, therefore His wisdom demands that He may send down His word to prophets to provide for the guidance of mankind.

93. In this ayah 'Rooh' (Spirit) means Quran, and it has been termed as spirit because it gives man real life. It is water of life for man, and it is such a fine and appealing composition that it fills man's interior with a special kind of spirit.

94. You were not aware of faith and the Book in the manner earlier in which you are aware now. The idea is to bring into prominence the miraculous aspect of prophethood that a man whose quite a big part of life had been spent in such a way that he had not the detailed knowledge of faith, and also of the Divine Book, such a person suddenly started giving details of the reality of faith. How did it become possible? How could he present the ayah of the Divine Book? This is an open proof of his being the true prophet. The ayah does not mean that the prophet was totally ignorant of faith before he was conferred the honour of prophethood, and that he also did not know that Allah had revealed any book. The fact is that a prophet is by nature a virtuous man, and the Arabian Prophet, (S.A.W.) was also of a sound virtuous nature. Tawheed was his basic belief. He always kept himself away from idolatry and polytheism, so much so that he always avoided eating the flesh of the animals slaughtered in the name of idols. He was following the religion of Ibrahim, in whatever form it existed, and in which Hajj pilgrimage is one of the important pillars. The Prophet's being engaged in worship in the Cave of Hira is a confirmed fact. Therefore, how can it be said that he was totally unaware of faith? Similarly it cannot also be said that he did not know anything about the Divine scriptures. The Jews and the Christians lived near Makkah, and everybody knew that they were the people of the Book. Therefore, how could he be ignorant of this fact that the Torah was revealed to Prophet Moosa and the Injeel was revealed to Prophet Eesa? But since he was unlettered he did not read these books, nor did he have any special knowledge about them. However, the revelation of the Quran to him not only increased his knowledge but also provided him with that light which enabled him to teach the realities of faith in detail and to recite the ayah of the Divine Book and teach them to his people.

95. That is: He made Quran a Noor, light, that it illumines the path of guidance and provides the light of knowledge.

96. The path to which the Prophet guides is the only straight path that leads to Allah, and its name is Islam.

97. Beware that whoever has adopted an attitude concerning Allah and religion, ultimately he will have to answer for that in the presence of Allah, for all the matters are to be presented to him for His final judgment.

43. AZ -ZUKHRUF
(Gold Adornment)

NAME: In the ayah No.35(Zukhruf) has been mentioned as the worldly provision or asset, which gives the Surah its name.

TIME OF REVELATION : From the topics it is surmised that this surah might have been revealed in the middle Meccan period.

CENTRAL THEME: Clarifying the unreasonableness of polytheism, to create belief about the truth of monotheism.

ORDER OF THE VERSES: Ayah Nos.1 to 4 are introductory ayah, which explain the utility of Quran and its greatness.

Ayat Nos.5 to 14 invite attention to those signs contemplating which a belief in the oneness of Allah is created.

In Ayah Nos.15 to 25, the unreasonableness of the polytheistic beliefs has been presented, especially of the angels' being associates of God. Ayat Nos.26 to 32 present the historic declaration of Prophet Ibrahim, about his unconcern with the worship of other beings than God, and which has survived as a memorable kalima. But Quraish who are from his progeny had ignored this historic fact and have stood up for supporting polytheism and idolatry, and they are opposing Allah and His messenger, because he is inviting them to accept monotheism.

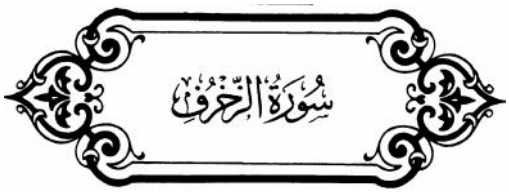
Ayah Nos.33 to 45 state the consequences of ignoring the Hereafter for the sake of worldly benefits of paltry nature, and also the result of denying the revelation and the prophethood.

In the ayah Nos.46 to 65 some events of the life of Prophet Moosa and Prophet Eesa have been stated, which show that their dawah was also a call to monotheism and their opponents were rebels and they received what they deserved.

Ayah Nos.66 to 89 are the concluding ayah of the Surah, in which there is a warning to the deniers and glad tidings to the God-fearing, and the guilty have also been informed of the adverse consequences in store for them. Some doubts have also been cleared in these ayah.

43. SURAH AZ-ZUKHRUF

(Gold Adornment)



Ayat : 89

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

حٰمٓ ﴿١﴾

1. Ha. Meem.[1]

وَالْكِتٰبِ الْمُبِيْنِ ﴿٢﴾

2. By the Book that is illuminating.[2]

اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ﴿٣﴾

3. Verily, We have revealed it in Arabic that you may understand.[3]

وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ﴿٤﴾

4. And verily (It is) in the original Book with Us, sublime and full of wisdom.[4]

اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ﴿٥﴾

5. Should We ignore you by withholding Our message because you are a transgressing people?[5]

وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْاَوَّلِيْنَ ﴿٦﴾

6. How many a prophet did We send forth to the ancients ! [6]

وَمَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٧﴾

7. There never came to them a prophet that they did not scoff at him.

فَاَهْلَكْنَآ اَشَدَّ مِنْهُمْ بَطْشًا وَّمَضٰى مَثَلُ الْاَوَّلِيْنَ ﴿٨﴾

8. Then We utterly destroyed (nations) mightier than these,[7] and their examples has gone before them.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ﴿٩﴾

9. And if you ask them who created the heavens and the earth they will surely answer the Almighty, the All-Knowing created them.[8]

1. These are separate letters, which have been explained in earlier pages. In this Surah Ha Meem hints at the attribute of 'Hikmat' (Wisdom) of Allah, which is mentioned in the ayah No.84. It also refers to the quality of Quran, which is Wise.

2. Quran's being an illuminating Book (clear book) has been explained in Surah Yusuf, Note No.2, and Surah Naml, Note No.2.

Here the meaning of swearing by the clear Book is that this Book that lifts the veil from the unseen realities and presents the teaching which appeals to the heart and mind, and does it with such clarity, that it is a clear proof of the fact that it is revealed by Allah only, and that it has opened up the path of right guidance.

3. Please see Surah Yusuf Note No.3, for explanation.

4. Ummul Kitab means (Mother or original Book) means 'Loh-e-Mahfuz' (protected board) as is mentioned in Surah Burooj:

بَلۡ هُوَ قُرۡآنٌ مَّجِيۡدٌ فِى لَوۡحٍ مَّحۡفُوۡظٍ۔ (بروج:۲۴)

"But this is the majestic Quran, which is recorded in' Loh-e-Mahfuz.'

That is: The arrangement made by Allah in the heavens for recording His words includes this word (Quran) of Allah, and there it is of grand and exalted nature. With this characteristic it is a treasure of wisdom and knowledge. If you do not appreciate it, then it will be your own worthlessness. Otherwise in the heavens it has great value and considered to be the most respected and honoured book. The diamond like Quran is considered to be a stone by those who are stone-minded.

Quran is free from any interference by Satan and also safe from any human distortion.Its source is so high that none can reach it.

There is also a hint that those who will appreciate this highly exalted word, their status will be raised and they will fill their coffers with pearls of wisdom and knowledge.

5. The address is to the deniers of Quran. They are being told that on account of their straying they want that the words of advice and warning should not be intimated to them, but Allah wants to give a chance to reform and to present to them convincing proof of the truth of His religion. That is why He is reminding them of this by revealing Quran to the messenger. This connection cannot be cut off on account of their wrong desires.

6. That is: He is not the first messenger who has come from Allah with a Reminder. Before him came quite a large number of prophets who had brought counsel and good advice from Allah.

7. Tyrants like Firaun who were more powerful and strong compared to the chiefs of the Quraish of Makkah.

8.This is an argument in favour of monotheism, that when you admit such a big reality that it is Allah only who has created the heavens and the earth, and in whose control is the entire universe and who possesses all knowledge, then where is question of any other being to be considered a deity or worthy of worship? In what contradictory things you believe! On the one hand there is the admission of the reality, and on the other there is its negation. Accepting Allah and also denying His being the only God!

الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّ جَعَلَ لَكُمْ فِیْهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۰﴾

10. Who [9] has made the earth a resting place for you and made paths [10] in it for you that you may find your way.[11]

وَالَّذِیْ نَزَّلَ مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ ۚ فَاَنْشَرْنَا بِهٖ بَلْدَةً مَّیْتًا ۚ كَذٰلِكَ تُخْرَجُوْنَ ﴿۱۱﴾

11. Who sent down water from the sky in due measure and thereby We revived the dead land. Like this you will be brought forth (from the grave).[12]

وَالَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالْاَنْعَامِ مَا تَرْكَبُوْنَ ﴿۱۲﴾

12. And who created all (living) things in pairs [13] and made for you the ships and beasts on which you ride.

لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اسْتَوَیْتُمْ عَلَیْهِ وَتَقُوْلُوْا سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِیْنَ ﴿۱۳﴾

13. So that you mount upon their backs, and may remember your Lord's favour when you mount thereon,[14] and may say: 'Immaculate is He who has subdued these to us, and we were not capable of subduing them.

وَاِنَّاۤ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ﴿۱۴﴾

14. 'And verily, to Our Lord we are to return.'[15]

وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِیْنٌ ﴿۱۵﴾

15. And they have made some of His slaves His part.[16] Verily, man is obviously ungrateful.[17]

اَمِ اتَّخَذَ مِمَّا یَخْلُقُ بَنٰتٍ وَّاَصْفٰىكُمْ بِالْبَنِیْنَ ﴿۱۶﴾

16. Or did He choose for Himself daughters from those whom He created and reserved sons for you?[18]

وَاِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِیْمٌ ﴿۱۷﴾

17. And if one of them is given (for himself) the tidings of what he had proposed for the Most Gracious, his face darkens and he is filled with gloom.[19]

اَوَمَنْ یُّنَشَّؤُا فِی الْحِلْیَةِ وَهُوَ فِی الْخِصَامِ غَیْرُ مُبِیْنٍ ﴿۱۸﴾

18. That (species) which is bred up in ornaments and cannot make itself plain in disputation![20]

9. This is further clarification of monotheism from Allah, so that belief in it may be strengthened.

10. Refers to natural paths which pass through mountains, etc.

11. That is: By these natural paths you may reach your destination; moreover by seeing these pathways your mind may turn to Allah and you may be rightly guided.

12. This is an argument in support of being raised from the graves on the Day of Resurrection. As the dead earth gets life after receiving rain water, and becomes green and fruit-yielding, in the same way Allah will give life to the humans and they will rise from their graves on the Day of Resurrection.

13. For explanation, please see Surah Yasin, Note No.39.

14. Allah has provided means of travel for mankind on land and on the surface of water, on the backs of the beasts, and in ships, respectively. In those days these were the only means of travel, that is why they have been mentioned. In the present times new means of travels have been invented, e.g. cars, trains, aeroplanes, etc. Although these are invented by men, but in reality they also are a blessing from Allah only, because the energy with which these vehicles move is created by Allah, and Allah has made it agreeable and workable for men. Therefore, whatever may be the vehicle which one may be riding, one may not always remember that it is a great favour of Allah that He has granted us this blessing.

15. In these two ayah, Nos. 13 and 14, a few important things have been stated in connection with the means of travel:

First man should consciously feel while riding any of the means of travel that it is the favour of Allah that He has subdued this vehicle or means of travel for mankind; and that

Secondly he should also express Allah's immaculateness and his own gratitude for Him by repeating these words:

سُبْحَانَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ
مُقْرِنِیْنَ۔ وَاِنَّا اِلٰی رَبِّنَا لَمُنْقَلِبُوْنَ۔

'Immaculate is He who has subdued these to us and we were not capable (of subduing them).

Reciting of this prayer is necessary at the time of embarking on any vehicle or riding any kind of mount. Its being a tradition of the Prophet (S.A.W.) is confirmed by an authentic hadith.

Thirdly on riding in any vehicle there should not be any trace of pride but one should express one's status of being Allah's slave, for these words of prayer create the feeling of being a slave (of Allah).

At the time of traveling man should not forget his journey to the second world and should remember that he has to appear before his Lord.

Any means of travel, whether ship or beast, is not free from danger. Who knows what accident may occur. Therefore, man set on travel, should remember Allah and keep in view the final journey to the next world. The tragic accidents that occur), daily are sufficient to open men's eyes.

16. Refers to the special slaves of Allah, like angels and prophets, etc. Making them a part of Allah means to consider them a part of His Being, while His Being is indivisible. Nothing goes out of His Being, nor can anything enter His Being. He is unique and peerless. (For explanation, please see Surah Ikhlas, Notes Nos.3,4, and7). The polytheists of Arabia considered angels to be Allah's daughters and thus made them a part of Allah. Similarly Christians also imagined Prophet Eesa to be Allah's son. Sons and daughters are parts of the father, but the fact is that angels and prophets are created by Allah and are His slaves and not born out of Him. How could they then be His part?

As for Hinduism, it terms the entire universe to be part of God:

"He both is and is not the Created Universe, for while the created universe, is a part of his being, it is not the whole of it."

-(Spiritual Heritage of India by Swami Prabhavanands P.32).

How contradictory, involved and misleading, are these points, that have been presented in the form of a philosophy.(We seek Allah's refuge from this.)

It is this influence of Hinduism that some Sufis have adopted the philosophy of 'Wahdatul Wujud' (Unitary Existence). They have done away with the difference between the Creator and the created, and termed God and the universe only

one existence. This false notion came among Muslims through Sufism. If Muslims were to study Quran carefully they would have found pure monotheism in the Quran and would not have fallen a prey to the Sufis' misguidance.

17. This is open ungratefulness that man takes benefits of Allah's favours and blessings and worships others.

18. The polytheists of Makkah used to say that the angels are Allah's daughters. The folly of this claim has been made clear in this ayah. They took pride in their sons and considered daughters to be a cause for shame. In view of this mentality of theirs, the folly of their claim is being made clear to them. The purpose is to stress that first of all to think that Allah has children is absurd. Moreover they have imagined angels to be Allah's daughters, when they themselves do not like to have daughters considering them to be a means of shame. So what they consider dishourable for themselves, how far is it reasonable to consider it honourable for Allah? If they consider only this one aspect, then they would realise that such thinking is foolish on their point.

19. for explanation please see Surah Nahl, Note No.8.

20. This was the way of thinking of the polytheists and they have been confronted with this question. They considered birth of a daughter shameful for them, for in the tribal system numerical strength was a very important factor, and this strength depended on the number of males in a tribe. Male members used to fight against the enemy but not the female. And in a dispute men could express their viewpoint clearly, but not women. On such occasions women generally are carried away by emotions, and therefore, cannot express their viewpoint clearly and convincingly. Therefore, on hearing the news of the birth of a daughter the question that arose before them was how far this child would be useful in the future for them for resisting the enemy, and for putting across their viewpoint. A member of the species that would be brought up in ornaments and trinkets is not welcome as against a son who belongs to the stronger sex and who is brought up under the shadow of swords, who has the strength to fight against the enemy and has the power to face him squarely. They judged a child's worth from its capability to fight in the tribal war either with weapons or with words. This mentality of theirs has been presented before them and they have been asked as to when they consider females unacceptable to themselves, then how could they propose them for Allah. First of all to think that Allah has children is very foolish. And a further folly was to think that He has daughters, as if Allah has chosen the weaker sex to help Him run His administration and govern over His universe. It is such a claim that its absurdity and folly is quite obvious. How is it that they do not feel any shame in suggesting such an absurd and foolish thing about Allah! There is nothing in the ayah which suggests any insult or derision of the weaker sex. Allah has created females, like males, in the best form, therefore, there is nothing defective in their nature. However, there are differences in the attributes and characteristics of men and women. Men are the symbol of strength while women are the token of adornment. And so far as the running of the system of godhood is concerned, neither men nor women have anything to do with it. And the concept of anybody helping Allah in managing His kingdom is absolutely wrong. In Surah Najm this very thing has been mentioned:

اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى تِلْكَ
اِذًا قِسْمَةٌ ضِيْزٰى۔ (نجم:۲۱، ۲۲)

"What! For you sons, and for Allah daughters? Such a distribution is very clumsy." - (Surah Najm 21-22).

And when Ibrahim said to his father and his people: "I am innocent of what you worsihp."*(AL-Quran)*

وَجَعَلُوا الْمَلٰٓئِكَةَ الَّذِيْنَ هُمْ عِبٰدُ الرَّحْمٰنِ اِنَاثًا ؕ اَشَهِدُوْا خَلْقَهُمْ ؕ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْـَٔلُوْنَ ﴿۱۹﴾

19. And they have made the angles, who are the slaves of the Most Gracious, females. Did they witness their creation?[21] Their testimony will be recorded and they will be questioned.

وَقَالُوْا لَوْ شَآءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ ؕ مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿۲۰﴾

20. And they say: "If the Most Gracious had (so) willed, we would not have worshipped them."[22] They have no knowledge whatsoever of that. They do but conjecture.[23]

اَمْ اٰتَيْنٰهُمْ كِتٰبًا مِّنْ قَبْلِهٖ فَهُمْ بِهٖ مُسْتَمْسِكُوْنَ ﴿۲۱﴾

21. Or have We given them holding Scripture before this that they are holding so fast thereto?[24]

بَلْ قَالُوْٓا اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّهْتَدُوْنَ ﴿۲۲﴾

22. Nay, they say: "Verily we found our fathers following a certain religion, and we are on the right path following their footprints.[25]

وَكَذٰلِكَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّقْتَدُوْنَ ﴿۲۳﴾

23. We did not send before you a warner into any city but its wealthy people said: "Verily we found our forefathers following a religion, and we are following their footprints."

قٰلَ اَوَلَوْ جِئْتُكُمْ بِاَهْدٰى مِمَّا وَجَدْتُّمْ عَلَيْهِ اٰبَآءَكُمْ ؕ قَالُوْٓا اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿۲۴﴾

24. (And the warner) said: "What if I bring you a better guidance than what you found your fathers following?" They replied: "We deny the message that you have brought."[26]

فَانْتَقَمْنَا مِنْهُمْ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿۲۵﴾

25. So We requited them. Then see the consequence of the rejecters!

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ وَقَوْمِهٖٓ اِنَّنِيْ بَرَآءٌ مِّمَّا تَعْبُدُوْنَ ۙ﴿۲۶﴾

26. And when Ibrahim said to his father and his people: "I am innocent of what you worsihp."

اِلَّا الَّذِيْ فَطَرَنِيْ فَاِنَّهٗ سَيَهْدِيْنِ ﴿۲۷﴾

27. "Except Him who created me, so He will: surely guide me."

21. How did they come to know that the angels are females? Angels belong to the Unseen world, and the only means of knowing the Unseen is through divine revelation, of which they are denier. Were they then present at the time of the birth of the angels that they know their sex?

The idea is to clarify that their claim about the sex of the angels is absolutely false. Secondly they are not the part of God that they should be considered, Allah's daughters. The fact is that they are the special slaves of the Most Merciful, Allah, and they cannot be classified into any sex.

22.This is a wrong argument. When a man determines to enter into an argumentation, he puts the whole responsibility on Allah's will as if he is helpless due to his luck and has no control over what he does. But man does not adopt this attitude in the matter of dealing with other persons. If a person steals some thing from him, or beats him or oppresses him, then why does he not think that he is compelled to do so because of his luck, and therefore he is not liable to be punished.

23. The matters of belief and worship should be based on knowledge and not on conjecture. The belief held by the polytheists that the angels were partners of Allah and worthy of worship was not based on any research, but it was merely an absurd imaginary guess, which is a matter of great waywardness.

24. It means that they have no authoritative argument based on divine scripture in support of the angels' being deities, worthy of worship, because among the Arabs (Bani Ismail) Allah had not revealed any Divine Book before Quran. Then what is the basis on which they are making such a claim?

It may be noted that the Messengers of Allah had been coming in different countries to different peoples, but Allah did not send down a divine book to every messenger, for in those days, for want of knowledge of reading and writing, every nation could not benefit from it. Arabs as a nation were unlettered, and whatever instructions were left behind by Prophets Ibrahim and Ismail (p.b.u.t.) were their main guidelines. Similar would have been the case with the other nations of the world. For them prophetic guidance might have been somehow provided. For Bani Israil divine messengers were sent and also divine books.

25. They have no convincing proof for indulging in their polytheism and idolatry. They are following blindly their forefathers and they are under the wrong impression that following the footprints of their own forefathers is the right guidance.

In the matter of belief and religion man's greatest waywardness is blindly following the footprints of others in preference to Allah's message. Then it may be the footprints of their forefathers or other religious leaders or other guides. But Quran cuts at the roots of all following and illumines the path of revelation, which is the path of knowledge. Imam Razi writes clarifying the straying of following:

> "If in the Book of Allah only these ayah were there, they were sufficient to render false (blind) following, for Allah has clarified that these deniers neither have any intellectual argument nor any documentary proof in support of their religion, which they are holding fast. They are merely following their forefathers and the people who have passed away.'
>
> (At-Tafseerul-Kabeer, Vol.27, p.206).

And Allama Shaukani has criticized the tendency found among Muslims of blindly following and has written in connection with this ayah:

> "This is a great argument in proving that blind following is false and very bad,while remaining in Islam they follow the instructions of their past elders, pursue their footprints, and follow them. When a follower of truth wants to bring them out of this straying, or to save them from this innovation, which they have held fast, and which they have received in their legacy from their elders without any clear argument

or convincing proof, and which being based on wrong doubts, weak arguments, and false quotations, are nothing but mere sayings, then they give the same answer, which the rich people of those religions had given that they found their forefathers on this religion and they are following their footprints, and are on the right guidance. Or they say something with this meaning,"

-(Fathul Qadeer, Vol.4 page 552).

26. Their answer was an exhibition of their obduracy.

Nay, but I gave them and their fathers provisions to live in comfort until there came to them the Truth and a clear messengers. And now that the Truth Has come to them, they say: "This is mere magic, and verily we are deniers of it."*(Al-Quran)*

وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِيْ عَقِبِهٖ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢٨﴾

28. And He left it as an enduring statement (for his children), so that they might turn (to Allah).[27]

بَلْ مَتَّعْتُ هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى جَآءَهُمُ الْحَقُّ وَرَسُوْلٌ مُّبِيْنٌ ﴿٢٩﴾

29. Nay, but I gave them and their fathers provisions to live in comfort until there came to them the Truth and a clear messengers.[28]

وَلَمَّا جَآءَهُمُ الْحَقُّ قَالُوْا هٰذَا سِحْرٌ وَّاِنَّا بِهٖ كٰفِرُوْنَ ﴿٣٠﴾

30. And now that the Truth Has come to them, they say: "This is mere magic, and verily we are deniers of it."[29]

وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ ﴿٣١﴾

31. And they said: "why was this Quran not revealed to some great man from the two towns ?"[30]

اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؕ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿٣٢﴾

32. Is it they who apportion your Lord's mercy? [31] It is We who have apportioned to them their livelihood in this world,[32] exalting some in rank above others, so that the one may take the other into service,[33] and the mercy of your Lord is better than the wealth that they amass.[34]

وَلَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ﴿٣٣﴾

33. And for the possibility that all mankind might have become one community, We would have made, for those who deny the Most ! Gracious Lord, the roof of their houses of silver and stairs of silver on which to go up,

وَلِبُيُوْتِهِمْ اَبْوَابًا وَّسُرُرًا عَلَيْهَا يَتَّكِـُٔوْنَ ﴿٣٤﴾

34. And for their houses door of silver and couches of silver whereon to recline,

وَزُخْرُفًا ؕ وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ؕ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ﴿٣٥﴾

35. And adornments of gold. All this is the provision of the life of this world. And (the life of) the Hereafter with your Lord is for those who fear God.[35]

27. By presenting an event from prophet Ibrahim's life before the polytheists, they are being told that in following the footprints of their forefathers they were in the wrong as their revered grandfather Prophet Ibrahim had left for them clear cut lessons for worshipping Allah. The example to be followed should be of the messenger of Allah and not of the misguided forefathers.

Prophet Ibrahim had not followed the practice of his forefathers and his community, but had expressed his innocence and disconcern from their polytheistic and idolatrous beliefs and practices. He had adopted the belief in monotheism on the basis of nature's calling and sound arguments. This Kalima of monotheism he had left among his children as his legacy, so that if any straying occurs in the society, the people may turn towards this historical kalima. This kalima is considered as his legacy and memorial, because there was a history of sacrifices behind it. He then made history, and it was the effect of this kalima that when idolatry became common among the Arabs, those who were of healthy mind kept themselves away from this objectionable trend, and continued to pray before Allah following the footprints of Prophet Ibrahim. Accordingly the fact of Prophet Muhammad, Sallal Lahu Alaihi Wa Sallam, worshipping Allah in the cave of Hira is confirmed.

28. That is: The Arabs were absorbed in the wealth and comforts that Allah had provided to them, caring nothing for their salvation in the Hereafter and forgetting God. For a long period they continued in this condition till one day the Truth appeared. There appeared among them a Divine Messenger, whose having been sent by Allah is quite clear.

29. When Truth appeared through Quran, they saw its impressive effects and declared it to be magic and refused to accept its divinity.

30. By two cities or townships is meant Makkah and Taif. These were central townships. The objection of the polytheists of Makkah was that if Quran were revealed from Allah, it should have been revealed on a rich person from Makkah or Taif; how could a person who was neither rich nor had any important status be suitable for such an honour?

31. This is the answer to their objection. Prophethood is the mercy of Allah. Then the award of this prophethood is the work of Allah or of these people? If it is the work of Allah, then He only knows who is best suitable for prophethood. What right have they to decide who is suitable for this honour?

32. That is: Let alone prophethood, even 'one's livelihood is also distributed according to the will of Allah. Whomsoever He wills, He makes him wealthy, and whomsoever He wills, He makes poor. Nobody has the right to object as to why this man has been made wealthy and that man poor. Allah knows best what is good for His slaves, and as His wisdom demands He deals with Them accordingly.

33. There is a difference of ranks between two kinds of people in matters of distribution of livelihood: Some have been provided more resources and others less, some have been born in rich households and received lot of wealth in legacy, while others have been born in poor households and received only poverty, some people have farms which yield very rich harvests while others have no farms at all; some have all resources for trade and commerce, and others have only to take up work as labourers. This difference in ranks has no relation with honour or dishonour, nor on account of this a man's importance increases or decreases with Allah. Therefore, to judge a prophet's worth on the basis of his richness or means of livelihood, and because of his poor means of livelihood, to consider him to be unfit for prophethood, is nothing but abject ignorance.

When the point about ranks in difference of livelihood came up, its necessity has also been explained that it was necessary so that people may be able to take service from others. If people were given equal ranks and if all of them would have come with equal capability, then they would not have cared for one another and the human society would not have learnt to work on the basis of co-operation. If all were born with Plato's brain, then all would have

become philosophers. Where from one could get a farmer, trader and house builder? If on the basis of birth all people were rich or all people were poor, then the rich would not have needed any co-operation from the poor and would have had nothing to do with them. Thus in the social order of mankind the spirit of mutual co-operation would have been absent.

It does not at all mean that the difference of riches between the masses and classes should not be attempted to be removed, by lawful and justifiable means, and they should be divided in various classes. The clear commands of Quran refute this openly, e.g. the command that (wealth) let not be circulated among your rich people (Surah Hashr 7),similarly the system of legacy and the command for paying Zakat, etc.

34. That is: The wealth which these people are amassing is much less than the wealth with which Allah has blessed you from every aspect, because this wealth (prophethood) is Allah's special mercy, with which He blesses only His special slaves.

35. Here this doubt is being removed which is created in the superficial minds when they see the disbelievers in comfortable and wealthy conditions. They think that when Allah has made them wealthy, then He surely must have been pleased with them, and in the Hereafter, if it occurs, they will be recipients of all favours. Here this idea is being refuted that Allah is pleased with the wealthy disbelievers by starting that their being wealthy is not the symptom of Allah's being pleased with them, and that they will be happy in the Hereafter also; whatever is being given to them is limited to this world only. And whatever is being given to them in this world, it is because it would take them far away in their path of misguidance and let them have their fill of the sins, after which they will have no share in the blessings of the next world. With Allah the wealth and comforts of the world are of no value. The uncontrolled way in which the wealth has been given to the disbelievers, in more liberal way than that it would be given to others so much so that they would be able to decorate their houses with silver and gold. In such a case people would have been influenced by the glitter of the precious metals and would have followed the path of disbelief. Every person would have tried to collect riches and the whole mankind would have gathered in the camp of disbelief. It would have been such a trying test that only a very few people would have remained on their sound and healthy nature, and not caring for the riches of the world would have accepted the message of Allah and would have led the life, fearing God. But Allah was merciful to mankind and did not subject it to such a trying test.

From this divine statement it becomes automatically clear that Allah provides the provision for comfort and luxuries in abundance and generally grants them more liberally. But these things should not be envied by the people of faith, for these provisions are for a very short life of few days and are mean in value. The blessings of the Hereafter which are the best and everlasting are to be awarded to the God-fearing people only.

There are few people among Muslims who have accepted this reality with a clear mind and who. Not caring for the world of jewellery and gold, consider the God-fearing life a thing or good luck for themselves.

He that becomes negligent About the remembrance of the Most Gracious, We assign on to him a satan for his companion. And they surely obstruct them from reaching the path of Allah yet they deem that they are rightly guided. Till when he comes to Us, he says: "Ah! Would that between you and me there were distance of two horizons. [37] What an evil companion!" ***(Al-Quran)***

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ﴿٣٦﴾

36. He that becomes negligent About the remembrance of the Most Gracious, We assign on to him a satan for his companion.[36]

وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿٣٧﴾

37. And they surely obstruct them from reaching the path of Allah yet they deem that they are rightly guided.

حَتّٰۤى اِذَا جَآءَنَا قَالَ يٰلَيْتَ بَيْنِيْ وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ ﴿٣٨﴾

38. Till when he comes to Us, he says: "Ah! Would that between you and me there were distance of two horizons. [37] What an evil companion!"

وَلَنْ يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِى الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٩﴾

39. And it will not profit you this Day because you did wrong and that you will be sharers in the punishment.[38]

اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِى الْعُمْىَ وَمَنْ كَانَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿٤٠﴾

40. (O Prophet !) Can you make the deaf hear and guide the blind of those who are in manifest error?[39]

فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ مُّنْتَقِمُوْنَ ﴿٤١﴾

41. Even if We take you away, We surely will take vengeance on them.[40]

اَوْ نُرِيَنَّكَ الَّذِىْ وَعَدْنٰهُمْ فَاِنَّا عَلَيْهِمْ مُّقْتَدِرُوْنَ ﴿٤٢﴾

42. Or We will show you what We have promised them,[41] verily We have absolute power over them.

فَاسْتَمْسِكْ بِالَّذِىْۤ اُوْحِىَ اِلَيْكَ ۚ اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٣﴾

43. So hold fast to what has been revealed to you.[42] Verily you are on the straight path.

وَاِنَّهٗ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۚ وَسَوْفَ تُسْـَٔلُوْنَ ﴿٤٤﴾

44. And verily it is an admonition to you and your people. You will be quetioned all.[43]

وَسْـَٔلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَاۤ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ ﴿٤٥﴾

45. And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Most Gracious?[44]

36. From the reference to context it is clear that those who go after achieving the worldly gains and become desirous of having a luxurious life, become negligent of remembering Allah. It results in Satan gaining control over them, and he becomes their companion and misguides them.

Here Allah's remembrance means to remember Him with full consciousness, i.e. to have one's mind attentive to Allah. Remembering Allah by reciting His name and words is very important from this aspect.

In this connection, Note No.152 of Surah Taha should be kept in view.

To be under the control of Satan and being his companion may not be seen by physical eyes, but its effects can be felt in ideas, thoughts, views and practical life and in morality. Quran informs us about these. These are hidden from our eyes, but they are influencing our beliefs and practices.

37. Actually the words used are "Ba'dal Mashriqain" which literally means distance between two casts (horizons), but in the Arabic idiom for east and west the word mashriqain is used, as for the 'Shams' and 'Qamar' the idiom used is 'Qamran' (two Qamar - two moons).That is why we have translated it as two horizous a distance between the east and the west.

The ayah means that today these disbelievers have made Satan their companion, but on the Day of Judgment they will hate their companion and would openly tell him: would it that there were a great distance between them and him.

38. That is: When you have come here after doing wrong to your own self, then you should share punishment with your satan companions, and your sharing this will not result in reducing your punishment, that is, these satans will not help in reducing the severity of your punishment and your gathering in the Hell cannot be the means of reducing the sense of pain.

39. Those who have lost the capability of listening to and seeing the truth, for them no counsel or admonition will be effective nor can they be guided.

40. That is: O Prophet! These people are waiting for your death. But even if We took you away from the world, they will not be spared from getting their deserving punishment from Allah.

On this occasion Note No.75, Surah Yunus may be kept in view.

41. And the second alternative took place. The adverse consequences that the disbelievers were subjected to were seen by the Prophet in his lifetime.

42. Means Quran, which holding firmly signifies that it should be believed in from the depths of the heart and whatever it teaches should be followed sincerely.

43. Questioning regarding what they did with Quran.

44. Asking the messengers of Allah means to seek from their books and their teachings whether they had really given instructions that their followers may pray to other than the Most Merciful, Allah. To prove this no reliable document can be presented. And when the fact is this that when the prophets had not given any command for worshipping the other deities, then what is the basis and ground for polytheism and idolatry?

This style is an effective figure of speech, similar to the style employed in Surah Nisa, ayah No.59.

فَاِنۡ تَنَازَعۡتُمۡ فِیۡ شَیۡءٍ فَرُدُّوۡهُ اِلَی اللّٰهِ وَالرَّسُوۡلِ

(If you dispute about any matter, refer it to Allah and the messenger). It is obvious that here books are meant to be referred to and not actually approaching Allah and His messenger, when he is not amongst us.

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وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَقَالَ اِنِّيْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ﴿٤٦﴾

46. And We sent Moosa [45] with Our signs to Firaun and his nobles, and he said: "I am a messenger of the Lord of the Worlds."

فَلَمَّا جَآءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا يَضْحَكُوْنَ ﴿٤٧﴾

47. And when he brought to them Our signs, they laughed at them.

وَمَا نُرِيْهِمْ مِّنْ اٰيَةٍ اِلَّا هِيَ اَكْبَرُ مِنْ اُخْتِهَا ۫ وَاَخَذْنٰهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤٨﴾

48. And every sign that We showed them was greater than its sister sign,[46] and We seized them with punishment so that they might turn again (to the right path).[47]

وَقَالُوْا يٰٓاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ اِنَّنَا لَمُهْتَدُوْنَ ﴿٤٩﴾

49. And they said: "O Magician! pray to your Lord for us in accordance with the promise He has made you; we will surely follow the right path."[48]

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ ﴿٥٠﴾

50. And when We gave them relief from their punishment, they broke their pledge.

وَنَادٰى فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ مِصْرَ وَهٰذِهِ الْاَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْ ۚ اَفَلَا تُبْصِرُوْنَ ﴿٥١﴾

51. And Firaun proclaimed among his people: "O My people! Is the kingdom of 'Misr' (Egypt) not mine'? And are these rivers that flow under me not mine? Can you not see?[49]

اَمْ اَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۙ وَّلَا يَكَادُ يُبِيْنُ ﴿٥٢﴾

52. "Am I not better than this lowly person,[50] who can scarcely make his meaning plain.[51]

فَلَوْلَآ اُلْقِيَ عَلَيْهِ اَسْوِرَةٌ مِّنْ ذَهَبٍ اَوْ جَآءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِيْنَ ﴿٥٣﴾

53. "Why then, bracelets of gold had not been sent to him, or angels sent down with him'?"[52]

فَاسْتَخَفَّ قَوْمَهٗ فَاَطَاعُوْهُ ۭ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿٥٤﴾

54. He fooled his people, and they obeyed him. Verily, they were evil people[53]

45. The chronicle of Prophet Moosa is given in a number of Surahs before this. Here a few aspects of this chronicle have been made prominent. The idea is to clarify that the one who is chosen by Allah for the honour of prophethood is not a wealthy or a prominent personality, but is a person who is great on account of his character. Moosa, who was sent to Firaun, emperor of a great kingdom, had no worldly grandeur. Therefore, if the Prophet of Islam had not worldly wealth and grandeur, it does not reflect on his quality as a prophet.

46. Means miracles.

47.Means punishments which were warnings, that is such punishments or afflictions and travails which pointed to the fact that Moosa was a prophet of Allah. And these punishments were sent to them so that they should realise their errors and waywardness, and return to the right path.

For details please see Surah A'raf, Notes Nos.187 to 192.

48. It shows how casual and irresponsible were these people. They request Moosa to pray for them and at the same time they call him a magician.

In their eyes, the miracles of Prophet Moosa were merely a manifestation of his magic. But the divine afflictions which were seizing them, to escape from them they thought that his prayer was effective. Thus they had collected two contradictory things. On the one hand they considered Prophet Moosa virtuous and Allah's favourite slave, and on the other hand they thought him to be a magician.

49. This was the claim of Firaun about his greatness. He thought that when he was the king of Egypt and was the master of such a kingdom in which canal turned the land green, then who is greater than him? This pride of kingdom was so great that he forgot his Lord.

50. Firaun considered Prophet Moosa lowly, only because he had neither kingdom, nor wealth. Quraish also looked at the Arabian prophet with the same jaundiced view. When they had lost their sense, how could they know how lofty was the honour and status of prophethood.

51. This was the accusation of Firaun and not a reality, because that prayer of Prophet Moosa, which he had made on being blessed with prophethood, had been answered in connection with enabling him to talk clearly. The speeches of Prophet Moosa which the Quran has quoted are quite clear in their substance. It appears that Firaun by trying to remind others of Moosa's old impediment in speech repeated it before others to create a defective image of the prophet.

52. In those days the kings used to wear golden bracelets and they had armies in their service. In view of this Firaun's objection was that if Prophet Moosa had really been sent by Allah, then why did He not give him majestic splendour? He should have been given golden bracelets direct from heaven and he should have angels as armies in his service. Firaun compared the status of prophethood with that of the kings, although it is much higher than that.

53. That is: Firaun considered his community as worthless and fooled them. They were so impressed by him that they could not think properly and were deceived by him. He could fool them because they themselves were evil people. And evil people like evil leadership.

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فَلَمَّآ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ﴿٥٥﴾

55. So when they provoked Us, We punished them and drowned every one of them. [54]

فَجَعَلْنٰهُمْ سَلَفًا وَّمَثَلًا لِّلْاٰخِرِيْنَ ﴿٥٦﴾

56. So We made them things of the past and an example for those who succeeded them. [55]

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿٥٧﴾

57. And when the case of the son of Maryam is cited your people make noises. [56]

وَقَالُوْٓا ءَاٰلِهَتُنَا خَيْرٌ اَمْ هُوَ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُوْنَ ﴿٥٨﴾

58. And they say : "Who is better, our gods or He?" They do not raise the objection, except for the sake of disputation.[57] In fact they are a contentious people.

اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَجَعَلْنٰهُ مَثَلًا لِّبَنِيْٓ اِسْرَآءِيْلَ ﴿٥٩﴾

59. He was nothing but a slave (of Ours), on whom We bestowed favour, and made him an ideal for Bani Israil.[58]

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِى الْاَرْضِ يَخْلُفُوْنَ ﴿٦٠﴾

60. Had We willed, We would Have made from amongst you angels as rulers on the earth. [59]

وَاِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

61. And He (Eesa) is verily a proof of the Day of Resurrection.[60] So Have no doubt about its coming, and follow Me.[61] This is the straight path.

وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٦٢﴾

62. And let Satan not prevent you. Verily he is for you an open enemy.

وَلَمَّا جَآءَ عِيْسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِىْ تَخْتَلِفُوْنَ فِيْهِ ۚ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿٦٣﴾

63. And when Eesa came with clear signs, he said: "I have come to you with wisdom [62] and to make plain to you some of the things about which you differr.[63] So fear Allah and obey me.

54. For explanation please see Surah Taha Note No.93.

55. Things of past (salfan) that is they were made a story of the past and for the coming generations they provided and example (maslan)so that sensible people may take lesson from them.

56. Son of Maryam means Prophet Eesa (Jesus). To quote his mother, instead of his father, as his parent signifies that he was born without a father, and also that he was not the son of God but of Maryam.

In the Quran Prophet Eesa has been shown as Allah's slave and His messenger. Accordingly in the Surah Maryam, which was revealed before this Surah, the event of his birth has been narrated in detail, so that his being the son of God and a deity may be negated totally. But the polytheists of Makkah were trying in vain to hide the truth and misguide the people that the Christians believe him to be the son of God, therefore, if they (Arabs) believed that the angels are the daughters of God, then what is wrong in that.

57. We have made angels as our deities, whereas the Christians have made Eesa as their deity, who was only a man. Therefore, our gods are better than theirs. This point they were presenting only for the sake of argument, otherwise it was quite clear to them that Quran does not declare Eesa either a son of God nor a deity. It clarifies that Prophet Eesa is also a slave of Allah and the angels are also His slaves.

58. Eesa was a slave of God, no doubt, but Allah had blessed him with a special favour, therefore, various kinds of miracles were performed by him, and his coming in Bani Israil was the appearance of an ideal man, so that in comparison to their hypocritical religiosity the real religiosity's lofty example may come up before them.

59. It is not proper to consider angels deities because they are a different species from mankind. Inspite of their being a different species they are the creatures of God, and if Allah wills He can create angels from amongst men, who may be made to rule over the earth. Nothing is beyond Allah's power. Therefore there is no justification for deifying any of His creations, only because of their extraordinary qualities.

60. Eesa's birth had taken place in an extra ordinary manner, i.e. without a father, which was a great miracle from Allah. Moreover, Allah had granted to him wonderful miracles, e.g. to make birds from clay and to blow his breath into them so that they become real birds, to cure lepers and blind persons from birth, to revive dead persons, etc. This life of his which was full of miracles was only a manifestation of Allah's great powers. It strengthens the belief that the intimation which Allah gave about reviving the dead on the Day of Resurrection is true. The main thing is Allah's command and not natural and physical laws. Whenever He may desire He can change the laws of nature and can render the system of cause and effect inoperative.

This is the apparent sense of this ayah which is an argument for the satisfaction of the disbelievers. But in its sense it also included a hint at the reappearance of Prophet Eesa near the time of occurrence of the Day of Resurrection, which has been further clarified in the hadith. His re-appearance in the world, and that too with the same body in which he was raised above long ago, his fighting against the onslaught of the enemies of Islam on the entire Islamic world, to kill Dajjal who, with his extra ordinary power will be plunging the world into the fire of mischief and evil, to wipe out the Jews from the face of the earth, and to be accepted by the Christians as a messenger of Allah by breaking their cross, to help Islam to become a united millat and its becoming the greatest power and ruler over the world—-this will be the greatest revolution of the world and this revolution will be a precursor of the Doomsday, because this miraculous achievement of Prophet Eesa will be the last argument from Allah for mankind. If even after this those who will indulge in mischief, they will be the worst people and will face the onslaught of the Doomsday. On this occasion, Note No.261 of Surah Nisa may be kept in view.

61. This thing has been made to be uttered by the Arabian Prophet that whatever facts that have been stated in the Quran are beyond and above any doubt. Therefore, may should believe in them and obey him sincerely.

62. Bani Israil had lost the spirit of religion,

and had kept merely the formal religiosity. Prophet Eesa explained to them the wisdom of religion, that he made the spirit of religion prominent so that they might know as to what is the real religiosity. In the present Bible a glimpse of that can be seen.

63. A lot of differences had crept up among Bani Israil. But those differences which were basic and on whose basis they were divided into different sects, their reality was explained to them by Prophet Eesa. And the method of prophets has always been the same, that is they firmly hold the end of the string and the knots thereof are automatically unwound.

O My slaves! For you there is no fear this day, nor will you grieve. Those who believed in Our revelations and were Muslims, Enter the Paradise, you and your spouse, delightfully. To them will be passed dishes of Gold and cups. There will be all that souls desire and all that eyes delight in There you shall abide forever.*(Al-Quran)*

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٤﴾

64. "Verily Allah is my Lord and your Lord, so worship Him. This is the right path.[64]

فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾

65. But the faction among them differed.[65] Then woe to those who do wrong [66] from the punishment of the grievous day.

هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

66. Do they wait for the Hour of the Doomsday to overtake them of a sudden while they perceive not? [67]

الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

67. On that Day friends will become enemies, one to another, except the God-fearing.[68]

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾

68. O My slaves! For you there is no fear this day, nor will you grieve.

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

69. Those who believed in Our revelations and were Muslims,[69]

ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾

70. Enter the Paradise, you and your spouse,[70] delightfully.

يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

71. To them will be passed dishes of Gold and cups.[71] There will be all that souls desire and all that eyes delight in [72] There you shall abide forever.

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾

72. This is the Paradise which you are made to inherit because of what you used to do.[73]

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾

73. For you there will be plenty of fruits from which to eat.[74]

إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾

74. Verily the guilty [75] will be under punishment in Hell for ever.

64. For explanation please see Surah Aal-e-Imran Note No.76.

65. For explanation please see Surah Maryam Note No.55.

66. "That is: Committed polytheism and denial, (kufr). The Christian's belief about Prophet Eesa that he is the son of God is not only polytheism but also disbelief and a very great wrongful act as well.

67. For explanation, please see Surah A'raf, Note No.287.

68. In the world disbelievers make misguided people their friends, but on the Day of Resurrection they will be enemies to one another, because they will realise that their friendship was the cause of their misguidance. However the mutual friendship of the God-fearing on the Day of Resurrection will continue, for they will realise that they had been persuading each other to follow the truth.

This ayah of Quran warns every body that he should see with whom he has struck. friendship and where he is taking him.

69. This ayah clarifies that the glad tidings of Paradise is for those who believed in Allah and surrendered themselves to Him (lived as Muslims), that is whose life was fully governed by Islam.

70. Means believing (Momin) wives. There is a glad tidings for the people of faith that with them their Momin wives will also enter the Paradise.

71. The utensils in the Paradise will be of very high quality. There is no dearth of gold in Allah's treasures, therefore He will provide golden utensils for the people of Paradise, When the cups of (holy) wine will be of gold, one can imagine what kind of wine will be served to them.

72. The beauty of Paradise will please the hearts and cool the eyes. Everything in paradise will be such a piece of beautiful art that it will be a permanent satisfying experience for the taste.

73. The people of faith will be told that they have been made to inherit Paradise (i.e. they will own it), in recompense for their acts, so that they may feel happy that their efforts have borne fruit.

74. A special mention has been made of the fruits of Paradise because they are very tasty and invigorating.

75. Means disbelievers and polytheists.

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

75. There will be no relaxation in their punishment, and they will remain there with despair.

وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوا هُمُ الظّٰلِمِينَ ﴿٧٦﴾

76. And We did not wrong them, but they wronged themselves.[76]

وَنَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُمْ مّٰكِثُونَ ﴿٧٧﴾

77. They will call out: "O Malik (Keeper), Let your Lord put an end to us."[77] But he will answer: "Here you will remain."

لَقَدْ جِئْنٰكُمْ بِالْحَقِّ وَلٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كٰرِهُونَ ﴿٧٨﴾

78. Verily, We had brought the Truth to you, but most of you were averse to the truth.[78]

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

79. Or have they taken a final decision? (If so) then We will also take a final decision.[79]

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوٰىهُمْ ۚ بَلٰى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

80. Do they think We cannot hear their secret talks and private conversation?[80] Oh Yes, Our messengers (angels) who are at their side, record it all.[81]

قُلْ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ فَأَنَا أَوَّلُ الْعٰبِدِينَ ﴿٨١﴾

81. Say: "If the Most Gracious (Rahman) had a son, I am the first of the worshippers."[82]

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

82. Immaculate is the Lord of the heavens and the earth, Lord of the Throne (Arsh), above what they ascribe.[83]

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتّٰى يُلٰقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾

83. So let them be involved in debates and play till they face the day which are they promised.[84]

وَهُوَ الَّذِي فِي السَّمَآءِ إِلٰهٌ وَفِي الْأَرْضِ إِلٰهٌ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

84. And it is He who is God in heaven and God on earth. He is the Wise, the All-Knowing.

76. Such a severe punishment for the disbelievers is not an injustice to them, but it will be quite in keeping with His sense of justice. The law of nature requires that whoever jumps in the fire must burn, and whoever takes poison must die.

77. That is: It would be better if we do not exist at all.

78. This will be an answer to those in the Hell: when We had presented the truth before you through our messengers, you did not like to hear it. Now face the punishment for denying the truth.

79. If they have decided finally to reject the truth, then let them know that We will also finally decide to punish them.

80. Hints at the secret conspiracies that were being hatched against Islam and its Prophet.

81. Allah knows the most secret and hidden things and hears everything, and He has also arranged to get recorded by the angels these machinations so that on the Day of Judgment they may be produced as evidence.

82. That is: Presuming that God had a son, then how could I have denied it when I am the first and the foremost in worshipping God. You should try to ponder over the fact that a person who is sincere in worshipping Allah as well as who is most active is denying that God has a son.

فَاَنَا اَوَّلُ الْعَابِدِيْن

The clause I am the first of the worshippers, has been used to emphasise the negation of the absurd suggestion that Allah has a son. The sincerity of the Prophet's devotion to and obedience of Allah was well known, and therefore, an allusion to it in bringing home the point is very effective. The words: How could I deny it, are understood. Another example of such use can be found in Surah Yunus:

قُلْ يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ مِنْ دِيْنِيْ فَلَا اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰكُمْ۔ (یونس۔۱۰۴)

"Say: 'O people! if you are in doubt of my religion then (know that) I do not worship those whom you worship instead of Allah, but I worship Allah who causes you to die.

(Surah Yunus -104)

Here also the words 'know that' are understood, but the context makes it clear that they are meant to be included.

In short in the ayah under discussion the presumption that Allah could have a son has been refuted in a very effective and wise way. If for the sake of argument anything is presumed, it does not mean that it could be a possibility, and an argument for it. Its example is found in surah Anbia:

لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا۔ (سورۃ انبیاء :۲۲)

"Had there been other gods in these (heaven. and earth) besides Allah, both would have been disordered, gone to ruin." -(Surah Anbia- 22)

In this ayah also what has been presumed has been merely to refute the argument of the polytheists, and from it the existence of more than one God cannot be proved.

83. Allah is free and above all things that are not according to what His greatness demands. And the concept of a child for Him is not at all in accordance with His greatness.

84. When these people are not prepared to listen to reason and understand right things and merely want to indulge in debates and discussion and playfulness, then leave them to their condition. On the Day of Resurrection they will realise as to what a wrong stance they had taken, and what adverse consequences await them.

وَتَبٰرَكَ الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۚ وَعِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٥﴾

85. **Blessed is He to whom belongs the sovereignty in the heavens and the earth and all that is between them. With Him is the knowledge of the Hour of Doomsday, and to Him you will return.**

وَلَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُوْنَ ﴿٨٦﴾

86. **Those whom they invoke besides Him have no power to intercede for them, excepting he who bears witness to the truth knowingly.**[85]

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ﴿٨٧﴾

87. **And if you ask them who created them, they will reply: Allah. Then how can they turn away from Him?**[86]

وَقِيْلِهٖ يٰرَبِّ اِنَّ هٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُوْنَ ﴿٨٨﴾

88. **And his (prophet's) appeal: "O my Lord! These are the people who do not believe."**[87]

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ ۚ فَسَوْفَ يَعْلَمُوْنَ ﴿٨٩﴾ ع

89. **So bear with them and say Peace.**[88] **They will soon come to know.**[89]

85. Nobody has the authority to intercede on behalf of anyone. However those whom Allah will allow they will intercede, and their intercession will not be haphazard, but will be based on knowledge and they will only present the true cases. So far as the polytheists and the disbelievers are concerned, none will intercede on their behalf, neither the angels nor the prophets, for in their case intercession is prohibited. As for the other sinful slaves, about them also they will first inquire whether they deserve to get the intercession or not. If they deserve it, then they will intercede, otherwise not. Therefore, the reliance of the wrong doing people on intercession is not right. The real thing is one's own acts, the recompense for which every one will get. Therefore, every one should try to correct his own conduct and practice and live a righteous life. For further explanation please see Surah Maryam Note No.111.

86. How easily they become a prey to Satan's misguidance that angels are the means of intercession with Allah, so worship them and being pleased with their worship they will intercede with Allah on their behalf, and will deliver them from every kind of trouble and punishment. This very concept of intercession has created, the belief in the angles' being worthy of worship. Otherwise the reality is quite clear: the Creator is Allah and when Creator is Allah then worthy of worship is Allah only. When angels are not the creator, then how could they be deities?

87. This is the appeal of the Prophet (S.A.W.) to Allah about the obstinate people that they have gone so far in their misguidance that the clear arguments of Quran also do not impress them. And they still persist in not accepting the Truth. From the context it appears that Allah has answered the appeal of His messenger and now they will be dealt with accordingly about which the directions are being given further on.

According to us here 'We have heard your appeal' is understood.

88. The word 'Salam' (Peace) used here is not by way of a greeting which is exchanged between two Muslims when they meet each other, But it is a beautiful manner of taking leave of a person who does not listen to reason and is bent on arguing for the sake of argument only.

The meaning of the ayah is Allah says " O Prophet! We have heard your appeal. If they do not listen to you, let them be, leave them alone, get away from them saying 'Salam' in a decent way."

89. That is: Very soon they will see their adverse end.

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SURAH AD–DUKHAN

44. AD–DUKHAN
(THE SMOKE)

NAME: The Surah takes its name from a mention of the word 'Dukhan' in the ayah No.10.

TIME OF REVELATION : It was revealed in Makkah and it is presumed, from its topics, that it might have been revealed after the Surah Az-Zukhruf.

CENTRAL THEME: To inform the detractors of Quran and the rejecters of the Prophet of the painful punishment that awaits them.

ORDER OF THE VERSES: In Ayah Nos. 1 to 6 Quran's dignity and significance has been presented.

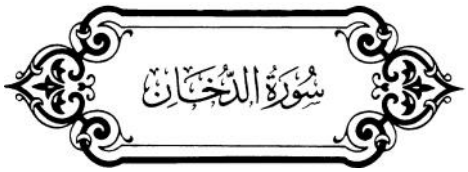
Recognition of the Revealer of the Quran has been presented in Ayah Nos.7 and 8.

In Ayah Nos.9 to 33 the ruin of the community of Firaun and the triumph of the Bani Israil has been narrated, as an historical example to show what tragic end the opponents of the prophet meet and the glory that greets his followers.

Verses Nos. 34 to 57 relate the separate ends of those who deny the life in the Hereafter and those who lead a righteous life believing in the Hereafter, the ends which they will see on the Day of Judgment.

Ayah Nos.58 and 59 are the concluding verses, in which those who do not pay due respect to the Quran, have been warned, that is, the topic with which the surah had begun, the surah has also been concluded.

44. SURAH AD-DUKHAN
(THE SMOKE)



Ayah : 59.

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Ha. Meem.[1]**

حٰمٓ ﴿١﴾

2. **By the Book that is clear.[2]**

وَالْكِتٰبِ الْمُبِيْنِ ﴿٢﴾

3. **Truly, We have sent it down during a blessed night.[3] Verily, We were to warn mankind. [4]**

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ﴿٣﴾

4. **During that (night), every (kind of) wise decisions were being taken.[5]**

فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ﴿٤﴾

5. **(As) a Command from Ourselves.[6] Verily, We were to send down messengers![7]**

اَمْرًا مِّنْ عِنْدِنَا ؕ اِنَّا كُنَّا مُرْسِلِيْنَ ﴿٥﴾

6. **A mercy from your Lord.[8] He hears all, knows all.[9]**

رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦﴾

7. **Lord of the heavens and the earth, and all that is between them, if you would believe.[10]**

رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا اِنْ كُنْتُمْ مُّوْقِنِيْنَ ﴿٧﴾

8. **There is no God, but Him. He gives life and death, your Lord and the Lord of your forefathers of the past.**

لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ؕ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿٨﴾

9. **Nay, but they play in doubt.[11]**

بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ ﴿٩﴾

10. **Then wait for the day when will appear visible smoke from the sky.[12]**

فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ﴿١٠﴾

1. These letters have been explained in Note No.1 of Surah Momin. In the ayah No.4 of this Surah a mention is made of the wise command or decision of Allah, these letters hint at that very topic, and Allah's wise commands prove His being Wise.

2. This has been explained in Note No.2, Surah Zukhruf.

3. That is: The light of guidance shone in the darkness of the night, as if it had appeared tearing the darkness of ignorance; and that hour was a very auspicious and blessed hour, when the revelation of Quran had begun. From the revelation of Quran, springs of goodness flew and the ambience had become full of spiritual blessings. This night on account of this very unique quality became the night of dignity and worthy of respect and honour (Lailatul Qadr). Generally the commentators have opined that this night and the Lailatul Qadr were from the very beginning the night of blessings, and it was selected for commencing the revelation of Quran. But in its support there is no ayah from the Quran nor any prophetic tradition. The place from where Allah had called Moosa at the time of granting him prophethood has been termed as holy region (Surah Qasas -30). It is obvious that this region was not holy before this event, but it means that this region is being honoured for having been selected for this historic event. Similarly the meaning of revealing Quran in the holy night means that the night has become holy because of the revelation of Quran in the night of Lailatul Qadr. (Please see Surah Qadr, Note No.2).

It is the same night which has been termed as the Night of Qadr (Dignity) in the Surah Qadr, and beginning of the revelation of Quran was during the month of Ramdhan:

شَهْرُ رَمَضَانَ الَّذِیْ اُنْزِلَ فِیْهِ الْقُرْآنَ ۔(بقرہ: ۱۸۵)

"Month of Ramdhan in which Quran was revealed." -(Baqarah 185)

Therefore, this holy night is a night of the month of Ramdhan and according to the clarification in the hadith it is one of the odd nights. Some commentators have taken it to be the 15th night of the month of Sha'ban, which is known as 'Shab-e-Barat. 'But this is contrary to the clarification of the Quran. Refuting this Allama Ibn Katheer writes:

> "Those who have said that the half of the month of Sha'ban is this night, as is related by Ikramah, then they have said a very far off thing, for Quran explains that it is the night of Ramdhan. As for the hadith which Abdullah bin Saleh has narrated through the sources of Laith, Aqeel and Zahri, to Uthman bin Muhammad bin Nadir-ul- Akhnas, that the messenger (S.A.W.) has stated that the decision for the death is taken from Sha'ban to Sha'ban, till a person marries and he is about to get a child, but his name has been included among the dead persons. But this hadith is 'Mursal.' (i.e. a taba'ee has ascribed the hadith to the prophet without the source of a prophet's companion). And this kind of narratives cannot be presented against the clarifications of the Quran in its ayah." -(Tafseer Ibn Katheer Vol.4, page.137).

In fact the importance and greatness of the night of the half month of Sha'ban (Shab-e-Barat) is proved neither by Quran nor by hadith. The narratives which are presented in support of its greatness are either weak or invented. By such narratives no principle is established in the religion. If there were any significance in the Shab-e-Barat, then it would have been known very well to the companions of the Prophet, and there would have been many people to narrate it. But the strange thing is that there are only weak narrators to quote this is important thing or those people Who have made creating of false hadith there practice.

4. To stir and make alert humanity which is lying in negligence and is ignorant of its own consequence, is the most important purpose of the Quran.

5. In this night very important and wise decisions were taken, for example the decision to bless Muhammad, Sallal Lahu Alaihi wa Sallam, with prophethood, to grant him a miraculous Book, to protect this Book, to perfect the deen and to make it overpowering, to set forth the Muslim Ummah, and to place it at the leadership of humanity, and to place the House of Ka'ba under its guardianship, to bring a universal religious revolution in the world through this Ummah, to

select for Paradise the never-fading flowers of humanity. These and such other decisions which were the manifestation of Allah's wisdom.

6. The revelation of Quran has been as a decree from the Ruler of the Universe binding on all of us to obey the commands contained therein, and refusal to obey them will make one essentially liable for punishment. Let no one be under the wrong impression that it is immaterial if you believe in it or not.

7. It was Our decision that one messenger has to be sent, and We selected Muhammad, Sallal Lahu Alaihi wa Sallam, for this purpose and sent down revelation to him.

8. This Book has been sent down as a mercy from your Lord. Do not consider it a botheration for yourself. If you will accept it, then there will be showers of mercies and favours on you.

9. The two attributes of Allah have been purposely mentioned here to inform the people that whatever is said about this great Book He hears and however it is treated He sees.

10. Allah's being the Lord of the Universe is a reality, but you have no faith in it. If you had faith in it, you would not have made others your gods.

11. They are in various kinds of doubts about God, and the realities which are being presented are not seriously reflected upon by them. Nay, but they are playing with them.

12. Refers to the smoke of the Doomsday which will envelop the disbelievers, as is clear from the ayah that follow. But from a tradition in Bukhari, as narrated by Abdullah bin Masood, it refers to that smoke which people of Makkah saw in the sky at the time of the severe famine in which people suffered terribly. Generally the commentators present this saying as an explanation for this ayah, but Allama Ibn Katheer has disagreed with this and has written that Quran calls it 'visible smoke', which means that it could be seen by every one. But according to Abdullah Ibn Masood's explanation it was imaginary smoke which was being seen by the people on account of their terrible hunger. And if it were an imaginary smoke, then Quran would not have said that it would envelop the people." - (Tafseer Ibn Katheer, Vol.4 page 139).

According to us it is not proper to interpret any ayah of the Quran to suit the meaning of a narrative which does not fit in with the apparent Quranic aspect and its context. However the narrative can be explained by saying that there has been some error in its narration by the different narrators. And as for the enveloping or the disbelievers by the smoke on the Day of Resurrection, there is also a mention in Surah Rahman:

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَارٍ
وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ۔ (رحمٰن:۳۵)

"Flames from fire and smoke will be released on you, so you will not be able to protect yourselves." (Surah Rahman-35).

As for the hadith in which a prophecy has been made that smoke will appear before the Doomsday (Muslim -Kitabul Fitan), it is another smoke which is a symbol of the appearance of the Doomsday. In the said hadith this smoke has not been mentioned to be the explanation of this ayah.

And verily before them We tried Firaun's people. An honoured messengers came to them. (Saying): "Deliver to me the slaves of Allah. I am an honest messenger to you. "Do not be vain against Allah. Verily, I bring you a clear authority. "And verily, I have sought refuge of my Lord and your Lord lest you stone me. "And if you do not believe, leave me alone."(Al-Quran)

11. That will envelop the people. This is a painful punishment.

يَغْشَى النَّاسَ ۖ هٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

12. 'Our Lord ! Relieve us of our punishment. We will (now) believe.'

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

13. Now how can they benefit from admonition when an obvious prophet had come to them ?[13]

أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾

14. But they turned away from him, saying: a madman taught (by others).[14]

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾

15. If we slightly relieve the punishment, you will revert (to disbelief).[15]

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

16. On the day when We will seize them with greater seizure,[16] that day We will really punish them.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ ۚ إِنَّا مُنتَقِمُونَ ﴿١٦﴾

17. And verily before them We [17] tried Firaun's people.[18] An honoured messengers came to them.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾

18. (Saying): "Deliver to me the slaves of Allah.[19] I am an honest messenger to you.[20]

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

19. "Do not be vain against Allah. Verily, I bring you a clear authority.[21]

وَأَن لَّا تَعْلُوا عَلَى اللَّهِ ۖ إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ ﴿١٩﴾

20. "And verily, I have sought refuge of my Lord and your Lord lest you stone me.[22]

وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾

21. "And if you do not believe, leave me alone."[23]

وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾

13. It is obvious that the opportunity to get reprieve for taking benefit from the admonition will not be available at the time of the occurrence of the Day of Resurrection, and it is the proof of the fact that the punishment of smoke which is being mentioned by Quran is the smoke of the Doomsday.

14. This charge of the disbelievers was totally baseless. If they really thought that somebody was teaching and instructing him, then why did they not point out who he was. What kind of man he was that for the whole life he lay hidden and did not disclose that he was the author of this great book. As for the charge of madness, anybody can see what truth is in that by even a cursory glance of the Great Book. Is that the rambling of a mad man or a collection of wise words?

15. It is the same thing as mentioned in Surah An'am, ayah No.28 :

وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَاِنَّهُمْ لَكَاذِبُوْنَ۔

"And if they were returned (to the world) they will repeat the same things which they were forbidden to do. And indeed they are absolute liars."

16. Means the seizure of the Day of Resurrection. It is supported by the saying of Ibn Abbas (R), which has been quoted by Tabari:

'Ikrama narrates that Ibn Abbas stated: Ibn Masood says that Al-batshatul kubra' means the Day of Badr, but I say that it is the Doomsday ."

-(Tafseer Tabari, Vol.25, page 70).

17. The chronicle of the people of Firaun has been narrated at many places before this, but here those aspects have been presented which are corresponding to the conditions then prevailing.

18. Trial to find out what they do with the weaker section of the people after getting power, and also of your behavior as to how you treat Allah's messenger and what attitude you adopt concerning him after seeing him perform the miracles.

19. That is: Send the Bani Israil with me so that they may go with me out of Egypt. They are the slaves of Allah and not of Firaun, and Allah has commanded that you should allow them to go with me so that they may live and obey Allah in a free atmosphere.

20. I am an honest messenger that I am conveying Allah's message exactly as it is, and there cannot be any fear or doubt about me conveying any wrong message or distorting it or adding to it.

21. A clear authority of being a messenger from Allah. It means a miracle.

22. It gives an idea that the people of Firaun had decided to stone to death Prophet Moosa, and it also shows the courage and determination of the Divine Messenger.

There is also a guideline in this ayah that when there is a grave danger for a Momin from the enemy, he should seek Allah's refuge.

23. That is: If you do not agree with me, let it be, but at least do not obstruct me, and leave me alone. But even this reasonable request was also not acceptable to them, and they continued to think of various steps to harm Prophet Moosa.

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فَدَعَا رَبَّهٗۤ اَنَّ هٰۤؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ ﴿۲۲﴾

22. Ultimately he prayed to his Lord that these are guilty people.[24]

فَاَسْرِ بِعِبَادِیْ لَیْلًا اِنَّكُمْ مُّتَّبَعُوْنَ ﴿۲۳﴾

23. (The Lord commanded): "Take away my slaves by night.[25]Verily, you will be followed.[26]

وَاتْرُكِ الْبَحْرَ رَهْوًا ؕ اِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ ﴿۲۴﴾

24. And leave the sea behind calm. Surely they are an army to be drowned."[27]

كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّعُیُوْنٍ ﴿۲۵﴾

25. How many gardens and water-springs they left behind,

وَّزُرُوْعٍ وَّمَقَامٍ كَرِیْمٍ ﴿۲۶﴾

26. Farms and beautiful sites,

وَّنَعْمَةٍ كَانُوْا فِیْهَا فٰكِهِیْنَ ﴿۲۷﴾

27. And pleasurable things in which they took delight.[28]

كَذٰلِكَ ۫ وَاَوْرَثْنٰهَا قَوْمًا اٰخَرِیْنَ ﴿۲۸﴾

28. Thus (We dealt with them). And we made other people inherit all that.[29]

فَمَا بَكَتْ عَلَیْهِمُ السَّمَآءُ وَالْاَرْضُ وَمَا كَانُوْا مُنْظَرِیْنَ ﴿۲۹﴾

29. Neither the heaven nor the earth shed tears for them,[30] nor were they reprieved.

وَلَقَدْ نَجَّیْنَا بَنِیْۤ اِسْرَآءِیْلَ مِنَ الْعَذَابِ الْمُهِیْنِ ﴿۳۰﴾

30. And We delivered Bani Israil from a shameful punishment,

مِنْ فِرْعَوْنَ ؕ اِنَّهٗ كَانَ عَالِیًا مِّنَ الْمُسْرِفِیْنَ ﴿۳۱﴾

31. From Firaun.[31] Verily, he was excessive,[32] tyrant.[33]

وَلَقَدِ اخْتَرْنٰهُمْ عَلٰی عِلْمٍ عَلَی الْعٰلَمِیْنَ ﴿۳۲﴾

32. And We chose them (Bani Israil) knowingly in preference to all other nations.[34]

وَاٰتَیْنٰهُمْ مِّنَ الْاٰیٰتِ مَا فِیْهِ بَلٰٓؤٌا مُّبِیْنٌ ﴿۳۳﴾

33. And We gave them signs in which there was a clear test.[35]

24. Prophet Moosa uttered this prayer as he became quite disappointed, after continually trying hard to persuade Firaun and his people to accept his message, and when he was completely satisfied, that they would not accept his message of faith, he appealed to Allah.

25. Hints at the fact that the decision of destroying the nation of Firaun had been taken and that Prophet Moosa should leave Egypt with Bani Israil that very night.

26. For explanation, please see Surah Shua'ra Note No.49.

27. By striking his staff on the sea water, as commanded by Allah, a clear path was made for Prophet Moosa and his people, and the water of the sea had been withdrawn, in a miraculous way so that Bani Israil could cross the sea. Prophet Moosa was directed that after crossing the sea he should leave the sea in the same condition and need not try to bring it back to its original position by again striking it with his staff. It was Allah's plan that Firaun with his army and people should enter the sea seeing an open dry path before him, and when he would reach in the middle Allah would bring back the sea in its original position, thus drowning Firaun and all his army and companions.

28. For explanation, please see Surah Shua'ra, Note No.52.

29. For explanation, please see Surah Shu'ara Note No.53.

30. On the destruction of Firaun and his people, neither the denizens of the heavens nor those of the earth grieved or shed tears, because those who were destroyed were tyrants and oppressors, and were responsible for their own destruction.

31. That is : Firaun had himself become a symbol of punishment for Bani Israil, which was putting them to disgrace. But Allah showed mercy to the faithful group of Bani Israil and freed them from the grip of Firaun.

In this event there is a lesson for the people of faith that if for some reason they fall into the grip of some tyrannous power then they should fulfill the demands of faith with patience and perseverance, Allah will open for them some avenue for deliverance.

32. He was such as would cross the limits of morality. In other words he was immoral, ill-mannered and tyrant.

33. On the one hand if he was a tyrant for the human beings, on the other hand he was disobedient to and rebel against Allah.

34. The selection of Bani Israil for the religious leadership and guidance of the world was on the basis of Allah's knowledge, i.e. He had the knowledge of the capability, etc. of Bani Israil, and the selection of that nation was most appropriate from amongst the nations of the world.

35. For example those miracles which were like rewards for Bani Israil, like drying up of the sea, clouds providing cover in the desert, sending down from the heavens eatables like Mann-o-salva, etc. But in that there was also a trial of their patience and steadfastness.

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34. Verily, these people [36] say (with confidence) :

إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾

35. There is nothing but our first death,[37] and we will not be raised again.

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾

36. Bring back our fathers if you speak the truth.[38]

فَأْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ ﴿٣٦﴾

37. Are they better or the people of Tubb'a[39] and those before them?[40] We destroyed them, for surely they were guilty.

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَاهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾

38. And We created not the heavens and the earth, and all that is between them as a matter of play.[41]

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ ﴿٣٨﴾

39. We have created them with (purposeful) truth, but most men do not know. [42]

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

40. The Day of Judgment[43] is the appointed time for all.

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

41. On that day a friend will be of no avail to a friend, nor can they be helped,

يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾

42. Except he on whom Allah has mercy.[44] Verily, He is the Mighty, Merciful.[45]

إِلَّا مَن رَّحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

43. Verily, the tree of Zaqqum,[46]

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾

44. Will be the sinner's food.[47]

طَعَامُ الْأَثِيمِ ﴿٤٤﴾

45. Like molten metal, it will simmer in his belly, [48]

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾

46. Like the seething of boiling water.[49]

كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾

36. Means polytheists of Makkah.

37. That is: The death which will come for the first time will be the last stage of life, and after that there will be continuation of life and no more death.

38. That is: If there is any truth in second life, then let those who died long ago be brought back to life, let them be revived. When we will see the dead persons coming to life again then we will believe in the life after death.

This was a foolish demand from them, for what is learnt by experience does not remain a thing Unseen, and therefore, there does not arise any question of then where dose the exam stand, whereas this whole life is totally an examination believing in it.

39.Tubb'a was the name of the kings of Yemen, who belonged to the tribe of Himyar community of Saba, who lived before Christ.

"In the carved writings of the reigns of kings of Moin and Saba that is at least one thousand years before B.C. the word 'Tubb 'a' appears." - (Arazul Quran Vol.1 p.293).

It is difficult to say with certainty what was their exact period in history and there is no reliable source to know their detailed conditions. However, from Surah Qaf. Ayah No.14, it seems that a messenger had been sent to them, whom they belied and were finally destroyed.

40. That is: Nations like A 'd and Thamud that were misguided.

41. For explanation, please see Surah Anbia, Note No.16.

42. There is a purpose and an objective for creating this universe, and that is the matter of reward and punishment, and to select the most virtuous of mankind and bless them with eternal triumph and enduring blessings of Paradise. But most men are unaware of the purpose of their existence, and they have absolutely no worry to know what is the purpose of their life.

43. That is: The Day of Resurrection.

44. On the Day of Resurrection neither the relationship of family members will be of any use nor anybody's friendship, but the question of salvation will depend on the mercy and grace of Allah, therefore, whoever disbelieves in Allah should not expect any mercy from Allah.

45. Allah is great and powerful, therefore, whomsoever He takes into the grip of His punishment, he cannot escape. And He is Merciful, therefore, there is none who can prevent Him from bestowing His mercy on anyone whom He selects for His mercy.

46. For explanation, please see Surah Saffat, Note No.51.

47. Means disbelievers, as is clear from ayah No.50.

48. That is: After eating Zaqqum, they will experience as if in their stomach molten metal has been poured.

49. Zaqqum will be boiling in the stomach like scalding water.

خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ﴿٤٧﴾

47. (It will be said): "Seize him [50] and drag him into the depth of Hell,

ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿٤٨﴾

48. "Then pour upon his head the punishment of boiling water.

ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿٤٩﴾

49. "Taste! You are a mighty and noble man.[51]

اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ﴿٥٠﴾

50. "This is the very thing about which. you were in doubt."[52]

اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ﴿٥١﴾

51. However, the God-fearing will be [53] in a peaceful place. [54]

فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿٥٢﴾

52. Amidst gardens, and water-springs.

يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ﴿٥٣﴾

53. Attired in fine silk and Brocade, facing one another.

كَذٰلِكَ ۗ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿٥٤﴾

54. Thus (they will be honoured). And We will wed them to houris with beautiful eyes.[55]

يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ﴿٥٥﴾

55. There they will call for all kinds of fruits with a sense of security.

لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَوَقٰهُمْ عَذَابَ الْجَحِيْمِ ﴿٥٦﴾

56. Having tasted the death for once, they will not die again.[56] And He will save them from the punishment of Hell.

فَضْلًا مِّنْ رَّبِّكَ ۭ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٥٧﴾

57. It will be by the grace of your Lord.[57] That is the supreme achievement.[58]

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥٨﴾

58. We have (O Prophet!) made it easy in your language so that they may heed.[59]

فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿٥٩﴾

59. Wait then, they too are waiting.[60]

50. This will be a command to the angels.

51. It is a taunt that he considered himself a very honoured and gracious person, although he had acted in a mean way by transgressing and disobeying Allah. He will be asked to taste the fruit of his own actions and to realise how mean and disgraceful he was.

52. To deny Hereafter, and the matter of reward and punishment is a major sin, but even having any doubts about them is also equally blameworthy, because nursing doubts leads a man to behave in a rebellious way and leads him to make the world as his goal and success in the world as the ultimate triumph. Therefore, from the viewpoint of acts and conduct there is no difference between a man who denies and a man who doubts. Therefore, both of them are equally liable to get punishment of burning in the Hell.

53. In contrast to the deniers and doubters, the mention is now being made of the God-fearing men, and it is made clear that only those persons are pious, and virtuous who believe in the Hereafter and who spend their lives in obeying Allah.

54. That is: Where there will be no kind of danger or fear, means Paradise.

In the hadith it is mentioned that:

اَنَّ لَكُمْ اَنْ تَصِحُّوْا فَلَا تَسْقَمُوْ اَبَدًا وَاَنَّ لَكُمْ اَنْ تَحْيَوْا فَلَا تَمُوْتُوْا اَبَدًا ، وَاَنَّ لَكُمْ اَنْ تَشُبُّوْا فَلَا تَهْرِمُوْ اَبَدًا۔ وَاَنَّ لَكُمْ اَنْ تَنْعَمُوْا فَلَا تَبْأَسُوَا اَبَدًا۔ (مسلم کتاب الجنۃ)

"It has been decided in your favour that you will remain ever healthy and will never fall ill, you will ever remain living and will never die, you will ever remain young and will never get old, you will ever live luxuriously and will never be discomforted." -(Muslim Kitabul Jannah)

55. The word 'Hoor' is used to denote a beautiful woman having fair colour, with eyes like those of a deer. Here are meant those women of Paradise who will be wed to the God-fearing men going to Paradise. Nowhere in the Quran it is mentioned that it will be a different kind of creature, therefore, its apparent sense and meaning are that the houris will be from the female species of mankind. And it would not be unlikely that those virgins who die before marriage would be made houris. Quran also states that the faithful men will get their worldly wives as their better halves in Paradise, but in addition they will also get these houris. (Allah knows better).

As for the view that in Paradise a Momin will get seventy or even more hourise, there is no reality in this statement. Neither Quran states this view nor any hadith supports it. Such things are stated by the story-tellers, and the critics of Paradise make it a matter of their mockery and fun.

56. That is: After dying once in the world, they will not die again and will live for ever.

57. To be safe from the punishment of hellfire will be on account of piety and fear of God, but it will be absolutely by the grace of Allah. Without His favour, it is not possible for anyone to enter the Paradise.

58. To be safe from the punishment of Hell and to enter the Paradise is the supreme triumph. Those who consider it as the real success, they are prepared to achieve it.

59. Quran was revealed in the Arabic language, which is the language of the holy Prophet and his nation. Besides, it has been narrated in a very simple and easily understandable style, so that the people may benefit from its counsel, admonition and remembrance. The distinguishing characteristic of Quran is that it relates the intricate and difficult topics in such a simplified language that it becomes easy for a common man to understand its meaning. It deals with mysteries of the universe, the internal feelings of man, spiritual matters, and the condition of Doomsday. These matters can be easily understood if studied by persons with open mind. This benefit can also be derived by those who do not know Arabic by studying its translations in various languages, provided the translations are correctly done.

This ayah explains the following ayah of Surah Qamar:

وَلَقَدْ يَسَّرْنَ الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ۔ (قمر:۲۲)

"We have made Quran easy for

remembrance (to seek counsel). Is there anyone who would seek counsel." - (Surah Qamar -22)

From this the meaning of 'Zikr' (remembrance) seeking counsel is fixed. Therefore, those scholars who have not taken this clear meaning into consideration but have translated it to mean that Quran has been made easy to facilitate memorizing are proved wrong by this ayah.

60. If even after this explanation and advice, they are waiting for ultimate judgment, then leave them to their fate, and wait. The conditions will themselves indicate what the Prophet and Quran had said has been proved to be true.

45. AL-JATHIYAH

NAME: In ayah No.28, it is mentioned that every nation will be kneeling on the Day of Resurrection, and this allusion gives the surah its name.

TIME OF REVELATION: Was revealed in Makkah, and according to the topics it can be presumed that it might have been revealed immediately after the Surah Ad-Dukhan.

CENTRAL THEME : Drawing attention to monotheism and the signs of the Hereafter, to warn of the adverse consequences of denying them.

ORDER OF THE VERSES: In Verses Nos. 1 to 6 attention has been drawn to the sign of Tawheed (monotheism), to which Quran is inviting mankind.

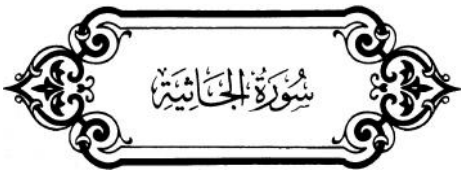
In Ayah Nos. 7 to 15 those people who refuse to listen to Allah's revelations have been warned of their adverse consequences, and the people of faith have been directed to excuse them.

AyahNos.16 to 20 warn Bani Israil for their creating dissent and disputes in the religion after receiving that blessing, and directing them that the shariah which was being sent down to them should be followed.

AyahNos.21 to 35 remove a few doubts and answer the objections about the Day of Reward and Punishment.

Ayah Nos.36 and 37 are the concluding ayahs of the Surah in which Allah's praise has been narrated.

45. SURAH AL-JATHIYAH



Ayat : 37

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

حٰمٓ ﴿١﴾

1. Ha. Meem.[1]

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾

2. The revelation of the Book is from Allah,[2] the Mighty, the Wise.

اِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ﴿٣﴾

3. Verily, in the heavens and the earth there are signs for believers.[3]

وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ﴿٤﴾

4. And in your creation and in the beasts that are scattered in the earth are signs for the people with full faith.[4]

وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٥﴾

5. And in the alternation of night and day, and the provision that Allah sends down from the Heaven with which He revives the earth after its death, and in the marshalling of the winds, are signs for men of understanding.[5]

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَ اللّٰهِ وَاٰيٰتِهٖ يُؤْمِنُوْنَ ﴿٦﴾

6. These are the revelations of Allah that We recite to you with truth.[6] Then in what fact, after Allah and His signs, will they believe?[7]

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ﴿٧﴾

7. Woe to each sinful liar ![8]

يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ﴿٨﴾

8. Who hears the revelations of Allah recited to him, and then as though he never heard them, persists in pride. Give him tidings of a painful punishment.[9]

1. For the explanation of these letters please see surah Momin, Note No.1. In this surah Ha and Meem hint at Allah's being Wise (Hakim), which occurs in ayah No.2.

2. Quran repeatedly clarifies that Allah has revealed this Book to His messenger so that there should not remain any doubts in the minds of the people and that they should realise their responsibility in relation to this Book.

3. For those who are prepared to take into consideration the signs that draw attention towards Allah and accept the faith, there are great signs in heavens and the earth. Quran relates these signs with detail so that people may ponder and contemplate. Further on some signs have been mentioned.

A hint also emerges from this ayah that faith an emotional-cum-spiritual state Which is created in a man on a thoughtful observation of the sky and the earth. If a man is in his healthy sensible nature, then on observing the earth and the sky his inner self would of itself acknowledge that this is the artistic creation of one God, and only He is the rightful worship-worthy Being.

4. Pondering over these signs that recognition of Allah is attained which strengthens the belief of His being the only God.

5. While pondering over the signs faith and belief in the heart is strengthened, at the same time man also gets intellectual satisfaction.

6. These revelations from Allah are being recited before you in such a way that they are free from all kinds of adulteration. Every word of the Book is Allah's own word, and through it truth is appearing before mankind in a clear and unambiguous form.

7. When the existence of Allah is a clear reality, and His revelations have further clarified His existence and His unity, then what further proof is needed to convince them of such a clear fact for accepting faith?

8. The life of a person, who speaks lies concerning Allah, is essentially a life of a sinner.

9. Painful punishment is not a thing for which a tiding is given, but to startle the disbelievers this word is used, so that they may come to their senses.

وَإِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْـًٔا اتَّخَذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝٩

9. And when he knows anything of Our revelations, He makes it the butt of a jest. For such there is a shameful punishment.

مِنْ وَّرَآئِهِمْ جَهَنَّمُ ۚ وَلَا يُغْنِيْ عَنْهُمْ مَّا كَسَبُوْا شَيْـًٔا وَّلَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ۝١٠

10. Beyond them there is Hell,[10] and that which they have earned,[11] will not be of any use to them, nor those whom they have taken as protecting friends besides Allah.[12] Theirs will be an awful punishment.

هٰذَا هُدًى ۚ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝١١

11. This is guidance.[13] Those who denied the revelations of their Lord, for them there is terribly painful punishment.

اَللّٰهُ الَّذِيْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيْهِ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝١٢

12. It is Allah who has subdued the ocean to you [14] so that ships may sail on it at His bidding, so that you may seek His bounty [15] and render thanks to Him.

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝١٣

13. And He has subjected to you whatever is in the heavens and whatever is in the earth, all is from Him.[16] Surely there are signs [17] in this for thinking men.

قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوْا يَكْسِبُوْنَ ۝١٤

14. Tell those who believe to forgive those who do not look forward to the exemplary warning days of Allah, so that He may requite the people what they earn.[18]

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ فَعَلَيْهَا ۗ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ۝١٥

15. Whoever does what is right, does it to his own advantage, and whoever commits evil does so at his own peril. [19] Then to your Lord you will be returned.[20]

وَلَقَدْ اٰتَيْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ۝١٦

16. We gave to Bani Israil the Book, and wisdom and prophethood, [21] and provided them with good things [22] and exalted them above the (other) nations.[23]

10. That is: For them in their future life is Hell.

11. Earning includes wealth, property and also acts of righteousness and wickedness.

12. Whether they may be idols or devi and devta, angels or pious persons, in whose devotion they are so absorbed and from them they hope to gct what is done with Allah.

13. That is: This Quran.

14. Subdued to you means placed at your disposal to serve you. It is His physical law that in the oceans large ships remain floating on the surface, while a stone thrown in its water sinks.

15. Means trade journeys which are the means of earning livelihood, which is termed as Allah's bounty, because it is Allah's over lordship and power which grant man his livelihood and provision for sustenance, for which thanks are due.

Trade and business are done by a believer as well as a disbeliever. But their ways of thinking and attitude are basically different. A believer thinks that his efforts are to seek Allah's bounty that the provision that He has made will be achieved by him and he will offer thanks to Him. While a disbeliever thinks that he has to earn his livelihood on the strength of his own ability. And whatever he gets he thinks that it is on account of his own efforts.

16. All things are created by Him and He has put them in the service of mankind for their benefit. Besides Him there is none who is their Creator nor anybody who can put them to service.

17. These are the signs towards which man's attention has been drawn. They are the best means of attaining Allah's recognition and developing a correct relationship with Him. And every person can achieve these results on pondering over these signs in the guidance of Quran, as is being presented by Quran. These signs are such that can be understood by classes and masses and they appeal more to the heart, while the logical arguments which are presented to man are not so easy that can be understood by every one, nor are they so impressive.

18. By days of Allah are meant those historic days on which Allah punished the guilty nations of the world. Such instructive punishment will be given in future also to people who will follow footprints of the guilty nations. But in case of these who do not fear any such reprisals inspite of their guilty acts and persist in hurting the interests of the people of faith, instructions are given that their acts be ignored and they should be left to be dealt with by Allah.

On the one hand this is the guidance of Quran, and on the other the attitude of the present Muslims is that on the slightest provocation they are exceedingly irritated and are ever ready to launch a protest movement.

It may be noted that there is a place and occasion for acting on the guidance of ignoring or forgiving the hurt from the disbelievers, and also there is a time and place for fighting against them. There is no contradiction in both the ayah, and there is no reasons to believe that one cancels the other.

19. For explanation, please see Surah Ha Meem As-Sajdah, Note No.71.

20. That is: From where your beginning had taken place, to that place you will have to return. Your birth had taken place at the bidding of your Lord.

You have not been created by any other being nor are you to return to any other being.

21. Bani Israil were given Scriptures like the Torah, Bible and the Psalms. Along with it they were given wisdom (commandments) that is the understanding of the Divine Book, so that they may take guidance from it in their practical life, and among them a series of prophets were sent.

22. That is: Pure lawful provisions, food, etc., were provided to them. In Egypt they had to live as an oppressed people. After coming out from Egypt the free ambience which was made available to them and the kingdom which they got in Palestine all this was provided to them so that they might earn lawful livelihood and lead righteous life. It has become easy for them to earn their livelihood living within the limits of the Shariah.

23. Compared to others, they were selected to invite the people of the world to the religion of truth and to give them a lead. This was a great honour. And for this purpose Baitul Maqdis was made the centre of the Islamic dawah.

وَاٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ فَمَا اخْتَلَفُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ
الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۭ اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ
الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝۱۷

17. And gave them clear commandments. And they did not differ until after the knowledge came to them, through rivalry among themselves. Verily your Lord will judge between them on the Day of Judgment about what they used to differ.[24]

ثُمَّ جَعَلْنٰكَ عَلٰي شَرِيْعَةٍ مِّنَ الْاَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ اَهْوَاۗءَ
الَّذِيْنَ لَا يَعْلَمُوْنَ ۝۱۸

18. Then We sent you on a plain Shariah, so follow it, and do not follow the desires of ignorant men.[25]

اِنَّهُمْ لَنْ يُّغْنُوْا عَنْكَ مِنَ اللّٰهِ شَيْـــًٔا ۭ وَاِنَّ الظّٰلِمِيْنَ بَعْضُهُمْ
اَوْلِيَاۗءُ بَعْضٍ ۚ وَاللّٰهُ وَلِيُّ الْمُتَّقِيْنَ ۝۱۹

19. They can be of no use to you in comparison to Allah.[26] And verily as for the wrong doers, some of them are friends of one another and Allah is friend of those who fear Him.

هٰذَا بَصَاۗىِٕرُ لِلنَّاسِ وَهُدًى وَّرَحْمَةٌ لِّقَوْمٍ يُّوْقِنُوْنَ ۝۲۰

20. These are the points of enlightenment for mankind,[27] and a guidance and a mercy for people who are firm in their belief.

اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ سَوَاۗءً مَّحْيَاهُمْ
وَمَمَاتُهُمْ ۭ سَاۗءَ مَا يَحْكُمُوْنَ ۝۲۱ ع

21. Or do those who indulged in evil acts suppose that We shall make them as those who believe and perform good acts, the same in life and death?[28] What a bad judgment that they make! [29]One of the worst decision that is being taken by them.

وَخَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ
بِالْحَقِّ وَلِتُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ۝۲۲

22. And Allah created the heavens and the earth with truth,[30] and so that every soul may be repaid what it has earned.[31] And they will not be wronged.[32]

اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ وَاَضَلَّهُ اللّٰهُ عَلٰي عِلْمٍ وَّخَتَمَ عَلٰي
سَمْعِهٖ وَقَلْبِهٖ وَجَعَلَ عَلٰي بَصَرِهٖ غِشٰوَةً فَمَنْ يَّهْدِيْهِ مِنْۢ
بَعْدِ اللّٰهِ ۭ اَفَلَا تَذَكَّرُوْنَ ۝۲۳

23. Did you see him who makes his desire his god,[33] the man whom Allah leaves in error ,[34] setting a seal upon his ears, and heart and drawing a veil over his eyes? [35] Who can guide him after Allah[36] (has withdrawn guidance)? Will you not then take heed?[37]

24. For explanation, please see Surah Aal-e-Imran Notes Nos.27,28 and Surah Ha Meem As-Sajdah Note No.68 and Surah Yunus NoteNo.144.

The difference of Bani Israil about which Quran speaks is a lesson for the followers of Quran. Yet Muslims have adopted the same attitude as that of the Bani Israil. Before them is the clear command of the Quran and the authentic traditions of their prophet, even then they have been split up in groups and various sects, and interpret according to their own whims. Free from blind following and undue devotion, very few Muslims appear to be unprejudiced, who study the Quran, and there are still few Muslims who follow the teachings of Quran and the traditions of the Prophet. Today the Muslim society is riddled with various innovations and they are badly under the pressure of their personal desires.

25. Follow the Shariah which is being given to you through the Quran and do not follow the ways of the people of the Book by leaving this Shariah, which they have adopted in their religion to follow their whims.

26. This is a warning that if you leave this Shariah and follow the invented ways of the people of the Book according to the desires, they will not save you from Divine Punishment on the Day of Judgment.

27. These are the things which give you knowledge.

28. For explanation, please see Surah Saad Note No. 38

29. This is a very unreasonable and unjustifiable fact that evil doers should be placed on the same level as the righteous persons, and it should be thought that whatever method be used it is similar in the sight of Allah. He neither takes any notice of those who commit evil and tyrannize people, nor does He get pleased with those who perform good acts, and rewards them.

30. Explanation has been given in Surah Dukhan Note No.42.

31. This is the truthful purpose for which the world was created. If the matter of reward and punishment was not to occur, then there would not have been any purpose for this universe. Those who deny the ultimate reward and punishment are not able to fix up any purpose for the creation of this universe. And what a tragedy that man is in darkness about this purpose of his own and the universe's creation and should live without knowing what is going to happen in future, and what preparations are necessary for the final showdown. Can there be any doubt about the failure of a person who considers the examination Hall to be a place. for merrymaking?

32. It has become clear that the severe and eternal punishment which will be meted out to the disbelievers will be quite justified. Only those people can term it as unjust who are unaware of the balance of justice that has been established in the universe:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ۔ (الرحمٰن:۷)

"He raised high the sky and established the balance."-(Surah Rahman:7)

33. For explanation please see Surah Furqan Note No.57.

To leave aside knowledge, intelligence and the light of the divine revelation, and to follow the carnal desires is as good as worshipping them, that is why they have been termed as to have been made deities, otherwise nobody actually worships his own desires. Allama Aaloosi has explained the ayah thus:

"This is an expression of amazement on the condition of a person, who inspite of following the divine guidance obeys his own desires, as if he is worshipping them. To make it more effective a metaphor is used here." -(Roohul Ma'ani, part 25, page 152).

34. He has not been left in error unknowingly, but Allah did it with full knowledge of his condition that he is not prepared to accept the guidance. The condition of his thinking was known to Allah, so Allah left him to wander.

35. For explanation please see Surah Baqarah Note No.15.

36. Whoever comes under the divine law of misguidance none can make him understand nor guide him.

37. This is a warning for the listeners of Quran to take heed otherwise they would also become like worshippers of desires.

وَقَالُوْا مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا وَمَا يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿٢٤﴾

24. And they say:"There is nothing but the life of the world we die and we live here, and nothing destroys us exept time."[38] (In fact) they have no knowledge of this, they do merely guess.[39]

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ حُجَّتَهُمْ اِلَّآ اَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٥﴾

25. And when Our clear revelations are recited to them, they say: "Then bring back our fathers, if you are truthful."[40]

قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٦﴾

26. Say: "Allah gives you life, then causes you to die, then He will gather you all on the Day of Resurrection. Of this there is no doubt, yet most men do not know it."[41]

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَىِٕذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ﴿٢٧﴾

27. And to Allah belongs the sovereignty of the heavens and the earth; and on the day when the Hour of Doomsday arrives, the followers of falsehood will be lost.

وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۚ كُلُّ اُمَّةٍ تُدْعٰٓى اِلٰى كِتٰبِهَا ۭ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٨﴾

28. And you will see each nation kneeling,[42] each nation summoned to its record. (It will be said): This day you are requited for what you used to do.

هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۭ اِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٩﴾

29. This Record of Ours speaks with truth against you,[43] Verily We have caused what you did to be recorded.[44]

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِيْ رَحْمَتِهٖ ۭ ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ﴿٣٠﴾

30. Then, those who believed and performed good acts, their Lord will admit them into His mercy. That is the evident triumph.[45]

وَاَمَّا الَّذِيْنَ كَفَرُوْا ۣ اَفَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِيْنَ ﴿٣١﴾

31. And as for those who disbelieved (will be told:) Were not Our revelations recited to you? But you were scornful and became a guilty people.

38. In the ayah the word 'Dahr' is used which means Time. The polytheists of Makkah were not the deniers of the existence of God, but they thought that other beings were in such a position that they could make or mar anybody. And among them was also a group which did not consider Allah as one who caused death, but that death occurred due to passage of time. They thought that death was neither a part of divine plan nor was there a second life after death. Therefore, they used to consider their end dependent on the passage of time, that a time comes and a man passes away, as man used to get young and old with the passage of time. For this reason they used to abuse the time if any disaster occurred causing inconvenience. This has been forbidden by the Prophet (S.A.W.) in a hadith :

قَالَ اللّٰهُ يَسُبُّ بَنُوْ آدَمَ الدَّهْرَ وَاَنَا الدَّهْرُ بِيَدِى اللَّيْلُ وَالنَّهَارُ ۔ (صحیح البخاری کتاب الادب)

"Allah says children of Adam abuse Time, although I am Time, and the night and day are under my control."
(Sahih Bukhari -Kitabul Adab).

The meaning of the words 'I am Time' is not that Allah exists in the material form as time. Allah is free from and beyond the possibility of having any material existence. All things that have material existence are created ones and not the Creator. Allah is the Creator of all material things, therefore, time is also a created thing and not the creator. The meaning of this Hadith Qudsi is this that when a person receives some harm from a thing, he abuses time considering it to have come from that source. But in fact it is Allah who causes changes in the circumstances and conditions of the world, therefore, whatever good or bad thing is received by man is not without the knowledge and bidding of Allah. To curse Time for this is to (God forbid) curse God, because time does not cause any harm to anybody.

It may be noted that the word 'Dahriya' is presently used for a person who is an absolute denier of God or an atheist and thinks passage of time as the cause of all acts. But whatever is stated in the ayah is about the polytheists, though it applies to atheists also.

39. This assertion of theirs is not based on any logic, but is merely guesswork, on the basis of which they talk in this way, otherwise how do they know that there is no spirit which would face any problem after death and that all are to be revived on a certain day.

40. This argument of theirs is no argument at all. They present it and ask that if dead people can be made to come to life again, then bring their fathers back to life. This demand was totally absurd, because Quran states that revival of all humans will take place on the Day of Resurrection, and not at any time in this world. If it were to take place in the world, then where was the question of accepting faith and where was the occasion for taking test?

41.This is a positive answer to their question, that passage of time does not give life nor does it cause death of anybody. It is Allah who gives life and who causes death, and He has fixed the Day of Resurrection for reviving all mankind, but a very large number of people does not know this absolute Truth.

42. That is: On the Day of Judgment every group of people will appear before Allah in such a condition that everyone of them will be crouching on knees. Crouching is a humiliating position, and on that day even the proudest of men will be on his knees. Everyone will be helpless to be in this condition and collectively even those nations which were very proud will be crouching before God.

In this ayah the glimpse of the Day of Judgment that has been shown is sufficient to break the pride and vanity of the proudest nations, provided it they are prepared to study it with open mind.

43. This will be the tape record of every body's acts and everybody will hear his own record. The statement of the Quran that this record of mankind will speak should not astound anyone, because man has already invented the tape-recorder. With the modern discoveries and inventions the truth of Quran is becoming more and more clear.

44. That is: Our angels are taking that down in writing.

45. What triumph can be more satisfying than a man's being admitted in Allah's mercy permanently?

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِي مَا السَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾

32. And when it was said: "Verily, Allah's promise is the truth and there is no doubt of the coming of the Hour of the Doomsday," you said:"We know nothing of the Hour of Doomsday, it is but a conjecture, nor are we convinced."[46]

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٣﴾

33. And the evil of what they did will manifest [47] itself to them and what they used to deride will encompass them.[48]

وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٣٤﴾

34. And they will be told: "We will forget you [49] as you yourselves forgot that you would meet this day. Hell will be your home and none will help you.

ذَٰلِكُم بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

35. "That is because you scoffed at Allah's revelations and were deceived by your earthly life.[50] "On that day there will be no way out for them, nor will they be given a chance to make amends.[51]

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

36. Then praise be to Allah,[52] Lord of the heavens and Lord of the earth, the Lord of the Worlds.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾ ع

37. To Him belongs majesty in the heavens and the earth, as He is mighty, Wise.

46. There are people who are total deniers of Doomsday, and there are also many who are in doubt about the occurrence of the Doomsday, and they are not prepared to believe that one day the Doomsday will certainly occur. Both these kind of people are disbelievers and guilty, because both ignore the Hereafter and lead their life as such, and therefore, the end of both will be the same.

47. That day they will realise that what a sad and horrible mistake was committed by them by denying the occurrence of the Hereafter, when they will see the results of their acts.

48. That is: The punishment of the Hell about which they used to cut jokes in the world.

49. You are being ignored because you do not deserve to be shown mercy.

50. Seeing the glitter of the world man gets so much attracted and attached to the worldly life that he is not prepared to think about any life after the life of this world. He interests himself only in gathering the utmost benefit in this world. And as for the life after death, if at all it occurs, that will be seen. This is a great deception, but even today most people are deceived by such a thought. And it is Quran that wants to take them out of this deception. If only they could study it with seriousness!

51. The place for making amends or repentance is the world and not the Hereafter. After failing in the test in the world there is no other chance for making amends or preparing for another test.

52. These are the last ayah of the Surah which end on the praises of Allah and they give us a feeling that for the wise things that have been disclosed in the Surah for them Allah should be praised and thanked.

❍ ❍ ❍ ❍ ❍ ❍

SURAH AL-AHQAF

46. AL-AHQAF

NAME: There is a mention of an abode 'Al-Ahqaf' of the nation of Aad in a sandy land near Yemen in Ayah 21. This has given the Surah its name.

TIME OF REVELATION : It is a Makkan Surah and it can be presumed from its topics that it might have been revealed in the midst of that period. Some commentators have opined that this Surah was revealed at the time of the Holy Prophet's return from Taaif. But in this Surah we do not find any mention of how the Holy Prophet's invitation to truth was made a subject of mockery and the way the event of jinns hearing Quran near Nakhla, it will, God willing, be explained while discussing Ayah29.

CENTRAL THEME : To warn the people that the denial of monotheism, prophethood and the Hereafter is the denial of that true purpose for which this universe has been created.

ORDER OF THE VERSES: In Ayah 1 to 12 it has been claimed that the Quran is the Word of Allah and the unreasonableness of polytheism explained. Doubts regarding prophethood have also been removed.

Ayah 13 to 16 bear good tidings and comfort for the men of Faith.

In Ayah 17 to 20 the disbelievers have been warned of their adverse end.

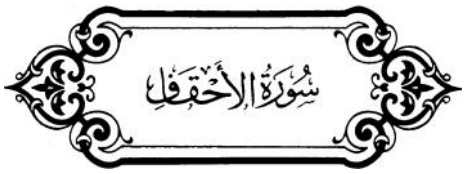
In Ayah 21 to 28 moral lesson has been provided citing the bad end of the nation of Aad.

In Ayah 29 to 32 the event of jinns listening to Quran and accepting the Faith has been narrated.

Ayah 33 and 34 remove doubt about the life after death and also warn people of the punishment in Hell.

In Ayah 35 there is advice to the Holy Prophet to have patience and also a word of comfort for him.

46. SURAH AL-AHQAF



Ayah : 35

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Gracious, Most Merciful

حٰمٓ ﴿١﴾

1. Haa. Meem.[1]

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾

2. This Book has been revealed from Allah, the Mighty, the Wise.[2]

مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ؕ وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ﴿٣﴾

3. We have created the skies and the earth and what is between them with (purposeful) truth,[3] and only for a term appointed.[4] But these disbelievers turn away from what[5] they are being warned.

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ؕ اِيْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤﴾

4. Say: Have you thought over whom you invoke besides Allah? Show, which thing of the earth they have created. Or have they any share in the creation of the skies? Bring me a Book revealed before this, or some vestige of knowledge (in support of what you say), if you are truthful.[6]

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ﴿٥﴾

5. And who is further astray than those who, invoke besides Allah those who are unable to answer them till the Day of Resurrection, and are unaware of their invocation.[7]

وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ﴿٦﴾

6. And when mankind will be gathered, they will be their enemies and will disown their worship.[8]

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ﴿٧﴾

7. When our clear Ayaat are recited to them these disbelievers say, about the Truth which has come to them, that this is obvious magic.[9]

1. For the explanation of these letters please see Surah Momin, Note 1.

In Ayah 2 of this Surah there is a mention of Allah's being Wise. These letters point towards that attribute of Allah.

2. For explanation, please see Surah Jathiyah, Note 2.

3. For explanation please see Surah An'aam, Note 124 and Surah Yunus, Note 15.

4. For explanation, please see Surah Room, Note 14.

5. That is: From the Day of Resurrection and the Reward and Punishment of the Hereafter.

6. Worthy of worship can only be He who is the Creator. The polytheists should show what has been created by those whom they worship. Have they any share in the creation of this universe? If not, then how they became gods? And if anybody claims that something has been created by some ones other than Allah and hence they are partners of Allah then how did they come to know it? The only source of knowing it can be Allah's Book or the Prophetic Guidance, which should have been recorded in such a way that it may attain the degree of knowledge and certainty. Now if such proof is not available either in any Divine Book revealed before the Quran nor in any Guidance recorded in the sayings of prophet Ibrahim or Prophet Ismail, then what is the basis of such a big claim?

It must be kept in mind that this challenge of the Quran is regarding only those books which are divine and whose revelation to the prophets is a historical fact. Although many unauthorized changes have been made in the Torah, Psalms and the Bible, yet there are some parts of the Divine Word in them. Nowhere in these books it is mentioned that some one else besides God has created something, or that there are more than one God or that man should worship also some being other than one God. As for those books which have been declared by various religious groups as the holy books of their religion, there is no historical proof of their being divine scriptures, nor do these books claim to be the words of God, nor do their topics testify that they are words of God. Therefore, if in these books a concept of various gods and goddesses (Devi Devtas) is found, it is neither a proof nor an acceptable argument, but it is a false belief of their compilers, which they have presented as the holy books of their religion. This is a false imputation and calumny against Allah, and not the statement of Allah.

Similarly, in the matter concerning belief, only those traditions attributed to the prophets will be admitted as proof and as acceptable argument which have the position of being knowledge and certainty. For example the construction of Baitullah (House of Allah) by Prophet Ibrahim and the starting of the custom of Hajj pilgrimage so that the marks of monotheism may remain prominent in every age. That is why Quran has put the condition of "Min Ilmin" with "Atharatin" thereby meaning that only those things whose being related to the Prophets have attained the degree of knowledge and certitude.

7. The word "man" (whom) is used in this Ayah which, in Arabic language, is used to indicate creatures with intellect. Hence they can mean only angels, jinns, prophets and pious persons. Quran makes it clear that to invoke them for meeting needs, for easing out of difficulties and for help is grave straying and a totally meaningless thing. There is no ground for invoking them nor are they able to hear anybody's call.

Inspite of this explanation of Quran a large number of Muslims is involved in this straying. They invoke saints and peers for help and think that despite being burried in graves they hear our call, where as they remain totally unaware of their calling. This belief itself is corrupt that those who are burried in graves hear the call of the invoker. When, during their lives, they could not hear the voice of one who called them from a distance, then wherefrom did they get the power or establishing contact with those who are living in the world while they themselves are in the other world of Barzakh and of hearing the call of everyone of their followers living any corner of the world? This is a totally absurd thing. But the "ignorant Maulavis" have made such absurd things Islamic belief. They interpret these Ayat saying that they are concerning idolaters. As a result of this wrong interpretation a large number of Muslims are entangled in polytheism. Had they studied Quran with a pure mind they would have received Guidance.

8. It means: do not think that those whom you are invoking for the fulfillment of your desires, by showing excessive devotion, will, on the Day of Reckoning, be pleased with you. No. They will become your enemies saying why did you behave with them in a way which befits only Allah. They will deny your calling, which is a kind of worship, and will say, 'we were not aware of it'.

9. Seeing the effects of the Divine Word they term it as magic.

Though before this the Book of Moses has arrived as a guide and a mercy. And this Book confirms it in the Arabic language so that it may warn the wrongdoers and it is a glad tiding for the righteous. Those who said: Allah is our Lord and then remained firm thereon there is no fear for them and neither will they grieve.*(Al-Quran)*

أَمْ يَقُولُونَ افْتَرٰىهُ ۖ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ
لِي مِنَ اللَّهِ شَيْـًٔا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفٰى بِهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

8. **Do these people say that this man has invented it? Say: "If I have invented it, then you will not at all be able to protect me from Allah. He knows well what you say about it. He suffices for a witness between me and you. He is Oft-Forgiving, Most Merciful.[10]**

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحٰى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

9. **Say: I am not a new thing among the Messengers[11] and I do not know what will be done with me or with you.[12] I only follow what is revealed to me, and I am but an open and clear warner.[13]**

قُلْ أَرَءَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ
مِّنْ بَنِي إِسْرَآءِيلَ عَلٰى مِثْلِهِ فَـَٔامَنَ وَاسْتَكْبَرْتُمْ ۖ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ﴿١٠﴾

10. **Say: Have you thought this also that if this is from Allah and you rejected it, whereas a witness from Bani Israil to the like there of believed in it and you became proud [14] (what a big crime will it be?). Allah does not guide such wrongdoing people.**

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ
إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾

11. **The disbelievers say regarding the believers that if this (Quran) were a good thing, then these people would not have attained it first, before us.[15] And since they have not obtained Guidance from it, they will say this is an old falsehood. [16]**

وَمِن قَبْلِهِ كِتٰبُ مُوسٰى إِمَامًا وَرَحْمَةً ۚ وَهٰذَا كِتٰبٌ مُّصَدِّقٌ
لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا ۖ وَبُشْرٰى لِلْمُحْسِنِينَ ﴿١٢﴾

12. **Though before this the Book of Moses has arrived as a guide and a mercy.[17] And this Book confirms it [18] in the Arabic language so that it may warn the wrongdoers [19] and it is a glad tiding for the righteous.**

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

13. **Those who said: Allah is our Lord and then remained firm thereon there is no fear for them and neither will they grieve.[20]**

10. That is: He is giving you a chance to repent and to reform your behaviour and thus be worthy of His Mercy and Pardon.

11. That is: Man's history is not without Divine messengers, and therefore there is no reason that my claim of being a messenger should startle them that a novel or unique thing is being presented to them. When history is a witness to the arrival of prophets previously too, then my prophethood is, by no means, a novel thing. Hence you should think seriously whether this claim of mine is merely a hollow claim or it is a fact which is proved by undeniable arguments.

12. I do not know that, as a messenger, through what stages I will have to pass. I also do not know when and what decision will be taken about you. That is: will you be granted the wisdom to repent or you too will be destroyed as the people before you were destroyed. I do not possess detailed knowledge of such matters. Of course, I believe in whatever I get by way of revelation.

This Ayah makes it clear that the Holy Prophet knew about future happenings only to the extent the revelation revealed. It is only Allah who has the knowledge of the unseen.

Explaining this Ayah, Allamah Aaloosi writes:

"I do not consider good the saying of a person who says that the Prophet had the knowledge of the unseen. It would, instead be better to say that' Almighty Allah had intimated him about the knowledge of the unseen and He had granted him this knowledge'.

(Roohul Ma'ani,Vol.26,P.10.)

13. Meaning: Henceforth it is your responsibility to accept Faith. It is not my responsibility to compel you to become believer per force.

14. A witness from Bani Israil means a man from Bani Israil who had the knowledge of Torah and who had accepted Faith at the time of the revelation of these Ayah. Thereafter a few more persons from the People of the Book living in Makkah also accepted Faith as mentioned in Surah Bani Israil:

اِنَّ الَّـذِيْـنَ اُوْتُـوا الْعِلْمَ مِنْ قَبْلِهٖ اِذَا يُتْلٰى عَلَيْهِمْ يَـخِـرُّوْنَ لِلْاَذْقَانِ سُجَّدًا۔وَيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلاً۔(بنی اسرائیل:۱۰۷، ۱۰۸)

"Verily, those who were given knowledge before it, prostrate themselves upon their faces when it is read to them saying: Immaculate is our Lord! The promise of our Lord was bound to be fulfilled'.

(Surah Bani Israil, 107,108)

In this Ayah of Surah Bani Israil no special person is meant, similarly in this Ayah also no specific person is in view, but it refers to a person who had the knowledge of the Torah and who had embraced Islam and had believed in Quran. Allamah Ibne Katheer also has interpreted this Ayah in the same way. Those commentators who have taken this Ayah to refer to the Jew scholar Abdullah bin Salam of Madina have declared this Ayah to have been revealed in Madinah, although the whole Surah is Makkan. They had to indulge in this formality only because Abdullah bin Salam became Muslim after the Holy Prophet migrated to Madina. Hence he could not be the person meant in this Ayah. The author of "Tadabbur-e-Quran" has said something different and that is by "witness" is meant the Christ (peace be upon him) who had prophecied the coming of Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) but the words of the Ayah 'like thereof' are not in conformity with this statement (of the author of 'Tadabbur-e-Quran).

The purpose of this Ayat is to turn the attention of the deniers of the Quran to this fact that when a person from Bani Israil having the knowledge of a Divine Book became a believer of this Quran giving witness that the teaching of it was similar to the teaching of the Torah, how much irresponsible is it on your part to reject it considering it a strange teaching!

15. These are the words of the leaders of disbelievers and the owners of worldly status. They thought that we possess this pomp and glory only because Allah is pleased with us.

Therefore, had this Quran been revealed by Allah, then, first of all He would have bestowed such a big good (advantage) upon us. But since we did not get such guidance and those people have accepted it who are poor and without access and influence then how could it be a God sent good? It was only due to this wrong mentality of theirs that they remained deprived of Guidance.

16. That is: all the Quranic talks about reward and punishment are totally false and that the history of this falsehood is very old because, the people of the past were also being terrified with such talks.

17. That is: how the thing which is being declared 'falsehood' by them can be false when it has been guiding people correctly. Accordingly people have been guided by the Torah and Allah's mercy has sheltered them.

18. Basically Quran presents the same teaching as the Torah. This is not such a book which is teaching something new.

19. By 'wrong doers' is meant those people who are doing wrong to their own selves by indulging in a sin like polytheism.

20. For explanation please see Surah Haa Meem Sajdah, Notes 44,45

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We have commended unto man kindness to his parents. His mother bore him in pain and gave birth to him in pain. The bearing of him and the weaning of him is thirty months. Till when he attains the prime of life and reaches the age of forty he prayed: O my Lord! Grant me that I may give thanks for the favour which you have bestowed upon me and upon my parents and I may do right acceptable to you. And be gracious to me in my issue. I have turned to You and I am of the Muslimeen (Your obedient).

14. These are the people of the Garden where they will dwell for ever. This will be the Reward for their deeds.[21]

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

15. We have commended unto man kindness to his parents.[22] His mother bore him in pain and gave birth to him in pain.[23] The bearing of him and the weaning of him is thirty months.[24] Till when he attains the prime of life and reaches the age of forty [25] he prayed: O my Lord! Grant me that I may give thanks for the favour which you have bestowed upon me and upon my parents and I may do right acceptable to you. And be gracious to me in my issue. I have turned to You and I am of the Muslimeen (Your obedient).[26]

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

16. We shall accept the best deeds of such people [27] and overlook their evil deeds. They shall be among the companions of the Garden. True promise which was made to them.

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

17. And he who says to his parents: Fie on you! Do you threaten me that I shall he brought forth again (from the grave) whereas several generations have passed before me.[28] And both of them seek Allah's help and say to him: Woe to you ! Believe. The promise of Allah is true. But he says that these are fables of the ancient people.[29]

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي ۖ وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

18. Such are the people against whom is proved the dictum of Allah (His sentence) among the previous generations of jinns and men.[30] Certainly they will he the losers.

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

19. And for each there will be ranks according to his deeds.[31] And that He may pay them fully for their deeds. And no injustice will be done to them.

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ۚ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

21. That is: Jannat (Paradise) is not a thing which can be gained without paying any price. It will be given as a reward for deeds. Hence whoever desires to get the Garden should show his being worthy of it in his practical life.

22. Parents' right is the biggest of all rights to which Allah's slaves are entitled. Hence Allah has very forcefully enjoined upon giving good treatment to parents. Good treatment includes giving respect and honour to them, serving them, helping them, efforts to please them, making sacrifice for them and praying to Allah for their wellbeing This is the demand of man's natural relation with them. Therefore Shariat has attached great importance to it, and has termed it a very big virtue. But the western society which has become empty of morality does not recognize this right of parents. There children remain totally careless about their parents needs and feelings and do not feel any responsibility concerning them. How can those who do not recognized the rights of Allah recognize the rights of His slaves!

For further clarification please see Surah Luqmaan, Note 17, 20 and 21 Surah Bani Israil Note 28 .

23. It is on the basis of this that, compared to father, the mother is more entitled to polite behavior. This point of the Ayah has been explicitly described by the Holy Prophet. The tradition goes:

" A man came before the Holy Prophet and said: Who is most entitled to my courtesy? The Prophet replied: Your mother.He asked: who after that? Replied:Your mother. He again inquired: who thereafter? Answered: Your mother. He again asked Thereafter?"Your father" came the reply of the Holy Prophet". (Bukhari 'Kitabul Adab')

24. In this Ayah the duration of bearing and weaning is jointly shown thirty months whereas the period of weaning is mentioned as two years.

وفِصٰلُهٗ فِي عَامَيْنِ (لقمان:۱۴)

" And his weaning is in two years".

Moreover, in Surah Baqarah the weaning period is mentioned full two years (Surah Baqarah Ayat: 233). Therefore the religious jurisprudents (Fuqahaa) have, from this Ayat of Surah Ahqaaf, derived that the minimum period of pregnancy is six months. It means that if a child is born six months after Nikah (marriage) it will be regarded as a lawful offspring.

25. Man arrives at the age of discretion when he becomes a youth and his mind becomes ripe when he is forty.

26. This Ayah describes the character of a man who fears Allah and apprehends his responsibility to Allah. As soon as he arrives at the age of discretion he remembers Allah's beneficence, especially His favour that He granted offspring to his parents and enabled them to nourish him. When he reaches the age of forty years this feeling becomes stronger and he prays for the grant of being thankful and virtuous. He also prays that his children too be virtuous.

It has become clear that a virtuous man likes to see his children too virtuous. Such a man will inevitably give religious education and training to his children and rear them appropriately.

In this Ayat the words "I may do right acceptable to You" indicate that only that deed is credible which is done with the pure intention of pleasing Allah and which does not have even an iota of show or pretence.

27. Since the good deeds of such persons are not only good in themselves but have also been done with a good intention and in proper spirit they are the best deeds in the sight of Allah and they will be acceptable to Him.

28. Those people who have died will not return alive.

29. This is the character of that fellow who denies Hereafter. When his parents tell him to accept Faith he says that the second life is a mere fable. Instead of accepting the advice of his parents he behaves arrogantly with them.

This Ayat clearly indicates the circumstances prevailing at the time of its revelation. Both the characters described in this Ayat had then come forth to surface prominently.

30. The people of such character are worthy of punishment. They are among that group of men and jinn which has been worthy of punishment in the past.

31. The rank of a person in paradise will be in accordance with his virtuousness. Similarly the place of a sinner in Hell too will be in accordance with his evils.

If man wants a high rank in Heaven he should do good deeds of high standard.

وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَذْهَبْتُمْ طَيِّبٰتِكُمْ
فِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۚ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ
الْهُوْنِ بِمَا كُنْتُمْ تَسْتَكْبِرُوْنَ فِي الْاَرْضِ بِغَيْرِ
الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُوْنَ ﴿٢٠﴾

20. And on the Day when those who disbelieve shall be placed before the Fire (it will be said to them) you obtained your good things in the life of the world and you took pleasure from them.[32] So this Day you will be awarded the punishment of ignominy because you were arrogant on earth without just cause and because you disobeyed.[33]

وَاذْكُرْ اَخَا عَادٍ ؕ اِذْ اَنْذَرَ قَوْمَهٗ بِالْاَحْقَافِ وَقَدْ خَلَتِ
النُّذُرُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖۤ اَلَّا تَعْبُدُوْۤا اِلَّا
اللّٰهَ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿٢١﴾

21. Remember the brother of Aad [34] when he warned his people in the sand hills (Ahqaf)[35]-----and the warners came and passed away before and after him[36] -- saying: Worship none but Allah. I fear for you the torment of a terrific day.[37]

قَالُوْۤا اَجِئْتَنَا لِتَاْفِكَنَا عَنْ اٰلِهَتِنَا ۚ فَاْتِنَا بِمَا تَعِدُنَاۤ
اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٢٢﴾

22. They said: Have you come to turn us away from our gods?[38] Then bring upon us that punishment with which you are threatening us, if you are telling the truth.

قَالَ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۫ وَاُبَلِّغُكُمْ مَّاۤ اُرْسِلْتُ بِهٖ وَلٰكِنِّيْۤ
اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ﴿٢٣﴾

23. He said: its knowledge is only with Allah. I am conveying you the Message with which I have been sent. But I see that you are a people in ignorance.

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ قَالُوْا هٰذَا
عَارِضٌ مُّمْطِرُنَا ؕ
بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ﴿٢٤﴾

24. Then when they saw it [39] in the form of a cloud coming toward their valleys, they said: here is a cloud which will shower rain upon us. No, but it is the thing for which you were making haste. It is a wind (storm) containing painful torment.[40]

تُدَمِّرُ كُلَّ شَيْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا يُرٰۤى اِلَّا
مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِيْنَ ﴿٢٥﴾

25. It will destroy every thing by the commandment of its Lord. Then their condition became such that nothing could be seen except their dwellings.[41] Thus do we punish the sinners.[42]

32. That is: You were so much involved in the worldly comforts bestowed upon you by Allah that you forgot both Allah and the Hereafter. The worldly favours are meant to make man thankful to his Lord. They should be so used that man may get its better exchange in the other life, and not be a mere hoarder and a materialist.

33. Arrogance indicates the pride in one's heart and 'Fisq' (disobedience) indicates evil deeds.

34. That is prophet Hood (Alaihis Salaam) who was a member of the people of Aad and was sent as a Messenger for them, and whose life story has been described in Surah Hood.

35. Ahqaaf means hillocks of sand. Here it means that area which is situated near Hadarmaut in the east of Yemen. The people of Aad were living here before the time of Prophet Ibrahim (Alaihis Salaam). It was a very civilised region of that time. But now it is a desolate sandy land where huge sand hills have made it very difficult for one to travel. In geography this region is called 'Rubul Khaali' (Please see picture in the commentary on Surah Fajr Page No. 992).

36. Meaning: Prophet Hood was not a new Messenger. Prophets had come before him and also after him.

37. It means the day of descent of Divine punishment which will cause terrible destruction.

38. It was an idol-worshipping community which was not prepared to leave aside their idols and to accept ONLY ONE GOD as worthy of worship.

39. That is the divine punishment.

40. They had become joyful on seeing the cloud hoping it will rain and will give them peace.But Prophet Hood (Peace Be Upon Him) as it is obvious from the context-—warned them that it was not a blessing but a trouble for them, and it was a punishment for them which was hovering over their heads.

41. That is: stormy winds destroyed them so totally that they were completely wiped out from the surface of the earth and their pompous civilization too was ruined.

42. That is: The punishment which descended on the people of Hood is an example of the form in which Almighty Allah awards punishment in this world.

وَلَقَدْ مَكَّنّٰهُمْ فِيْمَآ اِنْ مَّكَّنّٰكُمْ فِيْهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَّاَبْصَارًا وَّاَفْـِٕدَةً ۖ فَمَآ اَغْنٰى عَنْهُمْ سَمْعُهُمْ وَلَآ اَبْصَارُهُمْ وَلَآ اَفْـِٕدَتُهُمْ مِّنْ شَيْءٍ اِذْ كَانُوْا يَجْحَدُوْنَ بِاٰيٰتِ اللّٰهِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٢٦﴾

26. We had given them that power which is not given to you.[43] We had endowed them with ears, eyes and hearts. But their ears and eyes and hearts did not avail them since they were denying the signs of Allah [44] and they were encircled by the thing they used to mock at.[45]

وَلَقَدْ اَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى وَصَرَّفْنَا الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢٧﴾

27. We have destroyed populations round about you.[46] We had shown Our Signs in various ways so that they might turn.

فَلَوْلَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ قُرْبَانًا اٰلِهَةً ۭ بَلْ ضَلُّوْا عَنْهُمْ ۚ وَذٰلِكَ اِفْكُهُمْ وَمَا كَانُوْا يَفْتَرُوْنَ ﴿٢٨﴾

28. Then why did those whom they had deified beside Allah as a means of approach (unto Allah) help them?[47] But all of them left them in the lurch. This was their lie and fabricated things.

وَاِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ﴿٢٩﴾

29. And when We turned toward you a group of the Jinns [48] so that they may hear the Quran[49] and when they reached there they said (to each other): keep quiet (and listen). When its recitation ended they returned to their community as warners.

قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ﴿٣٠﴾

30. They said: O our people! We have heard a Book which has been revealed after Moosa[50], confirming what came before it [51], it guides to the Truth and to the straight path.[52]

يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿٣١﴾

31. O our people! Respond to Allah's summoner [53] and believe in him.[54] He will forgive your sins" and will spare you from a painful punishment.[56]

وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَاۗءُ ۭ اُولٰۗىِٕكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٣٢﴾

32. And whoever will not respond Allah's summoner he has no power on the earth to escape from the control of Allah [57] neither will he have any protector beside Allah. These are in error manifest.[58]

43. This is an address to the Quresh.

44. This makes it clear that the faculties of ear, eye and heart/mind can prove useful only when they are utilized to see the signs of Allah, to read and listen to his revelations. Thereafter they should accept the truth which becomes clear before them.

45. That is: by the Divine punishment of which they were making a mockery.

46. Meaning the habitations of Aad, Thamood, Madyan etc. which were situated in the Arab region.

47. That is: why those 'gods' of them, about whom they believed that they were the medium of approaching Allah did not come to help them when Allah's punishment descended upon them? The fact that these 'deities' could not save their worshippers from the clutches of Allah's punishment proves that there is none except Allah who is redresser of grievances (Ghaus), remover of difficulties and helper and protector and there is none save Him who is worthy of worship. It is sheer deviation and a lie against Allah, to think that some one is a medium of access to Allah and then to deal with him or her in a way which be fits only Allah.

48. Jinn (genii) which is the creation of Allah is invisible to us. Divine Revelation has informed us of it. Please see Surah Hijr, Note 25.

49. Almighty Allah caused a folk of the Jinns to be attentive to the prophet so that they may hear Quran from his mouth. When they heard it they found no difficulty in understanding that it was Divine Revelation. So they were instantly convinced of it and they accepted Faith. Not only did they become believers but they returned to their people as propagators of Islam. They warned their folk. The aim of describing this event here is to show that Quran's being the Divine Word is a clear fact. Neither a right-minded man nor a right-minded jinn experiences any difficulty in recognizing it. This is a miraculous quality of the Quran.

The event of the jinns' hearing of and believing in the Quran has been described in Surah Jinn too. But in these Ayaat of Surah Ahqaaf it is also mentioned that they had become summoner of Faith and they warned their folk. It appears that these were two separate events. The happening mentioned in Surah Jinn seems to have occurred in the primary stage of the Meccan period, and that the event mentioned in Surah Ahqaaf is a later one, that is, it happened in the middle of the Makkan period. Commentators have mostly relied on the narration of Ibne Hishaam according to which this event took place at a place called Nakhla when the Holy Prophet returned from his journey to Taaif. But the narratives of Bukhari and Muslim connect this event with the revelation of Surah Jinn. It seems to be correct. (Please see Bukhari. Kitabut Tafseer, Tafseere Sura-e- Jinn and Muslim. Kitaabus Salaat, Baabul Jahr bil Quraan fis - Subh.....)

Therefore it does not seem to be correct to think that the event described in Surah Ahqaaf is the Nakhlaa event. It must have occurred some where else.

It may be kept in mind that the Quran has nowhere specified that the Prophet had seen the Jinns and had a face to face talk with them. Rather it clarifies that he was informed of their hearing the Quran through the revelation. The same thing has been mentioned in the traditions of Bukhari and Muslim relating to the revelation of Surah Jinn.

For further clarification see Surah Anaam, Note: 241.

50. The Jinns mentioned Prophet Moosa because he was given a comprehensive Book Torah. Zaboor (Psalms) and Injeel (Gospels) were revealed to renew the Original Book and also because Prophet Sulaiman was from the sect of prophet Moosa and the Jinns were made subordinate to Prophet Sulaiman.

51. That is: it testifies that Torah was Allah's Book Quran's teaching was the same as that of the Torah.

52. That is: it presents the true belief and shows the path which leads to Allah.

53. Means Allah's Messenger. Responding to him also includes having Faith in Quran.

54. Have Faith in the Prophet.

55. Jinns also commit sins as men do. Similarly just as man's earlier sins are pardoned on his accepting the Faith, same is the case with the Jinns.

This makes it clear that Jinns too are made

responsible for believing in Divine Messengers and Divine Books and for worshipping ONLY ONE ALLAH and doing good deeds. This world is a place of examination for both men and jinns. Of course man has been made the ruler of the earth, not the jinn. Hence the fields of their work are different. Hence, maybe they (jinns) do not require a detailed shariat (code of conduct) and following the general formulaized of Faith may suffice for them, for example, belief, morals, commanding good and prohibiting evil etc. Since the affair of jinn belongs to the unseen realm we must remain content with whatever knowledge may be available from the Quran and true traditions. We should not delve deeper.

56. Delivery from Divine punishment is in itself a great success. As for the Jannah (paradise), both men and jinn are addressed in Surah Rahmaan :

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ ۔ (سورہ رحمٰن:۴۶)

"For him who fears the standing before his Lord there are two Gardens."

(Rahmaan : 46)

Righteous jinns too will, like the virtuous men, get the Jannat and both will enjoy luxuries according to their respective nature, therein.

57. The original dwelling place of the jinns is the earth. Therefore it is said: "He has no power in the earth to escape from the control of Allah."

58. Narration of the Jinns ends here.

Have they not thought that Allah who created the heavens and the earth and Who was not wearied by their creation is Able to give life to the dead. why not? He has power over all things. ***(Al-Quran)***

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ
بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

33. Have they not thought that Allah who created the heavens and the earth and Who was not wearied by their creation is Able to give life to the dead. why not? He has power over all things.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا
بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾

34. And on the Day[59] when the disbelievers will be placed before Fire. (They will be asked): Is this not real?[60] They will say: Yes, by our Lord. He will say: Then taste the punishment for that you disbelieved.

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ
كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن
نَّهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾ ع

35. Then (O Messenger!) have patience as did apostles having courageous resolve and be in no haste about them.[61] On the Day when these people will see that which they are promised it will seem to them as if (in the world) they had not tarried for more than an hour in a single day.[62] This is the Message. Then who except the disobedient people will be destroyed?[63]

59. Meaning on the Day of Resurrection.

60. You were denying the punishment of Hell Now is it not before your as a reality?

61. This is both a consolation and an instruction to the prophet and, through him, to those who invite others to Faith, that when you have presented the Message correctly and still the deniers continue to oppose you and to use painful language for you, then be patient and do not beseech a hasty punishment for them.

62. For Explanation see Surah Yunus Note:74 and Surah Nazi'aat, Note:32

63. That is : this is the Divine Massage which His Prophet has presented to you. Now only those will be doomed who will remain disobedient. Those who respond positively will definitely be saved from destruction.

❑ ❑ ❑ ❑ ❑ ❑

SURAH MUHAMMAD

47. MUHAMMAD

NAME: In Ayat No.2 the name of Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) is mentioned. Therefrom this surah takes its name.

TIME OF REVELATION : Revealed in Madinah in the first year of Hijrah (migration).

CENTRAL THEME : Declaration of war against those disbelievers who are blocking Allah's path. To make the faithful ready to confront the enemies and to give them necessary instructions.

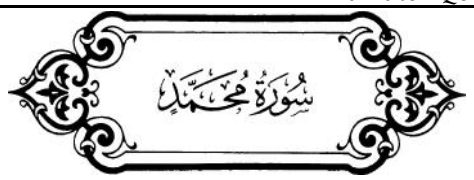
ORDER OF THE VERSES: In Ayah 1 to 3 it is mentioned that the attitudes of the faithful and the disbelievers are basically different. Therefore, Allah also will deal differently with them. He will fail the deeds of the disbelievers and improve the condition of the faithful.

In Ayah 4 to 15 are instructions to the faithful believers about war and encouragement to those who stake their lives. They are given good tiding of the best consequence in the Hereafter.

In Ayah 16 to 32 is the description of the hypocrites (unsincere Muslims) who were finding the commandment (to fight) difficult and who were sympathetic toward the disbelievers vis a vis the believers, and were conspiring against Muslims.

Ayah 33 to 38 encourage all Muslims to wage jihad and to spend in the path of Allah.

47. SURAH MUHAMMAD



Ayah : 38

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Gracious, Most Merciful

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ①

1. Those who disbelieved and hindered others from the path of Allah, He rendered their actions vain.[1]

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ
وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ②

2. And those who believed and did good works and believed in that (guidance) which has been revealed toMuhammad[2] and it is Truth from their Lord - Allah removed their ills from them and improved their condition.[3]

ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ الَّذِيْنَ اٰمَنُوا
اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ كَذٰلِكَ يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ③

3. This because those who disbelieved followed falsehood.[4] and those who believed followed the truth from their Lord. Thus Allah describes their condition for the people.[5]

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ حَتّٰٓى اِذَآ اَثْخَنْتُمُوْهُمْ
فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّا بَعْدُ وَاِمَّا فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ
اَوْزَارَهَا ۚ ذٰلِكَ ۛ وَلَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا
بَعْضَكُمْ بِبَعْضٍ ۗ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ
اَعْمَالَهُمْ ④

4. Therefore, when you confront the disbelievers in fight,[6] smite at their necks, until, when you have massacred thoroughly, then bind them firmly; afterward either deal generously or obtain ransom,[7] until the war lays down its arms.[8] This is your responsibility. And if Allah willed, He Himself would have punished them but He ordered thus so that He may test you with each other.[9] And those who have been killed in the path of Allah, He will never render their deeds vain.[10]

سَيَهْدِيْهِمْ وَيُصْلِحُ بَالَهُمْ ⑤

5. He will guide them and improve their condition.[11]

1. This is a Surah of Jihad (chapter of war) and hence it has, like Surah Anfal, begun without any preamble. As if it has descended like a wrath upon the disbelievers.

To hinder from the path of Allah means to prevent people from accepting Islam, to obstruct the work of inviting people to Islam and to compel Muslims to disobey the laws of Islam. The disbelievers of Makkah had compelled Muslim to leave Makkah and they were stocking the fire of war against Muslims even after they had migrated to Madinah. Quran declared that all the actions of the disbelievers would go in vain. That is: neither these conspiracies of theirs would succeed nor any of their work would be acceptable to Allah. So this prediction of the Quran came true and all of their plans which they were planning against Allah, His prophet and the truth brought by him, failed.

It may be clarified here that when a thing is definitely to occur in the future, Quran describes it in the past tense. Hence it is said here:

"He rendered their actions vain." meaning they will definitely be rendered vain.

2. That is: The faith and the good deed is trustworthy only when one also believes in the guidance which is revealed on the prophet of Allah, prophet Muhammad (Sallal Lahu Alaihi Wa Sallam). Not to put faith after his arrival as the prophet and to him in the form of the Quran is disbelief and neither the faith nor the good deed which accompanies disbelief is trustworthy or creditable.

3. That is: Allah will forgive the shortcomings of such sincere believers and improve their religious, moral and material conditions.

This prediction of Quran also came true. The lives of those who believed in Quran were amended and their conditions went on improving day by day.

4. Quran is truth. That is the true guidance from Allah. Therefore, to leave it aside and to follow any other thing is to follow falsehood.

5. That is: He describes the state of every group separately so that people may differentiate between the believers and the disbelievers and may not consider them same, equal or alike.

6. This order concerns war and this war, as is obviously clear from the foregoing Ayah, is the war of the followers of the truth in the path of Allah against those worshippers of untruth who are preventing people from treading the path of Allah (Islam) and are raising mischief against His religion. The technical or idiomatical name of this war is Jihad which is a holy obligation in Islam with conditions described by the Shariah.

It has been ordained in this Ayah that when it becomes necessary to fight with the disbelievers and when they confront face to face they should be killed without grudge until there is a lot of bloodshed. This bloodshed is necessary to break their power and to end their pomp. Hence there is no question of leniency in this affair. After a full-scale killing start arresting and binding and imprisoning them.

This instruction was issued before the war of Badr. But the Muslims made a mistake in that war of Badr that is they started imprisoning the disbelievers before suppressing them sufficiently. This invited a stern warning from Allah. See Surah Anfal, Ayah 67,68 and Note 102.

7. Meaning: Thereafter either of the two things may be done with the prisoners of war. Either they may be released as a gesture of grace or ransom may be taken for setting them free. The Islamic government can resort to either of the treatment which they may find expedient. If they think that a graceful release will create a better impression which they might bring them near Islam then it is preferable. All the Prisoners of the war of the tribe of Banil Mustalaq were released by Muslims at the end of the Gazwah Banil Mustalaq in Shaabaan month of the 6th year of Hijri era. (Seerat Ibne Hisham, Vol:3, p.340). Six thousand Prisoners of the war of the Hawazan tribe were set free without taking anything in exchange after the fight of Hunain (Kitabul Amwal, Abu Ubaidah,P:117). Sumamah bin Usaal, who was the head of" Yamamah, was brought as a POW in the Masjid-e-Nabvi where he was interned so that he may learn about Islam. He was prepared to pay ransom but the Holy prophet released him gratis after some days. Impressed by this good gesture he embraced Islam. (Bukhari: Kitabul Maghazi).

But if the enemy has arrested some Muslims and if they can be exchanged with some POWs or it is felt advisable to release the POWs after taking

some sort of service or compensation then it can also be done. POWs of the war of Badr were freed after taking from them some money as compensation or after they had done the service of teaching some people how to read and write. (Seerat-e Ibne Hisham, Vol:2, p.306, Kitabul Amwal, p.116).

It becomes clear from this Ayah of the Quran that Islam dislikes to imprison POWs for life or for, a long time. Likewise it also does not like the punishment of killing the POWs. It is permissible only in some exceptional cases. So the Holy prophet had ordered the killing of Uqba bin Abi Muait and Nazr bin Harith from among the POWs of Badr as they were the leaders of disbelievers and top ranking mischief mongers. (Seerat Ibn-e Hisham, Vol.2, p.286). Similarly the male POWs of Bani Quraiza were ordered to be executed because they had rebelled and were conspiring inspite of living around Madina.

As for enslaving the POWs (Istarqaq), it has not been ordained by the Quran. The two alternatives mentioned in this Ayat, that is: either release gracefully or free them after taking compensation, show that this has been the general rule in Islam.

The proof of enslaving men and women found in traditions indicates exceptionable circumstances in which it was allowed for extra-ordinary situations. So far as the Arabs are concerned no male POW from them was ever made a slave. Abu Uabidah writes :

> "These are the laws relating to the prisoners of war. That is: either release as a gesture of grace or after taking compensation or execution. And this is specifically for the Arabs because, their males cannot be made slaves. This had been the tradition of the holy prophet. He never enslaved any of their males. Similarly Umar also decided likewise regarding them."
>
> (Kitabul Amwal, p.133)

And now when slavery has ended from the world, banning which was one of the most important aims of Islam, possibility thereof has also gone. As Sayed Sabiq has thrown ample light on this matter in the " Fiqhus Sunnah". He writes:

> "There is not a single 'Nass' (explicitorder) in the Quran which allows slavery. Of course the call to release slave is given therein. It is also not evident from the Holy prophet that he had ever enslaved anyone. And it is a fact that he had freed the slaves of Makkah of Bani Mustalaq and of Hunain. It is also proved that he had freed the slaves which he owned since pre-Islamic era of ignorance. Likewise he had also freed those slaves who were gifted to him. Of course it is evident that the Khulafa-e-Rashideen did enslave some prisoners of war and that action was in accordance with the rule of equal dealing. They did not legalize all the systems of slavery which were then in vogue as per religious and traditional practice. Rather they limited it to the extent of wars which were fought by Muslims against infidels after proper declaration according to Shariah. They suspended all other forms of slavery and declared them unlawful in every circumstance." (Fiqhus Sunnah,Vol.2, p.688)

Syed Qutb has also confined it to the special circumstances of that time and clarified that it is not a common law in Islam. He writes :

> "Now when the new situation is such that all those who are at war have agreed that no one should be enslaved Islam, has returned to its unique positive law, that is: فَإِمَّا مِنًّا بَعْدُ وَ إِمَّا فِداء (then either to release with grace or to take compensation). Therefore, the system of enslaving (Istirqaq) is neither obligatory nor It is one of the regulations of Islam concerning treatment with prisoners of war."
>
> (Fee Zilalil Quran, Vol.6, p.3285)

It should be kept in mind that the order in this Ayah regarding capturing POWs and then either releasing them gracefully or in exchange of ransom relates to all kinds of disbelievers including polytheist (Mushriks) or People of the Book (Ahle kitaab)But subsequently an order came about the Arab polytheists among whom the holy prophet was raised:

فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُمُوْهُمْ وَخُذُوْهُمْ وَاحْصُرُوْهُمْ وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ۔(التوبہ:۵)

"Then when the sacred months are over, slay the idolaters wherever you find them, and capture them, and lie in ambush everywhere for them. Then if they repent, and establish prayer and pay Zakat, then leave their way free."
(Taubah: 5)

For explanation see Surah Taubah Note 9.

This order was meant especially for the Arab polytheists. Therefore, there is no reason to treat this Ayah of Surah Muhammad as repealed (mansookh) This Ayah describes a common rule. We cannot agree with those commentators who say that this Ayah is repealed.

8. That is: Go on arresting them until the war ends.

9.That is: If Allah willed He could have destroyed the infidels through any calamity. But He found it advisable that the disbelievers be crushed by the believers so that the faithful may attain high ranks after passing through this test and the infidels may either have an opportunity to repent or they may see their adverse end in this world itself.

10. That is: the labours of those people who are killed in the path of Allah will not go vain. They will not lose but gain. Their deeds will be accepted and they will be rewarded.

11. That is: when they laid down their life in the way of Allah, they have not vanished but have become immortal. Allah will raise them up to the destination of true success and will bestow honour and exaltation upon them.

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6. And will admit them to Paradise which He has made known to them.[12]

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾

7. O you who believe! If you will help Allah,[13] He will help you and will make your feet firm.[14]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ﴿٧﴾

8. Those who disbelieved, for them is destruction and He (Allah) rendered their actions astray.[15]

وَالَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَاَضَلَّ اَعْمَالَهُمْ ﴿٨﴾

9. This is because they disliked that (guidance) which Allah has revealed. Hence He made their deeds fruitless.[16]

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ﴿٩﴾

10. Have they not traveled in the land and seen what was the end of those before them? Allah wiped them out. And for the disbelievers are similar sentences.[17]

اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۭ وَلِلْكٰفِرِيْنَ اَمْثَالُهَا ﴿١٠﴾

11. This is because Allah is the Patron of those who believe and the disbelievers have no Patron.[18]

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ﴿١١﴾

12. Verily Allah will admit those who believed and did righteous deeds to gardens beneath which rivers flow. And those who disbelieved are enjoying (this world) and are eating as cattle eat.[19] Fire is their abode.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۭ وَالَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَيَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾

13. And how many a city stronger than your city which has driven you (O Muhammad!) out, [20] have we destroyed and they had no saviour.

وَكَاَيِّنْ مِّنْ قَرْيَةٍ هِىَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِيْٓ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

14. With those who rely on a clear proof from their Lord[21] become like those whose evil deed has been made fair-seeming for them and they follow their own lust?

اَفَمَنْ كَانَ عَلٰي بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ زُيِّنَ لَهٗ سُوْۗءُ عَمَلِهٖ وَاتَّبَعُوْٓا اَهْوَاۗءَهُمْ ﴿١٤﴾

12. That is: He will admit them to the same Paradise with which they have been acquainted through Quran. The picture of paradise drawn by the holy Quran is neither mere imagination nor an exaggeration. Rather it is hard reality. Hence those who have been promised will find it as real and exactly according to the description given to them in this world.

13. Helping Allah means helping the religion (cause) of Allah and to stake everything to hold His Word high and to risk even life. It is such a generous appreciation on the part of Allah that He interprets his service as help. Otherwise, obviously, Allah needs no one's help. All slaves are forever in need of His help.

14. That is: you will find Allah's help at every stage in your effort to help His cause. HE will encourage you and will make you steadfast.

15. Means their efforts did not succeed and all that they did went in vain.

16. Whatever good deeds they had ever done became weightless due to their disbelief. Faith is a necessary condition for the credibility of good actions.

17. If these disbelievers do not desist then they too will have to face a similar calamity which had destroyed the disbelievers in the past.

18. In the battle of Uhud which was fought two years after the revelation of this Surah, when the disbelievers raised a slogan (We have Uzza and there is no Uzza for you), the Holy Prophet retorted:

اَللّٰهُ مَولانا ولا مَولیٰ لَكُمْ

"(Allah is our patron and there is no patron for you)."

(Tafseer Ibne Katheer, Vol.4, P. 175)

19. That is: they have become mere materialist animals just to eat, drink and die away. They have no idea at all that life does have a high and noble aim; that food and drink is only to get enough strength to remain alive.

20. That is: the people of Makkah forced you to migrate there from. This shows that this Surah was revealed after the migration.

21. That is: those who have determined their approach in the light of knowledge and discernment. And they have gained this light from their natural instinct as well as from the Book revealed by Allah.

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مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ فِيْهَآ اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ
اٰسِنٍ ۚ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ ۚ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ
لِّلشّٰرِبِيْنَ ۚ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ؕ وَلَهُمْ فِيْهَا مِنْ كُلِّ
الثَّمَرٰتِ وَمَغْفِرَةٌ مِّنْ رَّبِّهِمْ ؕ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوْا
مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ ﴿١٥﴾

15. The special peculiarity of the Garden which has been promised to the God-fearing is that therein will flow rivers having incorruptible water[22] and rivers of milk having unchangeable flavour[23] and rivers of wine delicious to the drinkers [24] and rivers of pure and clear honey.[25] There will be every kind of fruit for them[26] and pardon from their Lord.[27] Will such people be like those who will live in Fire forever and will be given boiling water to drink which will cut-up their bowels?[28]

وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ حَتّٰۤى اِذَا خَرَجُوْا مِنْ عِنْدِكَ قَالُوْا
لِلَّذِيْنَ اُوْتُوا الْعِلْمَ مَاذَا قَالَ اٰنِفًا ؕ اُولٰٓئِكَ الَّذِيْنَ طَبَعَ
اللّٰهُ عَلٰى قُلُوْبِهِمْ وَاتَّبَعُوْۤا اَهْوَآءَهُمْ ﴿١٦﴾

16. And among them are some who listen to you. But when they go forth from your presence, they ask those who have been given knowledge: What did (the Prophet) say just now?[29] These are those whose hearts Allah has sealed.[30] They are following their own lust.[31]

وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّاٰتٰىهُمْ تَقْوٰىهُمْ ﴿١٧﴾

17. And those who walked on the path of Guidance, Allah added to their guidance [32] and bestowed on them their (portion of) piety.[33]

فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً ۚ فَقَدْ جَآءَ
اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ ﴿١٨﴾

18. Now are they waiting for the day of Resurrection, that it should come on them all of a sudden ? The sings thereof have already appeared.[34] So when it will come where will be the room for them to obtain admonition?

فَاعْلَمْ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَاسْتَغْفِرْ لِذَنْۢبِكَ وَلِلْمُؤْمِنِيْنَ
وَالْمُؤْمِنٰتِ ؕ وَاللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوٰىكُمْ ﴿١٩﴾

19. So know [35] that there is no god save Allah, and ask forgiveness for your faults [36] and also for the believing men and believing women. Allah knows your movement as well as your dwelling .[37]

22. Worldly waters become polluted due to mixing with earth, vegetation etc which also make them foul-smelling. But in Paradise there will be rivers having unpollutable water.

23. In this world milk comes out of the udders of the cattle and it starts to deteriorate soon. But in Jannat it will flow in rivers and that milk will never be spoiled. Its taste will remain eternally delicious.

24. Worldly wine has a rotten foul smell and it also tastes bitter. But the Heavenly wine will give endless delight to the drinker nor will it be in shortage. Rivers of wine will go on flowing.

25. In this world honey is obtained from bees and it also contains particles of wax etc. But the honey in the Heavens will be pure and clean and will be amply available, as rivers thereof will continue to flow. One who has created these things finds no difficulty in flowing their rivers nor is it difficult for Him to make them eternally pure and clean and tasteful and delicious. Intelligence, supports this, nature demands it and the heart becomes very happy with these good tiding.

26. Not only there will be nice things to drink, all fruits of the finest quality will also be made available there.

27. The Divine Pardon will be Allah's biggest blessing. Obviously, salvation from the torment is above all other boons.

28. That is the righteous people will get the best of food and drink. But the disbelievers will get boiling water to drink which will cut off their bowels. The end of both is different. Those who live with the fear of Allah in their hearts and those who neglect Him concentrating only on worldly matters are not similar either in behaviour and characteristics or in the final end.

29. This is a mention of the Muslims of Madinah. Though they were attending the assembly of the Prophet, they had no interest in his sayings. They had accepted Islam, unthinkingly with some material advantage in view. Therefore they were neither sincere in their faith nor they had any sympathy for Muslims. There was disbelief in their hearts and they were conspiring with the disbelievers. Such persons are called 'Munafiq' (hypocrites). When they were leaving the assembly of the holy prophet they used to ask the knowledgeable persons: what has been lectured? This quarry of theirs was not for understanding but for expressing astonishment, purporting to say that 'what the prophet says is beyond our comprehension'.

Knowledge mentioned in this Ayah is the knowledge of Quran and the saying of the prophet. He who got this knowledge got a great treasure.

30. That is: they came in the grip of Allah's law regarding those people who insist on their ignorant waywardness. Now they lost capability of accepting the truth.

31. Almighty Allah seals a man's heart only when man is not prepared to benefit from his brain and intellect and refuses to walk in the light of knowledge and hands over the reins of his heart to his passions and lustful desires.

32. That is: those who did not follow their lust and accepted Allah's guidance received Divine light on every step and their discernment went on increasing.

33. That is: they were bestowed piousness in proportion to their desire and sincere efforts.

34. The biggest of the signs of Resurrection that have arrived is the advent of the holy prophet Muhammad Sallal Lahu Alaihi Wa Sallam as the last messenger. Says the tradition:

قَالَ بِاُصْبَعَيْهِ هٰكذا بِالْوُسْطىٰ وَالَّتِىْ تَلِيْهَا: بُعِثْتُ اَنَا وَالسَّاعَةُ كَهَا تَيْنِ ۔ (تفسیر ابن کثیر ج ۴ ص ۷۷ بروایۃ البخاری)

"Pointing with his two fingers, the middle finger and the adjoining finger, the prophet said I and the Resurrection have been sent together like this."

(Tafseer Ibne Katheer Vol. 4 P.77 Bukhari)

That is: after me there is the Resurrection. No other prophet is going to arrive. Thus, through him, people of the world have been given a final warning. Another big sign is the revelation of the holy Quran. After the revelation of a complete Book from Allah for the guidance of mankind, the book safeguarding whereof too has been guaranteed by Allah Himself, Allah's argument becomes total and final. Whatever remains thereafter is only the hour of decision that is called Qiyamat or Resurrection.

Third great sign is the general corruption of

human society which is increasing day by day, due to their ignoring history and not taking lesson from the disastrous end of earlier corrupt societies pictured in historical events. End of the world is definite when this corruption reaches its climax because, when human society will be devoid of good there will remain nothing but evil and the anger of Allah will engulf only the evil-doers in the form of Resurrection.

The fourth sign is the repleting of earth with injustice and oppression. Cries of the oppressed yearn for the early establishment of Allah's court. Hence the Day of Judgment comes nearer, and nearer.

In addition to these there are several other signs which will appear at a time very close to Qiyamat as foretold in the Quran and true traditions (Hadith). For example, the appearance of Daabbatul Ard, invasion of Yajooj-Maajooj (Gog and Magog), descent of Isa (Alaihis Salaam), rising of the sun from the west etc.

35. That is: bear in mind properly.

36. This is an address to the holy prophet. Explanation regarding the instruction given to the Holy Prophet to beg pardon for his short-comings has been given in Note 79 of Surah Momin.

Traditions say the holy prophet was begging such pardon hundred times in a day.

قَالَ اِنَّهٗ لَيُغَانُ عَلٰى قَلْبِى وَاِنِى لَا سَتَغْفِرُ اللّٰهَ فِى الْيَوْمِ مِائَةَ مَرَّةٍ ۔ (مسلم کتاب الذکر)

"He said: unmindfulness overtakes my heart and I pray Istigfar a hundred times in a day". (Muslim, Kitaabuz Zikr)

37. Means Allah watches your movement as well as your stillness. HE also knows your destination. So fear Him.

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Do they not ponder on the Quran, or are there locks on their hearts. ***(Al-Quran)***

وَيَقُولُ الَّذِينَ اٰمَنُوا لَوْلَا نُزِّلَتْ سُوْرَةٌ ۚ فَاِذَآ اُنْزِلَتْ سُوْرَةٌ
مُّحْكَمَةٌ وَّذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ
يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۭ
فَاَوْلٰى لَهُمْ ۝٢٠

20. The believers were saying: Why a Surah (commanding jihad) is not being sent down? But when a Surah with a categorical commandment is revealed, containing the mention of Qital (War), you saw that those in whose hearts is a disease are looking at you with the look of one fainting into death.[38] So Woe unto them.

طَاعَةٌ وَّقَوْلٌ مَّعْرُوْفٌ ۭ فَاِذَا عَزَمَ الْاَمْرُ ۣ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ
خَيْرًا لَّهُمْ ۝٢١

21. To obey and to say what is just (was the right attitude for them). So when a decisive order is given, it would have been the best for them to prove their truthfulness to Allah.[39]

فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِي الْاَرْضِ وَتُقَطِّعُوْٓا
اَرْحَامَكُمْ ۝٢٢

22. And if you turn away then what can be expected from you except that you will spread corruption in land and sever ties of kinship.[40]

اُولٰۗىِٕكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ فَاَصَمَّهُمْ وَاَعْمٰٓى اَبْصَارَهُمْ ۝٢٣

23. These are people whom Allah cursed and deafened them and blinded their eyes.[41]

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰي قُلُوْبٍ اَقْفَالُهَا ۝٢٤

24. Do they not ponder on the Quran, or are there locks on their hearts.[42]

اِنَّ الَّذِيْنَ ارْتَدُّوْا عَلٰٓي اَدْبَارِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ
الشَّيْطٰنُ سَوَّلَ لَهُمْ ۭ وَاَمْلٰى لَهُمْ ۝٢٥

25. Those who turned back after the guidance had become manifest to them, Satan seduced them and lengthened a chain of hopes for them.[43]

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لِلَّذِيْنَ كَرِهُوْا مَا نَزَّلَ اللّٰهُ سَنُطِيْعُكُمْ فِيْ بَعْضِ
الْاَمْرِ ۚ وَاللّٰهُ يَعْلَمُ اِسْرَارَهُمْ ۝٢٦

26. This is because they said to those who disliked the guidance revealed by Allah that we will obey you in some of the affairs [44] Allah knows their Secrets.

فَكَيْفَ اِذَا تَوَفَّتْهُمُ الْمَلٰۗىِٕكَةُ يَضْرِبُوْنَ
وُجُوْهَهُمْ وَاَدْبَارَهُمْ ۝٢٧

27. So what will be their condition when the angels will take their souls, smiting their faces and their backs! [45]

38. That is the hypocrites almost fainted on hearing the order to wage the war (jihad). Only he who is sincere in his faith can put his life on stake, in the path of Allah. How can one who loves his life and property desire to sacrifice his life?

39. That is: when a categorical command for war (jihad) was issued it was essential for them to accept it wholeheartedly and to take practical steps to obey it. Had they done so it would have been only in their favour.

40. You are being asked to obey Allah and His prophet. You do not like it, even though welfare work is possible only in that way. During disobedience, man indulges in evil deeds believing them to be good. He behaves badly with his kith and kin due to selfishness. He thus cuts off the bonds of human brotherhood.

It is only the consequence of turning away from the obedience to Allah and His prophet that the whole world has become corrupt today. A brother kills his brother and human brotherhood is being mercilessly broken. Anarchy and wars have rendered people restless. The current affairs amply prove that each and every word of the holy Quran is true. But man is not prepared to understand.

41. When Allah curses one, one becomes deaf for hearing the truth and blind to see the truth.

42. That is: had they pondered over Quran they would have gained guidance. But they never paid any attention to Quran and stuck to their wrong path. As a result of their insistence on their attitude the doors of their hearts closed and they could not accept truth.

Like other Ayah of the holy Quran this ayah also invites the disbelievers and the hypocrites to ponder over Quran. It means that the Quran is for the understanding of everybody. Now those who do not know the Arabic language can benefit from any translation which, in their view, may be reliable. But we find a group among Muslims in whose opinion Quran can be understood only by Ulama (scholars).They do not only refrain from encouraging Muslim masses to read Quran with understanding but also stop them from reading it with translation and says that they might go astray by reading Quran with translation. The truth, however, is that there are many Muslims whose eyes opened after reading Quran with meaning. They are being constantly benefited by it. Several non-Muslims have embraced Islam after reading the meaning of the Quran.

The fact is that whoever studies the holy Quran with a clean and open mind will only get guidance therefrom. The more he ponders over it the more enlightenment he will obtain. Of course, one whose heart has been locked for accepting the truth will always remain deprived of this blessing.

43. That is: those who became disbelievers after accepting Islam. This means the hypocrites who became Muslims and then turned away. They returned to the wrong path after understanding the truth because Satan deceived them and they fell in his trap. Satan said to them that you will gain such and such worldly benefits by returning to the religion of your ancestors.

44. They conspired with the unbelievers and told them that in the event of war with the Muslims they would be with the unbelievers. These talks were held in secret.

45.Now they are conspiring with the unbelievers just to save their lives from the danger of jihad. But they will have to die one day. So when they will die in the state of unbelief and when the angels of death will beat them while taking away their souls what will happen to them?!

These Ayah also clarify that the souls of unbelievers have to suffer torment in the life of Barzakh,that is, between death and resurrection. It is called "Azab-e-Qabr" (Torment of the grave) in the holy prophet's sayings. There is no sign of this torture on the body of the dead fellow, which clearly shows that what is punished is the soul. Face and back mentioned here mean the face and the back of the soul which are beaten by angels.

(For further explanation see Surah Mumin, Note 71).

ذٰلِكَ بِاَنَّهُمُ اتَّبَعُوْا مَآ اَسْخَطَ اللّٰهَ وَكَرِهُوْا رِضْوَانَهٗ فَاَحْبَطَ اَعْمَالَهُمْ ﴿٢٨﴾

28. This is because they followed the path which angered Allah and disliked His pleasure. So He frustrated their deeds.[46]

اَمْ حَسِبَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ اَنْ لَّنْ يُّخْرِجَ اللّٰهُ اَضْغَانَهُمْ ﴿٢٩﴾

29. Do those in whose hearts is a disease[47] deem that Allah will not bring to light their ill-will?[48]

وَلَوْ نَشَآءُ لَاَرَيْنٰكَهُمْ فَلَعَرَفْتَهُمْ بِسِيْمٰهُمْ وَلَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ ؕ وَاللّٰهُ يَعْلَمُ اَعْمَالَكُمْ ﴿٣٠﴾

30. (O prophet!) If We so willed, we would have shown them to you and you would have recognised them by their marks. And you shall know them by their style of talking.[49] Allah knows your deeds.

وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَاَخْبَارَكُمْ ﴿٣١﴾

31. Verily We shall try you until We see who among you strive hard and persevere in patience and till We test your conditions.[50]

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ وَشَآقُّوا الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدٰى ۙ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ وَسَيُحْبِطُ اَعْمَالَهُمْ ﴿٣٢﴾

32. Those who disbelieved[51] and hindered (people) from the path of Allah and opposed prophets after the guidance had been quite clear to them will not hurt Allah at all, and Allah will make their deeds of no-effect.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْۤا اَعْمَالَكُمْ ﴿٣٣﴾

33. O you who believe! Obey Allah and obey the prophet and do not make your deeds vain.[52]

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ﴿٣٤﴾

34. Those who disbelieved and hindered others from the path of Allah and then died in the state of disbelief, Allah will never pardon them. [53]

فَلَا تَهِنُوْا وَتَدْعُوْۤا اِلَى السَّلْمِ ۖۚ وَاَنْتُمُ الْاَعْلَوْنَ ۚ وَاللّٰهُ مَعَكُمْ وَلَنْ يَّتِرَكُمْ اَعْمَالَكُمْ ﴿٣٥﴾

35. So be not weak nor cry out for peace.[54] You will be uppermost.[55] Allah is with you and He will not destroy your deeds. [56]

46. The worship and good deeds of the hypocrites which appeared righteous could not gain acceptance of Allah because of their unbelief. Hence they went in vain.

47. Means the illness of Munafiqat (hypocrisy).

48. Will HE not expose the bitter hate and rancour against Islam which they are hiding in their hearts?

49. That is: If We would, we would have shown you the condition of each and every hypocrite individually in such a way that you could have known their internal condition merely by looking at their faces.

It should be kept in mind that this is being said about those people who were Muslims apparently but who were hiding disbelief in their hearts. They are real hypocrites. They are worse than the infidels because the mischief which they are playing while remaining hidden in Muslim society is more dangerous than that of the outspoken and apparent disbelievers.

The condition of hypocrites had begun to be exposed when this Surah was reaveald. But it was not possible to explicitly declare anyone a disbeliever. However, they could be recognised by their tone of talking and way of discussing. But in the following stages there remained no doubt about their being hypocrites in view of their behaviour. Hence the holy prophet was given the order of waging jihad (war) against them and of being harsh toward them in Surah Taubah :-

يَـا اَيُّهَـا النَّبِىُّ جَاهِدِ الْكُفَّارَوَالْمُنَافِقِيْنَ
وَاغْلُظْ عَلَيْهِمْ۔ (التوبہ:۷۳)

"O prophet! Strive against the disbelievers and the hypocrites, and deal strictly with them." (At Taubah; 73)

50. That is: We see as to what extent your outward is consistent with your inward and how true you are in your claim of being faithful.

51. Be their disbelief open or hidden.

52. This is a word of warning to Muslims that if you do not make it a point to obey Allah and to obey His prophet in every field of life your deeds will go in vain.

53. For being pardoned that condition of a man will be taken into account in which he breathed his last. The doors of pardon are closed for one who dies in disbelief.

54. It is a sign of cowardice to call for peace when the infidels are bent upon fighting. Hence it has been prohibited. Of course, when the disbelievers themselves invite you to truce that proposal can be accepted. Surah Anfal says:-

فَـاِنْ جَـنَحُوْ ا لِلسَّلْمِ فَاجْنَحْ لَهَا
وَ تَوَكَّلْ عَلَى اللّٰهِ ۔ (انفال:۶۱)

"If they incline to peace, you also incline to it, and put your trust in Allah".
(Anfal:61)

55. And it is a fact that the Muslims remained uppermost in every war and they won over the infidels. Thus Quran's prophecy came true word by word.

56. That is: your efforts for raising the word of Allah will not be ineffective either in this world or in the Hereafter.

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إِنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ ۭ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا يُؤْتِكُمْ
اُجُوْرَكُمْ وَلَا يَسْـَٔلْكُمْ اَمْوَالَكُمْ ۝٣٦

36. The life of the world is but a play and amusement. And if you believe and fear Allah He will grant you your recompense [57] and will not demand from you your possessions.[58]

اِنْ يَّسْـَٔلْكُمُوْهَا فَيُحْفِكُمْ تَبْخَلُوْا وَيُخْرِجْ اَضْغَانَكُمْ ۝٣٧

37. If He were to ask you for possessions and to demand all of your wealth you will be stingy and He will expose your malice.[59]

هٰٓاَنْتُمْ هٰٓؤُلَاۗءِ تُدْعَوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ
يَّبْخَلُ ۚ وَمَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ۭ وَاللّٰهُ الْغَنِيُّ
وَاَنْتُمُ الْفُقَرَاۗءُ ۚ وَاِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ ثُمَّ
لَا يَكُوْنُوْٓا اَمْثَالَكُمْ ۝٣٨ ع

38. You are those [60] who are called to spend in the way of Allah, yet among you there are some who are miserly.[61] Though who is miserly is a miser with his own soul. [62] Allah is free of all wants and you are the needy. And if you will turn away He will substitute in your stead some other people and they will not be like you.[63]

57. It automatically becomes clear from this that the lives of those who accept faith and live fearful of Allah are not like a play or pastime. Rather they are serious and purposeful. Of course the life of this world is not more than mere play and pastime for those who make it their aim and who are negligent about Allah and the Hereafter.

58. That is: HE will not demand your entire possessions as is described later.

59. That is: If He were to ask you to spend your entire possession in the way of Allah and not to save anything for yourselves, you would have become niggardly and it would have become obvious that even in the event of war between Islam and infidelity your wealth is dear to you. But Allah did not put you to such severe test and called upon you to depart with only a portion of your wealth to be spent in His path so that you may have an opportunity to improve yourselves and so that your hearts may be purified.

It should be remembered that the address in this Ayah is to those hypocrites who were shirking from spending in the way of Allah.

60. This is an address to general Muslim masses.

61. These were insincere Muslims who were hesitating to spend in the way of Allah.

62. He is harming only himself by such misery,

63. That is: the opportunity of spending in the way of Allah which is being offered to you is, in fact, a great blessing for you. If you will not appreciate it then Allah will bring in some other group for raising His word and they will not be weak like you.

Ayah 54 of Surah Maaidah explains this:-

يَـا اَيُّهَـا الَّـذِيْـنَ اٰمَـنُـوامَـنْ يَـرْتَدَّمِنْكُمْ عَنْ دِيْنِـهٖ
فَسَـوْفَ يَـاْتِـى اللّٰهُ بِقَوْمٍ ۔ يُحِبُّهُمْ وَ يُحِبُّوْنَهٗ اَذِلَّةٍ
عَـلَـى الْـمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكَافِرِيْنَ يُجَاهِدُوْنَ
فِي سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَائِمٍ۔(مائدہ:۵۴)

"O you who believe! Whoever turns away from his religion, (he will not in any way harm Allah), soon Allah will bring forth a people whom He will love and they will love Him, humble towards believers, stern towards disbelievers, striving in the cause of Allah, and fearing not the reproaching of the reproachers."

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SURAH ALFAT-H

48. ALFAT-H

NAME: A good tidings of open victory is given to the Holy prophet (Sallal Lahu Alaihi Wa Sallam)in the first ayah which gives this surah its name " Al Fat-h" (victory).

TIME OF REVELATION: Revealed in the month of Zeel Qaadah 6 of the Hijri era (628 of the Christian era) during the return journey from the Treaty of Hudaibiyah, between Hudaibiyah and Madina.

CENTRAL THEME: Good tidings to the prophet and his followers that a series of victories has begun for Islam. Also a look at the circumstances prevalent at the event of Hudaibiyah.

ORDER OF THE VERSES : Ayah 1 to 7, while giving good tidings of victory to the prophet and his followers, also describe the rewards brought by this victory. Also the hypocrites and the polytheists have been warned that this victory will result in a punishment for them.

In Ayah 8 to 10 the position of prophethood has been explained and the Baiyat (swearing) on the hand of the prophet has been called the Baiyat (oath taking) on the hand of Allah.

In ayah 11 to 17 is both an admonition as well as a warning to those hypocrites who did not respond to the call of the holy prophet for a holy war and did not come out with him because, they were worrying only about their wealth and their families and were considering that the holy prophet's intention of performing Umrah after reaching Makkah was a dangerous expedition. Of course, those who were really helpless (unserviceable) are termed innocent.

In ayah 18 to 26 good tidings of Allah's pleasure are given to those sincere believers who took the oath of jihad and became ready to stake their lives in obedience of the holy prophet's command. They have also been promised a lot of war booty in future; that they will get Divine Help which would make it impossible for the disbelievers to continue fighting with them.

In ayah 27 to 29 again glad tidings are given to the people of the Faith that the vision in which the holy prophet had entered the Haram Mosque in Makkah was true and it would certainly be fulfilled; that the prophet is sure to win and he has got the kind of sincere companions whose picture has been described in the Injeel and in the Taurat.

TREATY OF HUDAIBIYAH : WHY AND HOW?: After the migration, the Quraish of Makkah had blocked the path to the Haram Mosque for Muslims. They were unable either to perform Hajj or Umrah, despite the fact that the Ka'ba situated in Makkah was built by prophet Ibrahim at the command of Allah and it was built to be a central place of worship so that people could perform Tawaaf, Umrah and Haj. A monopoly of the Quraish on it, and that too in the form of idol worship, was a thing which was defeating the very purpose of its construction. Moreover it was highly oppressive to cut off the Muslims from their original centre. Hence it was the right of the Muslims to visit the Haram Mosque (Al-Masjidul Haram).

The battles of Badr, Uhad and Khandaq were fought between Muslims and the polytheists of Makkah and it was when the Makkah polytheists were at war that, in the year 6 H.E., the prophet saw a vision that he has entered the Haram Mosque with his companions. Since the dreams of prophets are always true and from Allah, the holy prophet getting a hint from Allah, decided to perform Umrah (visit to Baitullah) and proclaimed his intention so that maximum number of people might participate therein and the disbelievers might not dare to attack them. Responding to the holy prophet's call fourteen hundred Muslims from Madinah rose up to join this mission and this caravan started to move toward Makkah on the 1st of Zeel Qaadah. They adorned the Ihram cloth for Umrah at a place called Zul Hulaifa. Also with them were several camels, having symbolic belts in their necks, for being sacrificed. They were thus marked so that every one might know that those animals were for sacrifice and no one might confront them with hostility. Since they had no

intention of fighting, they did not carry any war material with them. Only swords were with them as per the prevalent practice and the swords too were in sheaths not bare. When the holy prophet reached a place called "Kura-Al-Ghumaim" which is at a distance of about a hundred kilometers from Makkah, they came to know that, on behalf of the disbelievers of Makkah, a squadron of three hundred horse riders, under the Leadership of Khalid bin Valeed, has arrived to confront them. As the holy prophet had not taken this journey for fighting, battle, he side tracked the near by road and took, longer route to Makkah and reached the place called Hudaibiyah wherefrom begin the boundaries of the holy Haram Makkah is only 22 Kilometers from there. Now this place is called 'shumaiyyah'.

The holy prophet sent Uthman bin Affan (radiyallahu anhu) to Makkah with a message for Quraish that we have not come to fight but only with an intention of performing Umrah He (Uthmam) was also asked to invite the Quraish toward Islam.

When Uthman reached Makkah his tribesmen behaved with him nicely and they also offered him an opportunity to do Tawaaf. But Uthman declined to do so ahead of the holy prophet. The Quraish did not at all agree that the holy prophet may enter Makkah for Tawaaf with his companions The lengthy discussion took some time On the other side Muslims became worried and it seemed that the only way would be to force their entry into Makkah. Looking to the seriousness of the situation the holy prophet invited his companions to give him the Baiyat(oath) about jihad and the companions readily gave him such promise which meant that if the polytheists of Makkah were to bar them from performing Umrah the Muslims were ready to fight even with their swords only.

This was a historical pledge which came to be known as the Baiyat-e-Ridwan. When the Quraish came to know about it they were awed and they sent a delegation to talk peace under the leadership of Suhail bin Amr. The agreement arrived at after a prolonged discussion contained the following important terms and provisions :-

1) The Muslims should return to Madinah that year. They should come for Umrah next year, when they would not be opposed.

2) Muslims would be allowed to bring with them only their swords and the swords should also remain in sheeths.

3)They would be allowed to stay in Makkah only for three days.

4) Now there will be no state of war between Quraish and Muslims and this agreement would remain force for ten years.

5) If anyone from Quraish come to Madinah he would have to be sent back but it would not be necessary to return any Muslim who comes to the Quraish.

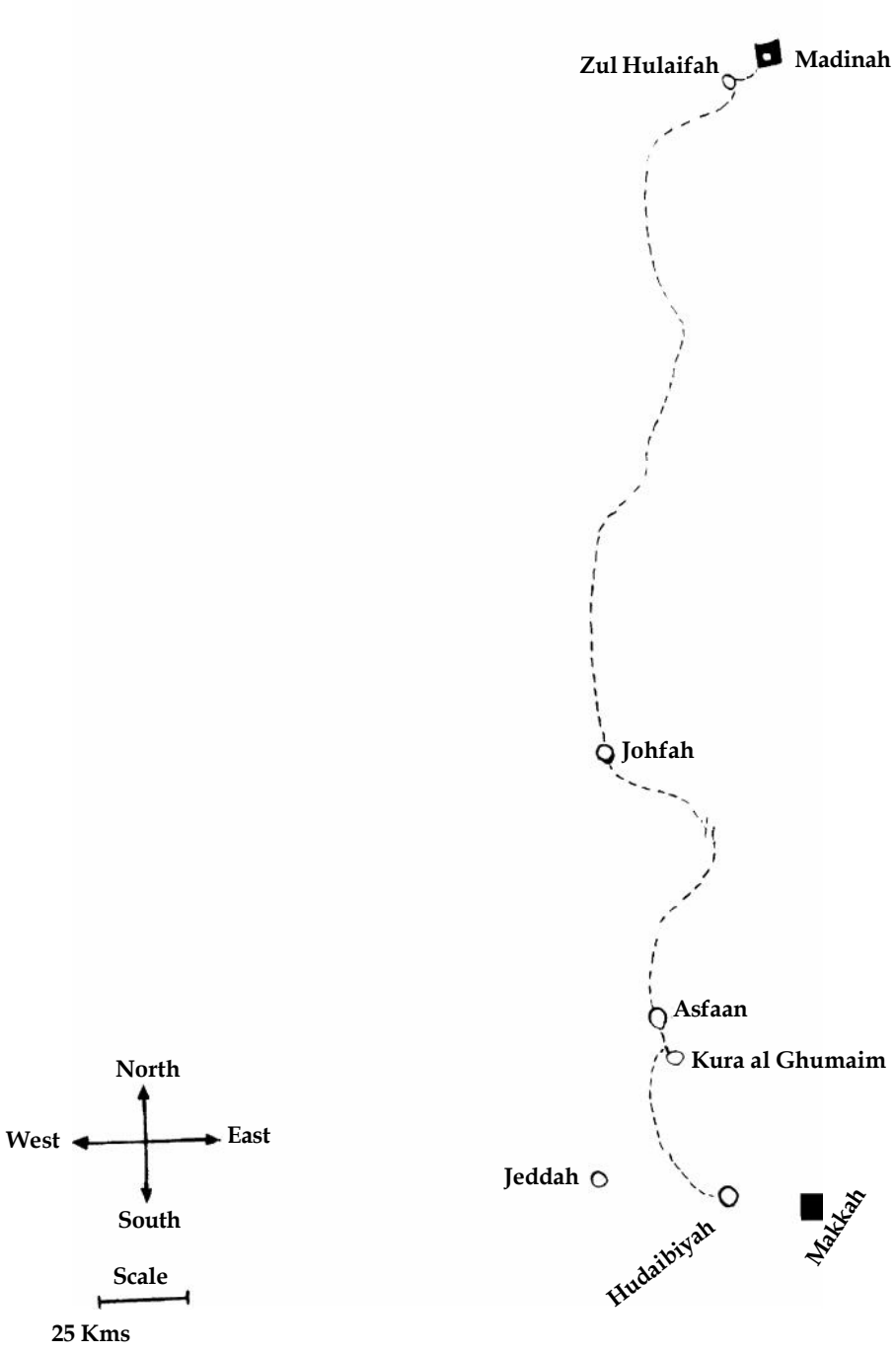
6) The tribes residing around the Haram would have the liberty to join either of the parties and thereafter that tribe too would be bound by the responsibilities laid down by this treaty upon the party of its choice. Likewise it would also enjoy the rights offered to the concerned party under this pact.

7) If any of the aforesaid tribes was confronted then it would be regarded an excess against the party concerned and it will render the pact ineffective (Sulehul Hudaibiyah, Muhammad Ahmad Bashmail, P. 252 to 254)

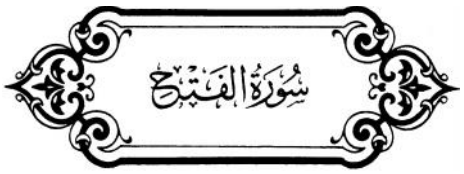
The outward appearance of this treaty was such that it looked as if the Muslims had submitted to it under duress. But in fact it had sufficiently strengthened the position of the Muslims because, first, it was clearing the road to Haram for them and secondly it was ending a state of war against Islam and Muslims. There by the block in the path of Islamic propaganda was being removed and people were getting an opportunity to think independently about Islam.

After being free from the pact work the holy prophet and the honourable companions sacrificed the 'Hady' camels in Hudaibiyah, took out the Ihram (uniform)of Umrah and returned to Madinah. Next year, in the same month of Zeel Qadah, the holy prophet, along with the Sahaba (companions)proceeded to Makkah and performed Umrah in a peaceful atmosphere Thus the vision which he had seen came true.

THE MAP OF ROAD BETWEEN MADINAH AND HUDAIBIYAH



48. SURAH AL-FAT-H



Ayah : 29

In the Name of Allah, Most Gracious, Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

1. (O Prophet !) Verily we granted you a manifest victory.[1]

لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ﴿٢﴾

2. That Allah may forgive your earlier and later faults[2] and perfect His favour to you[3] and guide you on the straight path.[4]

وَّيَنصُرَكَ اللّٰهُ نَصْرًا عَزِيزًا ﴿٣﴾

3. And Allah may help you with powerful help.[5]

هُوَ الَّذِيٓ أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوٓا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ وَلِلّٰهِ جُنُودُ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَكَانَ اللّٰهُ عَلِيمًا حَكِيمًا ﴿٤﴾

4. It is HE who sent down tranquility into the hearts[6] of the believers that they might obtain added faith with their faith.[7] The owner of all forces of the earth and the skies is Allah alone.[8] And Allah is ever Knower, Wise.[9]

لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذٰلِكَ عِندَ اللّٰهِ فَوْزًا عَظِيمًا ﴿٥﴾

5. (HE granted this victory) so that He may admit the believing men and believing women to gardens beneath which rivers flow. They will dwell therein for ever, and so that HE may remove their ills from them and this is with Allah the supreme achievement.[10]

وَّيُعَذِّبَ الْمُنٰفِقِينَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِينَ وَالْمُشْرِكٰتِ الظَّآنِّينَ بِاللّٰهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۖ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿٦﴾

6. And punish the hypocrite men and hypocrite women and polytheist men and polytheist women[11] who think evil thought concerning Allah. For them is the evil turn of fortune. The wrath of Allah is on them and Allah has cursed them and has made ready for them hell, a very evil destination.

1. Means the conquest of Makkah. The pact of Hudaibiyah was its harbinger. Makkah was conquered within two years after this pact, that is, in Ramazan of 2nd Hijri. Thus the Quranic foretelling that "WE granted you a manifest victory" came true. The apparent aspect of the treaty of Hudaibiyah was unpalatable to the Muslims because they had to return without performing the intended Umrah that year But the far-reaching sight of Allah and His prophet could observe these sweet and pleasing consequences thereof and it is a fact that the series of Islamic victories began only after the treaty of Hudaibiyah. Describing its strategies, Allamah Ibne Qaiyim writes :-

> "This was the forerunner of the biggest victory through which Allah granted honour and prestige to His prophet and His army. People entered Islam in large numbers. Thus, this treaty was the door, as well as the key of this victory was its announcement in advance....." This treaty was a great victory because thereby people got peace and tranquility and the Muslims got the opportunity to meet the disbelievers, to invite them to Islam, to make them hear the holy Quran and to hold open discussion on Islam. Those persons who were hiding their Islam (Faith) came out in the open and, during the period of the pact, those whom Allah guided accepted Islam. That is why Allah called it the "manifest victory"..... Apparently this treaty was depriving Muslims of their rights but it contained within it honour, help and victory." (Zadul- Maa'd, Vol:2,p.130)

It is noteworthy that in our present age, some people are spreading their wrong ideas by referring to the treaty of Hudaibiyah thereby damaging the spirit of jihaad. They interpret it in such a way as if Islam is a weak opponent of its enemies and that Muslims should bow down before them. The truth is that in Islam there are both war and peace. The pact of Hudaibiyah was signed in peculiar extraordinary circumstances and its offer was made by the disbelievers of Makkah, not by Muslims. The Muslims were already directed earlier through Surah Muhammad not to be the first in peace seeking.

فَلَا تَهِنُوا و تدعُوا الَى السَّلْمِ ۔ (محمد:۳۵)

''So he not weak, nor cry out for peace."
(Muhammad : 35)

Again it is a fact that before the treaty of Hudaibiyah, the wars were fought in Badr in the year 2 H.E. and in Uhad in 3 H.E. and in Khandaq , in 5 H.E. Like wise, after the end of the Hudaibiyah pact, Makkah was captured forcibly and war was also declared in Hunain and, in Tabook, even the Roman empire was challenged. Is it not then unevenness and inconsistency to ignore all these important events and to try to formulate a particular mentality by referring to the treaty of Hudaibiyah in a wrong context?

2. This is a pointer to the fact that the mission of the prophet is fulfilled after the conquest of Makkah. The aim of his coming is achieved because, the cleaning of the centre of monotheism by purging out the polytheists, [(by the hands of the last prophet (peace be upon him)] and handing over that centre to the Muslim ummah and raising Islam in such a way that it may subdue all other religions was the final goal for attaining which he was sent. After the fulfillment of this final aim the time for his departure from this world comes near and hence he is given the good tidings that the conquest of Makkah has also brought with it the Decree of Pardon (Maghfirat). Here is an advance announcement from your Lord that all your faults are pardoned. This good news granted Divine acceptance to all the efforts made by the holy prophet and it was the Divine appreciation of his noble prophetic work, Even after this good news the holy prophet used to perform so much worship that his legs used to get swollen as a result of long standing during night prayers (namaz). When the holy companions asked him were all of his earlier and later faults not already pardoned, he replied:

اَفَلَا اَكُونُ عَبْدًا شَكُورًا ۔ (بخاری کتاب التفسیر)

''Should I not be a thankful slave?"

(Bukhari, Kitabut Tafseer)

Regarding the question whether or not the holy prophet ever committed any faults, this point has been explained in note No :79 of Surah Momin which may be kept in mind.

It is an established and agreed matter that prophets never commit sins. We have been ordered to obey them and only he can be obeyed unconditionally who is Maasoom (infallible). This automatically proves that prophets are infallible. But it does not mean that they never erred. To err is human. There is a vast difference between an unintentional fault or error and a willful sin. Then Divine revelation cautions them on their faults or errors so they rectify it instantly. Therefore, there is no question of there being any wrong example for the people. Quran itself has mentioned some of the errors of prophets stating that they were cautioned about them and that they returned toward Allah with a sense of being His slaves. Prophets were also ever-praying for the remittance of their faults. Prophet Ibrahim used to pray:-

وَالَّذِیْ اَطْمَعُ اَن یَّغْفِرَلِیْ خَطِیْئَتِیْ یَوْمَ الدِّیْنِ ۔ (شعراء: ۸۲)

" And who, I ardently hope, will forgive me my sins on the Day of Judgment." (Ash-Shu'ra:82).

And the Holy Prophet Muhammad (peace be upon him) used to beg pardon more than seventy times a day. (Bukhari, kitaabud Da'waat)

3. Perfecting of favour means to bless with good abundantly, to grant honour and glory and to raise one's status.

4. That is: Even after attaining victory he will be guided by Allah on the right path. This is a pointer to the fact that very often a man becomes proud and arrogant after gaining victory and he adopts a wrong path, but the holy prophet is not like that. He is Allah's messenger and is passing through all stages by HIS grace and in the light of HIS guidance. Hence he will continue to tried the right path even after becoming victorious. And subsequent events confirmed this statement. The way in which he lived his life after conquering Makkah and the way he used his power in the most responsible manner is his exemplary record of stirring deeds. He had entered Makkah as conqueror but his head was bowed. He did not take any revenge from his enemies, but said:

لَا تَثْرِیْبَ عَلَیْکُم الْیَومَ

"You are not in a clutch today."

5. That is such a Divine help for you that whosoever clashes with you will be reduced to dust. This prediction is found in Bible also :-

"Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it. And whosoever shall fall on this stone shall be broken but on whomsoever it shall fall, it will grind him to powder." (Matthew:21:43-44)

And a Hadith says:

نُصِرْتُ بِالرُّعْبِ ۔ (مسلم کتاب المساجد)

"I am assisted with awe."
(Muslim, Kitabul Masajid)

6. That is: During the event of Hudaibiyah when Muslims were covered with Ihram and war was almost imposed on them they could have become very restless but Allah helped them with Sakeenat (peace of mind) therefore they were assuredly satisfied and they got ready to enter Makkah risking their lives. They did not display any weakness and were even hesitating to accept the peace treaty. This shows the extent of their courage and spirit of self-sacrifice.

7. Means their Faith strengthened further.

So far as belief is concerned it is the same in every right minded Muslim. But the quality of Faith becomes higher due to his elegance of deeds and his sacrifices for religion. Several Quranic ayah explain this fact. Please see Surah Anfal: Ayah2,Note 3 and Surah Taubah: Ayah 124, Note 226.

8. Therefore no one can stop him from conquering whatever he wants.

9. Hence every decision of Him is based on knowledge and wisdom.

10. This victory has also brought with it the good tidings of the Hereafter for the believers. Their toils bore fruit. Their efforts got acceptance and they gained entry into the Garden (Paradise).

Special mention is made of believing women

because they had proved very helpful in attaining this goal. They were encouraging their men folk during this mission.

According to a Hadith, the companions asked: the holy prophet:

"You are given the good tidings regarding the pardoning of all your former and latter errors but what about us? The prophet recited this ayat meaning the paradise is for you."

(Tirmizi, Abwaabut Tafseer)

11. This means, whereas the conquest of Makkah will be a blessing for the believers it will be a cause of torment for the hypocrites and the polytheists.Accordingly they continued to be crushed after the conquest of Makkah.

وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝٧

7. Allah's are the forces of the heavens and the earth, and Allah is ever Mighty, Wise.

اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝٨

8. (O Prophet!) We have sent you as a witness [12] and a bearer of glad tidings [13] and a warner.[14]

لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝٩

9. So that you may believe in Allah and His messenger, and may back (support) him and honour Him[15] and recite holiness(praise) of Allah morning and evening.[16]

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ ۚ وَمَنْ اَوْفٰى بِمَا عٰهَدَ عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ۝١٠

10. (O Prophet !) Those who were swearing allegiance to you were, in reality, swearing allegiance to Allah. The hand of Allah was over their hand[17] Then whosoever will break his oath will do so only to his soul's hurt. And whosoever will fulfill his covenant with Allah [18] HE will bestow on him a great Reward.

سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَاۤ اَمْوَالُنَا وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِىْ قُلُوْبِهِمْ ؕ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ؕ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝١١

11. Those of the desert Arabs who were left behind [19] will certainly tell you: Our Property and our family members occupied us, so you pray for our forgiveness. They speak with their tongues which is not in their hearts.[20] Say: who can avail you to any extent against Allah if HE intends you hurt or intends you profit? And it is a fact that Allah is ever aware of what you do.

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلٰۤى اَهْلِيْهِمْ اَبَدًا وَّزُيِّنَ ذٰلِكَ فِىْ قُلُوْبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ ۖ وَكُنْتُمْ قَوْمًۢا بُوْرًا ۝١٢

12. But you imagined that the Messenger and the believers will now never be able to return to their own folk:[21] and this thing seemed pleasing in your hearts[22] and you conceived evil thoughts[23] and (thus) you destroyed yourselves.

12. For explanation please see Surah Ahzab, Note 99.

13. For explanation please see Surah Ahzab, Note 100.

14. For explanation please see Surah Ahzab, Note 101.

15. The prophet's position is very high. Therefore you should rise up to assist and support him after believing in his prophethood. Moreover you must also honour and respect him.

It should be kept in mind that 'Tuazziroohu' (support him) and 'Tuwaqqirrohu' (honour him) are the words which can be appropriate only for a prophet. Therefore the preposition 'hu' is related only to the prophet. In Surah Aaraf too the word Azzaroohu' (they supported him) is used only for the prophet.

16. 'Sabbihoohu' (recite His holiness) wherein also is the preposition 'hu' (he) It also can be for Allah only because reciting of holiness can be made only of Allah. Hence we have translated it as recite holiness of Allah.'

17. This refers to the pledge of Rizwaan which the holy prophet had taken from his companions at Hudaibiyah as a promise that they would not turn their backs even if they had faced death. (Details have been explained in the following ayah.)

This swearing which was made on the hand of the holy prophet was, in fact, a promise to Allah, because, the prophet is the emissary of Allah and whatever order he issues is only from Allah. Hence a promise to him is a promise to Allah. This fact has been described as "Allah's hand was on their hand".

It should be well understood that the swearing described in Quran is on the hand of the prophet only. The importance of it is manifest from the statement that a swearing on his hand is a swearing on Allah's hand. Hence this Baiyat or pledge is exclusively with the prophet. Apart from this there is another pledge which is mentioned in the Hadith and it is the pledge on the hand of the khalifa (caliph).It is meant for accepting the political power of the caliph. In those days the manner of selecting the head of the state was not and could not be as it is now in today's democratic governments. Therefore the caliph was being elected in the consultation. with important and leading persons. They used to make Baiyat on his hand which meant a promise of obedience to the caliph in good deeds. This indicated that they have accepted him as a caliph. Therefore, after the departure of the holy prophet from this world, the pledge made on the hands of the rightly-guided caliphs was of this kind. It meant acceptance of the political power (authority) of the caliph so that a collective system may be established and under that system rules and regulations may be followed provided they may not come into conflict with the Shariat.

Regarding the Baiyat which a peer (saint) takes from his disciple (mureed) it is a clear innovation (bid'at) which has neither been ordered by the shariah nor adopted by the honourable companions of the holy prophet. Moreover there are many kinds of evils or perversions in it like excess in the faith of the peers, hero worship, to think that such Baiyat is enough for salvation in the Hereafter. False arrogance of the peers, misleading of the followers (mureeds) by the peers, imposing tariqat (sufism) in place of shariat and to keep people indulged in innovations instead of the holy prophet's ways etc. Therefore Islam has nothing to do with this kind of pledge (Baiyat).

18. According to the general rule of Arabic grammar it should be 'alaih-e-llah' that is: the 'he' O of 'alaih' should have 'zer' beneath it. But in the ayah this 'he' O has a 'pesh' on it and hence it is read: 'alaihullah'. This kind of change is usually being effected so as to create fluency in Arabic language. Here also reading 'alaih' with pesh has made it a fluent recitation. Indeed the fluency in the word of Allah surpasses even the flow of a running stream of water.

19. Means the Bedouins living around Madinah who did not participate in this expedition for Umrah led by the holy prophet. The description of these people who stayed back is mentioned by the word 'almukhallafoon' (they were left behind) which gives a hint that when people preferred to remain behind, Allah also left them behind and did not guide them to go out with the holy prophet.

20. These Bedouins had no genuine reason to stay back nor were they feeling regretful for not joining this mission. Their request for prayer for pardon is also just to cover their hypocrisy. They

are not truly seeking pardon.

This also explains there reality of hypocrisy and it is to make a show of being Muslim when there is no faith in their hearts.

21. These hypocrites were thinking that when the Muslims would enter Makkah for performing Umrah they would invariably be assaulted by the people of Quraish and other tribes. Since the Muslims were not proceeding with war preparation they would not be able to defend themselves. Thus the whole party of Muslims would be finished along with the prophet. This imagination had prevented the hypocrites from accompanying the holy prophet in this mission. But now they were hiding this fact and were putting forth an excuse that their inability to participate was due to pre-occupation.

22. When they saw that the group of Muslims was proceeding on a dangerous mission under the leadership of the holy prophet how at all they sat quietly in their homes? This cowardice pleased them because their thinking was wrong.

23. That is: you imagined badly about Allah and His prophet. For instance they imagined that Allah's promise was not going to be fulfilled nor was the dream of the prophet to come true.

Allah's is the Sovereignty of the heavens and the earth. HE may forgive whom HE wills and HE may punish whom HE wills. HE is ever Forgiving, Merciful. ***(Al-Quran)***

13. And those who did not believe in Allah and His Messenger,[24] for such disbelievers WE have prepared a blazing fire.[25]

وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّاۤ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ﴿١٣﴾

14. Allah's is the Sovereignty of the heavens and the earth. HE may forgive whom HE wills and HE may punish whom HE wills.[26] HE is ever Forgiving, Merciful.[27]

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿١٤﴾

15. When you will proceed to capture spoils, those who were left behind will certainly say: let us also follow you. [28] They wish to change Allah's decree. Tell (them): You can never follow us. Allah has said thus beforehand.[29] They will say: No, but you are jealous of us. But the truth is that these people do not understand, save a little.[30]

سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ؕ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ؕ بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ﴿١٥﴾

16. Say to those who were left behind of the desert Arabs: Shortly you will be called upon to fight against a folk of mighty prowess. Then either you will have to fight against them or they will enter the fold of Islam.[31] If you obey this command Allah will give you a good reward. And if you turn away, as you had turned away earlier, then HE will give you a painful torment.[32]

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَاِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ﴿١٦﴾

17. There is no blame on the blind (for not joining jihad) nor on the lame' nor on the ill.[33] And who so will obey Allah and His Messenger, HE will admit him to the Gardens underneath which rivers flow,[34] and whoso will turn back, HE will give him a painful torment.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ﴿١٧﴾

24. Along with the faith in Allah it is also essential to have faith in His messenger. One who does not believe in Allah is a disbeliever. One who does believe in Allah but has no faith in the holy prophet is also a disbeliever. This ayah makes this fact clear and so also other ayah.

25. Means Jahannam or hell.

26.This is a mention of the unlimited authority of Allah which means HE may do whatever HE may will. Simultaneously HE is just and wise and hence uses His authority with justice and wisdom. Therefore HE never punishes someone unnecessarily.

27. This is an encouragement to the slaves so that they may not be disappointed. They should turn toward Allah and pray for his pardon and mercy.

28. This is a hint toward the victories to be gained in the near future easily wherein the Muslims will get a large quantity of war booty. Accordingly, Khaibar was conquered soon after the treaty of Hudaibiyah in Muharram of the 7th year of the Hijri era Khaiber is situated at a distance of about 150 kilometer in the north-east of Madinah. This habitation of the Bedouins was very important because of its sound forts arable lands and oasis. The Muslims got a lot of booty through this victory and their resources increased significantly through agriculture produce and the Oases.

Allah had reserved these booties especially for those who had sworn at the Baiat of Rizwaan. Therefore HE did not permit the participation in this war to those who had not joined the journey for Umrah due to the risks and dangers lying therein.

29. Means before the event of war of Khaibar when Surah Fat'h was revealed, Allah Almighty had already ordained that those who had sat back in homes should not be allowed to join this war which was likely to yield booty. The reason: when they did not assist the prophet in a dangerous expedition, deprivation from booty became their lot.

30. Allah has given intelligence to everybody be he a citizen or a villager, belonging to the common class or to the higher ups. This intelligence is given so that he may prove his wisdom. But when man does not use his head he talks in an unwise way.

31. This is a pointer to the tribe of Hawazan with whom a war was fought in Shawwal of 8 H.E. and this war was a rafter in the chain of events leading to the war of Makkah. The Hawazan were great warriors and expert archers. Confrontation with them was not easy. When the holy prophet conquered Makkah he proceeded toward Hawazan who were well prepared for the fight. The holy prophet had only twelve thousand army men. Yet there was a severe confrontation. At last Hawazan were uprooted and the Islamic army became victorious. They got a lot of war booty. Thereafter the people of Hawazan also embraced Islam. Thus Islam's stronghold on Makkah became stronger.

32. It Was due to the effect of this warning that the tribes like Muzainah and Juhainah around Madina which had stayed back at the time of Hudaibiyah, joined the expedition on Makkah and fought against Hawazen (who were a powerful people) in Hunain.

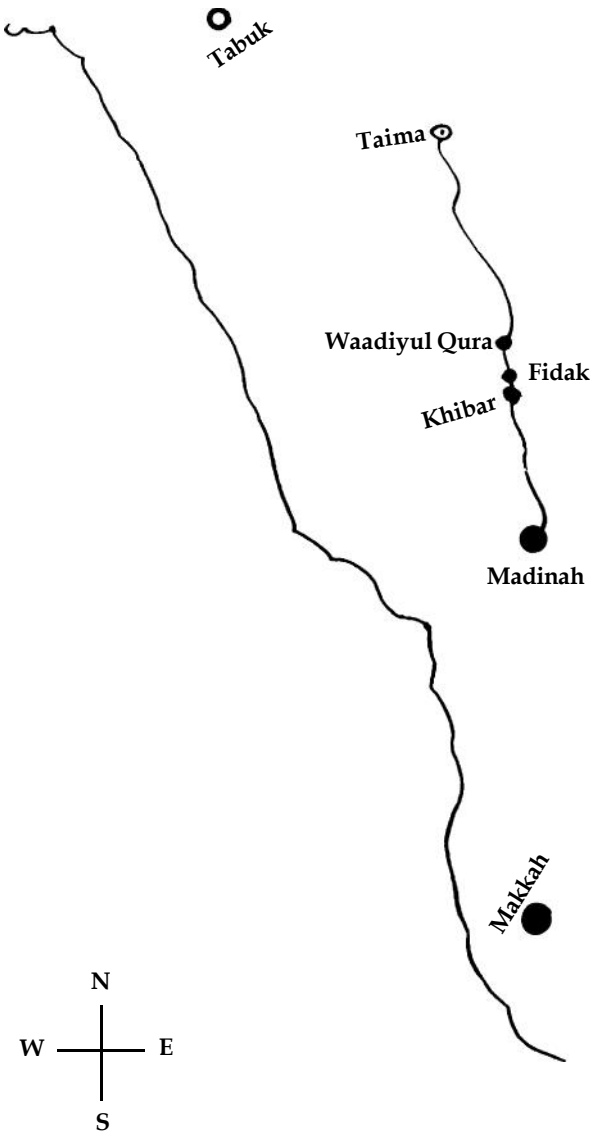
A severe warning of a painful torment had been given to those who turned their backs from this jihad. This explains the seriousness of this crime, This crime was very serious because, firstly, it was a sheer disobedience of a clear order of (order for jihad) issued by Allah and His prophet. Secondly, at a critical moment when Islam faced a serious danger and when Islam requires the maximum collective strength no Muslim could sit in a safe corner. Thirdly, it was sheer hypocrisy on the part of the followers to sit peacefully in their homes when the prophet of Allah comes out risking his life. Therefore this jihad, wherein the prophet of Allah was personally present for guiding and leading, became a test for the faithful. Only those people who were not turn and sincere in their belief could turn from it.

33. There is no blame on those who did

not take part in the holy war due to some genuine reason of inability. The shariat has recognised difficulty of the blind, the lame and the sick.

34. No harm to those who do not participate in war on account of a genuine handicap, provided they may continue to obey Allah and His prophet sincerely. Their obedience alone can make them entitled to Paradise.

SITUATION OF KHAIBER NEARLY 150 KMS FROM MADINA



لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ
فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ
فَتْحًا قَرِيْبًا ﴿١٨﴾

18. Allah was pleased with the believers when they swore allegiance to you beneath the tree.[35] HE knew what was in their hearts.[36] Hence HE sent down tranquility on them,[37] and rewarded them an early victory.[38]

وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٩﴾

19. And many items of spoils that they will acquire.[39] Allah is ever Mighty, Wise.[40]

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ
وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ
وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿٢٠﴾

20. Allah has promised you much spoils that you will capture [41] And HE gave you this (victory) quickly and restrained the hands of men from you.[42] and did so to make it a sign for the believers [43] and HE may guide you to a straight path.[44]

وَّاُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا ۫ قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَكَانَ اللّٰهُ
عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ﴿٢١﴾

21. And also other spoils over which you have no power yet. But Allah has encompassed them.[45] Allah is Able to do all things.

وَلَوْ قَاتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ
وَلِيًّا وَّلَا نَصِيْرًا ﴿٢٢﴾

22. Had these disbelievers fought against you, they would have certainly turned their backs. Then they would not have found any guardian or any helper.[46]

سُنَّةَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ
اللّٰهِ تَبْدِيْلًا ﴿٢٣﴾

23. This is the practice (law) of Allah which is in force from the past [47] and you will never find any change in the law of Allah.

وَهُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ
مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿٢٤﴾

24. HE it is Who with held their hands from you and your hands from them in the valley of Makkah, after giving you victory over them. [48] And HE was seeing whatever you were doing.

35. The holy prophet took this oath from his holy companions in Hudaibiyah when an anxiety was created as Uthman, who was sent to the Quraish with a message informing them that they (Muslims) had not come for fighting but for performing Umrah, did not return. They (Muslims) thought then that they would have to confront the disbelievers for performing Umrah and that too in such a condition that they were in the Ihram uniform and did not have any arms for war. They had only swords for self-defence which normally all travelers possess. In such critical situation the holy prophet took an oath under a tree and made them swear that they would not run away and would sacrifice their lives for the fulfillment of their aim. The holy companions, who were fourteen hundred in number, had sworn likewise most willingly and enthusiastically. The Quraish were awed by this swearing and the offered peace. Prior to it Uthman had also returned. Allah was very much pleased by this oath which was taken at a critical juncture for staking lives in the company of the holy prophet. Since the oath-takers have been informed in this ayah that Allah was pleased with them, his swearing is called the swearing of pleasure of Allah (Baiyat-e- Rizwan).

As Uthman had not, till then, returned, the Holy Prophet swore on his behalf. Thus Uthman also became fortunate to participate in it. The swearing of the prophet on behalf of Uthman is a proof of the fact that the holy prophet did not believe in the news that Uthman was killed in Makkah. Nor the oath was taken on the basis of the aforesaid rumour. He had taken the oath due to the apprehension of a confrontation with the disbelievers of Makkah.

This ayah offers a testimonial of Allah's pleasure to all those companions who were partners to that oath. Yet there is a group of Muslims who, excepting a few persons, brands all the companions delusive and taunts and curses them. Just see their temerity, they express their hatred for those with whom Allah has declared His pleasure. Would that, they rise above factionalism and amend their attitude in the light of the Quran!

36. The selflessness of their hearts and their faithfulness became clear.

37. They obtained peace of mind and heart by which they were so much encouraged that their morale remained high and they got ready to face any war.

38. That is: the conquest of Makkah which came shortly after the treaty of Hudaibiyah. Makkah was conquered in Muharram 7 H.E. This victory was a reward from Allah which was granted to the oath-takers in the Baiyat-e- Ridwan. "Early victory" indicated a destined thing hence it has been described in the past tense.

39. It points toward the war booty which was to be available in the wars of Khaibar etc. The booty which Muslims got according to this foretelling in Khaibar included treasure of gold and silver, one thousand lances, four hundred swords, five hundred bows as well as new war arms like minjaneeq (catapult) and Dabbabah (a kind of cannon) and also fields and oasis having forty thousand date trees. These fields and date trees were left in the possession of the Jews on condition that they would give half of their produce to the Muslims.Thus it turned out to be a big source of income for the Muslims of Madinah. (Gazvatul Khaibar, Muhammad Ahmad Bashmil, P. 270-271). Soon after Khaibar, Fadak and Wadiyul Qura were also conquered which also was a fertile area near Khaibar. It was decided with the Jews of this area also that they too would give half of the produce to Muslims. (Ibid. p.297).

40. Allah is overpowering and hence this plan of Him will certainly be fulfilled. Similarly He is Wise, so every decision of His is full of wisdom.

41. That is: besides Khaiber you would get many more booties too. Accordingly soon after that the Muslims got a lot of booty in the war of Hunain.

42. The immediate reward of the Baiat-e-Ridwan which you got was that you won Allah's help and the disbelievers were so much awed by you that they could not raise their hand against you and became ready for peace.

43. That is: in such a situation when, due to Muslims' being in the uniform of Haj (Ihram), were not in a position to fight and had entered the enemy territory, the Makkan disbelievers' inaction against Muslims and readiness for peace was clearly a sign of Allah's help in favour of the Muslims.

44. May Allah guide you at each and every step.

45. This is a pointer to those big victories which Muslims were to achieve in future, especially the conquests of Persia and Rome, whereby the Muslims obtained treasures of war booty.

46. That is: if Muslims had to fight for entering Makkah they would have won the war and the disbelievers of Makkah would certainly have faced defeat. It would have been so because though the Muslims did not possess arms, yet when they got ready to sacrifice their lives in the Path of Allah, HIS help too had become a certainty for them. Disbelievers have to face defeat when confronted with Allah's help, as had happened in the wars of Badr etc.

47. Allah's tradition, that is: His way and rule has always been such that when the holy prophet had to enter the Warfield personally that war becomes a decisive war between the truth and falsehood. In such circumstances Allah's help invariably reaches the prophet and his followers. It is mentioned in Surah Room :-

وَلَقَدْاَرْسَلْنَا مِنْ قَبْلِکَ رُسُلاً اِلیٰ قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَیِّنَاتِ فَانْتَقَمْنَا مِنَ الَّذِیْنَ اَجْرَمُوْا وَکَانَ حَقّاً عَلَیْنَا نَصْرُالْمُؤْمِنِیْنَ ۔(الروم:۴۷)

"(Verily We sent before you messengers to their own people. They brought them clear signs. Then We punished them who were guilty, and it was incumbent upon Us to help believers.)" (Al-Room:47)

48. That is: your position had become fairly strong after the "Pledge of Ridwan" (Baiyate Rizwan)and Makkan disbelievers had become demoralized. Yet the war had become almost unavoidable for both the parties. Still the strategy of Allah required that there should be no war. Hence HE restrained both from confrontation and made them ready for treaty.

One of the circumstances calling for restraint was also that a group of the disbelievers numbering eighty had poured down from the hillock of Taneem at the time of early morning prayer with an intention to kill the prophet. The holy companions caught them and brought them before the holy prophet. Since the prophet wanted to avoid war he released them.(Please see Tirmizi Tafseer Surah Fat'h).

HE it is Who sent His Messenger with guidance and the true religion so that HE may cause it to prevail over all religions And Allah suffices as a witness.*(Al-Quran)*

هُمُ الَّذِيْنَ كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ
مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ ؕ وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ
لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَـُٔوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۚ
لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ يَّشَآءُ ۚ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ
كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ﴿۲۵﴾

25. It was these who disbelieved and debarred you from reaching the Sacred Mosque (Al-Masjid-ul-Haram), and also detained the animals from reaching their destination (place of sacrifice)[49] And had there not been (in Makkah) believing men and believing women whom you would not know and regarding whom had there not been an apprehension that you would crush them unknowingly thereby rendering you susceptible to allegation (the war would not have been restrained. It was restrained) so that Allah may admit whom HE may wish in His mercy.[50] Had they been apart WE would have given painful punishment to those (among Makkans) who disbelieved.[51]

اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى
الْمُؤْمِنِيْنَ وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْٓا اَحَقَّ بِهَا
وَاَهْلَهَا ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿۲۶﴾

26. When the disbelievers developed heat of excitement in their hearts-the excited in heat of ignorance (paganism) [52] Allah sent down HIS tranquility upon His messenger and believers [53] and kept them bound to the word of self-restraint and they were worthy and entitled of it.[54] And Allah know everything.

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ
الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ
لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا
قَرِيْبًا ﴿۲۷﴾

27. Allah had shown a true vision to his messenger which was a reality. You will indeed enter the sacred mosque (Al-Masjid-ul-Haram), if Allah wills, secure, having your head shaven and your hair cut. You will have no fear.[55] So HE knew what you know not.[56] So HE gave you a near victory before this.[57]

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ
عَلَى الدِّيْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ﴿۲۸﴾

28. HE it is Who sent His Messenger with guidance and the true religion so that HE may cause it to prevail over all religions[58]And Allah suffices as a witness.

49. It was sheer obstinacy on the part of the disbelievers that they barred the entry (into the place of sacrifice) of the sacrificial animals also which were respectable even in their eyes also.

50. Here that expedience has been mentioned in view of which Allah did not allow the war to occur and which resulted in the treaty of Hudaibiyah. In Makkah there were Muslim men and women whom the holy companions did not know. Therefore there was an apprehension of their being hit during the war. Allah Almighty showered His mercy upon them due to their faith and did not allow war. If they were to be destroyed by the hands of Muslims, the Muslims would have regretted it very much and the disbelievers would have got an opportunity to say that Muslims massacred Muslims even in such a war which was fought under the command of their prophet.

It can be derived from this that if it becomes necessary to attack a locality of disbelievers, every effort should be made to save the Muslims residing in that area. But if war is unavoidable then it cannot be deferred only to save those Muslims, otherwise the disbelievers will get an opportunity to subdue the Muslims. In Hudaibiyah war was avoided through Allah's prudence, otherwise the 'Baiyat-e- Rizwaan' was arranged only to ensure that Muslims would not turn back in case the war occurred.

Allah Almighty revealed this prudence of the Hudaibiyah treaty afterwards but the holy companions had already obeyed the relevant order of the Holy prophet before the disclosure of its wisdom though they were having a dislike for that treaty. The wisdom was disclosed to them only to remove their prick and many glad tidings were given to them. It becomes clear from this that the obedience of order does not depend on the understanding of its wisdom. Command of Allah and His messenger is enough in itself for being obeyed notwithstanding the knowledge or ignorance of its wisdom. The holy companions were acting in such a way and therefore they got guidance after guidance and won Allah's pleasure. Today's Muslim insists on knowing the wisdom first and prepares for obedience only thereafter. He even disobeys. This is a very wrong way of thinking. It is contrary to obedience.

51. Had the Makkan Muslims been residing apart from the residential locality of the disbelievers, Allah would have planned a forced entry into Makkah and crushing of disbelievers with Muslims' hands.

52. The Makkan disbelievers knew it well that the holy prophet had arrived with his companions only for performing Umrah which was purely a religious affair for which they themselves had respect. But the feelings of ignorance overpowered them to such an extent that their prejudice rose high and they considered it shameful to allow a group of Muslims in their city. Therefore, they wanted to stop Muslims just to satisfy their arrogance and later on, when the treaty of Hudaibiyah was planned they insisted that Muslims should not perform Umrah that year but in the following year. Moreover they objected to the beginning of the text of the treaty with the words "Bismillahir Rahmaanir Raheem"(In the name of Allah, Rehman and Raheem) saying they did not know who was Rahman and asked to write only "Bismika Allahumma" (In thy name, O Allah). This prejudice of ignorance has been described in this ayah.

53. That is: such a state of peace of mind and satisfaction that they were not affected even by very unfavorable circumstances.

54. "Bound to the word of self-restraint" means that even in these critical moments they got such a guidance that they did not do anything contrary to self-restraint" The way they made "Baiyat-e- Rizwaan" and obeyed the order of the holy prophet despite their dislike for the treaty of Hudaibiyah is a clear proof of it.

Moreover, when they had to return without performing Umrah from Hudaibiyah, they neither termed the prophet's vision false nor objected to it. Whatever they asked was just a clarification. Thus only word of self-restraint came out of their mouths. They got such

guidance because they were entitled to it on the ground of their self-less faith and also because by offering sacrifices in the path of Allah they had proved themselves worthy of "Taqwa" or God-fearingness.

A tradition of Tirmizi says "Kalimatut Taqwa" means 'La Ilaha Illallah" (There is no god but Allah)." But Tirmizi himself has clarified that this hadith is 'Garib'(does not attain the standard of authenticity)." Still this narration is correct from the viewpoint that the basis of Taqwa is ''La Ilaha Illallah Therefore" Kalimatut Taqwa" is really '"La Ilaha Illallah.'

55. The holy prophet had seen in his vision that he had entered Makkah with his companions and had performed Umrah. Viewing this vision as an indication from Allah he had proceeded along with his companions for the performance of Umrah. But when they had to return from Hudaibiyah without performing Umrah the holy companions felt a pinch in their hearts that when a prophet's vision always comes true. How is it that they were returning without performing Umrah? Its reply has been given in this ayat that indeed this "Ruya" (vision) was from Allah and it was true and based on truth. Hence it would come true. You would certainly enter Masjid-e- Haram and that too peace fully. There would be no fear or danger. You will be in the state of Ihram and would perform all rites in peace.

As per the recorded Hadith when the Holy Prophet was asked this question he replied that he did not say, that they would enter Makkah that particular year. You will definitely enter Makkah and would also perform Tawaf (circumbulance) (Bukhari, Kitabus Shuroot). This vision came true the following year and the prophet performed Umrah with his companions in the month of Zil Qada of the year 7 H.E. which is called 'Umratul Qaza'. On that occasion the disbelievers of Makkah had vacated Makkah for three days. Therefore, the Muslims performed all the rites of Umrah in peace and tranquility. Thus the vision was proved true and the truthfulness of Quran also became manifest.

When the Ihram of Umrah is being removed, hair of head is either shaved or clipped and its mention in this ayah means you would enter the Masjid-e- Haram in the state of Ihram and that you would remove the Ihram after performing the rites of Umrah in peace.

While removing Ihram of Umrah it is permissible both to clip or to shave the hair of head. But shaving is preferable.

56. That is: you did not know that you would enter Makkah without fighting. But Allah knew it. So HE informed you in advance. Likewise that wisdom mentioned before this was not known to you, but Allah knew it. Therefore, HE did not allow the war to occur and destined it for the next year.

57. Means the treaty of Hudaibiyah which became an instant victory prior to the performance of Umrah, because, this no war pact opened up the avenues of Islamic propagation. Moreover it became a preamble to the conquest of Makkah.

58. This has been explained in Surah Taubah, Note 65 which must be kept in mind here also. There we have explained that the 'Faail' (subject) of the word 'Liyuzharhu' (HE may cause it to prevail) is Allah, not the prophet. In support, here are the statements of some commentators:

Ibne Jarir Tabri says:

"Allah Almighty tells to the prophet that O Muhammad, your Lord, making Himself a witness, says that HE will make this religion, with which you are sent, overpowering." Then, in support, he has quoted the words of Hazrat Hasan. (Tafsir-e- Tabari, Vol:29, p.69)

Allamah Zamakhshari says:

"Allah Almighty will give him victory over cities and will grant such a control over countries that they will consider the conquest of Makkah of lesser importance." (Alkashshaf, Vol:3, p.550).

Allamah Shokani writes:

"That is: Allah's being a witness is sufficient to this 'IZHAAR' (victory) which HE has promised to the Muslims."

(Fat'hul Qadeer, Vol:5, p.55)

Allamah Aaloosi says:

"And this word is not of any single person---and, probably more clear in the context —-- that the way of making religion prominent over other religions will be that HE (Allah) will grant Muslims control over followers of all other religions."

(Roohul Ma'ani, Vol:26, p.122)

And the most important thing is that the holy prophet himself has referred "Izhaare Din" (predominance of religion) to Allah. So it is mentioned in Seerat Ibne Hisham that the prophet said:

فَوَ اللّٰهِ لَا اَزَالُ اُجَاهِدُ عَلَى الَّذِىْ بَعَثَنِىَ اللّٰهُ بِهٖ حَتّٰى يُظْهِرَهُ اللّٰهُ۔ (سیرت ابن ہشام ج ۳ ص ۳۵۷)

"By Allah, I will fight for the religion with which Allah has sent me until Allah makes it dominant."

❍ ❍ ❍ ❍ ❍ ❍

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ
تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ
وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚۖ وَمَثَلُهُمْ فِي
الْاِنْجِيْلِ ۚۛ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى
عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۲۹﴾

29. Muhammad is the Messenger of Allah[59] and those who are with him are stern against disbelievers and merciful among themselves [60] You will see them in the state of bowing and prostating [61] (and will see that) they are absorbed in seeking Allah's grace and HIS pleasure.[62] Their sign is the marking of their prostrations on their faces.[63] This identity of theirs has been described in the Taurat.[64] And their similitude in the Injeel is like a farming that sent forth its blade then strengthened it, then it became thick, then it stood firm upon its stem [65] it delights the showers so that the disbelievers may become furious against them [66] Allah has promised to such of them who believed and who did good deeds, forgiveness and a great reward.[67]

59. May anybody believe or disbelieve, it is Allah's witness that Muhammad is His prophet.

"Muhammadur Rasoolullaah" is the second part of Islam's kalimah (confession of Faith).The full kalimah is like this:

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

(There is no god (deity) save Allah and Muhammmad is the messenger of Allah).

60. Iman (belief) and kufr (disbelief) are two opposite things. Therefore there is a constant tug of war between the two and this struggle also turns into wars. Hence the Muslims cannot be an easy prey for the disbelievers. They become a solid rock in front of them and when the war starts they utilize all of their strength to crush the enemy.

It should be understood that being severe against the disbelievers does not mean that even in normal circumstances a harsh tone should be used to talk with them or they should not be treated nicely in worldly affairs or a bad behaviour should be shown toward them. Islam teaches nice behaviour with every human being notwithstanding his belief or religion.

And the Muslims being merciful among themselves is a demand of their faith. Among themselves they are not harsh but kind and lenient and loving. The hadith has described their mutual treatment thus:

مَثَلُ الْمُؤْمِنِيْنَ فِى تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَ تَعَاطُفِهِمْ مَثَلُ الْجَسَدِاِذَااشْتَكٰى مِنْهُ عُضْوٌ تَدَاعٰى لَهٗ سَائِرُالْجَسَد بِالسَّهْرِ وَالْحُمّٰى ۔ (مسلم کتاب البر)

"In the matter of being mutually merciful and kind the Muslims are like one body wherein if one part has some pain the entire body feels its pinch and gets fever." (Muslim, Kitabul-Birr)

61. This is an elucidation of praying salat in time. The particularity with which one prays five times a day leaves such impression on the onlooker that the believer remains busy in bowing and prostrating all the time. Their affection for salat has a distinct attribute.

62. This means that all their labour is only for seeking the grace of Allah and His pleasure. They look for God's grace at every step so that HE may be pleased with them and shower HIS rewards on them. Their final aim too is to please Allah.

63. Means the mark on the forehead due to constant prostration as well as the sign of humility and lowliness (before Allah) which is reflected on his face. Their faces become the mirrors of their hearts and indicate that they are the true worshippers of Allah.

64. This distinctive sign of the holy companions of the holy prophet has been described in Taurat also as mentioned by Quran. But the Taurat available now does not contain it. Not only this subject but several such foretelling regarding the unlettered prophet Muhammad (peace be upon him) which, as stated by the Quran, were in Taurat are not found in today's editions, except three or four predictions and they too have been translated in an altered manner. From this it can be concluded that the copies of Taurat which existed in Madina with the Jews at the time of the revelation of the holy Quran and to which the Quran has referred at several places are now not extent. We find a big gap in the existing copies both from the viewpoint of their being devoid of the mention of prayer (Namaz-Salaat) and the Hereafter as well as with regard to the prophecies about the unlettered holy prophet. This clearly indicates that many things have been deleted from the Taurat, many matters have been altered and many words have been translated wrongly so as to hide the reality and truth.

65. In the available copies of the Injeel (Gospel) this subject is found in the following form:-

"Another parable he put before them, saying, The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches." (Matthew 13:31-32)

In this ayah a picture of the constant increase in the number of the companions of the holy prophet, the strengthening of their group and the gradual progress and victory of Islam is drawn.

66. Those who sowed the seeds of Islam and

watered its field became glad on seeing its springing up. But the disbelievers did not like its growing and expanding. Seeing the Muslims feeling happy the disbelievers became angry and envious toward the Muslims.

67. It is Allah's promise to those Muslims who are selfless in faith and strong in character! that HE will forgive them and reward them in a big way. These glad tidings are not for those who are Muslims in name only.

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49. AL-HUJURAT

NAME: In ayat 4 is a criticism of an indecent act of calling the holy prophet from out of his 'Hujurat' (apartments). Hence this surah is named ' Al Hujurat'.

TIME OF REVELATION : This Surah was revealed in the 9th year of the Hijri era when delegations had begun to arrive one after another from different areas of Arabia to Madinah and people were embracing Islam en masse.

CENTRAL THEME : Teaching of morals demanded by Faith and essential to keep the Islamic society wholesome.

ORDER OF THE VERSES : In ayah 1 to 5 it is mentioned that the believers should not rush ahead of the Almighty Allah and His Prophet in putting forth their say. They should respect the Messenger fully.

In ayah 6 to 10 is the instruction to refrain from things which undermine Islamic brotherhood. It has been also emphasised that due enquiries should be made before believing disturbing news and that a just and equitable attitude must always be adopted.

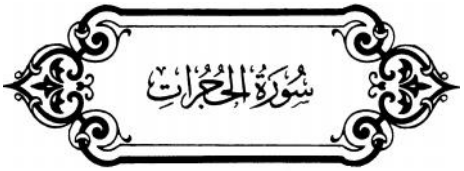
Ayah 11 and 12 call upon us to remain away from those immoral things which create mutual hatred and result in rifts and quarrels.

Ayah 13 hits out at the mentality of entertaining ideas of national and racial superiority and it has been explained that the lineage of all nations and communities goes back to one and the same human couple (Adam and Eve). Hence national and racial pride is totally baseless. The only distinction between man and man is righteousness or fear of Allah.

Ayah 14 to18 catches hold of those Muslims who claim to have accepted Islam but in whose hearts Faith is not yet well rooted. They have been told that true Faith is that which has not even an iota of doubt and that a true Momin is he who makes jihad (strives hard) with his wealth and his life in the Path of Allah.

49. SURAH AL-HUJURAT

Ayah : 18



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ①

1. **O you who believe! Be not forward in the presence of Allah and His Prophet [1] and fear Allah.[2] Allah hears and knows all things.[3]**

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ②

2. **O you who believe! Do not raise your voices above the voice of the Prophet.[4] nor speak to him as loudly as you speak loudly to one another,[5] lest your deeds become vain and you perceive not.[6]**

اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰۗىِٕكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ۭ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ③

3. **Those who keep their voices low in the presence of the Messenger of Allah are those whose hearts Allah has purified for piety.[7] For them is forgiveness and a great reward.**

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَاۗءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ④

4. **(O Messenger !) Those who call aloud to you from outside the private apartments, most of them have no sense.[8]**

وَلَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ⑤

5. **If they had patience till you would come out to them, it would have been better for them. And Allah is Forgiving, Merciful.[9]**

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاۗءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰي مَا فَعَلْتُمْ نٰدِمِيْنَ ⑥

6. **O you who believe! If an evil doer brings to you some news, verify it.[10] lest you act against some group unwittingly and repent thereafter for what you did.[11]**

1. There can be several ways of going (forward) ahead of Allah and His prophet. For example to give priority to one's choice or decision over their (Allah's and His messenger's) choice and decision, to opine and act in any matter without caring to ascertain the viewpoint of Shariah, to give preference to the likes and dislikes of others (for instance elders, ulemas or scholars and fuqahas or jurists) over the Divine Book and the Prophet's traditions. All these actions are against obedience to Allah and His messenger.

2. That is: This thing is totally against piety and righteousness. Therefore, you should never venture to go ahead of Allah and His messenger.

3. Hence keep in mind that HE hears your talks and also knows what comes to your mind.

4. The prophet's position is very high. Hence he must be respected and honoured to the maximum extent. For being respectful to the prophet it is here instructed that we should keep our voice low, in his presence. Today, though the holy messenger is not present, his sayings do exist. To keep them high and not to raise any other voice against them is the aim and object of this verse.

5. Do not address the holy prophet in a way you are addressing one another. Discipline demands that he must not be addressed. "O Muhammad" but by the words. "O Messenger of Allah." Also while talking his dignity must be borne in mind.

6.This is a stern warning to those who overlook the honoured position of the holy prophet and commit things which are contrary to respectfulness. An undesirable behaviour toward the holy prophet reveals a serious illness of heart and it is dearth of God-fearing (Taqwa).If this disease is not cured in time, God's-fear is likely to leave such hearts and when God's-fear is no more the deeds which are apparently good have no value. A good deed is indeed good only when, there is, behind it, God's-fear—fear of Allah in view of His Might and an intention of never disobeying Him.The following ayah explains it explicitly.

After the revelation of these ayah the holy companions had lowered their voice to almost an inaudible extent and hence on several occasions the prophet had to ask as to what did one say. Those whose voice was high by nature had become fearful of their deeds' going vain. Bukhari narrates that after the revelation of this ayah the holy prophet did not see Thabit bin Qais. He sent somebody to inquire about him. When that fellow reached Thabit's house he saw that Thabit was sitting in gloom with his head bent downward. On asking he replied that his condition was very bad because one who talks loudly in the presence of the holy prophet renders his deeds vain and goes to hell. The holy prophet was informed of this situation. The prophet said: Go and tell Thabit that he will go to Heaven and not to Hell. (Bukhari: Kitabut Tafseer).

7.It is now clear that the real relation of Keeping one's voice low and of giving respect to the Holy prophet is with God's-fear in one's heart. These apparent modes of discipline and respectfulness do affect one's heart and mind. If God's-fear is the motive force behind these respectful manners they strengthen God-fearingness.

8. The Bedouin Arabs of the desert who lacked in mannerism, when they were coming to see the holy prophet and not finding him in the Mosque of the Prophet, used to shout for him from out of his residence which consisted of some rooms. This way of calling him was against discipline and respectfulness. It exposed the fact that they had not till then realised the true position of the holy prophet. The position of the prophet is higher than that of the common people. Therefore, he cannot be treated in the usual common way. Crying for some one from out of his house otherwise too, is mannerless. How can it be adopted for calling the holy messenger of Allah? Its undesirability is obvious.

And when it is unwise to cry for him loudly from out of his residence it is sheer folly to cry loudly on his grave so that he may reach for redressal. Of course salat (Prayer for mercy) and Salam (salutation) can be sent to him from every place. But even for that only that way must be adopted which is taught by him.

9. So pray Allah for forgiving your misdeeds and beseech His Mercy.

10. Fasiq (libertine or wicked) is a man who disobeys Allah and who commits great sins (Kabair). It is prohibited to do anything against anybody by relying on the news brought by such person and without making necessary inquiry. The

reason is that it may be a lie and the consequence of anything done on the basis of untruth can only be bad.

This and the following instructions were given at a time when there were people among the new entrants to the Islamic society who had not accepted Islam with full consciousness and whose character was not quite reliable. Moreover it was also likely that they might raise issues on the basis of tribal rivalries which might damage social unity due to their irresponsible talks. In other words these directives were of a precautionary nature and they contained in them guidance for the circumstances which were to follow. As such, the way in which the Sabais spread false news against Caliph Uthman and the way people believed in them and fell in trap was the result of not abiding by these Quranic orders.

These ayah were revealed in these circumstances only. As regards the traditions mentioned in this connection there is much to be said. Mostly the commentators quote, as a background of these ayah, the tradition that the holy prophet had sent Waleed bin Aqabah to the tribe of Bani al Mustalaq for collecting the amount of Zakaat but he became fearful and returned from mid way and reported to the holy prophet: O prophet! Haarith (the tribal head) refused to pay Zakaat and was bent upon killing me. Hearing this the prophet became furious and sent some men to Haarith. But Haarith met them near Madinah, came to the prophet and told him: O prophet of Allah! The man whom you had sent had neither come to me nor have I seen him. Thereupon these Ayah of Surah Hujurat were revealed. And, according to the narration of Ibane Jareer, the people of Bani al Mustalaq had come out to welcome Valeed bin Aqabah but he (the latter) suspected that they had come out to kill him. (See Tafseer Ibne Katheer, Vol:4 P.209).

Firstly there is a lot of distraction in the text of this narration. Secondly, this narration has been quoted by Imam Ahmad etc. from Muhammad bin Saabiq who has been branded 'Deef' (weak) by some muhadditheen(recorders of traditions). (Tahzeeb-ut- Tahzeeb, Vol:9, P.175).

Thirdly, in the 'asnaad' (proofs) mentioned by Ibne Jareer Tabari we find the name of Moosa bin Ubaidah who has been called 'Deef' by Tirmizi, 'Nasaai and Ali bin al Madini etc. (Tahzeeb; Vol:10,P.356-358).

Fourthly, this narration presents Valeed bin Aqabah as a fasiq, whereas there is no proof of his being a fasiq and how is it possible that the holy prophet may send a fasiq man to collect zakat?

Fifthly it also cannot be believed that the holy prophet relied on the talk of a fasiq. In view of these defects in proof and narration, it cannot be accepted.

This ayah also fixes a rule regarding narration that the narration of a fasiq person cannot be accepted without inquiry. Hence muhadditheen have made it a rule that for the acceptance of a narration as true it is necessary that the narrator should be 'Siqah' (reliable) and 'Aadil' (just). As for the perversion of belief, it is worse than fisq in deeds. Therefore, the narratives of those people who are creating differences in religion and following innovations (Bidaat) cannot be accepted as they are by no means 'hujjat' (final proof).The famous Tabei Ibne Seereen has rightly said:

اِنَّ هٰذَالْحَدِيثَ دِيْنٌ فَانْظُرُوا عَمَّنْ تَأْخُذُوْنَ دِيْنَكُمْ ۔ (الکفایۃ فی علم الروایۃ ۱۶۲)

"These narrations are religion therefore you should see from whom you are getting your religion." (Al Kifaya fi Ilmir Rivayah,162)

And it is a sad truth that a group of commentators have acted with negligence. Consequently "many such narrations entered the books of traditions which (traditions) were narrated by those who indulged in Shi'sm and innovation (Bid'at) and who presented events in false colour and related such things to the holy prophet which could never be true. These narrations have disfigured the Deen (religion) entirely. Hence there can be no leniency in this matter.

11. Let it not be so that you may rely on some false news and take such steps against a group of Muslims and consequently begin to repent when you come to know the truth. Therefore, inquire before you act.

O you who believe! Let not men deride other men, it may be that they are better than they are. Nor let women deride other women, it may be that they are better than they are. nor taunt one another′ nor call one another by hateful nicknames wickedness is a very bad name following Faith. And those who do not repent are the wrongdoers.*(Al-Quran)*

7. Know that Allah's messenger is among you. If he were to toe your line in many matters you would surely be in trouble.[12] But Allah endeared the faith to you and made it beautiful in your hearts and made disbelief and wickedness and disobedience hateful to you. These are who walk aright.[13]

وَاعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ
لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ
وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ؕ اُولٰٓئِكَ
هُمُ الرّٰشِدُوْنَ ۙ﴿۷﴾

8. By the Grace and Favour from Allah [14] and Allah is knowing, Wise.

فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۸﴾

9. If two parties among believers fall into fighting make reconciliation between them.[15] Then if one of them commits excess against the other, fight the one who commits excess until it returns to the command of Allah. If it returns, make peace between them with justice and act fairly. Allah loves those who are fair.[16]

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ
فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ
اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ
اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿۹﴾

10. The believers are but brethren.[17] So make reconciliation between your brothers, and fear Allah that you may receive mercy.

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ ۚ
وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۰﴾

11. O you who believe! Let not men deride other men, it may be that they are better than they are. Nor let women deride other women, it may be that they are better than they are.[18] nor taunt one another'[19] nor call one another by hateful nicknames [20] wickedness is a very bad name following Faith.[21] And those who do not repent are the wrongdoers.[22]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا
مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ
وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ
بَعْدَ الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۱۱﴾

12. O you who beleive! Refrain from much suspicions because some suspicions are sins.[23] and do not spy on each other[24] nor should anyone of you backbite others.[25] Does anyone of you like to eat the flesh of his dead brother? You will surely abhor it.[26] Fear Allah. No doubt, Allah is the Acceptor of repentance, Most Merciful.[27]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۖ اِنَّ بَعْضَ الظَّنِّ
اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ
لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿۱۲﴾

12. Why should you insist on your opinion when the prophet of Allah is among you for guidance. You cannot perceive those strategies which the holy prophet can see. Hence if the prophet accepts most of your suggestions you will suffer due to their being unwise.

13. These are the internal characteristics of a true believer which make him righteous. Faith becomes sweet for him. It reaches the depths of his heart. He hates disbelief, sinfulness and disobedience. These virtues cannot be found in those persons who enter the group of Muslims for gaining worldly benefits or who have mere nominal relation with Islam.

14. That is: Those who are fortunate to get the aforesaid characteristics of true faith should be thankful to Allah because they got this invaluable wealth only by His Grace and Mercy.

15. This direction too does not mean that two groups of Muslims had then started fighting and that his order was issued for establishing peace between them. No, but, as we have explained under note:10,it was for being cautious to face the forthcoming situations in near future. It contained both advance warning as well as guidance.

16. This ayah contains important instructions regarding internal disputes of the Muslim community and the ways to avoid their fighting. It throws light on several matters :-

First, it is possible that two groups of Muslims can ,as a result of some serious misunderstanding or conspiracy, start fighting. But it will not be correct to term somebody 'kaafir' (disbeliever) on this account, because, in this ayah both the fighting groups have been referred to as 'momins'.

Second, in case of such fighting, it is the duty of other Muslims to make peace between them. They should not do anything which can intensify the conflict.

Third, force may be used against the party which does not refrain from excess and is not prepared for peace. Pressure should be applied on such party until it returns toward Allah's commandment. And returning toward Allah's command includes this directive for peace as well as dealing with justice and so also any other command regarding the war.

Fourth, in case the defaulter returns toward Allah's order the use of force against that party must be stopped and both the parties must be made to join in peace.

Fifth, during the fighting between two groups of Muslims other Muslims must not say anything which is inconsistent with justice or which gives an impression of partiality. They must speak justly and ungrudgingly notwithstanding the pleasure or displeasure of others because Allah loves only the just people.

These commandments are the guiding principles for Muslims. But the attitude of today's Muslims is indeed pitiable. Their groups continue to quarrel. Wars are raging between Muslim countries killing thousands and thousands of Muslims. Thus they are repeating the history of Jews whose nation was torn into pieces due to constant wars.

17. Muslims are brothers of one another from the viewpoint of religious relationship. The difference of colour, race or country can create no breach in the universal Islamic brotherhood. They will always remain linked with one another wherever they may live. One's pain will always be felt by others despite distances of thousands of miles between them. Tradition has also thus emphasised on strengthening this brotherhood :-

اَلْمُسْلِمُ اَخُوالْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ مَنْ كَانَ فِىْ حَاجَةِ اَخِيْهِ كَانَ اللّٰهُ فِى حَاجَتِهٖ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللّٰهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ۔ (مسلم کتاب البر)

"A Muslim is a brother of another Muslim. He will neither oppress him nor leave him to be oppressed by others. Allah fulfils the need of one who fulfills the need of one's brother. Allah will, on the Day of Judgment, remove the difficulty of one who removes the difficulty of a Muslim. Allah will hide the defect of one on the Day of Judgment who hides the defect of a Muslim." (Muslim, Kitabul Birr)

Moreover it is prohibited to do anything which can damage this brotherhood. Says the tradition:-

سِبَابُ الْمُسْلِمِ فُسُوْقٌ وَ قَتَا لُهٗ كُفْرٌ (صحیح البخاری کتاب الادب)

"Giving bad name to a Muslim is impiety and killing a Muslim is disbelief." (Saheehul Bukhari, Kitabul Adab)

لَا تَـرْجِعُـنَّ بَعْدِیْ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ۔
(مشکوۃ براویۃ البخاری ومسلم)

"Do not become disbeliever after my departure so as to begin cutting throats of one another." (Mishkat as narrated by Bukhari & Muslim)

18. There was a directive in the above ayat to keep and maintain religious brotherhood. Now is the discussion of those evils which spoil mutual relations and create enmity and hatred. One of these moral misbehaviors is making mockery of one another. The mocker insults another fellow which is contrary to God-fearing ness. Says a Hadith :-

اَلتَّـقْـوىٰ هٰهُـنَـا وَ يُشِيْـرُاِلىٰ صَدْرِهٖ ثَلَاثَ مِرَارٍ بِحَسْبِ امْـرِىءٍ مِـنَ الشَّـرِ اَنْ يَـحْـقِرَ اَخَاهُ الْمُسْلِمَ، كُلُّ مُسْلِمٍ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهٗ وَمَالُهٗ وَ عِرْضُهٗ ۔ (مسلم کتاب البر)

"Pointing thrice to his chest the holy prophet said God-fearingness (Taqwa) remains here. For a man this one evil is enough (to destroy him) that he may look down upon his Muslim brother. It is prohibited for a Muslim to encroach upon a Muslim's blood, property and honour." (Muslim, Kitabul Birr)

An individual mocks another individual. Likewise a group mocks another group. Both things are disdainful. This evil is rather more widespread among women who often mock and laugh at other women. Hence they have been, here, especially asked to refrain from this activity. One who mocks others considers oneself higher than the one mocked. But it is quite possible that the one who is being mocked may be better than the mocker. Therefore the mentality of considering oneself better than other is in itself wrong.

19. Taunting injures hearts. Therefore our tongues must not be allowed to inflict such verbal wounds on others hearts. Making personal attacks on others by using insulting and taunting words and phrases causes much pain to others which cuts off mutual love and relationship.

20. It is highly immoral to give bad nicknames to others and so also to call them or refer to them by such bad names. One who gives a bad name to a Muslim ruins his honour. It should never be considered an ordinary sin.

As a result of carelessness on this account one group of Muslims, today, tries to defame other group of Muslims and so do the parties so much so that those who are strict adherents to pure monotheism (Tawheed) and who are against 'Vaastah-Vaseelah' (mediatory means for intercession), 'Nazro-niyaaz to Gairullah'(gifts and oblation to anyone other than Allah), personality cult, hero worship or grave worship are being called and given the title of "Wahabiyat" and are being called by the number "24" which, according to Abjad calculation, indicates "Wahabi". Such gestures are made by those who are deeply indulged in 'Bida'at, innovations).They have no idea as to how many hindrances they are putting up in the path of Islam.

21. One who gives bad name to others, in fact, attaches that bad name to one's own self because these gestures are 'fisq' (sin and disobedience) and one who gains a name for fisq after entering Islam makes a very bad gesture. Hence acquiring impiety through giving bad names to others is a very bad evil or vice.

This directive gives us an idea of the importance given by Islam to moral purity. It shows us the extent of cleanliness desired for an Islamic society. But when the foundations of God-fearingness became weak in the Muslim society, satire became a distinction of poets and literature became full of dirt. In today's journalism the most successful is one who defames others most, assassinates others characters, spreads distrust for responsible persons and creates scandals. All these misdeeds are being committed by Muslims against Muslims both individually and collectively. They have gone so far that now there remains no difference between Muslim journalism and non-Muslim journalism. Very few people have kept themselves clean.

It is also a very lamentable state of affairs that the habit of abusing and giving (or calling by) bad names has become common among Muslims. These words too are so much obscene that one who hears has to bow down his head in shame. Further, even mothers and sisters of the one so verbally attacked are being targeted without any fault of theirs, so much so that those who are no more in this world too are being attacked. While indulging in such disgraceful deeds their awareness becomes dead that Allah hears each and every word of theirs which is also being recorded. Through such misuse of their tongues they are committing sheer impiety and shamelessness which attracts severe divine punishment.

22. That is: Those who do not repent and do not stop such sins even after these clear-cut instruction are wrongdoers and Allah's grip on such wrongdoers is indeed very tight"

In this last phrase of the ayah there is inducement to repentance for every Muslim so that he may ask Allah's forgiveness for his previous mistakes and may amend ways for future.

23. A believer most always entertain a good idea about another believer, Surah Noor guides us thus:-

لَوْلَآ اِذْسَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا وَّقَالُوْهٰذآ اِفْكٌ مُّبِيْنٌ ۔(نور:۱۲)

"When you heard it, why did, the believer men and women, not think well of their own People, and say, This is an obvious falsehood?'' (Noor: 12)

But among Muslims all do not possess high character. There are some bad characters too They cause trouble and loss also So this does not mean that man must remain fanciful. He can entertain doubts due to some reasonable causes For instance, looking to a man's habit of breaking promise, he can think that the promise being made to him might not be kept. Such thought is no sin. Similarly if it is found that a certain physician is careless and if, on the basis of experience, some body thinks that physician will not treat Him properly and hence he does not approach him, his suspicion cannot be called a sin, punishable under Shariat rules In fact, Shariat takes into cognizance those suspicions which are baseless and which cause rift in mutual relations Such evil thinking is called sheer sin in this ayah. Hadith names it sheer falsehood:-

اِيَّاكُمْ وَالظَّنَّ فَاِنَّ الظَّنَّ اَكْذَبُ الْحَدِيْثِ ۔ (صحیح البخاری کتاب الادب)

"Refrain from suspicion as suspicion is the worst falsehood."
(Saheehul Bukhari, Kitabul Adab)

Carefulness calls upon us to refrain from suspicion as far as possible. Hence the ayah orders us to refrain from much suspicion. This automatically makes it clear that every suspicion is not a sin. But since some suspicions are clear sins man must be careful in thinking bad about someone.

24. That is : Do not dig for somebody's defects and shortcomings A righteous man always looks at his own defects and he worries about his own salvation first. Why should he take interest in others evils? Hadith also prohibits it:-

وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا ۔(صحیح البخاری کتاب الادب)

"Do not spy and do not look for secrets"
(Saheehul Bukhari, Kitabul Adab).

Bible has also given a very effective advice regarding fault-finding:

"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye," when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.
(Matthew,7: 1-6)

Regarding the question that is it not unlawful on the part of an Islamic government to detect secret crimes? The reply is: This directive does not come in the way of executing the

responsibilities of an Islamic state in the matter of maintaining public peace, stopping evils, and eradicating corruption Adopting proper methods of detection for this aim is no evil, rather it is essential to prevent destructive activities. 'Otherwise conspiracies dangerous to the Islamic state and society will not come to light This kind of crime detection is not covered by this ayah.

25. Back-biting means to talk evil of somebody in his absence When that defect does exist in him. Hadith explains it thus:-

ذِكْرُکَ اَخَاکَ بِمَا یَکْرَهُ قِیْلَ اَفَرَأَیْتَ اِنْ کَانَ فِی اَخِی مَا اَقُوْلُ؟ قَالَ اِنْ کَانَ فِیْهِ مَا تَقُوْلُ فَقَدِ اغْتَبْتَهٗ وَاِنْ لَّمْ یَکُنْ فِیْهِ مَاتَقُوْلُ فَقَدْ بَهَتَّهٗ ۔ (مسلم کتاب البر)

"Back-biting is that you describe your brother in a way which may displease him. Asked some one: If the thing I say is in my brother, even then its description amounts to back-biting? Came the reply: If the thing said by you exists in him you have back-bitten him. And if that thing does not exist in him then you have slandered him. (Muslim, Kitabul Birr)

But if it becomes necessary to expose somebody's defect really and religiously then it is not called "back-biting' either in the Quran or in Hadith. Therefore, we cannot agree with those scholars who have described 'lawful' kinds of 'back-biting'(Gheebat). Such kinds are indeed lawful, and some of them are even essentially ordered. But it is not correct to say that though it is "back-biting" and "talking evil" yet lawful which virtually amounts to say that though it is prohibited to eat the flesh of a brother, in such and such circumstance this flesh becomes eatable. This a very awkward explanation of facts. 'Mafradaat-e- Raaghib' the authentic and famous Quranic dictionary describes the meaning of "Gheebat" thus :-

وَالغیبةُ اَنْ یَذْکُرَ الانسانُ غیرهٗ بما فِیْهِ مِنْ عَیْبٍ مِنْ غَیرِ اَنْ اَحوَجَ اِلیٰ ذِکْرِهٖ ۔ (مفردات ص ۳۷۳)

"Back-biting is that a man describes someone's defects when it is not necessary to describe it." (Mafradat, p.373)

To protect people from somebody's evil, to give witness in a court of law, to raise a voice against oppression, to caution the government about corrupt and destructive activities, to file a complaint against a criminal, to stop a bad deed, to agitate against someone's mischief, to cross examine the narrators of traditions, to criticize judges and journalists, to stop propagation of innovations, waywardness and non-sense, etc. it is necessary, rather compulsory to describe relevant shortcomings of concerned persons. So such things (description) cannot be termed 'Gheebat' (back- biting). The Muhaddittheen (writers of hadith books) did not open files of "back-biting" while compiling " Asmaa-ur-Rijal (containing description of people). Rather, in order to spare traditions from unreliable narrations, they did this noble job.

26.This is a very eloquent metaphor which expresses the nauseating nature of back-biting and which creates terrible abhorrence for it. A Muslim, while back-biting his Muslim brother, reviles him in his absence. In other words he attacks his dead brother's honour. It is also a fact that a back-biter gets pleasure in describing defects of others. Hence the simile of eating (test fully) the flesh of one's dead brother. One who is habituated of this nauseating sin will have to test a very bitter punishment. Hadith has picturized it thus:-

قَالَ رسولُ اللّٰهِ ﷺ لَمَّا عُرِجَ بِی مَرَرْتُ بِقَوْمٍ لَهُمْ اَظْفَارٌ مِنْ نُحاسٍ یَخْمِشُوْنَ وَجُوهَهُمْ وَ صُدورَهُمْ فَقُلْتُ مَنْ هٰؤلاءِ یا جِبْرِیلُ ؟ قال هٰؤلاءِ الَّذِیْنَ یَاکُلُونَ لُحُومَ النَّاسِ وَیَقَعُونَ فِی اَعْراضِهِمْ ۔ (ریاض الصالحین بروایۃ ابی داؤد)

"The prophet of Allah says: (During Meraj's celestial journey) When I was taken up I went past some people who had copper nails. They were scratching their faces and chests with those nails. I asked Jibril as to who were they. He replied that those were the people who used to devour dead people's flesh and attack their honour". (Riyaazus

Swaliheen : Narration-Abi Dawud)

Today, back-biting is common among Muslims. In homes, especially, it has become a routine business of the woman folk. Men too, unnecessarily, describe others defects in their meetings. They comment thereon very irresponsibly. But, in view of these clear and explicit command of the holy Quran, it is necessary for Muslims to sweep their homes and gatherings clean of this kind of back- biting. They should very strictly refrain from dishonouring any Muslim.

27. The way of refraining from back-biting is to fear Allah. The advice of begging forgiveness from Allah has been given to those who are afflicted by illnesses like back-biting etc. They have been hereby informed that if they turn toward Allah and reform themselves, then Allah will pardon them and will shed His Mercy on them.

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13. O people! We created you from a male and a female, then made you into nations and tribes that you may know one another.[28] The most honoured of you in the sight of Allah is the most God-fearing of you.[29] Verily Allah is knowing, Aware.[30]

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

14. The desert Arabs say: We believe.[31] Tell them: you have not believed. Rather say: We accepted Islam (submission).[32] Belief has not yet entered into your hearts.[33] If you will obey Allah and His messenger, HE will not curtail your deeds.[34] Verily Allah is Forgiving, Merciful.[35]

قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

15. The believers, really are those who believed in Allah and His messenger, then did not doubt and strived with their wealth and their lives in the path of Allah. They are the truthful.[36]

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾

16. Say: Do you inform Allah of your religion? When Allah knows whatever is in the skies and whatever is in the earth. And Allah knows everything.

قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ ۚ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾

17. These people make it a favour to you that they have accepted Islam. Say: Do not put upon me the favour of your Islam. No, it is Allah's favour upon you that HE guided you on the right path if you are truthful.[37]

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾

18. Allah knows all the hidden things of the heaven and the earth and Allah sees whatever you are doing.[38]

إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾ ع

28. In this ayah, by addressing the entire mankind, and referring to tribes and clans, it has been brought to their mind that all of them had, originally, only one pair of man and woman as their parents. All are the offspring's of Adam and Eve. And when the origin of all of them is one and the same, there is no room for any kind of superiority or inferiority on the basis of colour, race or country. All these false barriers of distinctions only create hatred.

It was the natural outcome of mankind's expansion on earth that they reside in various lands. When they resided in different zones of this earth their complexions also became different. Their races differed from one another. These natural dissimilarities classified them into various tribes having different languages. The strategy behind this natural and apparent or outwardly variation was that they should recognize one another, the nearer ones may become dearer and all may respect their mutual rights. But people turned these differences into causes of division and hatred and raised walls of prejudices between nations.

The current conflicts based on the difference of colour, linguistic troubles, racial struggles and the curse of nationalism etc. which have divided humanity into hostile groups are the direct result of non-compliance with the aforesaid Quranic ordinance presented through this ayat.

The polytheist community of India believes in racial superiority and inferiority on the basis of their religion. Therefore the so called upper class caste people look down upon the lower caste people and term them 'shudras' (base mean, despicable) History testifies that they were treated very badly making them untouchable throughout ages and kept suppressed and deprived of all human rights.

The social system of Islam is clean of all such evils. There is neither any idea of high and low nor any consideration of racial superiority. Hence no room for apartheid. Social equality can be observed during daily five time prayers wherein there is no distinction of class or race or colour.

All stand lined up shoulder to shoulder:

'Ek Hi Saff Me Khade Ho Gaye Mehmood O Ayaaz
Na Koi Banda Raha Aur Na Koi Banda Nawaaz'

Regarding the question of kafaa't (level of family status and occupation etc.)it is only a social strategy so that the husband and wife may be able to live harmoniously. It is not a religious law which cannot be breached. A clear example of it is the marriage of Lady Zainab who belonged to the Quraishi family. She was married to Zaid who was a freed slave of the holy prophet (peace be upon him). This shows that the observance of **'kufva'** is not obligatory .Arabs and non-Arabs all can marry one-another's women. Basically Quran has termed piousness, morality and chastity the standard of **'kufva'** (equality).

وَالطَّيِّبَاتُ لِلطَّيِّبِيْنَ وَالطَّيِّبُوْنَ لِلطَّيِّبَاتِ۔ (نور:۲۶)

''Clean women are for clean men and clean men for clean women." (An Noor:26)

29. In the sight of Allah the criteria of nobility and greatness is piety. The more a fellow is higher in fearing Allah and in righteousness the higher is his status. True honour and respect is attained through fear of Allah, not through other things like race and lineage etc.

30. Allah knows best who among you is fearing Him more. HE is fully aware of his deeds and thoughts and everything. Hence HE alone will fix his correct position. It is quite possible that a man has no value in the eyes of the people but, due to his being on a higher level of God-fearingness (Taqwa), Allah may grant him a very high status.

31. These are the concluding ayah of the Surah, Here those people have been criticized who having accepted the belief of Islam, entered the Muslim society but faith had not yet penetrated their hearts. Hence their attitude toward Allah and His prophet was not consistent with true faith. It was rather against it.

32. Here the word 'Islam' is in its preliminary meaning, that is: to recite Kalimah and enter the fold of Islam and express submission. Obviously, being devoid of the true spirit, this kind of Islam is mere superficial, not real and total. So far as faith is concerned it is related to attestation by heart. Therefore, mere verbal claim is meaningless if it is not supported by the heart.

33. It has become clear that by reciting the Kalimah and through verbal proclamation a man

becomes a Muslim but until faith goes deep down his heart he is not a Momin in the sight of Allah.

34. Total obedience of Allah and His prophet is possible only when there is faith in one's heart and Allah Almighty will surely give reward of each and every good deed of the true obedient. HE will curtail it.

35. This is an incentive to people so that they may reform themselves and become worthy of Allah's Forgiveness and Mercy.

36. This is the sign of a true Momin. He believes in Allah and His prophet in such a way that not even an iota of doubt remain in his heart. Rather he is full of trust and confidence which prepares him for sacrificing anything in the path of Allah. Consequently he challenges anti-Islam forces and, in order to raise the Word of Allah, invests his entire belongings and risks even his life.

Muslims of this age mostly do not have the true idea of religion. Being the recitors of the Kalima they are Muslims. But their talks and attitudes betray that they do not know what is real Faith (Iman). They are under the faulty impression that recitation of the Kalima is enough to get entry into Paradise or for final salvation. Had they pondered over these ayah they would have realised the truth.

37. That is: If you are true in your claim of being Faithful you must realise that you have not done any favour to Allah and His holy Messenger by believing in them. Rather it is Allah's favour upon you that HE guided you to the path of Faith.

38. Herein is a warning to those who rest assured that mere superficial Islam is sufficient for them. They are informed that your internal condition cannot remain hidden from Allah. If your hearts are devoid of Faith, then an apparent Islam has no value in the sight of Allah.

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50. QUAAF

NAME: The Surah begins with the letter "Quaaf' which is also its name.

TIME OF REVELATION: It is Makkan and the subject matter indicates that it might have been revealed in the initial period of the Makkan era.

CENTRAL THEME : To create certainty of faith regarding the life after death, Gathering for Resurrection, the Paradise and the Hell.

ORDER OF THE VERSES : In ayah 1 to5,while showing the grandeur of the holy Quran, doubts entertained by infidels about Resurrection have been removed.

In ayah 6 to 11, attention has been drawn toward the signs present in the sky and on the earth which are proofs of Allah's Might, His Over-lordship and His Wisdom and pondering over which creates certainly about the life after death.

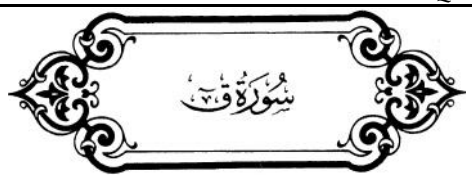
Ayah 12 to 15 provide a lesson from the disastrous end of those nations which had falsified the Prophets only because they had forewarned them about the life after death.

Ayah 16 to 35 have picturized the recording of human deeds, the Resurrection, the Paradise and the Hell in such a way as that the Resurrection has already occurred and all these things are before our eyes.

Ayah 36 to 37 present admonition. And Ayah 38 to 45 are the concluding ayaat of this Surah wherein the holy Prophet has been advised to stick to his stand, to recite Allah's praise and to admonish people through the holy Quran.

SPECIAL IMPORTANCE: Though this Surah is made up of little ayah, therein in addition to other basic matters, the picture of the Resurrection has been drawn in such a way that we feel that we are in the midst of the Resurrection and are observing the Paradise and Hell with our own eyes. In view of this speciality its recitation in the salaats of Fridays and Eids is considered more appropriate. It is recorded in Hadith that the holy Prophet (Peace Be Upon Him) used to recite it in the prayer of Eid and in the Sermon (Khutba) of Friday. (Muslim, Kitaabus Salaatil Eidain). Moreover, it is also an established fact that he used to recite it often in the early morning prayer of Fajr. (Muslim, Kitaabus Salaat).

50. SURAH QUAAF



Ayah : 45

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Gracious, Most Merciful

قٓ ۟ وَالْقُرْاٰنِ الْمَجِيْدِ ۟ ۝١

1. Quaaf.[1] By the Glorious Quran.[2]

بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ۝٢

2. But these people wondered that a warner came to them from among themselves. So the disbelievers said: This is rather a strange thing.[3]

ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ۝٣

3. What! When we will die and will become dust shall we be made alive again? This returning is far (from intellect).[4]

قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ۝٤

4. We know what the earth curtails from their bodies and WE have a Book which preserves every thing.[5]

بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ۝٥

5. But they denied the Truth when it came to them. Therefore, they are in a state of confusion.[6]

اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ ۝٦

6. Have they not observed the sky above them as to how WE have made it and adorned it and there is no rift in it.[7]

وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ۝٧

7. And the earth WE have spread out and cast therein mountains and caused every kind of good looking greenery grow therein.[8]

1. For the explanation of these separate letters please see Note 1 of Surah Baqarah and Note 1 of Surah Yunus.

In this Surah (Quaaf) points to Quran the grandeur of which has been described in the first ayah and the instruction to obtain guidance where from has been given in the last ayah. In making of this Surah begin with this letter there is also rhythmic aspect also. This letter (its sound) is fully in rhythm with the whole of this Surah. Its pronunciation alerts the hearer that something very important is about to be disclosed and thus it makes him or her attentive.

2."Majeed" (glorious) is the adjective used for Quran which means having majesty and prominence. As clarified earlier, swearing, in Arabic, comes in the meaning of witness. Here, this quality of the holy Quran, that it is glorious and prominent, is being presented as a witness to the holy prophet's prophethood. It means that the person who is presenting it is not the possessor of it but that it has been revealed to him by Allah who has sent him as His messenger so that he may warn the people that they will be raised after their deaths and that they will be made to stand in the presence of Allah to get their reward or punishment.

3. That is: After seeing its glory and majesty, these people, instead of recognizing the Quran as the Word of Allah and acknowledging its presenter as the Messenger of Allah, wondered as to how a man who was just like them became a prophet; presuming that only a superhuman being could be a messenger of Allah.

4. What astonished them more was that the Quran and the prophet were informing them that they would be made to rise up after they had died. They were thinking how is it at all possible when a dead body after decadence mixes with dust? So when the body is no more how it can be made to rise up? They said it was very far from intellect.

5. That is: Allah has full knowledge of each and every particle of human body which mixes up. with dust. HE has kept a full record of every element. So on HIS Order every human being will rise up instantaneously with his or her original body.

6. That is: The truth about what is going to happen after death is that what Quran disclosed. But when these people falsified the Quranic truth they fell in doubt about the life after death and started to talk in contradictory and confusing manners.

When man denies truth he deprives himself of any foundation of confidence. Thereafter he talks inconsistently and confusingly A clear example of this is the belief in transmigration of souls which is a mixture of contradictory ideas which drowns man into the worst kind of confusion. Contrary to it, the things Quran invites us to believe in are clear, precise, unambiguous, explicit and quite comprehensive and intelligible truths which appeal human hearts and create confidence that they are bound to occur inevitably.

7. Had these deniers observed the sky with an intention of recognizing its Creator, they would have definitely discerned the hand of an absolutely powerful being. They would have perceived both HIS Glory and HIS Grace. And when he would have perceived this knowledge about the Creator of the Universe, he would have, never wondered at the truth about man's resurrection after death. Nor would they have thought it impossible, because, HE has already done far more wonderful things like creating such a vast sky, beautifying it with innumerable stars and strengthening it in such a solid way that it has not developed even a slight rift during such a long span of time. Is this not a great sign of HIS Power, unlimited? Moreover, modern science has uncovered many more minute details of the wonders in the outer space. But, alas, man only gains an increase in his physical knowledge and detracts his attention from the truth about the Great and the Mighty ONE Who has created all this and who manage all these affairs flawlessly.

8. Just as the wonders of Almighty Allah's might can be seen in the skies so can they be observed in earth also. Making the surface of the earth so vast that billions of human beings can live thereon, to install huge mountains on it to maintain its balance and to supply man with various utilities and benefit, to grow eye-catching greenery in it can be the skill only of an Omnipotent, Grand and Graceful Being.

تَبْصِرَةً وَّذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيْبٍ ﴿٨﴾

8. An insight and a reminding for every slave who turns (Toward his Lord).[9]

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَاَنْۢبَتْنَا بِهٖ جَنّٰتٍ وَّحَبَّ الْحَصِيْدِ ﴿٩﴾

9. And We sent down from the sky blessed water [10] whereby We produced gardens and grain for harvests.[11]

وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌ ﴿١٠﴾

10. And tall date-palms with shoots of fruit-stalks, piled one over another.[12]

رِّزْقًا لِّلْعِبَادِ ۙ وَاَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ۭ كَذٰلِكَ الْخُرُوْجُ ﴿١١﴾

11. For sustenance of the slaves. And WE enlivened dead land with this (water). Similar will be the coming out after death.[13]

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّاَصْحٰبُ الرَّسِّ وَثَمُوْدُ ﴿١٢﴾

12. Before them the people of Nooh, the companions of the Rass [14] and the Thamood had denied (the Truth).

وَعَادٌ وَّفِرْعَوْنُ وَاِخْوَانُ لُوْطٍ ﴿١٣﴾

13. And also the Aad, the Firaun and the brethren of Loot. [15]

وَّاَصْحٰبُ الْاَيْكَةِ وَقَوْمُ تُبَّعٍ ۭ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ﴿١٤﴾

14. And the people of Aikah [16] and the folk of Tubbah too.[17] All of them falsified the Prophets, therefore, My warning fell on them.[18]

اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ۭ بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ﴿١٥﴾

15. Are WE then wearied with the first creation? (No) But these people are in doubt about the new creation. [19]

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ﴿١٦﴾

16. WE have created man and WE know what his soul whispers to him.[20] And WE are nearer to him than his jugular vein.[21]

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ ﴿١٧﴾

17. When the two receivers receive (record), sitting on the right and the left.[22]

9. These wonders in the heavens and the earth are enough to open the eyes of man. A mindful observance thereof brings forth an aspect of good counsel, provided, man sincerely wants to turn toward Allah.

10. Means the rain which makes the earth open up treasures of gold and give innumerable benefits to man.

11. It is the rain which grows corns which are being harvested, and stored for human consumption.

12. The fine pettals of date bud which are arranged one over another under cover present the best kind of art and craft. And this is only one of the wonders of the vegetable world consisting of various buds and flowers and fruits which make man spellbound. When man observes such things all around him then he is able to recognize both the perfection and the beauty and might of Allah.

13. The water which rains from the sky is both the source of provision for Allah's slaves and also a sign of HIS Might which makes dead soil become-alive. Just as HE can make dead earth alive so can HE cause dead bodies come out of the earth.

14. For clarification please see Surah Furqan, Note: 51.

15. Prophet Loot was sent as a Messenger toward the residents of Sadoom and Amoorah situated on the shores of the Dead Sea. Since he was not born in that community they have been termed 'Ikhwan-o-Loot" (Brother of Loot).

16. For explanation please see Surah Hijr, Note: 77.

17. This point has been explained in Surah Dukhan, Note: 39.

18. In these ayah the description of those communities is given who were destroyed because of falsifying the prophets so that those who are falsifying the prophet of the Quran may also think of their future.

19. Allah has not become tired after the first creation of the universe thereby making it difficult to recreate it once again. After seeing the first creation there is no proper reason to doubt about the second creation.

20. 'Vasvasah' (whispering) means a low voice and it indicates those thoughts which come to man's mind and heart. Allah knows even that which comes to man's mind and heart.

21. Allah is not far from man. Rather HE is very near to him in every way. So much so that HE is nearer even than his jugular vein.

Allah's knowledge has a total grip on man. When it is so why does man not fear HIM and from where does he get the idea (whisper) that he is not accountable to Allah?!

This ayah also points out that when Allah knows even the ideas entering man's heart and mind it is also not at all difficult for HIM, on the Day of Resurrection, to bring forth the deeds as well as the secret thoughts of each and every person and to reckon the accounts.

22. Means those two angels who are always with every man. One sits on his or her right and the other on left. They pick up each and every word of man. Picking up means recording and preserving that record.

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مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿١٨﴾

18. He does not utter even a word but there is with him a watcher ready.[23]

وَ جَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ؕ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ﴿١٩﴾

19. And the stuper of the death arrived with truth. This is the thing which you were trying to avoid.[24]

وَ نُفِخَ فِي الصُّوْرِ ؕ ذٰلِكَ يَوْمُ الْوَعِيْدِ ﴿٢٠﴾

20. And the trumpet is blown. This is the Day of which you were threatened.[25]

وَ جَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّ شَهِيْدٌ ﴿٢١﴾

21. And everybody came in such a condition that along with him is a driver and a witness. [26]

لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ
فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ﴿٢٢﴾

22. You were heedless of this. WE have removed that veil which was on you. So today your eyesight is very sharp.[27]

وَ قَالَ قَرِيْنُهٗ هٰذَا مَا لَدَيَّ عَتِيْدٌ ﴿٢٣﴾

23. His companion said this is what I had ready.[28]

اَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ ﴿٢٤﴾

24. (Came the commandment) Throw into Hell every disbelieving enemy of Truth.[29]

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبِ ﴿٢٥﴾

25. Hinderer of good, transgressor of bounds, caster into doubts.

الَّذِيْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا
اٰخَرَ فَاَلْقِيٰهُ فِي الْعَذَابِ الشَّدِيْدِ ﴿٢٦﴾

26. Who attributed other gods to Allah.[30] So hurt him into the terrible torment.

قَالَ قَرِيْنُهٗ رَبَّنَا مَآ اَطْغَيْتُهٗ وَ لٰكِنْ كَانَ فِيْ ضَلٰلٍۢ بَعِيْدٍ ﴿٢٧﴾

27. His companion said: Our Lord! I did not make him a rebel. But he himself had a strayed far.[31]

قَالَ لَا تَخْتَصِمُوْا لَدَيَّ وَ قَدْ قَدَّمْتُ اِلَيْكُمْ بِالْوَعِيْدِ ﴿٢٨﴾

28. Came HIS Order: Do not quarrel in My presence. I had forewarned you of My punishment.[32]

23. When man utters anything the angel overseeing him records it instantaneously. Nothing remains unrecorded. How do these two angels coordinate their functions and how exactly do they sit etc. has not been mentioned either in the Quran or in the Hadith. Hence the general description given by the Quran should be considered sufficient. As regards noting of each and every word, it is no more an astonishment for the modern man who is well aware of machines like tape recorders. Rather these inventions are a testimony to the truth of the holy Quran.

This ayat mentions recording of words. Surah Infitar mentions recording of deeds :-

وَاِنَّ عَلَيْكُمْ لَحَافِظِيْنَ۔ كِرَاماً كَاتِبِيْنَ۔
يَعْلَمُوْنَ مَا تَفْعَلُوْنَ (انفطار:۱۰تا۱۲)

"Overseers are appointed for you. Revered writers who know each and every deed of yours".(Infitar: 10-12)

And in Surah Zilzaal:

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًايَّرَهٗ وَمَنْ
يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّايَّرَهٗ۔(زلزال:۷،۸)

"Then whosoever has done an atom's weight of good will see it. And whosoever has done an atom's weight of evil, will see it." (Zilzal: 7-8)

It becomes quite clear from these statements of the holy Quran that every word, deed and movement of everybody is being preserved (recorded) in such a way that, on the Day of Qiyamah, he will see with his own eyes even the minutest of his acts, be it good or bad. In other words the entire life of everyone is being filmed in this world and he will see this movietone on the Day of Resurrection. And that film will be so perfect in comparison with any man made film that it will be unique.

If man keeps this truth in mind his life will be very wellguarded. Before uttering any word he will think whether or not it will put him in the dock and prior to doing any work he will worry as to whether it will be regarded as good or as evil.

24. At the time of death man becomes almost unconscious. But Truth dawns upon his soul. If he was a disbeliever he is told that here is the Truth which you were trying to evade during your life. In other words, death is a preamble to Resurrection. At the moment of death man is able to see angels as well as the hidden world.

25. This is the picturization of Qiyamah, At the second blow of the trumpet all dead men will become alive and come out of their graves. At that time they will be told that this is the Day about which you were threatened; in your worldly life.

26. There will be two angels with every person. One will be driving him toward the Field of Gathering and the other will accompany him as a witness to whatever he did in the world.

27. This thing will be told to everybody who was heedless about Resurrection. This heedlessness had drawn a veil over his eyes which will be removed on the Day. Consequently his eyesight will be sharp enough to see the events of the Day of Resurrection.

We are hereby informed that the eyesight of those who are aware of the Day of Resurrection is sharp in this world also and they are able to observe the events of the Resurrection in the light of the holy Quran.

28. Companion (Qareen) means the angel who was appointed to oversee the fellow. Recording his deeds he will say: this record is ready, here it is.

29. This order will be issued to those two angels who will bring the criminals to the Court of Allah, that is, the Saaiq (the driver) and the Shaheed (the witness).

30. Five qualities of a disbeliever have been described here: he is an enemy and opponent of the Truth, he prevents others also from accepting the Truth and from doing good deeds, he breaks religious and moral limits, he spreads doubts and suspicions about Islam and he worships gairullaah (other than Allah) which is polytheism, an unpardonable sin. These are some of the habits of the unbeliever. Other habits are also mentioned elsewhere.

31. In this ayah "Qareen" (companion) indicates Satan who had been a friend of this fellow in the world.

It becomes clear from the manner of description that when this fellow will be ordered to be thrown

into a severe torment he will hold the devil responsible for his rebellion. Contradicting him, the devil will say that I did not apply any force on him to follow me but he him-self had gone deep into waywardness. Hence he is the real culprit.

32. This disputation is of no use. I had cautioned you through My messengers in the world, that if you will indulge in disbelief you will have to taste its severe punishment in the Hereafter.

WE created the heavens and the earth and whatever is between them in six days. And weariness did not touch us.*(Al-Quran)*

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ﴿٢٩﴾

29. My Word will not be changed[33] and I never deal unjustly with My slave.[34]

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾

30. The Day when WE will ask Hell: Are you full? And it will say: Is there yet any more?[35]

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

31. And the Paradise will be brought near the God-fearing. Not away at all.[36]

هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾

32. This is the thing which was being promised to you. For everyone who was oft-returning (to Allah)[37] and a guard.[38]

مَّنْ خَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾

33. Who feared the Most Gracious unseen[39] and who has come with a penitent heart (full of devotion).[40]

ادْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾

34. Enter the Paradise in peace.[41] This is the Day of eternity.[42]

لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

35. For them there will be all that they wish. And with us will be more.[43]

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾

36. Before them WE have destroyed many nations who were mightier then them.[44] They had penetrated many countries of the world. Did they then find any place of refuge?[45]

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

37. Surely there is a lesson in this for everybody who has a heart or who hears attentively.[46]

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾

38. WE created the heavens and the earth and whatever is between them in six days.[47]And weariness did not touch us. [48]

33. That is: My decision is final and inalterable that I will fill the Hell with Satan and his followers.

34. This eternal torment of Hell destined for these disbelievers will not be unjust. It will be only to meet the demands of justice and Truth. Those people who dare object to the Divine decision, seeing the mention of such severe punishments, begin to think that (God forbid). Allah is unjust. In their view it is justice that Allah should not differentiate between HIS faithful servants and rebellious creatures; that HE should, instead of punishing the rebels. reward them with HIS bounties or should not establish the Court in Hereafter at all. But both these desires of them are unjust and totally incorrect. The worldly governments award both life sentences as well as order execution to their rebels and for hardcore criminals and such punishments are being considered just. How do they then term the eternal severe punishments to be given to Allah's rebels as harsh? Regarding the idea of not establishing the COURT at all, it only means that the existence of this world and of man therein is totally absurd and meaningless. If man has to become nil and nothing after death then there is no aim of this shorts-panned worldly life. It becomes absolutely aimless and fruitless.

It is also undeniable that injustice is being committed to either grab someone's right or to fulfill some kind of unlawful desire. But no such idea can be entertained in case of Allah. HE is needless. HE does not require anything. Why then HE should do injustice to His slaves?!

35. Do not wonder as to how such a big number of disbelievers which may run into billions of jinns and men will be accommodated in the Hell ! Its vastness will be such that even after the dumping therein of such a big number of the ungratefuls it will, say that still more can be accommodated if there are.

36. The fortunate ones will not have to fathom any distance in order to reach the Paradise. No sooner the Judgment is pronounced they will find themselves therein. No barrier of time and space will come in their way.

It is clear from these statements of the Quran that Resurrection will be held on the earth. As regards the nearing of Paradise for the righteous its specific manner is known only to Allah. We cannot compare and imagine the time and space of the Hereafter on the lines of this world.

37. Awwaab' means oft-returning. One who turns toward Allah most of the time. The one who looks to HIM on every occasion.

38. Means abiding by the Divine regulations and preserving limits marked by Allah. That is: he had lived within the limits of the Shariah.

39. Though he had not seen the Rahman (the Most Gracious), he used to tremble at the thought of HIS Might. It must be kept in mind that the attribute "Rahman" also includes HIS Mightiness.

For further clarification please see Surah Anbiyaa. Note: 68.

40. "Qalbim Muneeb" (the penitent heart) means he came with such a heart which always remained lowly before Allah. He used to obey Allah and worship Allah with full devotion.

The attributes of the God-fearing people are mentioned in this ayat which makes the meaning of "Taqwa" quite clear.

41. Means protected from every danger and every calamity.

42. Today's success is eternal success and today's reward is the eternal reward.

43. In Paradise they will get whatever they wish. In addition to that WE will grant more from Ourselves.

44. For explanation please see Surah Room, Note: 16

45. These ancient nations had their influence over various lands. But when the Divine calamity came down on them they could not find any kind of shelter anywhere. What is it then that they are proud of?

46. Means whose heart is alive and alert. Such a man will himself take a lesson from the fate of those nations. But even the one who is not awakened to that extent should at least listen to this mindfully. Thereby too he can obtain some advice. But how can the one who neither himself ponders over these historical events nor gives an ear to the adviser escape its evil consequences?

47. For clarification please see Surah Aaraaf, Note: 82.

48. This is a rebuttal to the Jewish belief that Allah retired for rest on the seventh day which for

them is the day of Sabbath.

Says the Bible:

"For in six days the LORD made heaven and earth, sea, and all that is in them, and rested the seventh day; there fore the LORD blessed the sabbath day and hallowed it." (Exodus: 20:11)

This kind of imagination about Allah is in itself false. HE neither gets tired nor does HE require rest. HE Possesses absolute might. If man measures HIM on human scales it is not only man's narrow mindedness but also a folly.

❍ ❍ ❍ ❍ ❍ ❍

So bear with patience what they say and glorify your Lord with Praise before the rising of the sun and before its setting. And in some part of the night hallow Him and also after the prostrations (prayers).*(Al-Quran)*

39. So bear with patience what they say and glorify your Lord with Praise before the rising of the sun and before its setting.[49]

فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ ﴿٣٩﴾

40. And in some part of the night hallow Him [50] and also after the prostrations (prayers).[51]

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ ﴿٤٠﴾

41. And listen! the day the caller will call out from a place nearby.[53]

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيْبٍ ﴿٤١﴾

42. The Day they will hear that terrifying noise with truth [53] That will be the Day of coming out (Resurrection).[54]

يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّ ذٰلِكَ يَوْمُ الْخُرُوْجِ ﴿٤٢﴾

43. Verily it is WE who give life and cause death and towards US is the returning.

اِنَّا نَحْنُ نُحْيٖ وَنُمِيْتُ وَاِلَيْنَا الْمَصِيْرُ ﴿٤٣﴾

44. The Day the earth will split from above them and they will be coming out hurriedly [55] This gathering is quite easy for US.

يَوْمَ تَشَقَّقُ الْاَرْضُ عَنْهُمْ سِرَاعًا ذٰلِكَ حَشْرٌ عَلَيْنَا يَسِيْرٌ ﴿٤٤﴾

45. WE know very well what these people say, and you (O Messenger!) are not one to enforce them [56] So remind by the Quran, those who fear My warning (of punishment).[57]

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ وَمَآ اَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْاٰنِ مَنْ يَّخَافُ وَعِيْدِ ﴿٤٥﴾

49. Do not become nervous due to what these people are saying about you. Rather preserve patience and be steadfast and remain busy in praising your LORD. It will give you peace of mind and heart.

Glorification with praise means to describe Allah's reverence, in such a manner that it may also remind us of HIS being Perfect and Excellent and Praiseworthy.

Tasbeeh before sunrise means the predawn Fajr prayer (Salaat) and Tasbeeh before sunset indicates the post sunset Salaat of Asr.

50. Means the Ishaa night prayer.

Order to offer Fajr, Asr (afternoon) and Ishaa prayers was issued earlier. Thereafter came the commandment for five time salaats please see Surah Bani Israil, Note: 108.

51. Here prostrations, as is evident from the context, means prayer. This is an incentive to praise Allah even after offering Salaat, as Tasbeeh is both a kind of worship and a food for soul. Thus it earns a lot of reward. The holy prophet has described its importance and bounty thus:

لَاَنَ اَقُوْلَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ
وَلَااِلٰهَ اِلَّااللّٰهُ وَاللّٰهُ اَكْبَرُاَحَبُّ اِلَيَّ مِمَّا
طَلَعَتْ عَلَيْهِ الشَّمْسُ ۔ (مسلم کتاب الذکر)

"Reciting ***SUBHAANALLAHI WAL HAMDU LIL-LAAHI WA-LA-ILAAHA IL-LAL-LAAHU WALLA HU AKBAR*** is dearer to me than this world and everything under the sun."
(Muslim, Kitabuz Zikr)

He has also said:

اَلَا اُخْبِرُکَ بِاَحَبِّ الْكَلَامِ اِلَى اللّٰهِ اِنَّ اَحَبَّ
الْكَلَامِ اِلَى اللّٰهِ سُبْحَانَ اللّٰهِ وَ بِحَمْدِهٖ ۔

May I not inform you which word is most pleasing to Allah? It is *SUBHAANALLAHI WA BEHAMDIHI."* *(Ibid)*

Further encouraging us more to recite the words of Tasbeeh and Tahmeed after every salaat. the holy prophet also says :-

تُسَبِّحُوْنَ وَ تُكَبِّرُوْنَ وَتُحَمِّدُوْنَ فِی دُبُرِ كُلِّ
صَلٰوةٍ ثَلَاثاً وَّ ثَلَاثِيْنَ مَرَّةً۔ (مسلم کتاب المساجد)

"Recite ***SUBHAANALLAH*** thirty three times. ***ALLAHU AKBAR*** thirty three times and ***ALHAMDULILLAAH*** thirty three times after every prayer. (Muslim, Kitaabul Masaajid)

It has already been mentioned above in ayah No. 18 that each and every word uttered by man is being recorded. Why then a Momin (true believer) should not recite with his tongue as many words of Divine Praise as possible and adorn his deeds with precious jewels.

52. Be prepared to hear the call which you will hear while coming out of your grave on the Day of Resurrection. Every dead man will hear it and think that the caller is calling from a nearby place.

Man of the past could have wondered as to how would it be possible to broadcast a call to come out on the entire surface of earth beneath which innumerable people are buried. But the invention of radio in the modern age has answered this question also. Thus the truthfulness of the holy Quran is being proved all around us.

53. This call of the Hashr (Grand Gathering) will be the call of Truth and will make the Truth dawn upon every hearer.

54. On hearing this voice all dead persons will rise up and come out notwithstanding the existence or otherwise of their graves.

55. This is the picturization of coming out of graves on the Day of Resurrection. When the second trumpet will be blown the earth will split up everywhere and the entire creation which was buried in it will spring out and start running fast.

56. Your job is to admonish them, not to make them believe per force. And when even a Prophet cannot force anybody to accept his religion how can Muslims force others to become believers? As regards Jihad, it is concerned with war aims and not with religious conversion.

57. This is a clear instruction to make Quran the instrument of reminding because, for explaining the Truth, for establishing Allah's final argument on HIS slaves and for admonishing them, nothing is more effective than the holy Quran.

In view of this guidance, those who are busy propagating the religion, inviting people to Truth and who are engaged in teaching and admonishing must present the holy Quran before others together with its meaning and explanation notwithstanding their being Muslim or non-Muslim. They should highlight the Quranic guidance as demanded by events and circumstances. There is a flood of religious books in our time. Every group of Muslims is proud of its own books and literature. But they are not making any significant effort to present Quran with meanings and clarifications. They are paying more attention to their own literature. Exceptions are very few. Due to this, few people refer to Quran for direct understanding of religion. Consequently their thinking does not become wholly Quranic and they adopt only that viewpoint which is presented to them by a particular circle through their books and literature. In order to rise above all kinds of class and group prejudices, it is essential to put more emphasis on understanding the Quran and to make it the main source of teaching and reminding.

51. SURAH AZ- ZARIYAT

NAME: In the beginning there is a mention of Az-Zariyat (dust spreading winds) which gives the Surah its name.

TIME OF REVELATION: It is Makkan and it appears from the subject matter that it might have been revealed in the middle Makkan era.

CENTRAL THEME: Requital of deeds.

ORDER OF VERSES: In Ayah 1 to 6 drawing attention toward the stormy and rain-yielding winds which are a source of awakening the unaware souls, they have been presented as a proof of the inevitable requital of deeds.

Ayah 7 to 14 warn the deniers of the requital of the consequences of their mockery.

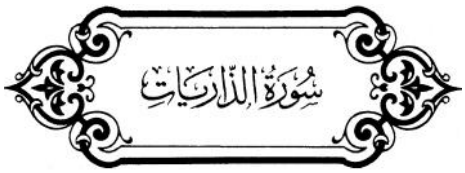
In ayah 15 to 19 there is an inspiration for leading a virtuous life through the description of its best reward.

Ayah 20 to 23 want man to ponder over, those signs which are on the earth, in the sky and even in his own self and which are enough to create a certainty and conviction about the truth of requital.

Ayah 24 to 46 provide a lesson from some important historical events of the holy prophets which prove that Allah's law regarding punishment to rebels becomes effective in this world also.

Ayah 47 to 60 are the concluding ayaat of the surah which describe Allah's Power and Greatness and invite us to run toward HIM and to worship HIM alone.

51. SURAH AZ-ZARIYAT



Ayah: 60

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, most Gracious, most Merciful

1. **By [1] the winds that scatter dust. [2]** وَالذّٰرِيٰتِ ذَرْوًا ﴿١﴾

2. **Then bear the burden (of rain-laden clouds).[3]** فَالْحٰمِلٰتِ وِقْرًا ﴿٢﴾

3. **Then glide smoothly with ease.[4]** فَالْجٰرِيٰتِ يُسْرًا ﴿٣﴾

4. **Then distribute a matter (rain). [5]** فَالْمُقَسِّمٰتِ اَمْرًا ﴿٤﴾

5. **Verily with which you are being threatened is true.[6]** اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ﴿٥﴾

6. **And the Reward and the Punishment will certainly occur.[7]** وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ﴿٦﴾

7. **By the sky with clouds one upon another. [8]** وَالسَّمَآءِ ذَاتِ الْحُبُكِ ﴿٧﴾

8. **You are talking differently. [9]** اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾

9. **Only those are turned away from the Truth whose sense is lost. [10]** يُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ﴿٩﴾

10. **Destroyed be the conjecturers.[11]** قُتِلَ الْخَرّٰصُوْنَ ﴿١٠﴾

11. **Who are unconscious, drowned in heedlessness.[12]** الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ﴿١١﴾

1. Here the swearing by the winds is by way of witness, that is, they create conviction of requital of deeds. Swearing by way of witness is an Arabic style of eloquence.

2.Dust-raising winds herald rains. Sometimes they turn into typhoons. Thus they serve as an instrument of awakening careless human beings and making them aware of Allah's Might and Glory.

3. Though the winds are very light, subtle and delicate they are also capable of lifting the weighty clouds carrying billions of liters of rain water. Airborne travelers can witness such a wonderful scene below their aeroplanes which makes them feel as if there is a vast ocean of clouds in the atmosphere which extends up to horizons. This carrying of heavy clouds by the wind is a clear sign of the wonderful administration of a Great Omnipotent Being.

4. The extremely heavy weight of rain-laden clouds does not decrease the speed of the winds. Rather they advance smoothly and fluently. This phenomena also shows that their rein is in the control of the Omnipotent and extraordinarily efficient ONE.

5. "The rain is termed 'Amr' (a matter) because it is indeed a very important matter. It is by the order of Allah that the winds perform the duty of distributing rain water. In some areas they drop light showers and in other torrential rain. In some places they cause stormy floods and in some they are like a bounty from the blue skies. Elsewhere they turn into destructive torment. In other words, these winds distribute rains according to a systematic plan. Thus it is evident that a Great Powerful Planner is behind this astonishing scheme.

The attribution of work-distribution to winds is metaphorical. There are many such examples in the Quran. For instance it has been said that a wall 'intended' to fall.

جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ (سورہ کہف:۷۷)

"The wall which intended to fall down".
(Surah Kahf - 77)

In one tradition the holy prophet is reported to have said that مُقَسِّمَاتِ اَمْرًا means angels. But, as clarified by Allamah Ibne Katheer, this tradition is Daeef (weak) and hence cannot be taken as evidence. (Tafseer Ibne Katheer, Vol. 4 P.232).

6. Means the Day of Qiyamah as well as the day which will be a day of Divine Punishment even in this world for those who falsified the holy prophet.

7. Meditation can make one understand that in this changing behaviour of winds there is both a means of knowing Allah and also of gaining conviction of requital of deeds. While blowing, these winds make us both fearful of Allah's wrath and hopeful of HIS mercy. In other words, through their changing patterns, they both warn us about the Divine Torment for the rebellious and also give good tidings of Divine Bliss for HIS faithful slaves. This also makes it manifest that the occurrence of reward and punishment is an absolute truth.

8. Originally the word 'Hubuk' is used in the text which is the plural of 'Hubak'. The waves or undulations created by winds in water are called 'Hubuk'. Hence this word is used also for the layers of clouds appearing in various designs. The famous Arab poet Imra-ul- Qais says:

لها حبک کانها من وصائل

"Clouds are lying one upon another covering it as if it were sheets with lining."

The Winds scatter clouds in the sky in such a way that they look like lying one upon another in different designs. This creates an awful scene which frightens the onlooker and invites him to think. This fear is a proof of the truth that man is answerable to Allah and that be cannot escape HIS wrath if he adopts a rebellious attitude. Hence the frightening clouds also support the news of Resurrection which Quran gives.

9. That is, the occurrence of Reward and Punishment is a fact. But you have become confused by denying it. Consequently different people talk differently. Some say there is no truth in requital. Some say whatever reward or punishment is there, it is only in this world. Some say our deities will protect us if at all Requital occurs and some bring forward the philosophy of transmigration. This difference of opinions and creeds is the result of denying the truth about the original reality of Reward and Punishment. For further clarification please see Surah Qaaf,

Note: 6

10. Only those people deny the Requital who have lost their intelligence. Otherwise, whosoever makes use of the God-given brain will never deny this explicit truth. It is the Divine Law of Almighty Allah that when a man before whom truth is presented and who, instead of using his senses, insists upon following his desires and denies the truth, loses the ability of recognizing the truth. His mind is made to turn against the truth. Thereafter he adopts and attitude of persistent denial.

11. Will man get a reward or a punishment his acts is such a basic question which determines man's overall attitude. His success or failure depends upon it. Therefore it is necessary to get its answer in the light of knowledge and evidence. Allah Almightily has provided its answer through revelation and prophethood and it is that man who is a responsible being is answerable to Allah that occurrence of Resurrection and Requital is essential, inevitable and certain; that success depends lining. upon man's belief and right attitude. In support of this Allah has provided such signs, both in this universe and also inside man himself, which have the degree of witness and evidence and which can guide man in the right direction. Ignoring this knowledge and resorting to random guessing and conjecture in this most important problem of life is nothing but leaving aside light and preferring to grope in darkness. Those who do so drive themselves toward destruction. A big number of human beings is groping in the dark alleys of religious prejudices blind desires and materialistic outlook. Be it the so called philosophy of transmigration of soul or a claim of "no life after death" or belief of intercession instead of performing, all these things are mere talks of guess and conjecture which inevitably lead to final doom. The real light of knowledge is that which Quran provides, the only guarantee of eternal success.

12. That is, they are in utter unawareness, Therefore they have no idea at all of what is in future for them.

And in the heaven is your sustenance and also that of which you are being warned. Then, by the LORD of the heaven and the earth, this is true, as certain as you are speaking.*(Al-Quran)*

12. They ask: when is the day of Reward and Punishment?[13]

يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ﴿١٢﴾

13. The Day they will be baked on the Fire.

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ﴿١٣﴾

14. Taste your wickedness.[14] This is for which you were making haste.

ذُوْقُوْا فِتْنَتَكُمْ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ﴿١٤﴾

15. Doubtlessly the God-fearing will be in the midst of gardens and springs.[15]

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿١٥﴾

16. Taking whatever is bestowed on them by their LORD [16] Before this they were righteous [17] (of a higher level).

اٰخِذِيْنَ مَآ اٰتٰىهُمْ رَبُّهُمْ ؕ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ ﴿١٦﴾

17. They used to sleep little in night. [18]

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ﴿١٧﴾

18. And were praying for forgiveness during pre-dawn hours.[19]

وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ﴿١٨﴾

19. And in their wealth was a compulsory share (right) for the beggar and the deprived.[20]

وَفِيْ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ﴿١٩﴾

20. And in the earth are great signs for those who would be convinced. [21]

وَفِي الْاَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ ﴿٢٠﴾

21. And also in yourselves. Don't you see?[22]

وَفِيْ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ ﴿٢١﴾

22. And in the heaven is your sustenance[23] and also that of which you are being warned.[24]

وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ ﴿٢٢﴾

23. Then, by the LORD of the heaven and the earth, this is true,[25] as certain as you are speaking. [26]

فَوَرَبِّ السَّمَآءِ وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَآ اَنَّكُمْ تَنْطِقُوْنَ ﴿٢٣﴾

13. Their question as to when the day of getting reward will arrive was just to make a mockery of Resurrection. Hence the following reply thereof is also in a harshly toned warning.

14. Wickedness means the evil in which they had indulged in their worldly life. That evil will encircle them in the form of an eternally painful torment.

15. By God-fearing is meant those who believed in the Day of Judgment and led their lives with the fear of Allah and did not disobey HIM, as is clear from the context.

16. They will be taking up the God-given eternal bounties joyfully.

17. They had led a virtuous life in the world. 'Muhsin' is he who not only obeys Allah's orders but obeys them nicely and presents an excellent character.

18. They were spending a major part of nights worshipping Allah. Allah's worship was dearer to them than rest. Fear of Resurrection did not allow them to sleep peacefully. The Quran has presented this awakening during night as a desired standard so that one may rise up as much as one wants. But it is not made obligatory or compulsory. Hence it has been clarified in Surah Muzzammil.

Ahnaf bin Qais, a companion of the holy prophet, used to confess:

لَسْتُ مِنْ اِهْلِ هٰذِهِ الآيةِ

"I do not come up to the standard of this ayah." (Tafseere Tabari, Vol: 26, P. 122).

19. For explanation please see Surah Aal-e-Imran, Note: 23-24. Predawn hours is the most appropriate time for obtaining nearness to Allah.

A Hadithe Qudsi tradition says:

اَنَّ رَسُولُ اللّٰه صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَنْزِلُ رَبُّنَا تَبَارَكَ و تَعَالىٰ كُلَّ لَيْلَةٍ اِلَى السَّمَآءِ الدُّنْيَا حِيْنَ يَبْقىٰ ثُلُثُ اللَّيْلِ الآخِرِ يَقُوْلُ :مَنْ يَدْعُوْنِى فَاَسْتَجِيْبُ لَهٗ مَن يَسْأَ لُنِىْ فَاُعْطِيَهٗ مَنْ يَّسْتَغْفِرُنِىْ فَاَغْفِرَلَهٗ۔ (صحیح البخاری ابواب التہجد)

"Allah's prophet (peace be upon him) said: Our LORD, every night when one third of it remains, descends towards the worldly sky and declares: Is there a caller whose call I may answer. Is there any beggar whom I may grant. Is there anyone who seeks pardon so that I may forgive him."

20. Beggar is the one who requests for financial assistance to meet his requirements. If the beggar appears needy he should be helped, considering the request his right. If he is not really needy, one who helps him will not be responsible.As regards those professional beggars who, despite being healthy, make begging their regular occupation and, in addition to it, propagate 'shirk' (polytheism) by asking in the name of others than Allah, they are never worth giving help (sadaqah or khairat). A tradition says:

مَايَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتّٰى يَأْتِىَ يَوْمَ الْقِيَامَةِ لَيْسَ فِىْ وَجْهِهٖ مُزْعَةُ لَحْمٍ ۔ (صحیح بخاری کتاب الزکوۃ)

" A man goes on begging until, on the Day of Qiyamah, no flesh will remain at all on his face." (Bukhari, Kitabuz Zakat).

And deprived are those people who, due to some bodily defect or unfavorable circumstances or any calamity are unable to make both ends meet and yet do not ask help because of their self-respect. Such people are really entitled to assistance. The Quran has, by specifically mentioning them, drawn our attention toward the fact that it is the duty of those whom Allah has blessed with His bounty to recognise such needy people and help them even though they do not extend their hand to beg.

This ayah also makes it clear that the rich in society do not do any favour when they help the needy. Rather it is the right of such needy people which must be duly recognised and complied with.

This is a Makkan Surah. Orders regarding payment of zakat were given in the Madani stage. This shows that this right (of the needy) was a well known and recognised right even prior to the arrival of details. It is a quality of the believers to accede it.

21. The signs of Allah's Might, Over lordship, Knowledge and Wisdom are quite manifest in the earth. What comes to mind after pondering over these attributes of Allah is that HE differentiates between good and evil; that He is just that HE has created His creation with an aim. This is gives certainty to the belief that man is answerable to Allah and he has to get the reward or punishment for his deeds.

In modern age, geology has made astonishing discoveries about the structure of earth, the metals and minerals hidden beneath it, its gravity and revolution etc. All this is for making the habitation of man on it possible. Then is it ever conceivable that the one for whose sake all these things have been provided should have an aimless life? Will the ONE Who made all these arrangements for enabling man to live on it and who gifted mind and conscience to him will leave him unquestioned and will not differentiate between his good and bad deeds? Anybody who will take the trouble to think on the lines pointed out by the holy Quran will gain conviction of Allah's Over lordship and consequently of the reward and punishment which will be awarded by Allah in the Hereafter.

The shocks of earthquake awaken the sleeping people in this world. They instill fright in heir hearts and warn them that the LORD of the universe can lash them with His whip of punishment, so do not be careless but fear Him. Even after seeing such clear signs how unreal, unjust and senseless is it to say that God has nothing to do with reward or punishment and that man is at liberty to do whatever he desires in this life.

22.Human nature does differentiate between good and evil. Man's soul scolds him for his evil deeds and gives him peace and satisfaction for his good gestures. In other words a sort of court has already been established by Allah in man's heart. His conscience cries out loudly: fear thy LORD. Is this not a clear sign of the fact that Allah's whip can come down heavily upon the disobedient and is it not a proof of the truth that Allah will deal with His slaves in accordance with their deeds?

23. Means rain which provides both drinking water and eatables like grain, fruits and vegetables.

24. Means the punishment which can descend upon you in the form of lightning, thunder, storm etc. In the sky there is merciful rain as well as a whip of punishment which makes both the attributes of Allah manifest, viz. His being Merciful as well as Harsh Punisher. Thus it is essential that He may bring a day when HE may shower His Mercy on His good slaves and give harsh punishment to evildoers.

25. Here swearing has been resorted to for presenting the matter with full authenticity and emphasis. What is meant is that the signs mentioned above create conviction about the Real LORD, Allah. and also that the Reward and Punishment too is a reality.

26. When man speaks he is quite sure that it is he himself who is speaking and he does not have any doubt about it. Exactly like that the deal of Reward and Punishment is a sure, certain reality beyond doubt.

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Has the story of Ibrahim's honoured guests reached you? When they approached him, they said "Salam" (peace). He said: Salam be upon you also --- Unknown people. Then he went to his housefolk silently and brought a fat calf (roasted beef). And he presented it to them and said: Don't you eat ! And (observing that they are not eating) he felt fear. They said: Do not be afraid, and gave him good tidings of a son endowed with knowledge. Hearing this, his wife came forward vociferating and smote her face and said: A barren old woman! ***(Al-Quran)***

24. Has the story of Ibrahim's honoured guests reached you?[27]

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ﴿٢٤﴾

25. When they approached him, they said "Salam" (peace). He said: Salam be upon you also --- Unknown people.

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿٢٥﴾

26. Then he went to his housefolk silently and brought a fat calf (roasted beef) [28]

فَرَاغَ اِلٰٓى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ﴿٢٦﴾

27. And he presented it to them and said: Don't you eat !

فَقَرَّبَهٗۤ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ﴿٢٧﴾

28. And (observing that they are not eating) he felt fear.[29] They said: Do not be afraid, and gave him good tidings of a son [30] endowed with knowledge.

فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ وَبَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ﴿٢٨﴾

29. Hearing this, his wife came forward vociferating [31] and smote her face[32] and said: A barren old woman!

فَاَقْبَلَتِ امْرَاَتُهٗ فِىْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوْزٌ عَقِيْمٌ ﴿٢٩﴾

30. They said: That is what your LORD has said.[33] HE is the Wise, the Knower.

قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿٣٠﴾

31. Ibrahim asked: O envoys! What is your errand now?

قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ﴿٣١﴾

32. They said: We have been sent towards a criminal community.[34]

قَالُوْۤا اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ﴿٣٢﴾

33. So that we may shower baked clay-stones on them.[35]

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِيْنٍ ﴿٣٣﴾

34. Which are marked from your LORD for those who cross limits.[36]

مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِيْنَ ﴿٣٤﴾

27. This event has been described in detail in Surah Hood and Surah Hijr. Points requiring clarification too have been explained there. Please see Surah Hood, Notes: 96 to 104 and Surah Hijr, Notes: 49 to 55.

These honoured guests were angels who had arrived in the form of human beings. Awe could be seen from their appearance. Almighty Allah had sent them to Ibrahim so that they may give him good tidings of a son in his old age, a son who would be very intelligent and who would be bestowed with Prophethood and from whom a race would continue which would have superiority over other people and whose good deeds would leave indelible impressions in human history. This was a very great blessing of Almighty WHO bestowed it upon Ibrahim (Alaihis Salam). This is a proof of the fact that Allah blesses His slaves for their good deeds. Likewise, later on, there is a description of the Divine Punishment awarded to the people of the community of Loot (Alaihis Salam) which testifies that Allah punishes the deniers and the rebels in this world also. So when both reward and punishment occur even in this world then how can it be said that there will be no requital of deeds and how can one deny the reward or punishment in the Hereafter? In short, these events have been mentioned here to create conviction about the Requital.

28. This also describes the disciplines of a host. Feast must be so arranged that the guest may not get its hint. One should not be stingy in entertaining his guests. One should show broadmindedness, and descent and pleasant manners. The way the prophet Ibrahim presented roasted beef in ample quantity to his guests shows his large-heartedness and generosity.

29. Ibrahim recognized that they were angels, not men. Since he know that angels usually arrive in human form only for some important purpose, he experienced fear regarding the impending event.

30. This was good tidings about the birth of Ishaq.

31. That is: Sarah.

32. Meaning with astonishment. This was a feminine gesture by Sarah.

33. Means despite old age and barrenness a son will be born.

34. Toward the community of Loot. For explanation please see Surah Hood, Notes: 105-121 and Surah Hijr, Notes: 56-74.

35. For clarification please see Surah Hood, Note: 119.

36. It is also destined by Allah as to which stone will hit whom, and kill him.

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فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾

35. Then we evacuated the Believers there from.[37]

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾

36. And there we did not find any house of Muslims except one.[38]

وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

37. And We left a sign for those who fear the painful torment. [39]

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

38. And also in (the event of) Moosa, there is a sign.[40] When WE sent him to Firaun with clear forceful proof.

فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾

39. He turned away his face, being proud of his power, and said: he is either a magician or a mad man.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

40. At last WE caught him and his armies and flung them into the sea while he was reproaching himself.[41]

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

41. And in the event of Aad (is also a sign)[42] when WE sent a dry wind upon them.

مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾

42. It reduced into dust everything whereupon it blew. [43]

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

43. And there is a sign in the event of Thamud [44] also when they were told: enjoy for a while.[45]

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾

44. But they rebelled against their LORD's commandment.So a thunderbolt seized them and they remained gazing.[46]

فَمَا اسْتَطَاعُوا مِن قِيَامٍ وَمَا كَانُوا مُنتَصِرِينَ ﴿٤٥﴾

45. Then they could neither rise up nor save themselves.

37. Allah evacuated them safely from that area even before the arrival of the devastating punishment.

38. There was only one Muslim house in that locality and it belonged to Loot. None except his family members had accepted Islam.

The fact that despite all the missionary zeal and activity on the part of Loot (peace be upon him) only his household could become Muslim gives food for thought to those who are working for Islam and reform. Whatever be the degree of selflessness and the pains taken for propagation in the best possible manner and whatever be the personality of the missionary, it is not necessary that people may certainly hear their call and reform themselves. Very few of them may get the fortune of accepting the truth. Hence, leaving the consequence to Allah the workers should continue to do their duty in the best possible manner.

39. For explanation please see Surah Hood, Note:121

40. Now, briefly. attention is being drawn toward the admonitory end of the rebellious communities like Firaun, Aad, Thamood, and the people of Nooh. These events are clear proofs of the truth that Almighty Allah is not unaware of HIS creatures' conditions. He continuously punishes the rebels.

41. He became aware of his oppressive and rebellious attitude only at the moment of his death. Hence he began to condemn himself. The incident of the drowning of Firaun has been described in detail in Surah Yunus and Surah Taahaa.

42. The event of the destruction of the Aad community has been narrated more explicitly in Surah Ahqaf.

43.For explanation please see Surah Ahqaf, Note: 41 and 42.

44. The event of the annihilation of Thamood has been narrated in Surah Hood as well as in a number of other Surahs.

45. The gains of this world are temporary. So do not make them your aim of life and do not give it preference over the Hereafter. You may obtain whatever benefit of this world you can, but by keeping the good of the other world in mind.

46. They were wiped out by the lightning before their eyes and they remained confounded.

For explanation please see Surah Aaraf, Note:123.

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وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ۭ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝۴۶

46. And WE seized the folk of Nooh also he fore them [47] They were a disobedient people.

وَالسَّمَاۗءَ بَنَيْنٰهَا بِاَيْىدٍ وَّاِنَّا لَمُوْسِعُوْنَ ۝۴۷

47. And the sky, WE built with might and WE possess great capacity.[48]

وَالْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ۝۴۸

48. And the earth,WE spread so how excellent spreader are WE.[49]

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝۴۹

49. And of everything WE, created pairs, so that you may get a reminding.[50]

فَفِرُّوْٓا اِلَى اللّٰهِ ۭ اِنِّىْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ۝۵۰

50. So flee toward Allah. [51] I am an open warner from him to you. [52]

وَلَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۭ اِنِّىْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ۝۵۱

51. And do not ascribe any other god with Allah. I am an open warner from HIM to you.[53]

كَذٰلِكَ مَآ اَتَى الَّذِيْنَ مِنْ قَبْلِهِمْ مِّنْ رَّسُوْلٍ اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ۝۵۲

52. Similarly they termed 'magician' or 'madman' every Messenger who came to the people of the past. [54]

اَتَوَاصَوْا بِهٖ ۚ بَلْ هُمْ قَوْمٌ طَاغُوْنَ ۝۵۳

53. Did they bequeath it to one-another? Really they are rebels.[55]

فَتَوَلَّ عَنْهُمْ فَمَآ اَنْتَ بِمَلُوْمٍ ۝۵۴

54. So you turn your face from them. There is no blame on you.[56]

وَّذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ۝۵۵

55. And go on admonishing, for, admonition benefits the believers [57]

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ۝۵۶

56. I have created jinns and men merely so that they should worship ME.[58]

مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ ۝۵۷

57. Neither do I require sustenance from them nor do I want that they should feed ME [59]

47. The occurrence of the obliteration of the community of Nooh has been presented vividly in Surah Hood.

48. These are the concluding ayah of this surah wherein the Oneness of Allah, Prophethood and Resurrection have been put forth in a style of admonition, because, the correct understanding of Allah results in a demand of reward and punishment and prophethood is essential to meet this demand.

We get an idea of the vastness of Allah's Might by observing the sky. This observation is quite possible by the naked eye. But the discoveries made by modern science with the help of powerful telescopes provide a mind-boggling idea of the vastness of the outer space. The existence of billions of stars and planets, wonderful systems of innumerable milky ways, the existence of stars at a height from where their light requires several light years to reach the earth and even after the accumulation of so much information, the confession of the scientists that they have no idea of the vastness of this universe which continues to expand. All this only proves the truth of this Quranic ayah which gives us an idea of the unfathomable might of Almightily Allah.

Why, then, Allah who possesses this much might can not create another world wherein all the dead men can be enlivened for giving them their reward or punishment as the case may be?

49. Allah has spread out this earth in such a way that billions of people can live thereon in comfort. Its surface has been so leveled that walking thereon is easy. Looking from the geographical view point earth's diameter is nearly thirty thousand miles and its expanse is about fifty crore kilometres, which gives us the idea of its span. But just see the narrow mindedness of man, who denies Hereafter, imagining that Allah's might is limited!

50. For explanation please see Surah Yaseen, Notes: 39 to 42. When everything in the world is in pairs and it supplements itself in collaboration with its pair then the world itself also should have its pair and Quran shows that the world's pair is the Hereafter and that it becomes complete only when the world joins the Hereafter. Otherwise the existence of the world remains incomplete, aimless and meaningless.

51. This and the subsequent two ayah are Allah's Word but they have been presented in a style wherein one who speaks is the holy prophet so that these words may be issued from the mouth of the Messenger and make his mission clear.

Here, in brief words, people have been invited to rush towards Allah which means: not only advance but advance speedily towards Allah, for, to obtain Him is to obtain our real Lord and to reach our original goal. In rushing towards Allah there is also an indication of sentimental attachment to Him. It embraces in it a whole world of emotions.

52. That is: I have been dispatched towards you so that I may warn you about the Day of Resurrection and whatever is to happen then and so that you may wake up and amend your attitude towards Allah.

53. That is: I am cautioning you openly about the bad consequences of polytheism. Despite this clear warning issued by the prophet (peace be upon him) those who continue to remain in the state idolatry and polytheism will not, on the Day of Resurrection, be in a position to say that we were never told of the torment which we are facing now.

54. Just as this prophet is being termed magician and madman, the previous prophets too were being called by such names.

Since the words of the prophet are based on revelation they are very effective and penetrating for human hearts. So those who are adamant on denying say that it is a magic or sorcery which is influencing people's mind. But what they ignore is the fact that a magician can never utter those truths which go deep down in hearts of the hearers and revolutionize their lifestyles totally, in a descent manner.

Likewise the deniers, in reply to the prophet's claim that he is getting revelation from the heaven, retort that this is madness. But they never care to think that can a mad man ever speak wise things and also present a

complete system of thought and action for the society?

55. This insistence on labeling the Divine Messengers' magicians' and 'madman' is so continuous, it seems as if every nation had bequeathed to the following nation that whenever a Divine Messenger comes to them they should call him a magician and madman. And it is a fact that all such people were rebellious and likewise the opponents of this Prophet Muhammad (peace be upon him) too are rebels. It is this rebellious attitude which prevents them from accepting him, their well-wisher, as a Divine Prophet. Consequently they talk such nonsense.

56. Means, O Prophet! You have proved your argument" before them, Now if they do not want to abandon their haughty attitude leave them. You have done your duty. There is no blame on you.

57. Leaving the rebels alone after presenting final arguments to them does not mean that the work of admonition too should be discontinued. No, advising must continue, because, it benefits the believers who accept the advice. What is meant is that though the efforts to improve the obstinate is fruitless, admonishing should continue in general terms. This work should never be given up even in the most unfavorable circumstances because there can be people who may accept its sweet essence. This is a very important instruction to those who want to work for Islamic propagation.

58. The explanation of worship has been given in Surah Kahaf, Note: 125. It, along with Note: 5 of Surah Hood, may be kept in mind here. Quran has used this word 'Ibadat' in the meaning of worship so many times that its most obvious meaning seems only worship. For idol worship, the word "Ibadat" is used which obviously means ritual worship, So far as linguistics are concerned, most famous Arabic dictionaries have defined the word 'Ibadat' thus:-

واصل العُبودية الخضوعُ وَالتَّذِلُّلُ وَ
عَبَدَ اللّٰهَ يَعْبُدُهُ عِبَادَةً..... تَأَلَّهَ لَهُ۔

"The origin of Uboodiyat is Khuzoo (submission) and Tazallul (to humble one's self)." "He did ibadat of Allah means he made HIM 'Maabood'(deity worthy of worship),"

وَ التَّعَبُّدُ التَّنَسُّكُ۔قَالَ (الفراءُ) وَمَعْنَى الْعِبَادَةِفِي
اللُّغَةِ الطَّاعَةُ مَعَ النَّحضُوْعِ (لسان العرب ج ۳ ص ۲۷۲۔۲۷۳)

"Taabbud means performance of the rituals of worship."

"Faraa says: in linguistics the meaning of 'Ibadat' is to obey with a sense of submission." (Lisaanul Arab, Vol:3, p: 272-273)

This makes it clear that if the linguists have defined Ibadat as obedience they have also bracketed submission with it to mean such obedience which is accompanied by the lowering of heart and the expression of one's devotion and the casting of one's head down. Obviously, such submission can be reserved only for Allah and it is essentially included in the meaning of worship. But worship is the foremost meaning of Ibadat and the initial point of man's relationship with Allah. And if the initial point is incorrect nothing else would be correct. Therefore religion has given prime importance to worship and it has been the central theme of the call of all prophets:

اُعْبُدُاللّٰهَ مَالَكُمْ مِنْ اِلٰهٍ غَيْرُهٗ (ہود۔۵۰)

"O my people! Worship Allah. You have no other gods save Him."
(Hood: 50)

In this ayah under discussion the aim of the creation of the jinns and men has been described as Ibadat of Allah. It throws lights on the following points:

One: When the jinns and the men have been created for the worship of Allah it is incorrect to make either jinns or men our deity.

Two: If anybody does not worship Allah or makes other partners in his worship of Allah (be it an idol, an angel, a made up imaginary Devi-Devta or a great human being) he is deviating from his aim of life, and renders himself useless. When wood becomes useless it is used in fire. Similarly those people who render themselves useless by ignoring the aim

of their creation make themselves the firewood of Hall.

Three: To worship ONLY ONE GOD is the duty imposed by Allah on His slaves. So we should fulfill it considering it our duty. If somebody says that he has no time for worshipping Allah or no leisure for performing Salaat he is making the ugliest exhibition of his ignorance. He is neither conscious of his duty nor he has any inclination toward God worship. He Thinks that he is born only for eating and earning. Then he remains no more a human being but turns into a materialist animal. When man falls down to such a low level all avenues of success are closed for him.

Four: when God-worship is the aim of creation it is necessary that it should be accompanied by a deep inclination of heart. Salaat, recitation of Allah's Names, His Praise, Tasbeeh, Tahmeed, reading the Quran and pondering over its contents as well as engagement in other rituals of worship and interest therein fulfill the object of creation.

Five: One who worships Allah cannot be a denier of His obedience because denial of obedience is a revolt. Bowing before Allah, and refusing to obey Him is a contradiction which render worship meaningless, just cast an eye on the way in which the rebels have been described in the above ayah. Also bear in mind that Iblees (Satan) did not refuse to worship Allah. He had refused to obey His order whereupon he was branded maloon (cursed).

59. Allah is needless. HE is not in need of anything. Nor does He call HIS slaves to provide sustenance for HIM. HE only desires that HIS slaves may worship HIM alone as it is both HIS right as well a demand of justice. Moreover, this worship is not going to benefit Allah in any way but only the worshipper is to gain.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

58. **Verily only ALLAH is the Sustainer, the Mighty, the Powerful.[60]**

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾

59. **So these deniers have the same measure as was for their fellow[61] So they may not make haste.**

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

60. **Destruction then is destined for these deniers on the Day which they are promised.[62]**

60. Here three attributes of Allah have been mentioned.

One: HE is the Sustainer which means HE makes provision, HE does not require provision. That HE is such a Sustainer Who goes on giving life-sustaining provision to innumerable men and animals continuously from eternity without diminishing HIS treasure. How, then, man leaves Him aside and imagines others as sustainers and providers?

Second: attribute is that HE is the Mighty, the Omnipotent and hence does not require anyone's support. HE is directing and managing the affairs of this universe without the participation of anyone else. Third attribute is that HE is MATEEN (Powerful). Therefore there is none who can overcome Him and do whatever he wants. None of the deities falsely deified by the polytheists can impose their might. All are helpless before Almighty Allah.

This knowledge's of Allah essentially demands that HE alone should be accepted as worthy of worship and HE alone should be worshipped.

61. Here Zaalim (unjust deniers) means those people who forgot the aim of their creation and began worshipping self-made deities. Moreover, they did not respond to the warning given by the holy prophet. Such unjust deniers are bound to face the same calamity which was faced by their predecessors.

62. Means the Day of Resurrection when the deniers will get what they deserve.

SURAH AT-TOOR

52. AT-TOOR

NAME: An oath of At-Toor (Mount Toor) has been taken in the very beginning which has given this name to the Surah.

TIME OF REVELATION : It appears from the Subjects that it might have been revealed in the middle of the Makkan era.

CENTRAL THEME : The News which the Prophet is giving about Resurrection and requital is a fact which will necessarily occur.

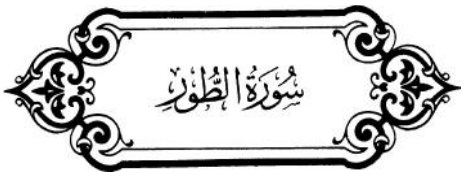
ORDER OF THE VERSES : In ayah 1 to 16 the deniers of Resurrection have been warned that they will face the punishment in the Hereafter. To create certainty, witnesses have been sited and the punishment has also been pictured.

In ayah 17 to 28 there is a picture of the blessings and honours with which Allah will reward the righteous who had feared Allah.

In ayah 29 to 47 some questions have been raised before the opponents which automatically remove their doubts. In the concluding ayah 48 and 49 the Holy Prophet has been advised to be patient and he has also been guided to hymn the praise of his Lord.

Hadith : Umme Salmah says that once she told the Holy Prophet that she was ill (Hence how can I perform Tawaf circumamblence). He replied. Perform the Tawaf from behind the people by getting mounted (on an animal). At that time the Holy Prophet was performing salat on one side of the Baitullah (Kaabaa) wherein he was reciting Surah Toor.(Bukhari, Kitabut Tafseer)

52. SURAH AT-TOOR



Ayah : 49

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

1. **By [1] the Toor [2]** وَالطُّوْرِ ﴿١﴾

2. **And by a Scripture inscribed.** وَكِتٰبٍ مَّسْطُوْرٍ ﴿٢﴾

3. **In the open leaves of thin skin. [3]** فِيْ رَقٍّ مَّنْشُوْرٍ ﴿٣﴾

4. **And by the house populated. [4]** وَّالْبَيْتِ الْمَعْمُوْرِ ﴿٤﴾

5. **And by the roof elevated. [5]** وَالسَّقْفِ الْمَرْفُوْعِ ﴿٥﴾

6. **And by the sea overflowing. [6]** وَالْبَحْرِ الْمَسْجُوْرِ ﴿٦﴾

7. **That the torment of your Lord will surely come to pass. [7]** اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾

8. **There is no one who can ward it off.[8]** مَّا لَهٗ مِنْ دَافِعٍ ﴿٨﴾

9. **The Day when the heaven will begin to tremble.** يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ﴿٩﴾

10. **And the mountains will begin to move.[9]** وَّتَسِيْرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

11. **Woe that Day unto the deniers.** فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿١١﴾

1. Here the oath (swearing) is in the meaning of witness. For clarification please see Surah Takweer, Note: 14.

2. That is Mount Toor where Prophet Moosa was honoured with prophethood and he was given a shariah (Islamic code of Life).

3. Means Taurat the parts of which were the being written on thin leather and thereafter its sheets were being spread open for the purpose of reading.

4. Means the Holy Kaabah which is always full of circumambulators and the performers of Hajj and Umrah. As mentioned in Hadith, "Baitul Maamoor" is in Paradise, but it also indicates Kaabah. Since here it is being mentioned as a historical evidence it can only mean the visible 'Baitul Mamoor" (Kaabah).

5. Means the sky the ceiling of which is very high.

6. That is by the ocean overflowing with water.

7. This is the thing, by way of witness where to the above mentioned things have been presented. The Prophet of the Quran is informing the people about the Day of Resurrection which is not such a new thing which can be considered as a poet's whimsical thoughts or as madness. It is such a true fact which has been a part of the teaching of all prophets and history bears witness to it. The same voice was raised from the top of Mount Toor and this teaching is extant in the open sheets of Taurat.

Similarly, the foundation of Kaabaa, which is the oldest house of worship and which is always full of worshippers, was raised on the belief in the unity of Allah and the day of Resurrection. So, these two things had always been the brightest aspects of the teachings of Prophet Ibrahim and Prophet Ismail. Thus this prosperous house is continuously transferring the belief of resurrection from generation to generation.

These are the historical things which support the belief of Resurrection. As regards its fear, it can be produced only through the concept of the greatness of Allah. And the idea of HIS greatness can be entrenched in human hearts by observing the signs scattered everywhere in the universe. For example, the vast ceiling of the sky, the height of which is beyond imagination, provides the proof of the perfectness of power of Allah and thinking over it creates awe of His Greatness. Similarly, the roaring of oceans on the surface of earth creates fear of Allah the Lord of the Worlds. In other words, entire atmosphere of this vast universe is a training ground for man which makes him certain of Allah's Might and Greatness. His fear must cover our hearts. Yet man, despite living therein, does not get himself trained and passes his life without fearing Allah and he is careless about Resurrection.

8. That is, the occurrence of Resurrection is definite. There is no power which can stop it.

9. Mountains will be uprooted from the earth and be scattered in the air.

For the reconstruction of a house, it is necessary to demolish the old structure first. Likewise, this world will be demolished so that a new world can be brought into existence; such a world where man can harvest the fruits of the seeds which he had sown in the old world and get its taste. It is called Qiyamah. (Resurrection).

Those people who think that this earth and this sky will always remain the same are wrong. Scientists say that this universe is very old. But they cannot deny that it can meet with a sudden catastrophe at any time. The earth is apparently calm. But sometimes the gas in its interior gets stirred and we have terrific earthquakes.

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12. Who are playing with discussion.[10]

الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ﴿١٢﴾

13. The Day they will be shoved toward the Hell.

يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

14. This is the Hell which you were wont to deny.

هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿١٤﴾

15. Is this magic, or you are unable to perceive ?[11]

اَفَسِحْرٌ هٰذَآ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ﴿١٥﴾

16. Enter in it. Endure it or endure it not, it is equal to You [12]. You are being given the same in reward what you used to do.[13]

اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَيْكُمْ ۭ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٦﴾

17. Verily the God-fearing [14] will be in the gardens and the bounties.[15]

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَعِيْمٍ ﴿١٧﴾

18. Will be enjoying the blessings bestowed on them by their Lord. And their Lord will have kept them protected from the Hell-fire. [16]

فٰكِهِيْنَ بِمَآ اٰتٰىهُمْ رَبُّهُمْ ۚ وَوَقٰىهُمْ رَبُّهُمْ عَذَابَ الْجَحِيْمِ ﴿١٨﴾

19. Eat and drink joyfully as a reward for your deeds which you used to do.

كُلُوْا وَاشْرَبُوْا هَنِيْۗـــًٔا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٩﴾

20. They will be reclining on ranged thrones [17]And WE will wed them to huries (maidens) with beautiful eyes[18].

مُتَّكِـــِٕيْنَ عَلٰي سُرُرٍ مَّصْفُوْفَةٍ ۚ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿٢٠﴾

21. And those who believed and their progeny also followed them with belief, WE will cause their progeny to join them.[19]And will not decrease anything from their deeds.[20] Everybody is a pledge for his earning.[21]

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۭ كُلُّ امْرِۗ بِمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾

10. They have raised various kinds of discussions and debates regarding Resurrection. They are making a mockery of Jannah (Paradise) and Jahannam (Hell).

11. When the Prophet was picturising the Hell before you, you were saying that it was a magic of words. Now see, whether or not it stands before you as a reality? Do you still doubt and think that you are spellbound and under illusion ?

12. That is: either bear the torment silently or go on screaming. You are not going to be heard.

13. You are only harvesting what you had sown. These are the consequences of your deeds which you must bear.

14. In comparison with the deniers, here is the description of the God-fearing which automatically clarifies that the Muttaqi (God-fearing) people are those who believed in Allah and in the Hereafter, feared the responsibility of the Day of Judgment and adopted righteousness.

15.They will be in the gardens and the blessings of the Paradise.

16. To be saved from the torment of the Hell, is in itself, a great blessing.

17. Their scats will be in front of one another so that they can talk with one another and these seats will be very comfortable.

18. This has been explained in Surah Dukhan, Note: 55.

19. This is an added good tidings for the Believers (people of the Faith) that their off springs who believed and who followed them as desired by Islam, will be caused to join them in the Paradise so that their eyes may cool and they may get satisfaction of heart.

What will be the manner of this joining will be known only after entering the Jannah (Paradise). It is not proper to speculate about it.

So far as the minor children of the believers who expired before becoming adult are concerned there is a hint in the Hadith that they will be in Paradise. (Please see 'Bukhari', Kitab-ul- Janaaiz, Chapter: Maa Qeela Fee Awlaadil Muslimeen).

This verse also cautions the people of the Faith that if they want to see their progeny with them in Jannah, then they should make efforts to create the light of Imaan in them and to make them true followers of Islam. The modern day Muslim does everything to brighten the worldly future of his children but cares the least to improve their Hereafter. If some people teach religion to their children it is limited to mere formalities. 'They pay no attention to imbibe a conscious religiosity in them and to train them in such a way that they may begin to fear Allah and adopt Deen completely and entirely.

20. Their status will not be lowered in order to make their children join them. They will be placed in the same position to which they are entitled according to their good deeds.

21. No one should entertain a misunderstanding that his progeny will enter Jannah despite whatever bad deeds they might have done. No, but everyone is mortgaged for his deeds and is responsible for his acts. Salvation is possible only when they come up with a good record of deeds. And Imaan (Faith) is a must for good deeds. If his life was devoid of Faith and good deeds then he will not be saved on the Day of Qiyamah and he will not be protected from Hell-fire torment.

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وَاَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّلَحْمٍ مِّمَّا يَشْتَهُوْنَ ﴿٢٢﴾

22. And WE will go on giving them whatever kind of fruits and meats they will desire.[22]

يَتَنَازَعُوْنَ فِيْهَا كَاْسًا لَّا لَغْوٌ فِيْهَا وَلَا تَاْثِيْمٌ ﴿٢٣﴾

23. Coming forward they will be taking from one another cups of such a wine which will contain neither absurdity nor any matter of sin.[23]

وَيَطُوْفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ ﴿٢٤﴾

24. Such handsome boys will be in their service as if they were hidden pearls.[24]

وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٥﴾

25. Paying attention to one another they will make inquiries.

قَالُوْٓا اِنَّا كُنَّا قَبْلُ فِيْٓ اَهْلِنَا مُشْفِقِيْنَ ﴿٢٦﴾

26. They will Say: Before this, when we were with our families, we were fearing (Allah).[25]

فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰىنَا عَذَابَ السَّمُوْمِ ﴿٢٧﴾

27. So Allah conferred benevolence on us and saved us from a charring torment.[26]

اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ۭ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ ﴿٢٨﴾

28. Before this we were invoking Him.[27] Verily HE is Great Benefactor and Merciful.[28]

فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ﴿٢٩﴾

29. So (O Messenger!) admonish them. By the Grace of your Lord you are neither a soothsayer nor a mad man.[29]

اَمْ يَقُوْلُوْنَ شَاعِرٌ نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُوْنِ ﴿٣٠﴾

30. Do they say this is a poet for whom we await vicissitude of fortune.[30]

قُلْ تَرَبَّصُوْا فَاِنِّيْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِيْنَ ﴿٣١﴾

31. Say (to them): Await. I am also awaiting with you.[31]

اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَآ اَمْ هُمْ قَوْمٌ طَاغُوْنَ ﴿٣٢﴾

32. Do their minds teach them only things like this, or they are a rebellious folk?[32]

22. WE will continue giving them these pure things. They will be given whatever kinds of fruits and meats they will like.

This also makes it clear that meat-eating will be there in Paradise also.

23.They will take the cups of pure wine from one-another freely and frankly. This Shows the extent of their mutual love and liking. This wine of the Jannah will be without the bad influences of the worldly wine. After drinking the heavenly wine man will neither speak non-sense nor commit any sin. It will be of an entirely different quality and it will produce a kind of pleasure which is unimaginable in this life.

24. Just as the protected pearls are clean and bright so will be these boys clean and handsome. They will be a cause of affection for them. This detailed description of the Paradise presented by the Quran creates certainty about its being a reality. It is the speciality of Quran that it gives so many details. It is not found either in the Bible or in any other religious book considered sacred in such an attractive manner.

25. They did not remain fully engaged in building only the worldly life of their family members and they were not unconcerned or their responsibility regarding the Hereafter. Rather they were engrossed in adoring the second (eternal) life of their kith and kin. They were leading a very careful life so that no command of the Shariah might be breached.

26. Form the Hell torment which is a scorching punishment.

27. They were invoking and worshipping Allah as the ONLY ONE worthy of worship and were addressing their prayers only to HIM.

28. In Jannah the people of the Faith will appreciate the bounties gifted by Allah. Their appreciation will bring forth these words from their mouth.

29. This is a refutation of the allegation made by the polytheists who were saying that the Holy Prophet was a soothsayer and a madman.

For explanation please see Surah Shu'ara, Note: 180 and Surah Hijr, note: 8

30. Means we want to see the direction in which event turn and to know the outcome of this person's claim of being God's messenger:

31. The Quran had said very firmly and decisively that if you are waiting to see what happens to the Messenger in this world then do wait. Its truthfulness will surely come Out. The falsifiers will meet their bad end. After only a few years this Quranic foretelling came true word by word. The Holy Messenger attained honour and victory and the falsifiers died a humiliating death.

32. These people are trying to assassinate the personality of the Holy Prophet branding him a soothsayer, a lunatic or a poet. But is this really what their intelligence tells them? It is never so that a man who speaks wise words can be a mad man or a gentleman who presents convincing facts can be a soothsayer or a fellow who brings out authoritative arguments can be a poet. In other words, these talks of the deniers are not due to any wrong guidance given by their intelligence but it is the evil inside them that compels them to talk such nonsense. Subdued by their evil desires and wrong inclinations they are bent upon disobedience and rebellion.

أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾

33. Do they say he has invented this (Quran)? The truth is that they do not want to believe.[33]

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴿٣٤﴾

34. If they are truthful let them produce a discourse like this. [34]

أَمْ خُلِقُوا مِن غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾

35. Are they born without anyone creating them or are they their own creators?[35]

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾

36. Have they created the skies and the earth? The truth is that they have no certainty.

أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾

37. Do they own your Lord's treasures or do they control over them?[36]

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

38. Have they any stairway by means of which they overhear the talks (of Heaven)? If so the hearer should produce a clear[37] proof.

أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾

39. Has HE daughters and you have sons![38]

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾

40. Do you ask any compensation from them [39] that they are being crushed under pressure of that debt?

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

41. Do they possess knowledge of the unseen that they are writing?[40]

أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

42. Do they want to lay a plot? If it is so, only the disbelievers will be trapped in that plot? [41]

أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

43. Do they have any Deity beside God? Allah is far from that which they associate with Him.

33. That the Quran's being a Divine Word is a clear fact. But since they do not want to accept Faith they allege that the Messenger's recitations (Quran) are of his own making. Today also there are many people who allege that the Quran is the work of Muhammad (Sallal Lahu Alaihi Wa Sallam) only because, logically, if they accept that it is Allah's work, then they will have to accept Iman and enter Islam.

34. This was a challenge thrown to those who used to allege that Muhammad (Sallal Lahu Alaihi Wa Sallam) had made up this Quran. This challenge was repeated in a number of Surahs subsequently. But it could not be replied either then or subsequently. And it is a true fact that Quran is such a book that neither there is nor there can ever be parallel of it. The setting of words, the order of the verses, the fluency, the uniqueness of style, the rhythm of sound, the presentation of hear twinning and soul-awakening description all are clear proofs of its being a miracle. For further elaboration please see Surah Baqarah, Note: 30.

35. This is a very piercing question that man is created without a creator or he is the creator of himself? Obviously neither of the two statements is correct. It is a fact that man is a creation. How can a creation come into existence without a creator? As regards the second thing that man is his own creator, it is both unimaginable and incorrect. When man did not exist how he became his creator. If man is his own creator then why does he not make any variety therein. Has his power of creation finished after molding himself in a particular form model or pattern?!

It is clear that the existence of a creator having all the attributes of divinity is an undeniable fact. It is also the call of every heart. Therefore, these ayah of the Holy Quran continued to penetrate human hearts. Bukhari has recorded the event of Jubair bin Mutim. He narrates that the Holy Prophet was reciting these ayah while performing his Maghrib Salaat. When he reached these ayah the soul became me so affected as if it was flying away. (Bukhari, Kitabut Tafseer)

36. That is: When neither they are the owners of Allah's treasures, nor they are under their control whereby they can give anything to anyone at will then what is the basis of their pride and arrogance? When they are getting their quota of provision as per Allah's plan they should realise the over lordship of their LORD.

37. Have they any means to ascertain the heavenly happenings? If anybody claims that he has heard the negotiations of the upper world then he should produce its clear proof. If it is not so, and it is definitely not so then what is the source of their talks about God, angels and religion?

38. For clarification please see Surah Saaffat, Note: 131.

39. For explanation please see Surah Shu'ara, Note: 98.

40. Is the revelation descending upon them which they are writing in a book form ? If it is not so it is a fact that it is not so, then on what grounds they are becoming negligent about the Guidance which has come in the form of Quran?

41. For explanation please see Surah Fatir, Note: 78 and Surah Talaq Note: 17.

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وَاِنْ يَّرَوْا كِسْفًا مِّنَ السَّمَآءِ سَاقِطًا يَّقُوْلُوْا سَحَابٌ مَّرْكُوْمٌ ﴿٤٤﴾

44. If they will see a piece of sky falling down, they will say it is a cloud, piled up.[42]

فَذَرْهُمْ حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ فِيْهِ يُصْعَقُوْنَ ﴿٤٥﴾

45. So let them off, until they reach their day when they will lose their senses.[43]

يَوْمَ لَا يُغْنِيْ عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَّلَا هُمْ يُنْصَرُوْنَ ﴿٤٦﴾

46. That Day neither their plotting will avail them nor will they get any help.

وَاِنَّ لِلَّذِيْنَ ظَلَمُوْا عَذَابًا دُوْنَ ذٰلِكَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٤٧﴾

47. And for wrong doers there is punishment [44] before this but most of them do not know.

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَاِنَّكَ بِاَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ ﴿٤٨﴾

48. (O Messenger!) Wait patiently the decision of your Lord [45] You are in Our Sight. [46] and recite "Tasbeeh". with the praise of your Lord when you rise up.[47]

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاِدْبَارَ النُّجُوْمِ ﴿٤٩﴾

49. And during night also recite His "Tasbeeh" and also at the [48] setting of the Stars. [49]

42. They are so obstinate that they will not believe in any miracle. Even if a piece of the sky is to be shown to them as falling down, they will at once say that these are clouds, one upon another. They will believe only when they will be engulfed by the Hell-fire.

43. When they are not prepared to heed your admonition, leave them to their fate. They will realise when they will face its horror.

This commandment of leaving the unbelievers to their fate is with regard to admonition. Otherwise, in the stage of jihad, it is essential to crush them. Accordingly, in the Madinite stage force was retaliated by force.

44. That is: Prior to the punishment of the Hereafter, there is a punishment in this world also. Means that punishment which comes down upon the community falsifying the Messenger. Accordingly. Allah's torment came down heavily upon the Arab polytheists in the form of Muslim swords. They met a death without honour.

45. These are the concluding verses of this Surah wherein the Holy Prophet has been consoled and he has also been instructed to busy himself in praising and glorifying Allah.

Decision means that Divine decision which will be enacted to punish the disbelievers.

46. Means O Messenger! Allah is watching you. So do not worry about their conspiracies.

47. That is: When you get up after your night sleep remember Allah, recite His 'Tasbeeh' sacredness and praise HIM. This is a hint towards Salat of Tahajjud (predawn prayer).

48. This includes Salat of Magrib and Salat of Isha and also reciting words of Tasbeeh (God's glorification) during the night as it is worship which keeps one's heart inclined towards Allah.

49. Means Fajr (dawn) hours when stars are setting, making the assembly of the sky desolate. This is the time which can awaken man's mind and soul. Hence we are called upon to recite Allah's praise. This includes Salat of Fajr.